ΑΡΙΣΤΟΤΕΛΕΙΟ ΠΑΝΕΠΙΣΤΗΜΙΟ ΘΕΣΣΑΛΟΝΙΚΗΣ

ΘΕΟΛΟΓΙΚΗ ΣΧΟΛΗ
ΤΜΗΜΑ ΚΟΙΝΩΝΙΚΗΣ ΘΕΟΛΟΓΙΑΣ
ΚΑΙ ΧΡΙΣΤΙΑΝΙΚΟΥ ΠΟΛΙΤΙΣΜΟΥ

MICHAEL ALVIN COLBURN

Η ΔΙΑΜΟΡΦΩΣΗ ΕΝΟΣ «ΕΓΧΕΙΡΙΔΙΟΥ» ΜΕΤΑΦΡΑΣΗΣ ΤΩΝ ΚΑΝΟΝΩΝ ΤΩΝ ΘΕΟΦΑΝΕΙΩΝ ΚΑΙ Η ΧΡΗΣΗ ΤΟΥ ΣΤΟ ΠΛΑΙΣΙΟ ΤΗΣ ΙΕΡΑΠΟΣΤΟΛΗΣ

Διδακτορική διατριβή

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ΠΕΡΙΛΗΨΗ

Ιστορικό

Υπό την επίβλεψη του Καθηγητή Συμεών Πασχαλίδη, της Καθηγήτριας Άννας Κόλτσιου-Νικήτα και του Επίκουρου Καθηγητή π. Χρυσοστόμου Νάσση (Σύμβουλος), αυτή η διδακτορική διατριβή εξετάζει τη σχέση ανάμεσα στα εγχειρίδια του μεταφραστή και την ποιότητα των μεταφράσεων. Υπάρχουν εγχειρίδια που χρησιμοποιούνται συνήθως στη Μετάφραση της Αγίας Γραφής, χωρίς όμως κάποια ιδιαίτερη επιρροή στην ποιότητα. Αυτή η μελέτη παρέχει μια εμπειρική ανάλυση, που εφαρμόζεται στη μετάφραση των Ανατολικών Ορθόδοξων Χριστιανικών λειτουργικών κειμένων από αγγλική πηγή κειμένων, που πραγματοποιήθηκε από ομιλητή που δεν έχει μητρική γλώσσα τα αγγλικά, σε ένα ιεραποστολικό περιβάλλον.

Μέθοδοι

Τα εγχειρίδια του μεταφραστή δημιουργήθηκαν για πέντε ύμνους από τη γιορτή των Θεοφανίων. Τα εγχειρίδια δοκιμάστηκαν από εφτά μαθητές, χωρίς προηγούμενη εμπειρία στη μετάφραση, σε δύο Ανατολικές Ορθόδοξες Χριστιανικές θεολογικές σχολές (Κένυα και Αλάσκα), από δύο Ορθόδοξους Ιερείς στην Κένυα, και δύο μέλη ενός γραφείου δημοσιεύσεων Ορθόδοξων στη Νότια Κορέα, οι οποίοι μετέφρασαν στα Κικούγιου, Μαραγκόλι, Σουαχίλι, Γιούπικ ή Κορεάτικα. Κάθε συμμετέχων στη δοκιμή πραγματοποίησε τρεις μεταφράσεις (Μ1, Μ2, Μ3) από έναν ύμνο της 9ης Ωδής των Κανόνων των Θεοφανίων. Η Μ1 μεταφράστηκε από το «Festal Menaion» (Mother Mary και Kallistos Ware, 1998), χωρίς αναφορά στο εγχειρίδιο αλλά σαν οδηγός για τη σύγκριση. Η Μ2 πραγματοποιήθηκε από μια μετάφραση για μεταφραστές, το «Global English Version» (GEV), χωρίς τη χρήση του εγχειριδίου. Η Μ3 μετάφραση πραγματοποιήθηκε με τη χρήση του εγχειριδίου. Συνολικά, έγιναν 11 σύνολα μεταφράσεων (Μ1, Μ2, Μ3). Μεταφράστηκαν πίσω στα αγγλικά από διαφορετικούς ομιλητές με μητρική γλώσσα, χωρίς να βλέπουν την πηγή. Τα λάθη και στις 33 μεταφράσεις εντοπίστηκαν από τη σύγκριση των αντίστροφη μεταφράσεων με τα αντίστοιχα κείμενα της πηγής. Για πέντε κατηγορίες, τα σφάλματα ανιχνεύτηκαν από έναν σύμβουλο μετάφρασης της Αγίας Γραφής στα κενυάτικα, με τη χρήση των εγχειριδίων. Στα σφάλματα τοποθετήθηκαν βαθμοί ποινής με βάση τη σοβαρότητα. Έπειτα αθροίστηκαν και διαιρέθηκαν ανάλογα με τον αριθμό λέξεων του κειμένου της πηγής. Σαν αποτέλεσμα έχουμε τους Βαθμούς Ποινής Ανά Λέξη (ΒΠΑΛ), ως μέτρο για την ποιότητα της μετάφρασης. Οι ΒΠΑΛ για κάθε Μ1 μετάφραση συγκρίθηκαν με τους ΒΠΑΛ των αντίστοιχων Μ2 και Μ3 μεταφράσεων.

Αποτελέσματα

Με βάση τις αντίστροφη μετάφραση, συγκρίνοντας τους ΒΠΑΛ από τη Μ1 στη Μ2, το 73% των συνόλων των μεταφράσεων (ν=11) σημείωσε μείωση στους ΒΠΑΛ μόνο με τη χρήση του GEV. Συγκρίνοντας τη Μ1 με τη Μ3, το 82% των συνόλων έδειξε μείωση στους ΒΠΑΛ με τη χρήση των εγχειριδίων, σημειώνοντας κατά μέσο όρο μείωση της τάξης του 34% στους ΒΠΑΛ. Τα δύο σύνολα χωρίς μείωση ήταν για τον ίδιο ύμνο. Το 67% των μεταφράσεων από άτομα χωρίς πτυχίο πανεπιστημίου (ν=6), έδειξε μειωμένη τιμή στους ΒΠΑΛ, σε σχέση με το 100% αυτών που είχαν πτυχίο (ν=5). Βασιζόμενοι στον έλεγχο του συμβούλου, το 40% των συνόλων (ν=5) σημείωσε μείωση στους ΒΠΑΛ, που κυμαίνεται κατά μέσο όρο στο 37%.

Συμπεράσματα

Η χρήση εγχειριδίων του μεταφραστή λειτουργικών κειμένων, μπορεί να είναι αποτελεσματική τόσο στη μείωση όσο και στην ανίχνευση των σφαλμάτων της μετάφρασης, βελτιώνοντας έτσι την ποιότητα. Αλλά οι πιθανότητες και το μέγεθος της βελτίωσης εξαρτώνται από την προσωπική απόδοση του μεταφραστή, π.χ. ευχέρεια στη γλώσσα της πηγής, αναγνωστικές και γνωστικές δεξιότητες. Η μελλοντική έρευνα θα πρέπει να καθορίζει το ρόλο των προσωπικών χαρακτηριστικών στην αποτελεσματική χρήση των εγχειριδίων των μεταφραστών και πως αυτά μπορούν να συνδράμουν στη βελτίωση της ποιότητας της μετάφρασης.

ARISTOTLE UNIVERSITY OF THESSALONIKI

FACULTY OF THEOLOGY
SCHOOL OF SOCIAL THEOLOGY
AND CHRISTIAN CULTURE

MICHAEL ALVIN COLBURN

The Development of a Translator's Manual for the Canons of Theophany and its Use in a Missionary Setting

*A thesis submitted in fulfillment of the requirements
for the degree of Doctor of Theology*

Doctoral Thesis

Thessaloniki 2021

Abstract

Background

Under the supervision of Prof. Symeon Paschalidis, Prof. Anna Koltsiou-Nikita and Asst. Prof. Fr. Chrysostomos Nassis (Advisor), this doctoral thesis investigated the relationship between the use of translator's manuals and the quality of translations. Manuals are commonly used for Bible Translation, but their impact on quality has not been empirically researched. This study provides an empirical analysis, applied to the translation of Eastern Orthodox Christian liturgical texts from English source texts by non-native English speakers in a missionary setting.

Methods

Translator's manuals were created for five hymns from the feast of Theophany. The manuals were tested by seven students with no prior translation experience at two Eastern Orthodox Christian theological schools (Kenya and Alaska), two Orthodox priests in Kenya, and two publication specialists in south Korea, who translated into Kikuyu, Maragoli, Swahili, Yupik, or Korean. Each test participant made three translations (T1, T2, T3) of a hymn from the 9th Ode of the Canons of Theophany. T1 was translated from *The Festal Menaion* without reference to the manual, as a baseline for comparison. T2 was translated from a translation for translators, the *Global English Version* (GEV), again without the manual. The T3 translation was made using the manual. In total, 11 sets of translations (T1, T2, T3) were made. They were translated back into English by different native speakers without seeing the source. Errors in all 33 translations were identified by comparing back-translations to their corresponding source texts. For five sets, errors were also identified by a Kenyan Bible translation consultant using the manuals. Errors were assigned penalty points based on severity, then summed and divided by the number of source text words, resulting in Penalty Points Per Word (PPPW) as a measure of translation quality. The PPPW for each T1 translation was compared to the PPPW of its corresponding T2 and T3 translations.

Results

Based on back-translations, comparing the PPPW of T1 to T2, 73% of the sets of translations (n=11) showed a PPPW reduction solely from use of the GEV. Comparing T1 to T3, 82% of the sets showed a decrease in PPPW through use of manuals, averaging a 34% reduction in PPPW. 67% of translations made by individuals without a university degree (n=6) showed a decrease of PPPW vs. 100% with a degree (n=5). Based on the consultant checking, 40% of the sets (n=5) showed a decrease in PPPW, averaging a 37% reduction.

Conclusions

The use of liturgical translator's manuals can be effective in both reducing and detecting translation errors, thereby improving quality. But, the likelihood and degree of improvement depends on the personal attributes of the translator, e.g. fluency in the source language, reading and cognitive skills. Future research should determine the role of personal attributes in the effective use of translator's manuals and how these can be influenced to improve translation quality.

The thesis is written in English, with Greek chapter summaries.

Acknowledgements

Σύνοψη Κεφαλαίων

Ακολουθεί μια σύνοψη των κεφαλαίων της διατριβής.[1]

Εισαγωγή (Σύνοψη Κεφαλαίου 1)

Σήμερα, οι Ανατολικοί Ορθόδοξοι Χριστιανοί Ιεράρχες που εργάζονται σε μια ιεραποστολή, συνεχίζουν την παράδοση της Εκκλησίας να παρέχει τα λειτουργικά κείμενα στη γλώσσα του κάθε τόπου. Σε ένα άρθρο σχετικά με το ρόλο των μεταφράσεων στις ιεραποστολές, ο Σεβασμιώτατος Αρχιεπίσκοπος Κένυας Μακάριος είπε, «Χωρίς μεταφράσεις, δεν υπάρχει, δεν μπορεί να γίνει, καμία Ιεραποστολή.» (Tillyrides 2004). Με βάση αυτήν την πεποίθηση, ο Σεβασμιώτατος οργάνωσε τη μετάφραση των λειτουργικών κειμένων σε 20 γλώσσες, με ένα σύνολο 122 δημοσιεύσεων. Ο Σεβασμιώτατος διακονεί σε μια περιοχή που έχει πολλές εκατοντάδες τοπικές γλώσσες. Σε περιπτώσεις σαν αυτή, ένας Ιεράρχης δεν είναι σε θέση να καταλάβει όλες τις γλώσσες των κειμένων που έχουν μεταφραστεί. Ο Σεβασμιώτατος ανέλαβε να εντοπίσει και να διορθώσει τα λάθη στις μεταφράσεις. Λαμβάνοντας υπόψη το υπόβαθρό μου ως ιεραπόστολος μεταφραστής της Αγίας Γραφής, ο Σεβασμιώτατος μου ζήτησε να βοηθήσω την αρχιεπισκοπή Του με τη λειτουργική μετάφραση. Τα τελευταία 100 χρόνια, οργανώσεις για τη μετάφραση της Αγίας Γραφής όπως η « United Bible Societies» έχουν δημιουργήσει μεθόδους διασφάλισης ποιότητας. Ένα εργαλείο διασφάλισης ποιότητας που δημιούργησαν, και το οποίο εγώ, ο ίδιος, χρησιμοποίησα ως μεταφραστής της Αγίας Γραφής στην Παπούα Νέα Γουινέα, είναι ένα εγχειρίδιο μεταφραστή.[2] Ένα εγχειρίδιο μεταφραστή αποτελεί ένα χρήσιμο εργαλείο διασφάλισης ποιότητας σε δύο φάσεις: στη φάση «πρόληψη λάθους» και στη φάση «ανίχνευση- διόρθωση λάθους». Στόχος της φάσης «πρόληψη λάθους» είναι η αποφυγή ή η μείωση λαθών στο πρόχειρο ή η επανεξέταση μιας μετάφρασης. Στόχος της φάσης «ανίχνευση διόρθωση λάθους» είναι ο εντοπισμός και η μείωση λαθών της μετάφρασης.

Η έρευνά μου για αυτή την διατριβή επικεντρώθηκε αφενός στο αν η χρήση ενός λειτουργικού εγχειριδίου μεταφραστή μπορεί να μειώσει τα λάθη στο πρώτο πρόχειρο (π.χ. κατά τη διάρκεια της φάσης πρόληψης) και αφετέρου στο αν μπορεί να χρησιμοποιηθεί αποτελεσματικά από έναν επαγγελματία σύμβουλο που ειδικεύεται στον έλεγχο μεταφράσεων της Αγίας Γραφής, κατά τη διάρκεια της φάσης ανίχνευσης λαθών για τη διασφάλιση της ποιότητας. Στην έρευνά μου, ανέπτυξα και έλεγξα λειτουργικά εγχειρίδια μεταφραστή για πέντε ύμνους που ψάλλονται στη γιορτή των Θεοφανείων: Ο Ειρμός από την Ωδή α΄, Κανών 1, και Τροπάρια 1 και 2 της Ωδής θ΄ αμφοτέρων των κανόνων. Επέλεξα να χρησιμοποιήσω αυτούς του ύμνους γιατί δεν έχουν μεταφραστεί στο παρελθόν σε καμία τοπική γλώσσα της Κένυας. Επιπλέον τους διάλεξα γιατί έχουν πλούσιο θεολογικό περιεχόμενο και παρουσιάζουν δυσκολίες στην κατανόηση και τη μετάφραση. Γι αυτό το λόγο θεωρώ ότι είναι ιδανικοί για τη δοκιμαστική εφαρμογή ενός λειτουργικού εγχειριδίου του μεταφραστή.

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[1]Ολόκληρο το κείμενο της διατριβής είναι διαθέσιμο σε αρχείο PDF στο https://github.com/mcolburn/thesis/releases. Το κύριο τμήμα είναι περίπου 350 σελίδες, επί πλέον ένα παράρτημα περίπου 150 σελίδων.

[2]Τα αποκαλούν *handbooks*.

Βιβλιογραφική Ανασκόπηση (Σύνοψη του Κεφαλαίου 2)

Η υπάρχουσα βιβλιογραφία αναθεωρήθηκε όσον αφορά τον Κανόνα των Θεοφανίων, τη σειρά Εγχειριδίων Μεταφραστών των United Bible Societies και τη χρήση των αντίστροφων μεταφράσεων (back-translations) στη φάση διασφάλισης ποιότητας της μετάφρασης.

Η πιο παλιά μαρτυρία χειρόγραφου χρονολογείται τον 8ο αι. στο Σινά.

Ένα ειρμολόγιον του 8ου αι., τον παλίμψηστο κώδικα (χφ. Πρίνστον, συλλογή Garrett 24), που βρέθηκε στο όρος Σινά στο Μοναστήρι της Αγ. Αικατερίνης (Raasted 1992), περιέχει ενα inc (αρχή;;), που εντόπισα, ο ίδιος, στον Ειρμό της Ωδής δ' του Κανόνα του Κοσμά.[3] Το παλαιότερο γνωστό χειρόγραφο, που περιέχει μεγάλα αποσπάσματα από τον Κανόνα των Θεοφανείων, είναι ένα τροπολόγιον του 8-9ου αι.[4] από τα Νέα Ευρήματα στο Σινά το 1975. Ακολουθεί το ημερολόγιο της Ιερουσαλήμ. (Nikiforova 2015, pp. 162–165).

Η Παράδοση της Εκκλησίας, ότι αυτοί οι δύο Κανόνες είναι γραμμένοι από τους αγίους Κοσμά τον Μελωδό και Ιωάννη τον Δαμασκηνό, δεν μπορεί να αποδειχθεί ούτε και να διαψευστεί. Τα παραπάνω χειρόγραφα αποδίδουν τον 1ο Κανόνα στον Κοσμά τον Μοναχό και τον 2ο Κανόνα στον *Ιωάννη τον Μοναχό.* Η βιβλιογραφία ούτε επιβεβαιώνει επιτυχώς ούτε διαψεύδει την παραδοσιακή απόδοση στον Κοσμά τον Υμνογράφο και τον Ιωάννη τον Δαμασκηνού. Επομένως, υιοθετώ την παραδοσιακή άποψη σχετικά με την ταυτότητα των συντακτών, την χρονολόγηση του κειμένου (8ος αι.) και την προέλευσή του (Παλαιστίνη). Βλέπε A. P. Kazhdan (1991), Wellesz (1961), Δετοράκη (1979, pp. 187–188), and Skrekas (2008, pp. xxxv–xix, 40).

Οι πρώτες έντυπες εκδόσεις κάνουν την εμφάνισή τους τον 16ο αι. Οι πρώτες έντυπες εκδόσεις των Κανόνων των Θεοφανείων εμφανίζονται στα «Μηναία», που δημοσιεύτηκαν τον 16ο αι. στη Βενετία. (Alexópoulos and Anatolikiotes 2017, pp. 67, 453). Για τα Εγχειρίδια που δημιούργησα, χρησιμοποίησα το «ΜΗΝΑΙΟΝ ΤΟΥ ΙΑΝΟΥΑΡΙΟΥ» (Αποστολική Διακονία, 2008), ως πηγή ελληνικού κειμένου και το «The Festal Menaion» (TFM) ως οδηγό - βάση για την αγγλική μετάφραση.[5]

Υπάρχουν πολλές εξωκειμενικές αναφορές στους Κανόνες των Θεοφανείων. Πέντε πηγές αναφέρουν τα εξής: σχολιασμοί από τον Θεόδωρο Πρόδρομο[6] και τον Αγ. Νικόδημο τον Αγιορείτη,[7] Skrekas (2008), το TFM, και Pokhilko (2004). Μια κλασική αναφορά είναι αυτή στον Ηρακλή από το ποίημα του Λυκόφρονα με τον τίτλο «Αλεξάνδρα»[8]. Οι βιβλικές αναφορές προέρχονται από 13 βιβλία της Παλαιάς Διαθήκης και από 18 της Καινής. Οι πατερικές αναφορές ανήκουν στους Αγ. Γρηγόριο τον Θεολόγο (26), Κύριλλο Αλεξανδρείας (4), Βασίλειο τον Μέγα (4), Ιουστίνο τον Μάρτυρα (3), Γρηγόριο Νύσσης (3), Ιωάννη Χρυσόστομο (3) και Ρωμανό τον Μελωδό (2). Υπάρχουν 13 αρχαϊσμοί στον 2ο Κανόνα.

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[3]Ο Raasted το απέδωσε λανθασμένα στον Ιωάννη αντί στον Κανόνα των Θεοφανείων του Κοσμά.
[4]Κώδικες ΜΓ56 και ΜΓ5.
[5]Mother Mary and Archimandrite Kallistos Ware (1998).
[6]Stevenson (1888)
[7]ΕΟΡΤΟΔΡΟΜΙΟΝ.
[8]Ωδή ζ΄, 2ος κανών, Skrekas (2008, p. 102)

Η παραγωγή της σειράς Εγχειρίδιο του Μεταφραστή UBS ξεκίνησε το 1961 και συνεχίζεται μέχρι σήμερα. Προκειμένου να προσδιορίσω την ιστορία της ανάπτυξης και εξέλιξης της σειράς *Εγχειρίδιο του Μεταφραστή UBS* των Ηνωμένων Βιβλικών Εταιριών, εξέτασα τη βιβλιογραφία και 50 από τα 54 δημοσιευμένα εγχειρίδια.[9] Τα εγχειρίδια ξεκίνησαν να δημοσιεύονται το 1961 (Ευαγγέλιο του Μάρκου), με το πιο πρόσφατο το 2019 (Έσδρας Α' και Β').

Η σημαντικότερη αλλαγή που έγινε στη σειρά Εγχειρίδιο του Μεταφραστή, ήταν η ανάπτυξη και συμπερίληψη μιας ειδικής μετάφρασης για μεταφραστές (Translation For Translators, TFT). Το TFT που ανέπτυξε η UBS είναι «Today's English Version» (TEV). Το πρώτο εγχειρίδιο που συμπεριέλαβε το TEV ήταν το εγχειρίδιο για τις Πράξεις (Newman and Nida 1972). Το TEV ενσωματώνει τις συστάσεις των εγχειριδίων. Τα εγχειρίδια πραγματεύονται θέματα μετάφρασης και απεικονίζονται πιθανές λύσεις συγκρίνοντας το TEV με το Revised Standard Version (RSV) της Αγίας Γραφής. Η βιβλιογραφία αναφέρει περιπτώσεις ανθρώπων που μετέφρασαν από το TEV χωρίς να συμβουλεύονται το κείμενο των εγχειριδίων.

Καμία εμπειρική έρευνα δεν έχει δημοσιευθεί για τη σχέση ανάμεσα στη χρήση των εγχειριδίων του μεταφραστή και την ποιότητα της μετάφρασης. Αυτό το κενό που εντόπισα στη βιβλιογραφία επιβεβαιώθηκε κατόπιν προσωπικής επικοινωνίας με τις United Bible Societies (UBS).

Υπάρχει μια διακριτή συσχέτιση μεταξύ του επιπέδου εκπαίδευσης και της ικανότητας χρήσης ενός εγχειριδίου. Με στόχο τη βοήθεια προς τους μεταφραστές με περιορισμένη εκπαίδευση, δημιουργήθηκαν οι Οδηγοί του Μεταφραστή (*Translator's Guides*).(Peacock 1980). Αυτοί διακόπηκαν όταν το εκπαιδευτικό επίπεδο των περισσότερων μεταφραστών ανέβηκε σε βαθμό να μπορούν οι ίδιοι να χρησιμοποιούν τη σειρά του Εγχειριδίου.[10]

Η χρήση μιας αντίστροφης μετάφρασης (back-translation) ως μια μέθοδος διασφάλισης ποιότητας συνεχίζεται παρά τις γνωστές ελλείψεις. Βλέπετε Baker (2011, p. 7), Tyupa (2011), και Brislin (1986, pp. 161–162).

Μεθοδολογία Έρευνας (Περίληψη Κεφαλαίου 3)

Ο πληθυσμός για την έρευνά μου ήταν άτομα που δε γνωρίζουν αρκετά καλά Ελληνικά ώστε να μεταφράζουν απευθείας από το ελληνικό κείμενο πηγής, αλλά γνωρίζουν τα Αγγλικά σαν μια ξένη γλώσσα και μπορούν να χρησιμοποιούν το αγγλικό ως κείμενο-πηγής. Για αυτόν τον πληθυσμό, οι δύο ερωτήσεις στην έρευνά μου ήταν : 1) υπάρχει συσχέτιση ανάμεσα στη χρήση ενός Translation for Translators (TFT) ως κειμένου πηγής και στην ποιότητα της μετάφρασης που προκύπτει; και 2) υπάρχει συσχέτιση μεταξύ της χρήσης ενός λειτουργικού εγχειριδίου μεταφραστή και την ποιότητα της μετάφρασης που προκύπτει;

Η μεθοδολογία μου ήταν να συγκρίνω την ποιότητα της μετάφρασης που έγινε με τη χρήση του *The Festal Menaion* (TFM) ως πηγή[11] σε σχέση με την ποιότητα μετάφρασης

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[9]Δεν κατάφερα να εξασφαλίσω αντίγραφα από έναν αριθμό εγχειριδίων της Παλαιάς Διαθήκης.

[10]Σύμφωνα με προσωπική επικοινωνία με τις Ηνωμένες Βιβλικές Εταιρείες (UBS), (5 Aug. 2019).

[11]Στο παρελθόν δεν έχει ξαναγίνει μετάφραση των Κανόνων των Θεοφανείων, σε γλώσσες της

που έγινε χρησιμοποιώντας το TFT (*the Global English Version*) και σε σχέση με τη χρήση του εγχειριδίου του λειτουργικού μεταφραστή. Ορίζω τις τρεις μεταφράσεις ως T1, T2 και T3. Κάθε σύνολο από τις τρεις αυτές μεταφράσεις έγινε από το ίδιο άτομο, στη μητρική του γλώσσα. Ένας άλλος γηγενής ομιλητής μετέφρασε τις μεταφράσεις ξανά στα αγγλικά, χωρίς να βλέπει το κείμενο πηγή. Στη σύγκριση των αντίστροφων μεταφράσεων (*back-translations*) με το κείμενο πηγή εντοπίστηκαν σφάλματα. Τα σφάλματα αυτά κατηγοριοποιήθηκαν σε προσθήκες, παραλείψεις, γραμματικά ή λεξιλογικά. Προσδιόρισα πόντους ποινής σε κάθε σφάλμα (PP - Penalty Points) ανάλογα με το βαθμό που το σφάλμα αυτό άλλαξε το συνολικό νόημα, δηλαδή, ανάλογα με τη σοβαρότητα του λάθους. Για κάθε μετάφραση, οι βαθμοί ποινής (PP) αθροίζονται και διαιρούνται με τον αριθμό των λέξεων στο κείμενο πηγή, οι οποίοι αποδίδονται ως Βαθμοί Ποινής Ανά Λέξη (*Penalty Points Per Word* - PPPW). Αυτή η αριθμητική βαθμολογία χρησιμοποιήθηκε ως μέτρο ποιότητας, όπου μια συγκριτικά χαμηλότερη τιμή δείχνει υψηλότερη ποιότητα.

Σύμφωνα με το παραπάνω υπόβαθρο, οι υποθέσεις μου είναι δύο:

1. Η χρήση μιας μετάφρασης για μεταφραστές (TFT) έχει ως αποτέλεσμα σε χαμηλότερη τιμή PPPW σε σχέση με τη χρήση του *The Festal Menaion*.
2. Η χρήση ενός εγχειριδίου μεταφραστή λειτουργικών κειμένων έχει ως αποτέλεσμα χαμηλότερη τιμή PPPW σε σχέση με τη χρήση του *The Festal Menaion*.

Τα κριτήρια αποδοχής αμφοτέρων ήταν να δείξουν μια μείωση σε PPPW τουλάχιστον στο 25% των ομάδων των μεταφράσεων.

Η βιβλιογραφία εντοπίζει μια σχέση μεταξύ προσωπικών παραγόντων και ποιότητας της μετάφρασης. Κάποιοι προσωπικοί παράγοντες, όπως η προσοχή στη λεπτομέρεια, διαφέρουν από μετάφραση σε μετάφραση ακόμη και για το ίδιο το άτομο. Αυτοί δεν μπορούν να ελεγχθούν από τον ερευνητή και μπορεί να επηρεάσουν την ποιότητα. Διαχειρίσιμοι προσωπικοί παράγοντες περιλαμβάνουν τον βαθμό ευχέρειας στις γλώσσες πηγής και στόχου, την αναγνωστική ικανότητα, τη γνωστική δεξιότητα και την προηγούμενη εμπειρία στη μετάφραση. Επειδή ζήτησα από το ίδιο άτομο να κάνει ένα σύνολο τριών μεταφράσεων, έλεγξα όλους αυτούς τους προσωπικούς παράγοντες για κάθε ομάδα.

Το υλικό δοκιμής περιελάμβανε εγχειρίδια μεταφραστή λειτουργικών κειμένων, φόρμες συναίνεσης D.1 και D.2), ερωτηματολόγια για το υπόβαθρο των συμμετεχόντων (παράρτημα E.1) και την εμπειρία τους στη χρήση εγχειριδίων (παραρτήματα E.2, E.3, E.4, και E.5) και εκπαιδευτικού υλικού (παραρτήματα F.1 και F.1).

Ανάπτυξη των Εγχειριδίων (Περίληψη Κεφαλαίου 4)

Για την έρευνά μου, δημιούργησα ένα εγχειρίδιο μεταφραστή λειτουργικών κειμένων για πέντε ύμνους από τους Κανόνες των Θεοφανίων, χρησιμοποιώντας το ελληνικό κείμενο από την έκδοση του 2009, στο Μηναίον Ιανουαρίου που δημοσιεύτηκε από την Αποστολική Διακονία. (*MHN IAN* 2009). Τα εγχειρίδια αφορούσαν τον Ειρμό της

Ανατολικής Αφρικής. Χρησιμοποίησα το TFM σαν σημείο αναφοράς για τη σύγκριση γιατί αν οι μεταφράσεις των Θεοφανείων είχαν ανατεθεί από τον Αρχιεπίσκοπο Μακάριο στην Κένυα, το TFM θα είχε χρησιμοποιηθεί σαν αγγλική πηγή.

Ωδής α΄, 1ος Κανών (του Κοσμά) και τα δύο πρώτα Τροπάρια της Ωδής θ΄ για τον 1ο Κανόνα (του Κοσμά) και τον 2ο Κανόνα (του Ιωάννη). Το εγχειρίδιο για τον Ειρμό χρησιμοποιήθηκε για την εκπαίδευση αυτών που συμμετείχαν στις δοκιμές. Η έκταση κάθε εγχειριδίου κυμαίνεται από 11-16 σελίδες. Οι ενότητες κάθε εγχειριδίου είναι: στόχος, τύποι μεταφράσεων, εξήγηση σχετικά με τις μεταφράσεις στην κοινή Αγγλική που έκανα με το όνομα «Global English Version», πώς να χρησιμοποιείται το εγχειρίδιο, το Ελληνικό κείμενο πηγή, παράδειγμα Αγγλικών μεταφράσεων, σημειώσεις σχετικά με το κείμενο, τη γραμματική, τις συντομογραφίες και βιβλιογραφία.

Ως βοήθεια για τη δημιουργία εγχειριδίων, σχεδίασα μια βάση δεδομένων των ελληνικών λειτουργικών κειμένων[12] και μεταφράσεων και ένα λογισμικό πρόγραμμα που ονομάζεται *Online Liturgical Workstation* (OLW).[13] Το πρόγραμμα OLW επιτρέπει την ανάγνωση των εγχειριδίων διαδικτυακά ή ως αρχεία PDF.

Κάθε εγχειρίδιο περιέχει μια περίληψη του νοήματος του ύμνου, μια λίστα βιβλικών αναφορών μέσα στον ύμνο και μια συζήτηση για κάθε λέξη ή φράση του ύμνου. Η γνώση των βιβλικών αναφορών που υπάρχουν στον ύμνο, βοηθά τους μεταφραστές να καταλάβουν το νόημα του ύμνου και να δουν πώς οι λέξεις, που χρησιμοποιούνται τόσο στον ύμνο όσο και στο βιβλικό απόσπασμα, έχουν μεταφραστεί στη Βίβλο στη μητρική γλώσσα των μεταφραστών. Η συζήτηση λέξη-προς-λέξη παρέχει σημειώσεις σχετικά με το νόημα της λέξης, τις αναφορές εντός και εκτός κειμένου, γεωγραφικές και ιστορικές πληροφορίες, θεολογικές πληροφορίες, σχετικούς σχολιασμούς των πατέρων και συμβουλές προς τους μεταφραστές. Η ενότητα της γραμματικής περιέχει δύο μέρη. Το πρώτο μέρος είναι ένα «interlinear» κείμενο με τρεις γραμμές να εμφανίζονται κάτω από τα Ελληνικά. Κάτω από κάθε ελληνική λέξη υπάρχει ευθυγραμμισμένη η αγγλική μετάφραση, γραμματικά χαρακτηριστικά και το λήμμα της λέξης, καθένα από αυτά σε ξεχωριστή γραμμή. Τα γραμματικά χαρακτηριστικά περιλαμβάνουν το πρόσωπο, τον αριθμό, το γένος, την πτώση, τον χρόνο, κτλ κάθε ελληνικής λέξης. Το λήμμα χρησιμοποιείται για τον εντοπισμό της λέξης σε ένα ελληνικό λεξικό. Το δεύτερο μέρος παρουσιάζει μια συντακτική ανάλυση του ελληνικού κειμένου με τη μορφή συντακτικού διαγράμματος εξάρτησης. Η σειρά κάθε ελληνικής λέξης στο διάγραμμα βασίζεται στη λέξη από την οποία εξαρτάται. Η φράση «εξαρτάται από» σημαίνει γραμματικά «διέπεται από ή υπόκειται στο».[14] Η γραμμική σειρά των λέξεων του ελληνικού ύμνου κάνει δύσκολο τον προσδιορισμό της γραμματικής σχέσης μεταξύ των λέξεων. Τα Ελληνικά έχουν μια σχετικά ελεύθερη σειρά λέξεων και οι υμνογράφοι διατάσσουν τις λέξεις με ασυνήθιστους τρόπους ώστε να μπορούν να ταιριάζουν στο μέτρο. Το συντακτικό διάγραμμα εξάρτησης για τον ύμνο είναι συνεπώς χρήσιμο για έναν μεταφραστή προκειμένου να καθορίσει τη γραμματική σχέση μεταξύ των λέξεων.

Παρακάτω, για κάθε ύμνο, αναφέρω τα πιο σημαντικά αποτελέσματα της ανάλυσης που πραγματοποίησα, κατά τη δημιουργία του αντίστοιχου εγχειριδίου του μεταφραστή του λειτουργικού κειμένου.

Το εγχειρίδιο για τον Ειρμό, Ωδή α΄, 1ος Κανών βρίσκεται στο Παράρτημα C.1, και

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[12] Αυτό περιέχει τις 2 εκατομμύρια λέξεις ολόκληρου του συνόλου των ελληνικών λειτουργικών βιβλίων, και όχι μόνο το κείμενο των Θεοφανείων.

[13] Ελεύθερα διαθέσιμο στο `https://olw.ocmc.org`.

[14] Για πληροφορίες περί της Γραμματικής Εξάρτησης, βλέπε `https://universaldependencies.org`.

η συζήτησή μου για το εγχειρίδιο στο 4.6. Σημειώνω ότι υπάρχουν τρία ρήματα που έχουν το ίδιο υποκείμενο Κύριος (Lord), το οποίο εμφανίζεται ως η 20η λέξη του ύμνου. Για αυτό το λόγο, οι αγγλικές μεταφράσεις τείνουν να μεταφέρουν τη φράση «Ο Κύριος» στην αρχή του ύμνου. Το ουσιαστικό «βυθοῦ» (of.[the].deep), έχει μια αναφορά που εννοείται (η 'θάλασσα') και τροποποιεί το ουσιαστικό πυθμένα (the.bottom), ωστόσο τα δύο ουσιαστικά έχουν ένα ρήμα ανάμεσά τους. Ο ύμνος περιέχει μια λέξη εξαιρετικά δύσκολη για μετάφραση,πιο συγκεκριμένα, οικείους (< οἰκεῖος), που σημαίνει ότι «ανήκει στην οικία». Αυτό εξηγεί τις διάφορες μεταφράσεις: «His servants» (TFM), «His people» (π. Seraphim Dedes), και «His own» (Μοναστήρι Ιεράς Μεταμόρφωσης, Βοστώνη, ΗΠΑ). Στο GEV, επέλεξα να το μεταφράσω ως « His people». Το πιο σημαντικό στοιχείο του ύμνου είναι το κλείσιμο με μια ατελή αναφορά από την Έξοδο 15.1 (Ἄσωμεν τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται·). Ο ύμνος απλώς έχει «ὅτι δεδόξασται». Ο υμνογράφος χρησιμοποίησε το ὅτι αντί για το γὰρ, το οποίο δεν αναφέρεται στις λέξεις του ύμνου, αλλά αποτελεί εξωκειμενική αναφορά στις λέξεις τη πρώτης ωδής της Βίβλου.

Το εγχειρίδιο για το Τροπάριον 1, Ωδή θ΄, 1ος κανών βρίσκεται στο Παράρτημα C.2 και η συζήτησή μου στο εγχειρίδιο 4.7. Αυτός ο ύμνος έχει επτά ρήματα και τρεις μετοχές ρημάτων. Είναι δύσκολη τόσο η κατανόηση όσο και η μετάφραση λόγω του αριθμού των ατόμων που αναφέρονται. Ο συγγραφέας του ύμνου απευθύνεται στο Βασιλιά Δαυίδ, καλώντας τον να έρθει και να τραγουδήσει για τους ανθρώπους που πρόκειται να φωτιστούν (δηλαδή, να βαπτιστούν). Καλείται να τραγουδήσει σ' αυτούς σχετικά με τον πρώτο άνδρα, τον Αδάμ, που σώζεται στα νερά του Ιορδάνη καθώς ο Κύριος εισέρχεται σε αυτά. Άλλες δυσκολίες αφορούν το αν η λέξη «πνεύματι» αναφέρεται στον Δαυίδ ή στο Άγιο Πνεύμα. Αν ισχύει το δεύτερο, έχουμε ακόμη έναν άλλο συμμετέχοντα στον ύμνο. Προσωπικά το ερμηνεύω σαν αναφορά στο Άγιο Πνεύμα. Η λέξη «φωτιζομένοις» μπορεί να είναι δύσκολο να μεταφραστεί σε γλώσσες που δεν είναι ινδοευρωπαϊκές. Η φράση αρσενικού γένους οὗτος ὁ πτωχός (αυτός ο φτωχός) παρουσιάζει μια δυσκολία σε ορισμένους πολιτισμούς, ιδιαίτερα σε πολιτισμούς όπου είναι φτωχοί σε υλικά αγαθά, όπου μπορεί να ερμηνευθεί ως έννοια ότι ο Αδάμ ήταν φτωχός επειδή δεν είχε χρήματα ή άλλα υλικά πράγματα. Προκειμένου να αποφευχθεί αυτή η ερμηνεία, εξηγώ στο εγχειρίδιο ότι ο Αδάμ ήταν φτωχός με την έννοια ότι είχε στερηθεί τη χάρη του Θεού. Αυτή η παρερμηνεία είναι που έγινε στην πραγματικότητα από έναν από τους συμμετέχοντες του τεστ στην Τ1 μετάφρασή του (από το TFM) και στην Τ2 μετάφρασή του (από το GEV), αλλά διορθώθηκε στην Τ3 μετάφρασή του αφού μελέτησε το εγχειρίδιο.

Το εγχειρίδιο για το Τροπάριον 2, Ωδή θ΄, 1ος Κανών βρίσκεται στο Παράρτημα C.3, και η συζήτηση του εγχειριδίου στο 4.8. Ο ύμνος παραθέτει εδάφια από τον Ησαΐα 1.16 και Ιεζεκιήλ 36.25. Η φράση λούσασθε, καὶ καθάρθητε (wash yourselves and be clean) μπορεί να παρερμηνευτεί από κάποιους μεταφραστές σαν αναφορά σε σωματική βρωμιά που πρέπει να ξεπλυθεί αντί σαν αναφορά σε πνευματική ακαθαρσία που προκύπτει από τις κακές πράξεις. Η φράση «ἔναντι...Κυρίου» επίσης παρουσιάζει δυσκολίες στη μετάφραση, όπως σημειώνεται στο εγχειρίδιο του βιβλίου του Ησαΐα από τις Ηνωμένες Βιβλικές Εταιρείες (UBS). Προειδοποιούν ότι κάποιοι μεταφραστές το έχουν παρερμηνεύσει, αναφέροντας ότι οι κακές πράξεις θα πρέπει να γίνονται χωρίς να είναι ορατές από τον Θεό. Άλλες φράσεις που δημιουργούν σύγχυση στους μεταφραστές είναι οι εξής, «ὕδωρ ἐπὶ ζῶν», «βαπτίζει Πνεύματι», και «ζωὴν τὴν

άγήρω». Αυτή η τελευταία κατάσταση είναι το αποτέλεσμα του βαπτίσματος με το Άγιο Πνεύμα που προσφέρει ο Χριστός. Αυτολεξεί, «άγήρω» σημαίνει μη γηράσκουσα. Το TFM μεταφράζει αυτή τη φράση ως η ζωή που δε μεγαλώνει. Ο Αγ. Νικόδημος ο Αγιορείτης το πραγματεύεται χρησιμοποιώντας ένα συνώνυμο, άτελεύτητος (not brought to an end), με άλλα λόγια, αιώνιος ζωή.

Το εγχειρίδιο για το Τροπάριο 1, Ωδή θ΄, 2ος Κανών βρίσκεται στο Παράρτημα C.4 ενώ η συζήτησή μου, στο εγχειρίδιο 4.9. Ο ύμνος περιέχει πληροφορίες που υπονοούνται, τις οποίες είναι απαραίτητο να γνωρίζουμε προκειμένου να τον ερμηνεύσουμε σωστά. Οι δύο λέξεις που είναι κλειδιά για την ερμηνεία του είναι οι λέξεις «φωτιά» και «μυστήριο». Η λέξη «φωτιά» αναφέρεται ρητά μία μόνο φορά στον ύμνο (πυρφοροῦσα) και αφορά στη Θεοτόκο, η οποία φέρει φωτιά μέσα της. Ο ύμνος εννοεί ότι αυτή η φωτιά (το δεύτερο πρόσωπο της Αγίας Τριάδας) είναι η ίδια φωτιά που φανερώθηκε στο φλεγόμενο θάμνο (φλεγόμενη βάτος) και που εισχώρησε στον Ιορδάνη ποταμό. Το μυστήριο που υπονοεί, γιατί ο θάμνος αν και φλεγόμενος δεν κάηκε και το τι δηλώνει, φαίνεται να εκπληρώνεται από παράξενους νόμους. Δηλαδή, ανέδειξε αμφότερα, το μυστήριο της Παρθένου που είχε φωτιά μέσα της, αλλά δεν την έβλαψε και του Ιορδάνη ποταμού, ο οποίος δέχτηκε τη φωτιά της θεότητος, αλλά αυτή δεν τον έβλαψε.

Το εγχειρίδιο για το Τροπάριον 2, θ΄ Ωδή, 2ος Κανών βρίσκεται στο Παράρτημα C.6, ενώ η συζήτησή μου στο εγχειρίδιο 4.10. Στον ύμνο αυτό, ο ποιητής απευθύνεται στο Χριστό, μιλώντας σχετικά με το τι έκανε για το ανθρώπινο γένος όταν βαπτίστηκε και την επίδραση που έχει στην ανθρώπινή μας φύση όταν βαπτιζόμαστε σε νερό ευλογημένο με την ευλογία του Ιορδάνη και στη συνέχεια χριζόμαστε με το Άγιο Χρίσμα. Ο ύμνος είναι θεολογικά πλούσιος και περιέχει μια γραμματική αμφισημία η οποία καταλήγει σε μια διαφορά σχετικά με την αγγλική μετάφραση από διάφορα άτομα. Το ελληνικό κείμενο είναι· Ῥοαῖς ἀχράντοις, ἐκκαθάρας καὶ σκότους, Ἰσχὺν θριαμβεύσας τε, τὴν ἐπηρμένην. Το TFM το μεταφράζει ως *....thou hast cleansed it[15] in the undefiled streams, putting to shame the arrogant force of darkness*. (Mother Mary and Archimandrite Kallistos Ware 1998). Το θέμα είναι η λέξη «σκότους» (< σκότος) «from darkness». Η Μητέρα Μαρία και ο Μητροπολίτης Κάλλιστος ερμηνεύουν τη γενική σκότους τροποποιώντας την σε Ἰσχὺν (< ἰσχύς), δηλαδή, «force of darkness». Ωστόσο, ο Αγ. Νικόδημος ο Αγιορείτης αναφέρει, «Τήν μέν ἀνθρωπίνην φύσιν (λέγει λοιπόν ὁ Σωτήρ ἐκαθάρισεν ἀπό τό νοητόν σκότος, καί ἐφώτισε ταύτην μέ τήν κοινωνίαν τοῦ Ἁγίου Πνεύματος...»[16] *EOPT* (p.329). Όπου το *MHN IAN* (2009, p. 188) και άλλες τυπωμένες εκδόσεις έχουν ένα κόμμα μετά τη λέξη «σκότους», ο Αγ. Νικόδημος το αντικατέστησε με μια τελεία. Αναφέρει ότι το «σκότους» ανήκει στην πρόταση αριστερά της τελείας. Επομένως, δεν είναι τροποποιητής της λέξης Ἰσχὺν, στα δεξιά της τελείας. Συμφωνώ με την ερμηνεία που έγινε από τον Αγ. Νικόδημο και που βασίζεται στη δική μου γραμματική ανάλυση και τον εντοπισμό μια πιθανής πατερικής πηγής για την ερμηνεία του. Βρίσκουμε την έννοια της κάθαρσης από το σκότος της ψυχής στο σχόλιο του Αγ. Γρηγορίου Νύσσης στο Άσμα Ασμάτων σε 15 ομιλίες (*In Canticum Canticorum*).[17]) Στο Άσμα Ασμάτων, η νύφη περιγράφεται ως «μαύρη». Ο

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[15]θνητή φύση.

[16]Η μετάφρασή μου είναι· On the one hand, (he says), the Savior has cleansed the human nature from the noetic darkness, and on the other hand has enlightened it with the communion of the Holy Spirit...

[17]Για το Ελληνικό κείμενο, βλέπε PG 44 και ΓΡΗΓΟΡΙΟΣ ΝΥΣΣΗΣ (1987, pp. 107–326). Το τελευταίο χρησιμοποιεί το κείμενο από τον H. Langerbeck: Gregorii Nysseni, In Canticum Canticorum (Greg. Nyss.

Αγ. Γρηγόριος το ερμηνεύει σα να έχει μια «σκοτεινή, σκιώδη εμφάνιση, μια σκοτεινή μορφή» και «την εικόνα τους σκότους». Η μορφή ή η εμφάνιση της νύφης περιγράφεται ως εσκοτισμένη επειδή «ο άρχοντας των δυνάμεων του σκότους κατοικούσε μέσα της». Αλλά, ο Θεός, «ὅτι ἁμαρτωλούς ὄντας ἡμᾶς καὶ μέλανας φωτοειδεῖς τε καὶ ἐρασμίους διὰ τοῦ ἐπιλάμψαι τὴν χάριν ἐποίησεν» και ο «Χριστός εἰς τὸν κόσμον ἦλθε λαμπρούς ποιῆσαι τοὺς μέλανας, οὐ...καλῶν...ἁμαρτωλοὺς εἰς μετάνοιαν, οὕς τῷ λουτρῷ τῆς παλιγγενεσίας λάμπειν ὡς φωστῆρας ἐποίησε τὸ ζοφῶδες αὐτῶν εἶδος ἀποκλύσας τῷ ὕδατι». Συνεπώς, εδώ βλέπουμε μια άμεση σύνδεση μεταξύ βαπτίσματος και κάθαρσης του σκότους.[18] Επίσης, στην ομιλία του αρ. 40 (Περί βαπτίσματος), ο Αγ. Γρηγόριος μιλάει για το σκοτάδι της ψυχής του αγ. Παύλου πριν συναντήσει τον Χριστό (VI), το σκοτάδι της αμαρτίας (XIII) και εξομοιώνει το σκοτάδι με την αποξένωση από το Θεό (XLV). Δεν μπορούμε να αποδείξουμε ότι ο συγγραφέας του ύμνου εμπνεόταν από τον αγ. Γρηγόριο Νύσσης, αλλά είναι πιθανόν. Και, σημειωτέον, είδαμε πως υπάρχει πράγματι μια πατερική πηγή της οποίας η θεολογία περιλαμβάνει την κάθαρση του σκότους από την ψυχή στο βάπτισμα.

Δοκιμή των εγχειριδίων (Περίληψη του κεφαλαίου 5) Για την προετοιμασία της δοκιμής των εγχειριδίων του λειτουργικών κειμένων μεταφραστή, πήρα άδεια από τους Ιεράρχες των τριών τοποθεσιών της δοκιμής: Ναϊρόμπι (Κένυα), Κόντιακ (Αλάσκα, Η.Π.Α.) και Σεούλ (Δημοκρατία της Κορέας). Σε όλες τις τοποθεσίες, η συμμετοχή στη δοκιμή ήταν εθελοντική και χωρίς πληρωμή. Οργάνωσα μια ομαδική συνάντηση με ενδιαφερόμενα άτομα και παρουσίασα ένα έντυπο συναίνεσης, το οποίο εξηγεί ποιος είμαι, το σκοπό της δοκιμής, τι θα χρειαζόταν να κάνουν και ότι τα προσωπικά τους στοιχεία θα παραμείνουν εμπιστευτικά. Σε όλες τις τοποθεσίες εκτός από την Κένυα, όλα τα προσκεκλημένα άτομα δέχτηκαν να συμμετάσχουν και να υπογράψουν το έντυπο. Στην Κένυα, δύο προσκεκλημένοι άνδρες αρνήθηκαν να συμμετάσχουν. Σε όλες τις τοποθεσίες, εκπαίδευσα τους συμμετέχοντες στη δοκιμή σχετικά με τη χρήση των εγχειριδίων, χρησιμοποιώντας ένα εγχειρίδιο για τους Ειρμούς της Ωδής α΄, 1ος Κανών. Επίσης, παρείχα την εκπαίδευση στους αντίστροφους μεταφραστές (back-translators), οι οποίοι εξασκήθηκαν πραγματοποιώντας αντίστροφες μεταφράσεις (back-translations) από τις μεταφράσεις προς τα εμπρός (forward-translations) του Ειρμού, οι οποίες είχαν γίνει από το πρώτο γκρουπ.

Η εκπαίδευση ήταν πανομοιότυπη σε όλες τι τοποθεσίες.

Δοκιμή τοποθεσίας, Ναϊρόμπι, Κένυα, Ιανουάριος 2019. Το Ναϊρόμπι είναι η τοποθεσία του Πατριαρχείου Αλεξανδρείας και της Ορθόδοξης Πατριαρχικής Εκκλησιαστικής Σχολής όλης της Αφρικής. Όλα τα εγχειρίδια χρησιμοποιήθηκαν για τη δοκιμή. Οι γλώσσες στις οποίες έγιναν οι μεταφράσεις είναι τα Κικούγιου, Μαραγκολί και Σουαχίλι. Οι συμμετέχοντες που δημιούργησαν τα σύνολα S.1, S.2, S.3 και S.4 ήταν μαθητές στο τρίτο (τελευταίο) έτος της σχολής. Οι αντίστροφες μεταφράσεις (back-translations) έγιναν από φοιτητές του δεύτερου έτους. Τα σύνολα S.6[19] και S.7 έγιναν από Ορθόδοξους ιερείς που ήταν απόφοιτοι της σχολής. Ένας φοιτητής του δεύτερου έτους πραγματοποίησε τις αντίστροφες μεταφράσεις (back-translations) του συνόλου S.6 και ο μεταφραστής του S.6 έκανε τις αντίστροφες μετάφρασεις του S.7. Από τα σύνολα

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op. W. Jaeger), τομ. VI, Leiden, 1960, σελ. 3-469. Για μεταφράσεις στα Αγγλικά, βλέπε McCambley (1987) και Norris (2012).

[18]Norris (2012, p. 52).

[19]Το σύνολο S.5 δεν μπορούσε να χρησιμοποιηθεί και αφαιρέθηκε από την έρευνά μου.

της Κένυας, μόνο το S.7 έγινε από ένα άτομο που είχε πτυχίο πανεπιστημίου. Για κάθε σύνολο, τρεις μεταφράσεις (T1, T2, T3) έγιναν από το ίδιο άτομο. Η T1 έγινε μόνο με τη χρήση του «The Festal Menaion». Η T2 έγινε μόνο με τη χρήση της «Global English Version» (GEV). Είπα στους μεταφραστές να διαβάζουν το εγχειρίδιο και να διορθώσουν την T2 μετάφρασή τους ώστε να δημιουργήσουν την T3 έκδοση. Ωστόσο, για το S.6, αποφάσισα να χρησιμοποιήσω την μετάφραση GE-MOT για το κείμενο πηγής για την T2. Η έκδοση GEV χρησιμοποιήθηκε για την T3, αφού διαβάστηκε το εγχειρίδιο. Μετά την ολοκλήρωση κάθε έκδοσης, οι μεταφραστές συμπλήρωσαν ερωτηματολόγια σχετικά με την εμπειρία τους. Παρέχω στη διατριβή τις μεταφράσεις προς τα εμπρός (forward-translations) και τις αντίστροφες μεταφράσεις (back-translations) για κάθε σύνολο όπως και έναν πίνακα που αριθμεί τα λάθη τα οποία εντοπίστηκαν, και τον βαθμό σοβαρότητάς τους. Εντόπισα λάθη συγκρίνοντας τις μεταφράσεις προς τα εμπρός (forward-translations) με το κείμενο-πηγή. Για τα σύνολα S.1, S.3, S.4, S.6 και S.7, μπόρεσα να εξασφαλίσω τις υπηρεσίες από έναν επαγγελματία σύμβουλο μετάφρασης της Βίβλου, ο οποίος εργάστηκε μαζί με δύο γηγενείς ομιλητές που ήταν έμπειροι μεταφραστές. Όπως και εγώ, αυτοί σύγκριναν τις μεταφράσεις προς τα εμπρός (forward-translations) με τα κείμενα-πηγές και εντόπισαν λάθη. Βλέπε 5.2.6.1, 5.2.6.2, 5.2.6.3, 5.2.6.4, 5.2.6.5, και 5.2.6.6.

Τοποθεσία δοκιμής Κόντιακ, Αλάσκα (Η.Π.Α.), Φεβρουάριος 2019. Στο Κόντιακ είναι η τοποθεσία του Ορθόδοξου Θεολογικού Σεμιναρίου του Αγίου Γερμανού της Αλάσκας, υπό την δικαιοδοσία της Ορθόδοξης Εκκλησίας της Αμερικής, Επισκοπή της Αλάσκας. Οι πρώτοι μόνιμοι ιεραπόστολοι της Ανατολικής Ορθόδοξης Χριστιανικής Εκκλησίας έφτασαν εκεί από τη Ρωσία, το 1794, συμπεριλαμβανομένου του μοναχού Αγίου Γερμανού της Αλάσκας. Η γλώσσα στην οποία έγιναν οι μεταφράσεις είναι η Γιούπικ, μια τοπική γλώσσα της Αλάσκας. Η εκπαίδευση και η διαδικασία δοκιμής που χρησιμοποιήθηκαν στην Κένυα, χρησιμοποιήθηκαν και στο Κόντιακ. Οι τρεις άντρες της φυλής Γιούπικ προτίμησαν να εργαστούν μαζί σαν ομάδα για να δημιουργήσουν τις μεταφράσεις προς τα εμπρός. Για το λόγο αυτό, το μόνο εγχειρίδιο που δοκιμάστηκε ήταν αυτό για το 1ο Τροπάριο, Ωδή θ΄, 1ος Κανών, το οποίο έδωσε το σύνολο S.8. Αρχικά, μερικές γυναίκες της φυλής Γιούπικ (σύζυγοι των μαθητών) εργάστηκαν μαζί για να δημιουργήσουν τις αντίστροφες μεταφράσεις (back-translations). Ωστόσο, μετά την ολοκλήρωση της αντίστροφη μετάφρασης για τη μετάφραση T1, μόνο μια γυναίκα μπορούσε να συνεχίσει. Η έκδοση GEV χρησιμοποιήθηκε ως κείμενο-πηγή για τη μετάφραση T2. Η T2 μετάφραση αναθεωρήθηκε με την καθοδήγηση του εγχειριδίου προκειμένου να δημιουργηθεί η μετάφραση T3. Παρέχω στη διατριβή τις μεταφράσεις προς τα εμπρός (forward-translations) και τις αντίστροφες μεταφράσεις (back-translations) για κάθε σύνολο όπως και έναν πίνακα που αριθμεί τα λάθη που εντοπίσθηκαν, μαζί με το βαθμό σοβαρότητάς τους. Εντόπισα τα λάθη, συγκρίνοντας τις μεταφράσεις προς τα εμπρός (forward-translations) με το κείμενο-πηγή. Βλέπε 5.3.5.1.

Τοποθεσία δοκιμής, Σεούλ, Δημοκρατία της Κορέας, Απρίλιος 2019. Η Ορθόδοξη Μητρόπολη της Κορέας είναι κάτω από το Πατριαρχείο της Κωνσταντινούπολης. Δύο άνδρες από την Κορέα έκαναν τις προς τα εμπρός μεταφράσεις (forward-translations) για τα σύνολα S.9, S.10, S.11 και S.12 στα Κορεάτικα για το 1ο Τροπάριον, Ωδή θ΄ για αμφότερους τους Κανόνες. Οι δύο άνδρες έχουν πτυχίο πανεπιστημίου και εμπειρία στη δημιουργία δημοσιεύσεων για τη Μητρόπολη. Η T1 μεταφράστηκε από το TFM,

η Τ2 από το GE-MOT και η Τ3 από το GEV ύστερα από την μελέτη του εγχειριδίου. Οι αντίστροφες μεταφράσεις (back-translations) έγιναν από έναν Ορθόδοξο ιερέα. Παρέχω στη διατριβή τις προς τα εμπρός μεταφράσεις (forward-translations) και τις αντίστροφες μεταφράσεις (back-translations) για κάθε σύνολο όπως και έναν πίνακα που αριθμεί τα λάθη που εντοπίστηκαν, μαζί με το βαθμό σοβαρότητάς τους. Εντόπισα λάθη, συγκρίνοντας τις αντίστροφες μεταφράσεις (back-translations) με το κείμενο-πηγή. Βλέπε σύνολο 5.4.5.1, 5.4.5.2, 5.4.5.3, και 5.4.5.4.

Ανάλυση και Συζήτηση των Αποτελεσμάτων (Περίληψη Κεφαλαίου 6)

Το ποσοστό των συνόλων που εμφάνισε μείωση των PPPW[20] υπερέβη τα κριτήρια αποδοχής, που ήταν 25%. Συνεπώς, έγιναν δεκτές οι δύο υποθέσεις. Με βάση τις αντίστροφες μεταφράσεις (back-translations), η σύγκριση των PPPW της Τ1 με την Τ2, έδειξε μείωση των PPPW κατά 73% επί του συνόλου των μεταφράσεων (v=11), αποκλειστικά και μόνο με τη χρήση της έκδοσης GEV. Συγκρίνοντας την Τ1 με την Τ3, το 82% των συνόλων έδειξε μείωση των PPPW μέσω της χρήσης των εγχειριδίων, και σε κάθε σύνολο η μέση μείωση σε PPPW ήταν κατά 34%. Το 67% των μεταφράσεων που έγιναν από άτομα χωρίς πτυχίο πανεπιστημίου (v=6), έδειξαν μείωση των PPPW, έναντι του 100% αυτών που είχαν πτυχίο (v=5). Με βάση τον έλεγχο του συμβούλου, το 40% των συνόλων (v=5), έδειξε μείωση των PPPW, και σε σε κάθε σύνολο η μέση μείωση των PPW ήταν 37%. Όταν το ποσοστό των συνόλων με τη μείωση των PPPW ομαδοποιείται ανά τοποθεσία και ανά μεταφρασμένο τροπάριο, τα αποτελέσματα είναι 100% για όλες τοποθεσίες εκτός από την Κένυα (67% των συνόλων (v=6)), και για τις μεταφράσεις όλων των τροπαρίων εκτός από ένα, το τροπάριο 1, Ωδή θ΄, 2ος κανόνας (50% των συνόλων, v=4). Ανέλυσα το σχετικό ποσοστό διαφοράς μεταξύ της μείωσης PPPW που επιτεύχθηκε από μεταφραστές χωρίς πανεπιστημιακό πτυχίο έναντι εκείνων με πτυχίο. Ανέλυσα το σχετικό ποσοστό διαφοράς μεταξύ της μείωσης PPPW που επιτεύχθηκε από μεταφραστές χωρίς πανεπιστημιακό πτυχίο έναντι εκείνων με πτυχίο. Οι κάτοχοι πανεπιστημιακού τίτλου είχαν 38% λιγότερο PPPW για την Τ1, 52% για την Τ2, και 53% για την Τ3. Ζητήθηκε από τους μεταφραστές να συμπληρώσουν ένα ερωτηματολόγιο. Το 88% (v=8) αυτών που ανταποκρίθηκαν, ανέφερε ότι το εγχειρίδιο ήταν πολύ χρήσιμο, ενώ οι υπόλοιποι δήλωσαν ότι βοήθησε ελάχιστα.

Όπως σημειώθηκε παραπάνω, τα αποτελέσματα δείχνουν μια συσχέτιση ανάμεσα στο εκπαιδευτικό υπόβαθρο του μεταφραστή και την ποιότητα των μεταφράσεών του. Υποθέτω ότι το επίπεδο ευφράδειας της γλώσσας, των αναγνωστικών ικανοτήτων και των γνωστικών δεξιοτήτων που απαιτούνται για την ολοκλήρωση ενός πτυχίου πανεπιστημίου αποτελούν σημαντικούς προσωπικούς παράγοντες, που ευθύνονται για τη μείωση των PPPW για όλους τους πτυχιούχους συμμετέχοντες στην έρευνά μου.

Ένας επιπλέον προσωπικός παράγοντας που φαίνεται να επηρέασε τα αποτελέσματα είναι οι συμπεριφορικές αποφάσεις, π.χ. Η απόφαση να παραμείνει κάποιος συγκεντρωμένος, να δίνει προσοχή στις λεπτομέρειες και να παίρνει όσο χρόνο επιτρέπεται προκειμένου να παράγει ένα ποιοτικό αποτέλεσμα.

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[20]Η ανάλυσή μου βασίζεται σε μια συγκριτική μείωση των PPPW, όπως εκφράζεται σε ποσοστά, καθώς ο πληθυσμός των συνόλων δεδομένων μου (v=11) δεν επέτρεψε τη χρήση παραμετρικών μεθόδων στατιστικής συσχέτισης, που θα απαιτούσαν πάνω από 30 σύνολα δεδομένων.

Παρατήρησα έναν αριθμό συμμετεχόντων που εργαζόντουσαν με ταχύτητα και παρέδιδαν τις μεταφράσεις τους χωρίς πολλή σκέψη ή επανεξέταση. Επίσης, πρόσεξα ότι πολλά παραδείγματα σφαλμάτων παράλειψης προκλήθηκαν από τη μη προσοχή στις λεπτομέρειες, π.χ. παραλείποντας τη λέξη «Μωυσής» από τη μετάφραση του «Εμείς βλέπουμε τα πράγματα που αποκαλύφθηκαν στο Μωυσή σ' εκείνη τη βάτο.» Πολλά από τα γραμματικά λάθη στις μεταφράσεις θα μπορούσαν να είχαν αποφευχθεί με τη χρήση των γραμματικών πληροφοριών που ήταν διαθέσιμες στα εγχειρίδια. Αυτό μπορεί να προκλήθηκε από μια σειρά παραγόντων, στους οποίους συμπεριλαμβάνεται και η έλλειψη προσοχής.

Στη φάση της πρόληψης για τη διασφάλιση ποιότητας, ο στόχος είναι η μείωση των λαθών που έγιναν στο πρώτο πρόχειρο μετάφρασης. Στη φάση έρευνας, ο στόχος είναι να εντοπιστούν και να διορθωθούν τα λάθη. Η αποτελεσματικότητα της χρήσης μιας «Μετάφρασης για Μεταφραστές» (Translation for Translators, TFT) και ενός εγχειριδίου μεταφραστή λειτουργικών κειμένων καταδείχθηκε στη φάση της πρόληψης, όπως αναφέρθηκε παραπάνω. Για τη φάση ανίχνευσης, τα αποτελέσματα δείχνουν ότι ένας επαγγελματίας μεταφραστής της Βίβλου μπορεί να κάνει αποτελεσματική χρήση ενός εγχειριδίου μεταφραστή του λειτουργικών κειμένων προκειμένου να εντοπίσει τα λάθη στη μετάφραση του λειτουργικού κειμένου. Ο σύμβουλος Βίβλου που έλεγξε 15 μεταφράσεις (σύνολα S1, S3, S4, S6 και S7) δεν είναι χριστιανός της Ανατολικής Ορθόδοξης Εκκλησίας. Είναι προτεστάντης που εργάζεται για την προτεσταντική ιεραποστολική οργάνωση, που ονομάζεται το Wycliffe Bible Translators. Ωστόσο, μπόρεσε να κατανοήσει τη σημασία των Τροπαρίων των Θεοφανίων μελετώντας τα εγχειρίδια. Αποδίδω την επιτυχία του σε δύο λόγους. Πρώτον, τα λειτουργικά κείμενα συχνά αναφέρονται στα Βιβλικά κείμενα. Πολλές ίδιες λέξεις, φράσεις και έννοιες εμφανίζονται και στα δύο. Δεύτερον, η μόρφωση, η κατάρτιση και η εμπειρία που απαιτούνται για να έχει κάποιος πιστοποίηση ως επαγγελματίας μεταφραστής Βίβλου, σχετίζονται με τον έλεγχο μιας μετάφρασης λειτουργικών κειμένων.

Συμπεράσματα και Προτάσεις (Περίληψη Κεφαλαίου 7)

Με βάση τα αποτελέσματα της έρευνάς μου, καταλήγω στα παρακάτω συμπεράσματα: 1) η χρήση ενός εγχειριδίου μεταφραστή λειτουργικών κειμένων μπορεί να είναι αποτελεσματική τόσο στη φάση πρόληψης όσο και της ανίχνευσης κατά τη διαδικασία διασφάλισης ποιότητας της μετάφρασης. 2) Η επιτυχής χρήση ενός εγχειριδίου εξαρτάται από προσωπικούς παράγοντες που συνδέονται με άτομα που απέκτησαν πτυχίο πανεπιστημίου τετραετούς ή υψηλότερης εκπαίδευσης. 3) Οι μη πτυχιούχοι Πανεπιστημίου μπορούν να βελτιώσουν τις μεταφράσεις τους με τη χρήση μιας μετάφρασης για μεταφραστές (Translation for Translators, TFT).[21] 4) Οι μέθοδοι διασφάλισης ποιότητας που χρησιμοποιήθηκαν για εργασίες μετάφρασης της Βίβλου είναι εφαρμόσιμες και για μετάφρασης λειτουργικών κειμένων. Η λατρεία στη γηγενή γλώσσα ήταν η στρατηγική της Εκκλησίας από την εποχή των Αποστόλων, οι οποίοι δεν απαιτούσαν από τους Έλληνες να μαθαίνουν Εβραϊκά ή Αραμαϊκά, και οι Άγιοι Κύριλλος και Μεθόδιος που δεν απαιτούσαν από τους Σλάβους να μαθαίνουν Ελληνικά καθώς και ο Άγιος Ιννοκέντιος της Αλάσκας που δεν ζητούσες από τους αυτόχθονες

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[21]Μια TFT είναι μια μετάφραση που δημιουργήθηκε για τις ανάγκες των μεταφραστών. Ένα παράδειγμα βιβλικής TFT είναι η έκδοση «Today's English Version». Η μόνη TFT για λειτουργική χρήση που υπάρχει σήμερα είναι για πέντε ύμνους των Θεοφανείων, «Global English Version» (GEV).

Αμερικανούς να μάθουν Ρωσικά. Όπως είπε και ο αρχιεπίσκοπος Μακάριος, «Χωρίς μεταφράσεις, δεν υπάρχει, δεν μπορεί να υπάρχει καμιά Ιεραποστολή» (Tillyrides 2004). Πως μπορούμε εμείς που έχουμε τους αναγκαίους πόρους να βοηθήσουμε τις γλωσσικές μειονότητες καθώς προσπαθούν να λατρεύουν τον Θεό στη μητρική τους γλώσσα; Παρακάτω κάνω κάποιες προτάσεις με βάση τα συμπεράσματα της έρευνάς μου.

Προτάσεις για άτομα που υποστηρίζουν έργα στο εξωτερικό για τη μετάφραση λειτουργικών κειμένων στις τοπικές γλώσσες. Τα δεδομένα μου ήταν αρχικά πρόχειρα που δημιουργήθηκαν κυρίως από άτομα χωρίς μεταφραστική εμπειρία. *Δεν αξιολόγησα δημοσιευμένες μεταφράσεις και δεν γνωρίζω την ποιότητά τους.* Η μετάφραση είναι δύσκολη εργασία και όταν είναι εφικτό θα πρέπει να γίνεται από επαγγελματίες μεταφραστές. Όλες οι μεταφράσεις θα πρέπει να αξιολογούνται και ειδικά εκείνες που γίνονται από μη-επαγγελματίες. Ιδανικά, οι αξιολογήσεις θα πρέπει να γίνονται από επαγγελματίες συμβούλους μετάφρασης. Εάν επαγγελματίες σύμβουλοι μετάφρασης δεν είναι διαθέσιμοι, ο Ιεράρχης μπορεί να αναθέσει τη δημιουργία μιας αντίστροφης μετάφρασης (back-translation) σε μια γλώσσα γνωστή στον Ιεράρχη, π.χ. τα αγγλικά. Τα λάθη στη μετάφραση προς τα εμπρός (forward-translation) μπορούν να ανιχνευτούν συγκρίνοντας το κείμενο-πηγή με την αντίστροφη μετάφραση.[22] Η αντίστροφη μετάφραση πρέπει να γίνεται χωρίς να βλέπουμε το κείμενο-πηγή. Και *δεν* πρέπει να γίνεται από τον αρχικό μεταφραστή. Οι ντόπιοι που είναι Ανατολικοί Ορθόδοξοι Χριστιανοί μπορούν να εκπαιδευτούν στη θεωρία και πρακτική της μετάφρασης και να καθοδηγηθούν από επαγγελματίες συμβούλους μετάφρασης, ώστε να γίνουν σύμβουλοι μετάφρασης πλήρους απασχόλησης στη χώρα τους.[23] Οι σύμβουλοι μπορούν να καθοδηγήσουν τα άτομα, που δεν μπορούν να πάρουν πτυχίο, σε σπουδές σχετικές με μεταφράσεις. Και οι σύμβουλοι να ελέγχουν τις μεταφράσεις τους.

Προτάσεις για Ιεράρχες που στέλνουν άτομα να βοηθήσουν την Εκκλησία σε άλλες χώρες. Όταν απαιτείται βοήθεια σε άλλες χώρες για μετάφραση λειτουργικών κειμένων, προτείνω οι Ιεράρχες[24] να στέλνουν εμπειρογνώμονες με επίσημη εκπαίδευση στην Ανατολική Ορθόδοξη θεολογία, τη λειτουργική θεολογία, Ελληνικές, βιβλικές σπουδές, γλωσσολογικές σπουδές και γνώσεις στη θεωρία και πρακτική της μετάφρασης. Αυτοί οι εμπειρογνώμονες μπορούν να εκτελούν καθήκοντα Συμβούλου Μετάφρασης πλήρους απασχόλησης.[25] Μπορούν, επίσης, να διδάξουν μαθήματα σχετικά με τη θεωρία και την πρακτική της μετάφρασης. Μπορούν να εργαστούν με τοπικούς μεταφραστές ώστε να τους καθοδηγήσουν και να τους βοηθήσουν να βελτιώσουν τις μεταφράσεις τους. Η Εκκλησίες που στέλνουν στο ιεραποστόλους στο εξωτερικό

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[22]Το κείμενο-πηγή είναι το κείμενο από το οποίο έγινε η μετάφραση, π.χ. από τα Ελληνικά στα Αγγλικά. Η μετάφραση που θα προκύψει αναφέρεται σαν μετάφραση προς τα εμπρός (forward-translation). Μια μετάφραση μιας forward-translation προς τα πίσω ονομάζεται αντίστροφη μετάφραση (back-translation).

[23]Για παράδειγμα, το Διεθνές Πανεπιστήμιο Αφρικής, Africa International University, στο Ναϊρόμπι, παρέχει μαθήματα για σπουδές στη μετάφραση που οδηγούν είτε σε δίπλωμα, πτυχίο, μάστερ ή διδακτορικό. Βλέπε https://www.aiu.ac.ke/admissions/diploma-programs/translation-studies.

[24]Υποσημείωση: Ή οι διορισμένοι εκπρόσωποί τους, όπως το Ορθόδοξο Χριστιανικό Ιεραποστολικό Κέντρο (OCMC).

[25]Κάποιοι μπορούν να εργάζονται ως L2 Σύμβουλοι Μετάφρασης. Δηλαδή, να μαθαίνουν την τοπική γλώσσα, να μπορούν να διαβάζουν άμεσα, να κατανοούν την μετάφραση και να δίνουν συμβουλές για την αναθεώρησή της.

μπορούν επίσης να χρηματοδοτούν προγράμματα μεταφράσεων στο εξωτερικό για να στηρίξει οικονομικά τους τοπικούς μεταφραστές και συμβούλους.[26]

Προτάσεις για τμήματα πανεπιστημίου με Χριστιανικές Ορθόδοξες θεολογικές σχολές. Ποιοι είναι πιο κατάλληλοι από τους καθηγητές της Ορθόδοξης Χριστιανικής θεολογίας να φτιάξουν εγχειρίδια για τη μετάφραση των Λειτουργικών κειμένων; Υπάρχουν προαπαιτούμενα έργα που μπορούν να αναληφθούν όπως η γραμματική ανάλυση ολόκληρης της ψηφιακής έκδοσης του Ελληνικού Λειτουργικού σώματος, συμπεριλαμβανομένης της επισήμανσης των γραμματικών χαρακτηριστικών των λέξεων και της σύνταξης. Όταν το Ελληνικό κείμενο με τις γραμματικές του πληροφορίες, παρατάσσεται δίπλα στις μεταφράσεις των Λειτουργικών κειμένων, το αποτέλεσμα θα είναι μια παράλληλη, ευθυγραμμισμένη συλλογή με δυνατότητα αναζήτησης.[27] Άλλο ένα πρόγραμμα είναι η επισήμανση ουσιαστικών και αντωνυμιών στο Ελληνικό Λειτουργικό κείμενο με τις οντολογικές αναφορές τους. Αυτό απαιτεί τη δημιουργία μια Λειτουργικής οντολογίας. Ένα παράδειγμα θα μπορούσε να είναι η οντολογική οντότητα για τη Θεοτόκο. Αν οι αναφορές στη Θεοτόκο επισημαίνονται στο Λειτουργικό κείμενο, θα είναι δυνατή η αναζήτηση της Λειτουργική βάσης δεδομένων και η εύρεση όλων των αναφορών για τη Θεοτόκο ακόμη και όταν η λέξη καθεαυτή απουσιάζει. Αυτά τα δύο προγράμματα, γραμματική και οντολογική επισήμανση, θα μπορούσαν να διευκολύνουν την έρευνα στη θεολογία και τη γλωσσολογία των Λειτουργικών κειμένων. Ένα ευθυγραμμισμένο παράλληλο κείμενο (η Ελληνική πηγή ευθυγραμμισμένη με τις μεταφράσεις) θα μπορούσε να διευκολύνει τις σπουδές στη μετάφραση. Αυτά τα δύο προγράμματα είναι θεμελιώδη για την έρευνα που απαιτείται στη δημιουργία εγχειριδίων μεταφραστή Λειτουργικών κειμένων για ολόκληρο το Λειτουργικό κείμενο. Η αναζήτηση για αυτά τα προγράμματα μπορεί να αποτελεί πεδίο έρευνας για καθηγητές και μεταπτυχιακούς φοιτητές. Το αποτέλεσμα θα είναι ωφέλιμο όχι μόνο για την Εκκλησία παγκοσμίως, αλλά συγκεκριμένα, θα παρέχει ένα σημαντικό εργαλείο για την κατανόηση της σημασίας των Λειτουργικών κειμένων και θα οδηγήσει σε ποιοτικότερες μεταφράσεις. Το δωρεάν διαθέσιμο «Online Liturgical Workbench»[28] παρέχει εργαλεία για γραμματικές και οντολογικές επισήμανση και τη δημιουργία εγχειριδίων μεταφραστή ή σχολιασμούς Λειτουργικών κειμένων. Το πανεπιστήμιο μπορεί να αναλάβει επίσης να δημιουργήσει Μεταφράσεις για Μεταφραστές (Translations for Translators, TFT). Θα μπορούσαν επίσης να αναπτύξουν και να διδάξουν μαθήματα για τη θεωρία και πρακτική της μετάφρασης Λειτουργικών κειμένων. Αυτά τα μαθήματα μπορούν να προσφέρονται εξ αποστάσεως ή κατά τη διάρκεια ενός σύντομου ταξιδιού στο εξωτερικό.

Προτάσεις για ερευνητές. Έχω δύο προτάσεις για αυτούς που επιθυμούν να εξελίξουν την έρευνά μου. Υπολόγισα την επίδραση της χρήσης του εγχειριδίου μεταφραστή στην ποιότητα συγκρίνοντας το κείμενο-πηγή με τις αντίστροφες μεταφράσεις (back-translations). Εναλλακτικά, για μελλοντική έρευνα, είναι ο υπολογισμός της επίδρασης εγχειριδίων στην ατομική κατανόηση της έννοιας του κειμένου-πηγή όπως φαίνεται από

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[26]Το OCMC έχει ένα πρόγραμμα Στηρίξτε έναν Ιεραπόστολο (Support a Missionary Priest, SAMP). Με τον ίδιο τρόπο, θα μπορούσε να υπάρχει ένα πρόγραμμα Στηρίξτε έναν Μεταφραστή Λειτουργικών κειμένων (Support a Liturgical Translator, SALT).

[27]«Παράλληλος» σημαίνει ότι τα Ελληνικά και οι μεταφράσεις θα εμφανίζονται η μια δίπλα στην άλλη. Η «ευθυγράμμιση» σημαίνει ότι κάθε παράγραφος στα Ελληνικά είναι στην ίδια γραμμή με την αντίστοιχη μετάφραση.

[28]https://olw.ocmc.org

τις απαντήσεις στις ερωτήσεις. Ένα σύνολο ερωτήσεων μπορεί να ετοιμαστεί για κάθε ύμνο. Οι συμμετέχοντες στη δοκιμή μπορούν να απαντήσουν πρώτα στις ερωτήσεις με βάση τη μετάφραση του «The Festal Menaion» και έπειτα με βάση τη χρήση του εγχειριδίου. Η διαφορά στην κατανόηση μπορεί να αξιολογηθεί συγκρίνοντας δύο σύνολα απαντήσεων. Ένα πλεονέκτημα αυτής της προσέγγισης είναι ότι οι συμμετέχοντες στη δοκιμή μπορεί να είναι φοιτητές στο πανεπιστήμιο του ερευνητή. Με αυτή την προσέγγιση,ο μελετώμενος πληθυσμός μπορεί να είναι αρκετά μεγαλύτερος από το δικό μου, επιτρέποντας τη χρήση παραμετρικής στατιστικής ανάλυσης. Άλλος ένας τομέας έρευνας που προτείνω είναι να οριστεί ποιοι προσωπικοί παράγοντες συμβάλλουν στην ικανότητα να γίνει αποτελεσματική χρήση ενός εγχειριδίου του μεταφραστή. Ποιο από αυτά έχουν μεγαλύτερη σημασία; Ποιοι πληθυσμοί είναι πιο πιθανό να έχουν αυτούς τους προσωπικούς παράγοντες; Μπορεί αυτοί οι παράγοντες να τροποποιηθούν θετικά μέσω σχολίων ή και εκπαίδευσης; Προτείνω επίσης να εντοπιστούν εργαλεία και να χρησιμοποιούνται για τη μέτρηση της επάρκειας στα Αγγλικά[29] του/της συμμετέχοντος και των δεξιοτήτων του/της στην ανάγνωση και κατανόηση. Αυτό ξεπερνούσε το σκοπό της έρευνάς μου και είναι ιδιαίτερα δύσκολο να γίνει διαπολιτισμικά.

Συμβολές αυτής της Έρευνας. Αυτή η διατριβή παρέχει αυτό που πιστεύω ότι αποτελεί την πρώτη εμπειρική μελέτη για τη σχέση ανάμεσα στη χρήση των εγχειριδίων του μεταφραστή και την ποιότητα της μετάφρασης. Αυτή η έρευνα συμβάλλει σε μελέτες μετάφραση *λειτουργικών* κειμένων με την καταγραφή λαθών που έγιναν σε μεταφράσεις σε πέντε γλώσσες σε τρεις ηπείρους. Δεν γνωρίζω καμία άλλη έρευνα που να έχει εστιαστεί ειδικά στο πώς να βελτιωθεί η ποιότητα των μεταφράσεων των Λειτουργικών κειμένων.

Η ψαλμωδία των ύμνων εις μνήμη των γεγονότων της Βίβλου, των Αγίων, των ιστορικών γεγονότων της Εκκλησίας, είναι ένα μέσο με το οποίο οι άνθρωποι συμμετέχουν στο γεγονός, εμπνέονται να μιμηθούν το παράδειγμα του Κυρίου μας και των Αγίων και να δοξάσουν το Θεό. Αυτό είναι δυνατό μόνο εάν οι άνθρωποι αντιλαμβάνονται το νόημα των ύμνων, των προσευχών και των αιτήσεων της Θείας Λειτουργίας. Ελπίζω πως η έρευνά μου θα αποτελέσει πηγή έμπνευσης για μελλοντική έρευνα πάνω σε τρόπους που βοηθούν τους μεταφραστές να βελτιώσουν τις μεταφράσεις τους.

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[29]Δηλαδή, στη γλώσσα στην οποία γράφεται το εγχειρίδιο.

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Chapter 1

Introduction, Motivation, and Primary Research Question

Introduction

From the early centuries of the Church until today, the use of liturgical books in public[1] worship has been a tradition of the Eastern Orthodox Church. This tradition also includes the translation of liturgical books into local languages as a mission strategy. This is evident from the writings of early Christians and surviving manuscripts of liturgical texts in both their original language and in their translation.

In the current century, we have the example of His Eminence Archbishop Makarios of Kenya, who said in an article on the role of translations in mission: "Without translations, there is, can be, no Mission" (Tillyrides 2004). Acting on this belief, His Eminence organized the translation of liturgical books into 20 languages, with a total of 122 publications. His Eminence is just one example of Bishops committed to people worshipping

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[1]Liturgical books may also be used in private worship, but this is not the focus of this thesis.

God in their native language.

Another example of creating translations in the local language as a mission strategy is St. Innocent of Alaska. As part of my research for this dissertation, I had the privilege of visiting the archives of St. Innocent in Kodiak, where I was shown a rare surviving copy of his first edition translation of the Gospel of Matthew into the Aleut language, published in 1840.

Figure 1.1: Burned First Edition Gospel of Matthew in Aleut

As can be seen in the photo, there are burn marks on the edges. Why was it burned? The clue to this is found in the preface that St. Innocent wrote, in which he told people not to get too attached to the words in his first edition of the translation. He was certain there were errors to be found in the translation. And, indeed, later He found errors. When He produced a revised version, He ordered that all copies of the first edition be burned. Fortunately, for historical purposes, the one in this photo and a few others survived.

Just as St. Innocent of Alaska was committed to detecting and correcting errors in translations, so, too, is His Eminence Makarios of Kenya. Since the time He asked me

to assist His archdiocese with liturgical translation, I have been working on a way for His Eminence and other Hierarchs to know whether translations are accurate. Over the past 100 years, quality assurance methods were developed by Bible translation organizations such as the United Bible Society. The purpose of my research for this thesis was to determine whether *Bible* translation quality assurance methods can be successfully applied to *liturgical* translation. Regarding translation errors,[2] there are two areas of focus in quality assurance for Bible translations: 1) to minimize the errors made in the 1st draft and revisions of a translation; and 2) to detect and fix errors. In the preventative stage and in the detection and correction phase, an important tool is a translator's handbook—an exegetical commentary made specifically for the needs of translators. These handbooks exist for every book of the Bible, but until now, none have existed for liturgical translation.

My research for this thesis was focused on whether a *liturgical* translator's manual[3] can reduce errors in the 1st draft (i.e. during the preventative stage) and whether it can be used effectively by a professional consultant who specializes in checking Bible translations during the detection phase of quality assurance. For this, I developed 21st century manuals to aid translators of liturgical books and tested the use of these manuals in a mission context.[4] By the phrase *21st Century*, I not only indicate that this is a manual that was created in this century, but also that it is available in the media of the 21st century, namely, not just print copy, but also digitally. By *digital*, I mean that it is available as both HTML and PDF files and viewable on smart phones or tablets and in a web browser.[5] The goal of the manual was to help translators

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[2]Another area of focus in Bible translation quality assurance is how natural the translation is. This is out of scope for my thesis.

[3]The United Bible Society call their books *handbooks*. In keeping with the Greek title of my thesis, I use the word *manual* when referring to the liturgical translator's manuals I created. But, these two words (*handbook, manual*) have the same meaning.

[4]By *mission context*, I mean the sending (ἀποστολή) of hierarchs, clergy, and lay people to establish or nurture eucharistic communities among people of a culture and language different than their own. Features of the manual were tested in three mission locations: Kenya, Kodiak (Alaska), and Korea.

[5]For purposes of the creation, generation, and distribution of the manual, I created a database of the

understand the meaning of the Greek text and make accurate and understandable translations into their own local language. The handbook was written specifically for speakers of minority languages, who know English as a foreign language, and often lack an education that would equip them as exegetes and translators of the Greek liturgical texts.[6] The manual provides such translators an exegetical commentary and addresses potential translation issues and their possible solution. Translator's manuals have been used successfully to improve translations of books of the Bible since the 1961 publication of the United Bible Societies' *A Translator's Handbook on the Gospel of Mark*.[7] The purpose of the research for this thesis is to determine whether such a manual improves the accuracy of *liturgical* translations.

The liturgical texts translated by users of the manual are hymns from the Canons of Theophany. These hymns are traditionally attributed to two monks of the monastery of the Holy Lavra of St. Sabas,[8] which he founded in the 5th century in the Kidron valley, between Jerusalem and the Dead Sea. The writers of the Canons of Theophany, which the text of the modern Menaion for January identifies as Kosmas,[9] for the first canon, and John of Damascus, for the second, were monks in Palestine in the 8th century. Although no written record exists to explain why these canons were created, it is clear from their content and their use in the liturgical calendar on January 6 that their purpose was for celebration of the feast of Theophany, which commemorates the

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liturgical and biblical texts (Greek, English, and other languages, with a total of 3.8 million records), and wrote 159,262 lines of Java code and 41,905 lines of Javascript. I provide the system, the *the Online Liturgical Workstation (OLW)*, at `https://olw.ocmc.org`. I then used OLW to create electronic manuals and from those to generate the PDF versions.

[6]The manual is, however, also useful to native speakers of English or majority languages and/or those who are academically qualified as exegetes of the liturgical texts.

[7]Bratcher and Nida ([1961]). An analysis of the literature on the United Bible Societies' handbooks and the features of the handbooks is presented below, in the literature survey.

[8]Also known as Ἱερὰ Λαύρα τοῦ Ὁσίου Σάββα τοῦ Ἡγιασμένου (Greek) and *Mar Saba* (Syrian). In the section below, on the authorship of the Canons of Theophany, I will discuss the literature regarding whether or not John of Damascus was a monk at this specific monastery rather than another.

[9]Traditionally it is thought that Kosmas is St. Kosmas the Melodist, who became bishop of Maiouma near Gaza.

baptism of Jesus Christ by St. John the Forerunner and historically was the occasion for the baptism of catechumens.

Motivation for Development and Testing of a Liturgical Translator's Manual

My research for this doctoral thesis[10] was motivated by the results of my firsthand assessment of liturgical translation activities by the Orthodox Archdiocese of Nairobi, Kenya. The archdiocese has a long and praiseworthy history of facilitating the translation and publication of liturgical texts into African languages, not just in Kenya, but in other countries of the continent.[11] As of 2019, they had produced 122 publications in .[12] During a visit in 2012, I had the opportunity to learn about their translation process and was invited by His Eminence Makarios of Kenya to assist them using my experience as a linguist and Bible translator. While there, I identified the need for translation aids to help translators better understand the meaning of the Greek source text, potential translation problems, and how they might be solved. And specifically, I identified the need for aids made to meet the needs of translators from linguistic minorities. In order to better explain this, it is necessary to give an overview of what is meant by a *linguistic minority*, the history, policies, and procedures of an organization I previously worked with, the *Wycliffe Bible Translators*, my professional experience working with them, and their use of a Translator's Handbook series produced by the United Bible Societies.

Throughout the thesis, I will refer to two types of language knowledge:

- L1: *first language*. An L1 speaker knows the subject language as his or her first

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[10]If you are reading the PDF version, please note that there are links that show as blue text. When you move the cursor over the blue link, the cursor changes into a hand, indicating that you can click it and jump to that location.

[11]There are 2,140 living languages in Africa, of which 67 are spoken in Kenya (Eberhard, Simons, and Fennig 2019, pp. 40 and 80).

[12]Personal communication from their Translations and Publications Office.

(native) language.

- L2: *second language*. An L2 speaker knows the subject language as a foreign language.

I will also talk about three categories of people involved in translation projects:

- *L1 Translator*: a person translating into his/her own L1 language.
- *L2 Translation Advisor*: a person who has learned an L1 Translator's language as an L2 and is assisting the L1 Translator.
- *Translation Consultant*: a person who has experience as an L2 Translation Advisor and is now acting as a consultant to multiple L1 Translators and L2 Translation Advisors. The consultant typically does not know the language of the translation.

In addition, I refer to:

- *Source text*: the text that is being translated.
- *Source language*: the language of the source text. It can be Greek or some other language.
- *Target language*: the language into which the source is being translated.
- *Forward-translation*: the translation of the source text.
- *Back-translation*: a translation of the forward-translation back into another language (typically English). The back-translation is compared to the source-text to identify translation errors.

1.2.1   Knowledge and Skills Required to Make a Good Translation

The knowledge and skill required to produce a translation that is both accurate and understandable is considerable. Translations from one language (the source) into another (target) should ideally be done by a translator who is an L1 speaker of the target language. This increases the likelihood that the translation will be idiomatic. Also, in an ideal world, L1 translators should translate directly from original language source

texts[13] rather than use a translation as the source.[14] Therefore, they should have a good understanding of the lexicon and grammar of the original languages of the source text, and be able to accurately understand its meaning. Understanding the meaning requires knowledge of the historical, geographic, and cultural context. It requires knowledge of the concepts and extratextual references from which the writer draws. The L1 translator should understand the linguistic differences between the source and target languages. This awareness helps the translator avoid introducing unnatural idioms or constructions into the translation. They should be able to restate the meaning of the source text into the target language in a manner that preserves the meaning of the source, but is natural to the target. They should also know how to test their translation to ensure that the meaning of the source is correctly understood from the translation.

Regarding the translation of Eastern Orthodox liturgical texts, especially liturgical poetry (e.g., hymns), the knowledge required is even greater than that required for Bible translation. Not only should a liturgical translator know the Bible well, but also understand the historical development of the theology of the Church, the homilies and treatises of the Church Fathers, the Biblical references from which they and the hymnographers drew and their hermeneutic techniques. Also, there are greater linguistic challenges for the translation of liturgical texts as compared to translation of Biblical texts. The liturgical translator must deal with texts that use Greek characteristic of classical, koine, and medieval periods, and commentaries from the medieval and early modern periods.[15] The oldest koine texts that a liturgical translator must work with

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[13]That is, Hebrew, Aramaic, and Greek for the Bible, and Greek for the liturgical texts.

[14]As will be seen, in many situations in a mission context, the L1 Translator uses a translation as the source text.

[15]The literature generally is in agreement about the names of the phases of the evolution of the Greek language: archaic, classical, koine, medieval, and modern. However, the dating of these periods and the criteria for the dating is not agreed upon. Even though there are descriptions of phonological, lexical, and grammatical features of each period, Holton and Manolessou (2014, p. 540) note that the criteria used for dating the periods is usually not based on linguistic changes to the language, but rather on the dates of key political events or the appearance of texts with certain literary characteristics. For example, regarding the Hellenistic phase of the koine period of the language, Giannakis (2014, vol. 2, p. 152,

are from the Septuagint, perhaps the first translation of the Hebrew Bible into Greek. The Septuagint was the Old Testament Biblical text that the writers of liturgical texts alluded to, paraphrased, quoted, or, in the case of the Psalms, inserted verbatim. Therefore, the translator of liturgical texts needs to understand the Greek of the Septuagint, which was translated over a period of two or more centuries, starting in the 3rd century BC.[16] and uses varieties of koine Greek that are distinctive.[17] In addition to the challenge of Septuagint Greek, patristic writings, liturgical litanies, prayers and hymns are sometimes written in atticised literary koine,[18] elements of which emulate classical

Hellenistic Literary Prose) uses the date of the death of Alexander the Great in 323 BC as the start, and the date of the battle of Actium in 31 BC as the end. And, for the dates of the start and end of the medieval phase of the Greek language, Holton and Manolessou (2014, pp. 540–541) note proposals that start the period at 300, 400, 500, 600, or even 700 AD. The dedication in 320 AD of Nova Roma, later renamed Constantinople, is often taken as the start of the Byzantine Empire, and therefore the start of medieval Greek. In contrast, based on linguistic changes to the Greek language, both Holton and Manolessou (2014, p. 540) and Holton, Horrocks, et al. (2019, vol. 1, p. xix) propose three periods for medieval and early modern Greek: 500-1100 for Early Medieval Greek, 1100-1500 for late Medieval Greek, and 1500-1700 for Early Modern Greek. This sets the end of the koine period at 500 AD.

[16]Jobes and Silva (2015, p. 26) note that the Septuagint was probably developed in stages, starting with the translation of the Pentateuch around 250 BC. The rest of the Hebrew text was translated in the following centuries. Giannakis (2014, vol. 1, p. 288) dates the translation of the Pentateuch to sometime in the 3rd c. BC.

[17]Per Metzger (2001, ch. 1, ¶11), scholastic consensus is that the Greek of the Septuagint is similar to the vernacular Greek used in Egypt in the period of writing. Jobes and Silva (2015, pp. 126ff) agree with this and provide a synthesis of research on the language of the Septuagint. They state that overall the Greek is koine from the Hellenistic period, but with Semitic influence both in its vocabulary and syntax. Because of this, and that it was Jews who made the translation, they describe the language as Jewish Hellenistic Greek. They also note that sometimes the translators use Greek words that are clues to the provenance of the Septuagint being Egypt. The article on the _Septuagint_ in Giannakis (2014) provides additional information about the characteristics of the language of the Septuagint, which varies from one book to another. The Greek grammar of the Septuagint is distinctive enough that specialty grammars have been published, such as F. Conybeare and Stock (2001), a recent publication of their 1905 Grammar.

[18]Sometimes educated koine writers tried to emulate the classical Greek of the Attic dialect. This is known as _atticism_. See the article on this topic in Giannakis (2014) (vol. 1, pp. 196ff) who discusses

Greek.[19] In addition to the ability to exegete liturgical texts written in forms of Greek that range from classical to koine periods, the translator of the liturgical texts must be able to understand information in commentaries and scholia written on the texts.[20] These sources of information are often written in medieval or early modern Greek, e.g., the ΕΟΡΤΟΔΡΟΜΙΟΝ by St. Nikodemos of the Holy Mountain (+ 1809). The point is that a translator of the liturgical texts must deal with Greek from classical to modern periods.

Acquiring the level of educational required to produce an accurate and understandable translation of the liturgical texts can be challenging. The potential translator might not have the opportunity for relevant higher education studies. If opportunities do exist, the time required and/or the cost might be prohibitive. This is especially true if he or she is a speaker of a linguistic minority language with limited resources. This is explained in the next section.

1.2.2 Linguistic Minorities - Their Needs

While developing the translator's manual as part of the research for this thesis, I did so keeping in mind the needs of L1 translators who are speakers of a minority language, also known as a linguistic minority. This, of course, raises the question of what a linguistic minority is. Two definitions will be provided, one from the United Nations and one from the European Union.

The United Nations does not have a normative definition for a linguistic minority. However, their Human Rights publication HR/PUB/10/3 (2010) discusses a definition suggested by by Francesco Capotorti, Special Rapporteur of the United Nations Sub-Commission on Prevention of Discrimination and Protection of Minorities in 1977, in which he defines a minority as:

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the origins of atticism and its influence on Christian Byzantine writers.

[19]In Chapter 2, I will survey some of the literature regarding *atticism* and discuss some atticisms in the liturgical texts.

[20]See Chapter 2 for a discussion of the literature relevant to the Canons of Theophany.

> A group numerically inferior to the rest of the population of a State, in a non-dominant position, whose members - being nationals of the State - possess ethnic, religious or linguistic characteristics differing from those of the rest of the population and show, if only implicitly, a sense of solidarity, directed towards preserving their culture, traditions, religion or language.[21]

There are two key concepts in the above definition. The first is that the speakers of a minority language are *fewer in number* compared to the rest of the population of the state, e.g. the country in which they live. The second key concept is that of *non-dominance*. The status of non-dominance implies a lack of control over the state's policies and the use of its resources.

The European Union has adopted a formal definition operative within the scope of the *European Charter for Regional or Minority Languages:*[22]

> "regional or minority languages" means languages that are: (i) tradition-ally used within a given territory of a State by nationals of that State who form a group numerically smaller than the rest of the State's population; and (ii) different from the official language(s) of that State;

Like the UN definition, the EU definition of a minority language uses the criterion of size, that is, the *number of speakers*. It does not use the criterion of non-dominance, but does add a criterion of whether the language is an official one for that state. These two criteria, *non-dominance* and *not an official language* can be connected in some cases, i.e. where lack of recognition as an official language results in non-dominance.

Because minority languages have relatively fewer speakers, for some tasks they also have fewer individuals (Keegan and Manuirirangi 2011) who are qualified and/or avail-

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[21]E/CN.4/Sub.2/384/Rev. 1, para. 568.

[22]Strasbourg, 5.XI.1992, accessed from https://www.coe.int/en/web/conventions/full-list/-/conventions/rms/0900001680695175.

able for a task requiring knowledge of the minority language.[23] There is often a correla-
tion between being a speaker of a minority language and having access to resources.
The language one speaks contributes to one's economic status and prestige, and ac-
cess to social and economic resources (Batibo 2009, p. 23). Also, when outside entities
desire to assist minority groups, if they cannot help all groups in an area, they might
choose the largest ones, following the principle of investing in the area of greatest re-
turn. The economic status of minority language speakers can impact the amount of
time they have available for a translation project. The speakers of minority languages
in Africa, for instance, may be subsistence farmers or nomadic herders, a lifestyle not
conducive to the work of translation.

For whatever reason, there may be people who have the desire and availability, but lack
the required knowledge and skills to understand the meaning of the source text and to
exegete it in the original language. In such cases, they are likely to use a translation
of the source text instead of the original language text.

The Wycliffe Bible Translators (discussed in the next section) was formed in recognition
that L1 Translators from minority languages may lack the opportunity to gain the source
text qualifications necessary to make an accurate translation of the Bible, i.e. knowl-
edge of Hebrew or Greek and the ability to exegete the Scriptures in those languages.
In order to supply the missing qualifications, Wycliffe teams the L1 translator with two
types of personnel:[24] 1) L2 Translation Advisors who are qualified in all aspects of the
source text and in translation theory and practice, who live among speakers of the tar-
get language and who learn their language, and 2) Translation Consultants who have
experience with a long-term translation project in the geographic area and have addi-
tional education and training to serve as a consultant. The history of Wycliffe and the

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[23]They are discussing how the lack of resources impacts the ability to implement new technology.
But their observations are relevant to translation projects also.

[24]These are typically expatriates, but do not need to be so. Many countries where Wycliffe works
have a national Bible translation association that is in partnership with Wycliffe and may have its own
people who work with national translators.

required qualifications for its personnel are described in the next section.

1.2.3 The Wycliffe Bible Translators and SIL

1.2.3.1 History

The Wycliffe Bible Translators (WBT) was founded in 1942 by Cameron Townsend.[25]
While working as a Protestant missionary in Guatemala, Townsend realized a need for
the Mayan Cakchiquel to have a translation of the Scriptures in their language. While
living with them from 1919-1925, he learned their language, analyzed the phonology
and grammar, created an alphabet, and worked with them to translate and publish the
Scriptures. Realizing the need to train others to do the same, in 1934 he founded
the Summer Institute of Linguistics (SIL), initially as a summer course. The first New
Testament produced by SIL and WBT was for the Mixtec language of Mexico. The
1000th was for the Keliko of South Sudan in 2018. In 2011, WBT and others formed the
Wycliffe Global Alliance, a collaboration of more than 140 organizations for the purpose
of Bible translation into minority languages. Currently, translation work is underway for
2,600 of the 7,000 living languages of the world.[26] Of these, the Wycliffe Global Alliance
is involved in 2,100.[27] The Wycliffe Global Alliance is a member of the Forum of Bible
Agencies International. Wycliffe is headquartered in Orlando, Florida, USA, and in
2018[28] received donations of $200 million for the purpose of Bible translation and had
3,371 personnel. Very few personnel are salaried. The majority have to raise funds,
which are donated to WBT and designated for the work of the individual person.

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[25]The timeline reported here is from http://www.wycliffe.net/BTT3-EN.html.

[26]Eberhard, Simons, and Fennig (2019, p. 36) report 7,111 living languages in their 2019 publication.

[27]From the 2018 annual report retrieved from https://wycliffe.bible/annualreport/.

[28]From https://www.guidestar.org/profile/95-1831097.

1.2.3.2 SIL Qualifications for L2 Translation Advisors and Consultants

Members of WBT are also members of SIL. Field work is carried out overseas under the auspices of SIL. Members of SIL who are called *translators* seldom do translation themselves. Instead, they live with the speakers of an assigned language, learn the language, analyze its phonology and grammar, and facilitate a translation made by native speakers themselves. For this reason, I refer to the SIL translator as an *L2 Translation Advisor* in order to distinguish him or her from a native tongue translator, whom I refer to as an *L1 Translator*. The SIL L2 Translation Advisor acts as the project manager, advisor, and the first stage of quality assurance for a translation of the New Testament or the entire Bible. Currently, SIL requires an individual who wishes to work as an L2 Translation Advisor to have at least a bachelor's degree and have coursework in the following:[29]

- Computer Data Management
- Cultural Anthropology
- Language and Culture Learning
- Language and Society
- Introduction to Language Development
- Linguistic Field Methods
- Morphology and Syntax
- Phonetics
- Phonology
- Semantics and Pragmatics
- Translation Principles, Theory and Practice
- Biblical Background Studies
- Biblical Exegesis
- Biblical Language studies sufficient to use available exegetical resources
- Discourse Analysis

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[29]Quoted verbatim from https://www.sil.org/training/translation.

- Language Project Design and Management

- Training Across Cultures

In other words, L2 Translation Advisors are expected to have competence in Biblical studies, translation, linguistics, project management, and working cross-culturally. After a few years of working in the assigned language, L2 Translation Advisors are required to demonstrate proficiency in speaking the L2 language and to prepare papers on the phonology and grammar to demonstrate their understanding of those aspects of the language. They are also required to demonstrate knowledge of the culture of the L1 speakers.

For purposes of additional quality assurance, translations are reviewed by Translation Consultants. Their qualifications include advanced studies in one or more biblical languages and in biblical exegesis. This is often evidenced by a graduate degree. They are usually people who have worked extensively as an L2 Translation Advisor themselves, and have knowledge of the culture and linguistics of the languages of the geographical area in which they are consultants. Their course work must include:

- Cultural Anthropology

- Language and Culture Learning

- Language and Society

- Introduction to Language Development

- Morphology and Syntax

- Semantics and Pragmatics

- Translation Principles, Theory and Practice

- Biblical Backgrounds

- Discourse Analysis

Because WBT and SIL work with other translation organizations, and because these organizations sometimes lend personnel to each other, the board of the Forum of Bible Agencies International passed resolution/standard III.G in 2006. This standard is titled

a *Statement on qualifications for translation consultants*.[30] A Translation Consultant is required to have an M.A. or Ph.D. in one of the following areas: linguistics, biblical studies, or biblical languages and course work in these and anthropology at a graduate level or as a minimum and upper level undergraduate level. They are also required to have:

> ...qualifications in the following categories: interpersonal skills, academic qualifications, translation skills and experience, language and cross-cultural skills, skills in organizing and planning, consultancy skills, and professional standards.

They are required to have years of experience in a translation project for at least one language, fluency in that language, and knowledge of the linguistics of other languages in the area. They are required to adhere to the principle of dynamic equivalence as a translation style.

1.2.3.3   Policies and Procedures

The policy of WBT and SIL requires checking of translations by a Translation Consultant prior to publication.[31] Because consultants do not usually know the language of the translation, a special tool is used, which is a back translation. A back translation is a somewhat literal translation of the translation back into English, or some other language known by the consultant. A back translation preserves the structure and idioms

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[30]From   https://forum-intl.org/wp-content/uploads/2019/03/FOBAITranslationConsultantsQualifications2018.pdf.

[31]When I worked with SIL in Papua New Guinea, the policy as found in the *Translator's Handbook*, p. 50, stated that not more than 50 copies of a translation portion could be distributed prior to checking by a translation consultant. The translation had to be checked with at least two speakers of the language, using questions developed by the Translation section of the Technical Studies Department. And, a back translation had to be provided to the consultant. A current member of the SIL-PNG branch confirmed to me that checking by a consultant prior to publication is still the policy.

of the translation as much as possible, but also gives the meaning of idioms. Often, along with the back translation a second, more natural, translation is provided, known as a *free* translation.[32] The consultant is an individual typically with experience working on a translation for another language in the geographic area or country and was trained in techniques for checking translations. Using their knowledge of other languages and cultures and the back translation, the consultant reviews the back translation and asks questions to test how the translation is understood by native speakers. The consultant also verifies that are no omissions or additions in the translation as compared to the source text. As the first step of the quality assurance procedure, the assigned L2 Translation Advisor reviews the translation made by native speakers, reading the actual translation. It is also tested with native speakers. When the cycle of testing and revision has resulted in draft that is ready for a consultant to review, the L1 Translator, L2 Translation Advisor, and additional L1 speakers meet with a Translation Consultant. Scripture books or portions may not be published until they have passed a check by a Translation Consultant.

The serious and disciplined approach taken by WBT and SIL reflects their desire to produce translations of the Bible that are both accurate and understandable. L2 Translation Advisors must have years of education and training in order to work with L2 Translators on a translation project. Translation Consultants must have even more education and experience.

1.2.4   My Background as a Linguist and Bible Translator

From 1976 to 1989, I was an L2 Translation Advisor with the Wycliffe Bible Translators (WBT) and its sister organization, the Summer Institute of Linguistics (SIL). After completing a B.A. in Biblical Studies, I studied linguistics and translation at two universities with which SIL was at that time affiliated: the University of Texas, Arlington, and the University of Oklahoma. In 1981, I completed an M.A. in Linguistics from the Univer-

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[32]It is *free* from the literalness constraint of the back-translation.

sity of Texas. My M.A. thesis was on the Ogea deitic articles.[33] From 1977 to 1986, I worked with the Ogea[34] tribe of Papua New Guinea (PNG), as a member of the PNG Branch of SIL. During that period, I lived half time in the Madang province with the Ogea people in two of their villages and the other half at SIL's facility at Ukarumpa in the Eastern Highlands.

While I was a member of the organization, the qualifications for an L2 Translation Advisor included knowledge of the Bible, three semesters of graduate level coursework in linguistics and translation, and a four month field training course. In order to demonstrate competence in the linguistics of the language we worked with, we were required to demonstrate an ability to speak the language and to produce a series of articles on the phonology and grammar of the language. I did this for the Ogea language and also created an orthography (or writing system) and taught Ogea how to read and write their language. In addition to this, I worked with Ogea men to teach them principles of Bible translation. After working with several men, I found one man in particular, Kelebai Iriwai, to have an excellent facility in translation. Working as an L1 Translator, he produced the first draft of the Ogea New Testament, which I reviewed, giving him feedback to improve the accuracy. We also tested the translation by reading passages to people and checking their understanding of what they had just heard by asking them questions. I was also trained by SIL to be a Translation Consultant. After working with WBT and SIL full-time, I returned to the USA, but continued working part-time with the Ogea translation project from 1988 to 2014 as an L2 Translation Advisor under the auspices of the Papua New Guinea Bible Translation Association (PNG-BTA). The Ogea New Testament was published in 2014. It was the first (and presumably only) translation of the New Testament in the language.

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[33]Later published. Michael A. Colburn. 1984. *The functions and meanings of the Erima Deictic Articles.* In: *Papers in New Guinea Linguistics* 23, 209-272. Canberra: Research School of Pacific and Asian Studies, Australian National University.

[34]In the literature, the Ogea language is often called *Erima*, but this is simply the name of one of the Ogea speaking villages. The people themselves call their language *Ogea*.

1.2.5 Aids for Bible Translations

There are many aids for Bible translation. Printed aids include lexicons and grammars for Biblical languages, commentaries, journals, books, and multiple translations for comparison and study. The Hebrew, Aramaic, and Greek texts of the Bible have been analyzed and tagged with grammatical information. There are software packages available from both SIL and the United Bible Societies (UBS) for facilitating Bible translation. There are software tools to support linguistic and cultural analysis (Fieldworks for Language Explorer)[35], electronic libraries of resources (Translator's Workplace)[36], and software for entering and managing translations, e.g. ParaText.[37]

In addition to tools aimed at translators, there are commercial software packages available for students of the Bible at all levels, such as Accordance Bible Software[38] and Logos Bible Software.[39] These packages provide users with a portable electronic library of source texts, translations, lexicons, dictionaries, commentaries, and other works. Users can click on the Greek word of the text and get grammatical and lexical information. They can also search the text based on words or phrases or grammatical features.

One aid in particular that is widely used by Bible translators is the Translator's Handbook series by UBS. This is described below.

1.2.6 The UBS Translator's Handbook Series

The UBS Translator's Handbook series was inaugurated with the 1961 publication of *A Translator's Handbook on the Gospel of Mark*.[40] There are now handbooks for most

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[35]software.sil.org/fieldworks/

[36]www.sil.org/resources/publications/tw

[37]See pt8.paratext.org.

[38]www.accordancebible.com.

[39]logos.com

[40]Bratcher and Nida (1961).

of the Old Testament, all of the New Testament, and the following deuterocanonical books: Baruch, the Letter of Jeremiah, the Prayer of Azariah and the Song of the Three Young Men, Susanna, Bel and the Dragon, the Prayer of Manasseh, Psalm 151, Sirach (Ecclesiasticus), 1-2 Maccabees, 3-4 Maccabees, Wisdom of Solomon, Tobit, Judith, and 1-2 Esdras. These handbooks were created specifically for the needs of Bible translators. Although they are based on an exegesis of the original language texts, they do not require knowledge of Biblical languages. They provide several translations for comparison, discuss the context of the book as a whole and of each section, and provide the meaning of each word or phrase in each verse. They discuss historical, cultural, and theological information. And, importantly, they are based on the experience of translating the Scriptures into thousands of languages.[41] The authors of these handbooks use this experience to identify potential translation issues and discuss how these issues have been addressed for various types of languages and cultures.

The UBS Translator's Handbooks are an indispensable tool for Bible translators. They will be discussed more thoroughly in the literature review chapter.

1.2.7 An Assessment of the State of Affairs for Liturgical Translation

As we have seen, if a native speaker of a language desires to work on a translation of the Bible into his or her language, there is an abundance of assistance available. More than 140 Protestant organizations exist that assist L1 Translators. Funds are raised to send qualified L2 Translation Advisors to live with L1 speakers of the language, learn the language, develop an orthography, train the L1 Translator in translation theory and practice, provide exegesis of the text, review the translation, and assist in checking it. There are highly qualified and experienced Translation Consultants available to provide an additional level of quality assurance. One organization alone, the North American based Wycliffe Bible Translators, has over 3,000 personnel dedicated to this task who

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[41]In October 2018, there were 3,350 languages with at least a portion of Scripture. See `http://www.wycliffe.net/statistics`.

are funded by donations from evangelical Protestant churches that total over \$200 million per year.[42]

In contrast, the Eastern Orthodox Church has very few resources available to assist those who wish to translate the liturgical texts into their native language. Unlike the Bible, there are few exegetical commentaries available for the liturgical texts, and those that do exist are often in an older form of Greek, e.g. from the Medieval or Early Modern periods. There is no lexicon of liturgical Greek or grammatical studies of the texts. Compared to the Bible, there are few translations of the liturgical texts into English, which is of use to L1 Translators with no or limited knowledge of Greek, but have an L2 knowledge of English. The only software created specifically to assist translators and publishers of the liturgical texts is the Online Liturgical Workstation (OLW), created recently by this author.[43] In the United States, the Orthodox Christian Mission Center (OCMC) is the sole overseas mission agency of the Assembly of Canonical Bishops. In 2019, OCMC had 33 long-term missionaries. There are no L2 Translation Advisors and only one Translation Consultant.[44]

Primary Research Question

Because at this time there are no L2 Liturgical Translation Advisors in existence to live and work with L1 speakers, learn their language, and assist the L1 Liturgical Transla-

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[42]Per Newell (2017, p. 77), the income of North American Protestant global missions organizations was just over 12 billion US dollars in 2016. The long term Protestant missionaries from North America totaled 43,599, of which 33,983 had served four years or more overseas. (p. 50).

[43]See `olw.ocmc.org`. OLW was implemented in February of 2018, and is discussed later in the thesis.

[44]There are no OCMC missionaries assigned to live with the speakers of a language, learn their language, and work with them as an L2 Translation Advisor. There are two long-term OCMC missionaries qualified as Translation Consultants, but only one (this author) works full-time assisting L1 Translators world-wide. The other is a priest who teaches and trains future clergy and catechists for Latin America.

tors,[45] it is important to provide aids to L1 Translators to help them better understand the meaning of the Greek source text.

The primary research question for this thesis is: can the use of a liturgical translator's manual improve the accuracy of liturgical translations made by T1 Translators?

Why the Canons of Theophany Were Chosen

In order to determine whether use of a liturgical translator's manual can improve the accuracy of a translation of a liturgical text, such a manual must be available for testing. And, therefore, a specific text must be chosen. For purposes of the research for this thesis, the text I chose was the Canons of Theophany. Much will be said about these canons throughout the chapters of the thesis. However, at this point, I will explain why I chose the Canons of Theophany.

First, the main motivation for this research was to assist translators in East Africa. It is more useful to such translators if a manual is developed for a portion of the liturgical text that has not been translated into an East African language. This is the case for the Canons of Theophany.

Second, the Canons of Theophany are significant in many ways. Its hymns are about the epiphany of God as Triune–Father, Son, and Holy Spirit. They are about the revelation that Jesus is the Anointed King, the Christ, whom God foretold would come as a descendent of King David. The theology in its hymns presents the soteriological significance of the baptism of Jesus Christ by St. John the Forerunner and its significance for those who imitate Christ through the mysteries of baptism and chrismation and are thereby provided initiation into the Church. The hymns are also significant as the perfecting of the genre of liturgical poetry known as the canon. Both authors of the canons are of interest, but especially so St. John of Damascus, whose treatises summarize

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[45]This is certainly true as far as OCMC is concerned, and is to the best of my knowledge probably true within the Eastern Orthodox Church worldwide.

the theology of the Church. The canons were written near or in an interesting place, the Holy Lavra of St. Sabas, and in an interesting time. The 8th century was a formative time for the Sabaite rite. In the following century, the Sabaite Horologion and the hymns of its rite were introduced in Constantinople and merged with the Euchologion of the Great Church. And, down through the centuries, these hymns, especially those of the iambic canon were admired and taught in classes of grammar and rhetoric. If through the centuries they were so esteemed, and are still chanted today, should we not study them carefully? Hannick (1999, p. 207) calls the troparia of canons, and other hymnographic elements in general, *jewels of poetry and music*, lamenting that *we may lack the criteria to appreciate their true value*.[46]

Intralingual vs. Interlingual Translation

The focus of my research is on the needs of linguistic minorities and the creation of interlingual translations rather than intralingual. This distinction was famously made by Roman Jakobson 1987, who defines them in semiotic terms (i.e. verbal signs):

1. Intralingual translation or rewording is an interpretation of verbal signs by means of other signs of the same language.
2. Interlingual translation or translation proper is an interpretation of verbal signs by means of some other language.

In modern Greece, the problem of intralingual translation (older Greek into newer) is of great concern. Despite the fact that many cannot understand the Greek of the liturgical texts, the original continues to be used for worship in the Church. Professor Koltsiou-Nikita (Κόλτσιου-Νικήτα 2012) provides an explanation for this, drawing mostly from the history of the translation of the Bible (e.g., the Septuagint and Latin Vulgate) but also from liturgical translation in the West. She also highlights the challenge of trans-

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[46]"…joyaux de la poésie et de la musique, une valeur artistique dont il nous manque peut-être les critères pour en apprécier la juste valeur."

lating liturgical hymns. This is due to their poetic beauty, metre and melodies, and the reluctance of people to give up what they are accustomed to hearing (both words and music). She observes that resistance of people to translation from ancient to modern Greek is not unique to the biblical and liturgical texts, but also occurs regarding the classical ones. However, she underscores the need for not just the laity but also the clergy to understand the meaning of the liturgical texts. As the Church in Greece and concerned parties discuss this need and debate whether modern translations should be made and used for liturgical worship, Prof. Koltsiou-Nikita suggests two strategies: 1) adequate preparation of translators and 2) sensitive exposure of the new translations to the Christian clergy and laity. Adequate preparation of the translators includes education in the theory and practice of translation, an understanding of the inadequacies of any translation, and a humble admission by the translators that their translations cannot preserve both the form and beauty of the original and that there is always room for improvement. Adequate preparation of the people for acceptance of a new translation should occur through gradual exposure, along with educating them about the history and limitations of translation, and by providing bilingual texts with the original and new side-by-side.

Although Prof. Koltsiou-Nikita is focused on the problem of intralingual (ἐνδογλωσσική) translation from ancient to modern Greek, the issues she highlights and the suggestions she makes are also relevant for interlingual (διαγλωσσική) translation. Historically and even today there is evidence of people resisting new interlingual translations. This is seen, for example, in English speaking countries where the use of modern translations of the Bible has been resisted by those accustomed to the 1611 King James Version (KJV). Even at this time there are churches in the USA that disallow use of any translation except the KJV despite the fact that in some cases the meaning of certain words has changed, which makes understanding difficult.[47] And, in the case of liturgi-

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[47]For example, in the KJV translation of Psalm 119.147, King David says, "I prevented the dawning of the morning...." In modern English, the word *prevent* means *to keep something from happening*. In 17th century England, in this context it meant *to go before something else*. In other words, King David

cal translation in a mission context, there are individuals who reject new translations. An example is people who left a service in protest when a new translation of the Doxology was chanted. It was rejected because it not only used different words, but in this case a different mode.[48]

There are, of course, numerous reasons why translations are rejected for use in the divine services. A liturgical translator's manual cannot address the issue of whether a new translation should be made. That is an issue to be decided by the appropriate hierarch(s). However, once such a decision has been made, a translator's manual can be of use in understanding the form and meaning of the source text so that a translation can be made with a style appropriate to the situation.

Additional Considerations

The research conducted for this thesis was limited to testing manuals for the translation of liturgical texts by individuals who do not know Greek well enough to translate directly from the Greek source. This is a less than ideal situation, but a practicality for many individuals who are speakers of a minority language. Also, it is important to create translations that address the needs of individuals who will hear a hymn perhaps once a year, as is the case for the hymns of Theophany. In some cases, the speakers of a particular language might not be well-versed in the Bible and so cannot readily understand the Biblical allusions made in hymns. It might be necessary for their sake to add some clarifying words to a hymn. Most people who attend an Orthros service or the Divine Liturgy will not have a book in front of them, so it is important that translations be immediately clear to those who are hearing them rather than reading them. And,

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got up from his bed before the sun rose.

[48]Personal communication received 22 Sept, 2020. To avoid potential embarrassment to anyone, I am keeping the source and the country anonymous. Traditionally, the Doxology is chanted per the mode of the week. But, in overseas contexts it is not unusual for it to be chanted with the same melody week after week.

translations of hymns should be metered to fit the melody to which they will be chanted. These are very important considerations but outside the scope of this thesis. It is also important when preparing manuals for translation to be aware of various manuscripts of the Greek source text. But, it is also important to use a source text that is commonly used liturgically. A manual can identify any significant variance between the common Greek text and manuscripts.

Preview

In Chapter 2, I will survey the literature that is relevant to the creation of a translator's manual. In Chapter 3, I will present hypotheses regarding the answer to the research question and the methodology to test them. In Chapter 4, I discuss the development of the manual. In chapter 5, I discuss the testing of the features of the manual. The results and analysis are presented in Chapter 6. Finally, in Chapter 7, I present my conclusions and make recommendations for future manuals and research on their use.

Chapter 2

Literature Review

The primary research question for this thesis is: can the use of a liturgical translator's manual improve the accuracy of liturgical translations made by T1 Translators? The Canons of Theophany were chosen as the text for which manuals were created. The idea for creating these manuals comes from my experience as a Bible translator, using the Translator's Handbook series developed by the United Bible Society (UBS).

The purpose of this chapter, therefore, is to review the literature relevant to the Canons of Theophany and to the UBS Translator's Handbook Series.

Before discussing the literature on the Canons of Theophany, there is a matter to be clarified. The publications of the Apostoliki Diakonia in Greece are widely used throughout the world, especially in locations where the hierarchs are Greeks or Cypriots. Therefore, the text for the manuals I created was the Menaion for January from the Apostoliki Diakonia, using the most recent version available at the time of my development of the manual (*MHN IAN* 2009). There is no critical edition of the source text for the Canons of Theophany, and even if there were, it is probable that the hierarchs would require the use of the version from the Apostoliki Diakonia as the text from which to translate.

This does not mean that prior versions, whether manuscripts or printed books, are not relevant. On the contrary, they serve a purpose. There are questions that arise about the text as found in the *MHN IAN* (2009) that can be answered by referring to previous versions. This will be explained in appropriate places in the thesis.

The Canons of Theophany - Date, Provenance, and Authorship

For purposes of translation, it is important to establish the date, provenance, and authorship of the writing of the original source text. We know that liturgical texts often quote from, allude to, or even summarize biblical texts. But, they also often quote or allude to extra-biblical works, e.g. homilies or treatises. If we establish the date of writing of the original text, when we search for extra-biblical sources for the content of the text, we can exclude texts written after the date of the source text we are translating.

The discussion of the literature on the Canons of Theophany begins with the oldest extant manuscripts. The manuscript evidence is useful for establishing both the date and provenance of authorship. By knowing approximately when and where the canons were written and by whom, we can then examine the situation in which they were written, which defines their context. To wrap up the survey of the literature regarding the Canons of Theophany, I discuss the subject of commentaries and scholia. These can useful for exegesis of the canons while preparing a translator's manual.

2.1.1   Oldest Greek Manuscripts

In this section, I discuss the manuscript evidence for the date of writing of the Canons of Theophany.

Today, the liturgical book that contains the Canons of Theophany is the volume for the

month of January found in the Menaia (τα Μηναία). However, the oldest manuscripts that contain the text of the Canons of Theophany are an earlier type of liturgical book, no longer in use, the tropologion (τὸ τροπολόγιον). The tropologion structure originates from the Jerusalem calendar with its commemorations of feasts and Saints. Kujumdzieva (2018, ch. 8, ¶3) discusses three periods of development for the tropologion: 1) 5th to mid 7th c, centered in Antioch; 2) from the 2nd half of the 7th c. to the 1st half of the 8th, centered at the Holy Lavra of St. Sabas; and 3) the end of the 8th c. to the 10th, centered in Constantinople at the Studite monastery.

The current placement of the Canons of Theophany in the Menaion for January probably occurred during the Studite phase of the development of the Byzantine rite (9th-13th c.). This phase started after the triumph over iconoclasm in 843, which had the effect of monastics gaining influence over the Byzantine rite of Constantinople. The monks of the monastery of Stoudios in Constantinople merged the horologion of the Palestinian monastery of the Holy Lavra of St. Sabas with the euchologion of the Great Church (Hagia Sophia),[1] and included hymns from Palestine. The great increase in the number of hymns during this period resulted in the establishment of new types of liturgical books of hymnody: the Octoechos, Menaia, Pentecostarion, and Triodion, with the gradual elimination of the Tropologion. Krivko (2011, pp. 12–13) credits Egon Wellesz with the first thesis that the kernel of the menaion was formed from the calendar of the lives of the saints (Wellesz 1961, p. 135), with confirmation through studies of the manuscript evidence by Jakov Kulić[2] and Alexandra Nikiforova[3], of whom, the latter has identified

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[1]Taft, Robert. Byzantine Rite. In the *Oxford Dictionary of Byzantium*. Froyshov (2020) views this as the 'standard paradigm' of the adoption of the Palestinian Daily Office in Constantinople. He argues instead for the appearance of the Palestinian Office in the first half of the 7th c and that it was the Daily Office of the Church of the Anastasis in Jerusalem. Even if the monasteries in Palestine played a role in its transmission to Constantinople, the Office was of the cathedral of Jerusalem. It was referred to in the contemporary literature of Constantinople as *Hagiopolitan*.

[2]I was unable to obtain a copy of his dissertation: J. Kulic. *Ricercha sulle commermorazioni giornaliere bizantine ne minei.* Tesi di dottorato (Roma: Pontificium institutum orientale, 1992).

[3]I rely on her English summary of her Russian dissertation, the translated title of which is: *"The Historical Development of Liturgical Menaion in the 9–12th cc. The Structure, Calendar and Content of*

Constantinople as the place of origin of the menaion.

One other type of liturgical book must also be mentioned, which is the Heirmologion (τὸ εἱρμολόγιον). The Heirmologion contains the heirmoi (οἱ εἱρμοί) from the canons.

The oldest extant Greek manuscripts for the Canons of Theophany are an incipit of an heirmos found in an 8th c. heirmologion and an 8-9th c. tropologion that contains canons with their verses (heirmoi and troparia). Both of these were found at St. Catherine Monastery in the Sinai. Galadza (2018, Intro., para. 36) emphasizes the importance of the library of St. Catherine's for understanding the Hagiopolite (Jerusalem) liturgy. Sinai was under the jurisdiction of the Patriarchate of Jerusalem until 1575. The library in Sinai was a repository of not just the Churches in Jerusalem, but other monasteries in Palestine, such as Holy Lavra of St. Sabas. Manuscripts were sent to the Sinai for preservation, including the Iadgari, a translation from Greek into Georgian. The Iadgari preserves texts that were lost in their original Greek.

2.1.1.1   Princeton Ms. Garrett 24 - 8th c. Palimpsest Greek Heirmologion

Possibly the oldest extant heirmologion containing an heirmos from the Canons of Theophany is a palimpsest in Princeton Ms. Garrett 24. Katzabassi and N. P. Ševčenko (2010, p. 126) state that the Princeton Garrett MS. 24 is the oldest extant (but incomplete) version of a Georgian translation of the Greek text of Invetio Crucis by Alexander of Cyprus. John Zosimas, a Georgian scribe at St. Catherine, copied the manuscript in 986. It was first catalogued at St. Catherine in 1883, at which time it still had 109 of the original 139 folios. The other 30 had been removed and are now housed elsewhere. Some 90 folios are now held by Princeton as Garrett 24. Folios 63r-70v contain a palimpsest that Katzabassi and Ševčenko describe as fragments of a Greek

Menaia from St.Catherine's Monastery on Sinai", Moscow, 2005. The summary is available at https://www.academia.edu/2309904. She has subsequently produced a monograph on the menaion, available at https://www.academia.edu/2631080. It is in Russian and contains transcriptions from Greek manuscripts.

heirmologion, which they date to "…ca. 750-800 in the region of Syria/Palestine/Egypt, possibly at the monastery of St. Savas." Skemer (1996) states that about two thirds the way through copying on a new parchment, the scribe ran out of space and reused older parchments. These older parchments are the source of the palimpsest undertexts.

The first detailed published examination of the text of the palimpsest was in 1992, by Jørgen Raasted (Raasted 1992). Using a UV light, it was he who made the first identification of the existence of the Greek heirmologion and that it contains heirmoi by Kosmas and John of Damascus and others. Subsequent to this, Peter Jeffery also examined the palimpsest and stated that "...it dates within a few decades of the mid-eighth century, the approximate death date of John of Damascus and Kosmas the Melodist" (Jeffery 2003).

In an appendix, Raasted lists the contents of the folios. He counted around 40 heirmoi and identified 22. The heirmoi were arranged in Ode Order (OdO) rather than Kanon Order (KaO).[4] Raasted identified 9-10 heirmoi as being by John of Damascus and 7-8 by Kosmas of Maioumas.

Raasted does not attempt to identify which canons these are from. However, based on his transcriptions, I was able to identify one heirmos as being from the Canons of Theophany. Raasted transcribed lines 5-11 from 65r as: Ἀκήκοε κύριε φωνῆς σου.[5] He incorrectly attributes it to "JOHN". I have identified it as the incipit for the heirmos of Ode 4 (᾿Ωδὴ δ᾿) from the canon by Kosmas, not by John of Damascus as reported by Raasted.[6]

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[4]See Harris (2004, pp. 183–184) for discussion on the two approaches for the organization of heirmoi found in liturgical manuscripts.

[5]This means, *He heard your voice lord*.

[6]I obtained a photograph of 65r from the Princeton Firestone Library, but I am unable to read the palimpsest to determine whether the attribution of the incipit to John is made in the manuscript itself or is an assertion made by Raasted. Wording in Raasted's article is suggestive that the attributions to the right of the incipits in the appendix are Raasted's own identification rather than that of the manuscript itself. Raasted lists this incipit as found on page 427 of Ευστρατιάδης, Σ., Ειρμολόγιον, (Αγιορείτικη Βιβλιοθήκη 9), Chennevières-sur-Marne 1932. However, I have not yet been able to view a copy of this

Based on this above information, we can assume that an 8th c. date for the writing of the Canons of Theophany is consistent with the time at which its traditionally attributed authors lived.

2.1.1.2 8th-9th c. Greek Tropologion

The oldest Greek manuscript containing large portions of the text of the Canons of Theophany is a tropologion from the 1975 *New Finds* at St. Catherine Monastery in the Sinai[7]. Following the publication of an inventory of the New Finds, Géhin and S. Frøyshov (2000) produced an attempt to reunify the various fragments and identify the texts. Among them are codices ΜΓ 56 and ΜΓ 5, written on parchment, which they identified as belonging to the same manuscript and as being a tropologion[8] of the rite of the Church of the Anastasis in Jerusalem prior to Studite influence. They note that before this find, it was only known in translation into Georgian and Syriac.[9]

The rubric identifying the manuscript as a tropologion and its translation is provided by Kujumdzieva (2018, ch. 5, sec. 2, ¶1):[10]

> Σὺν Θ[ε]ῷ τροπολόγιον πασῶν ἁγίων ἑορτῶν τοῦ ἔτους κατὰ τὸν κανόνα
> τῆς Χ[ριστ]οῦ τοῦ Θ[εο]ῦ ἡμῶν ἀναστάσεως
>
> With God the Tropologion of all the holy feasts during the entire year accord-
> ing to the order of [church of] the Resurrection of Christ Our Lord

Nikiforova (2015, pp. 143–148) provides a helpful transcription and translation of

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publication to see to whom it attributes the incipit.

[7]Following an announcement of the find at a conference in 1978, and one in 1981, the first published inventory was Δαμιανός, Πελτικόγλου, and Νικολόπουλος (1998).

[8]p. 172. On p. 179, they state that ΜΓ 56, the beginning of the document of which ΜΓ 5 is the continuation, has an initial rubric that categorizes the document as a tropologion.

[9]pp.178-179. Presumably the Georgian translation they refer to is the Georgian Ladgari.

[10]Kujumdzieva mistranslated Χ[ριστ]οῦ τοῦ Θ[εο]ῦ ἡμῶν as "Christ Our Lord". It should be "Christ Our God".

rubrics in Sin.Gr. ΜΓ 5, resulting in an outline of its contents. She studied the manuscript during a visit to the monastery of St. Catherine in 2007. ΜΓ 5 starts with the eve of the feast of the Nativity (24 December) and continues to the commemoration of Righteous Joseph of Arimathea (12 June). She also observes that the order of the ΜΓ 5 tropologion is that of the *Old ladgari* and the calendar is that of Jerusalem (Nikiforova 2015, pp. 162, 163), not just because of the rubric at the beginning of ΜΓ 56, but also because of commemorations specific to Palestine. She does, however, also note some commemorations which she says are specific to the Church of Alexandria rather than Jerusalem, such as ones for St. Mark the Apostle and St. Michael the Archangel (Nikiforova 2015, pp. 164, 165).

Regarding the date of the manuscript, it lacks a colophon. Géhin and S. Frøyshov date the manuscript to the 8th-9th c., but Nikiforova (2015, pp. 141, 172) believes it was written in the second half of the 9th c., due to the style of accents and breathing marks and ornamentation. Kujumdzieva (2018, ch. 5, sec. 2, ¶1) notes Nikiforova's opinion, but believes that the manuscript should be dated as 8th-9th c.

The section containing the Canons of Theophany is identified by a rubric in Sin. Gr. ΜΓ 5 (Nikiforova 2015, p. 143), which says:

> Ι΄. Μηνὶ Ἰανουαρίῳ στ΄. Κανὼν τῶν ἁγίων Θεοφανείων.
>
> 10. January 6. Canons of Holy Theophany.

The manuscript ΜΓ 5 attributes six of the canons it contains to *Kosmas the Monk* and eight to *John the Monk* (Nikiforova 2015, p. 163). Although the acrostics for both Canons of Theophany indicate that they were written without ode 2, in Sin.Gr. ΜΓ 5 there are interpolations for the second ode (Nikiforova 2015, p. 162). Regarding the interpolated 2nd odes for John the Monk, Krivko (2008, pp. 64–65) provides a transcription and notes that they are not iambic, nor do they fit the acrostic, unlike the other troparia of the canons by John the Monk in the manuscript. He also provides a partial

transcription of the interpolated 2nd ode for the canon of Theophany by Kosmas. It is partial because it occurs on a damaged part of the manuscript (Krivko 2008, p. 66).

2.1.2 Date and Provenance

Based on the oldest extant heirmologion (8th c.) and tropologion (8-9th c.) containing text from the Canons of Theophany, it is my working assumption that the Canons of Theophany date from the 8th c. and that they were written in Palestine. These oldest extant manuscripts were found at the monastery of St. Catherine in the Sinai, which is known to have been a repository of liturgical texts from Palestine. We have discussed above that the analysis of the oldest extant Greek tropologion, Sin.Gr. ΜΓ 65-5 provides clues that it is based on the calendar of Jerusalem. And, the introduction to the tropologion (found in ΜΓ 65) says it is after the order of the Church of the Resurrection of Our Lord, i.e., the church in Jerusalem.

2.1.3 Authorship

In the version of the Canons of Theophany used for the manual that I created for this thesis (*MHN IAN* 2009, pp. 178–179), the heading before the first canon of Theophany simply says it is a *canon of the Lord by Kosmas* (Κανὼν τοῦ Κυρίου Κοσμᾶ). The heading for the second canon says it is *of St. John of Damascus* (τοῦ Ἁγίου Ἰωάννου τοῦ Δαμασκηνοῦ).

But, as discussed in the section above, the oldest extant manuscript containing the Greek Canons of Theophany, Sin.Gr. ΜΓ 56+5, identifies Kosmas as *Kosmas the Monk* (Nikiforova 2015, p. 163), and John not as *of Damascus*, but rather as *John the Monk* (Skrekas 2008, p. xlvi). It is evident that some time after the writing of Sin.Gr. ΜΓ 56+5 the attribution *John the Monk* was changed to *John of Damascus*. And, traditionally, *Kosmas the Monk* has been understood to be the same person as *Kosmas the Melodist* or *Kosmas of Jerusalem* or *Kosmas of Maiouma*.

So, the question is, what proof is there that Kosmas the Monk was Kosmas of Maiouma and the monk John was John of Damascus? As we shall see, it has neither been proved nor disproved.

Before I proceed with discussing the literature on this topic, there are two things to note. First, the extant non-hymnographic literature attributed to St. Kosmas the Melodist is very limited compared to that attributed to St. John of Damascus. Δετοράκη ([1979](#)) provides an extensive list of the hymnographic works attributed to Kosmas, including heirmoi, canons (for the Menaia, Octoechos, Triodion, and Pentecostarion), triodia, idiomela, and stichera. The only non-hymnographic works listed are his scholia (commentaries) on Gregory of Nazianzus. Second, the canons by St. John have attracted more attention than those of St. Kosmas, probably because the ones by St. John were written in iambic meter. The result is that much more has been written about the works of St. John than about those of St. Kosmas. Kontouma ([2015](#), p. xi), for example, notes that in 1985 there existed over 700 publications relating to John of Damascus. In her book long treatment of the life and works of John of Damascus, she focuses on the theological works and says nothing about the hymnographic works except to point the reader to another publication (page 2, footnote 2).

There are two ways in which to attempt to prove authorship of the Canons of Theophany.

One way to determine authorship would be to conduct a literary analysis of the text of each canon and compare it to that of other writings known to have been written by the hypothesized author to determine whether similarities can be detected. For example, if we knew that the author of *the Fount of Knowledge* was truly John of Damascus, and we could demonstrate that the literary features of it and the canon of Theophany attributed to John the Monk are identical or sufficiently similar, we could therefore conclude that John the Monk was indeed John of Damascus. But this is a futile approach since we would be comparing two distinctly different genres. Indeed, the theological works attributed to John of Damascus and the Canon of Theophany are very dissimilar

because they were written for different purposes and one is dogmatic theology written in prose and the other is liturgical poetry written to fit the rules of the writing of liturgical canons. I did not find such an analysis in the literature for the purpose of determining the authorship of the canon of Theophany attributed to John. There is discussion as to whether all the iambic canons attributed to John of Damascus were written by him, but no one excluded the one for Theophany. However, regarding Kosmas, A. P. Kazhdan (1991) provides an extensive analysis of the content of the scholia on Gregory of Nazianzus attributed to Kosmas of Jerusalem and attempts to determine whether the commonality between it and the hymnography attributed to Kosmas is sufficient to claim they are by the same person. Although he notes various issues, in the end he concludes that the data are insufficient for such a determination (page 412).

The second way to determine authorship is attribution. That is, what statements were made about the authorship at the time the writing of the canons of Theophany or soon after? We shall see that this, too, does not allow us to confidently identify the hymnographers.

In his extensive analysis of Byzantine Hymnography, Wellesz (1961) does not attempt to ascertain the authorship of the canons attributed traditionally to St. Kosmas of Maiouma and St. John of Damascus. Nor does he discuss the contemporary or near contemporary attributions. It is likely that Wellesz was focused more on the content of the canons and their historical development rather than on the question of authorship.

Δετοράκη (1979, pp. 187–188) discusses the canon of Theophany attributed to Kosmas. In this section of his book, he marks with an asterisk any work that is considered spurious in its attribution to Kosmas. He accepts the canon of Theophany as being a work of Kosmas. This is implied by the absence of an asterisk rather than by an explicit statement. As will be noted in the section below on the life of St. Kosmas, Δετοράκη accepts the tradition than Kosmas was the foster brother of St. John of Damascus, became a monk in Palestine, and was later made bishop of Maiouma.

In his work towards a critical edition of the iambic canons attributed to St. John of Damascus (the Nativity, Theophany, and Pentecost), Skrekas (2008, pp. xxxv–xix, 40) provides a thorough analysis of the literature on the authorship. He accepts John of Damascus as the author, but notes that the attribution *Ἰωάννου Δαμασκηνοῦ* is found in manuscripts only after the 13th c., and that there are three sources who assert authorship instead to *John Arklas*, a monk of Mar Saba, for all three iambic canons (John Merkouropoulos, 12th c) or just the one for Pentecost (Eustathios of Thessaloniki, 12th c, and Theodore Dexios, 14th c) (Skrekas 2008, p. xxxvi). However, Skrekas believes there is perhaps a common feature between some of the canons attributed to John the Monk and the writings of John of Damascus. Specifically, they both share a reversal of the topos of modesty.[11] Skrekas cites Alexakis (2004, p. 529) who notes that in his second homily against the iconclasts, John of Damascus refers to himself in "glowing terms", reversing the topos of modesty found in the first.[12] Alexakis' article makes an interesting read. In John of Damascus' first homily, he wrote in a very high register. And, he begins it with the required topos of modesty. His second homily, repeats much of the content of the first, but in a lower register. And, he begins by apologizing for his first version. But critically, the apology is that he wrote the first in an unnecessarily high literary register. Then, in his apology, he goes on to "reverse" the topos of modesty by describing himself as having and needing to deposit with the bankers "the talent of eloquence" (τὸ τοῦ λόγου τάλαντον). Alexakis states that John of Damascus here seems to borrow from Gregory of Nyssa's *In scantum Ephraim*, where it is used in praise of St. Ephraim. He also states that in addition to Gregory of Nyssa, Basil of Caesarea and Cyril of Alexandria used the same expression, but always in reference to others, not themselves. This, then, is the context within which Alexakis describes John of Damascus as speaking of himself in "glowing terms". He concludes, "...I would like to suggest

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[11]In antiquity, orators and writers were urged to be modest regarding themselves. The rules of this were given by the late 3rd c. Greek rhetorician Menander Rhetor (Μένανδρος Ῥήτωρ), a.k.a. Menander of Laodicea (A. Kazhdan and I. Ševčenko 1991).

[12]Alexakis begins his article by giving examples where John of Damascus did follow the rules of the topos of modesty. So, it was not always the case that he 'reversed' them.

that the first paragraph of the second Iconophile sermon of John of Damascus is an open reversal of the topos of modesty. John of Damascus is fully aware of his literary capabilities and tries to apologize for having used them in a way that made a text incomprehensible to many fellow-Christians, who were not as well-educated as he."[13]

Skedros notes that in the acrostic for the iambic canon for the Nativity John the Monk describes himself as Εὐεπίης μελέεσσιν, a composer of *eloquent songs*. Skedros suggests that this common reversal of the topos of modesty could be a clue of shared authorship, but, of course, is not definitive.

2.1.4 Conclusions Regarding Date, Province, and Authorship

Based on the literature I have reviewed, it is likely that the Canons of Theophany were written in the 8th c. in Palestine. Regarding who wrote them, the oldest extant manuscript (Sin.Gr. ΜΓ 56+5) attributes them to the monks Kosmas and John. No one disputes that they were Palestinian monks. There is no conclusive evidence for the tradition that the monk John is John of Damascus, and that the monk Kosmas is John of Damascus' adopted brother, Kosmas of Maiuma. But, I would like to point out that while we cannot prove that the Canons of Theophany were written by Kosmas of Maiouma and John of Damascus, *neither can we prove that they were not*. However, for purposes of the development of the translator's manual, I made the assumption that these two were the authors of the Canons of Theophany. Based on this, when I look for sources of information potentially useful to interpret the canons of Theophany, I include the theological writings and homilies of John of Damascus, the scholia by St. Kosmas of Jerusalem on Gregory of Nazianzus, and the works they are known to have referred to or drawn from.

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[13]p. 529.

The Canons of Theophany - Their Context

As we have seen, the manuscript evidence supports the tradition that the Canons of Theophany were written in the 8th century in Palestine. This was a period of great political, ecclesiastical, and liturgical change.

2.2.1   Political and Ecclesiastical Context

The Byzantine rule of Palestine was from 324-637, except for a period of 14 years of control by the Persians (614-628). Eight years after the Byzantine empire had regained Palestine, it lost and never regained it when Jerusalem was captured by the army of the Muslim Arab calif Umar (637). Louth (2002, Ch. 1, para. 3) calls the seventh century a "watershed in the history of the Middle East–and in fact in the history of Europe and western Asia as far as northern India." He is referring to the shift from the city-state as the basic unit of society[14] and a permanent change of the borders that defined the frontier that separated the Mediterranean world from the rest of the world. This change was the result of the Arab conquests.

The Orthodox Patriarch of Jerusalem at the time of the surrender to the Arab Muslims in 637 was Sophronius I. Following his death the following year, the patriarchate was vacant for over 40 years. It was then filled first by Anastasius II,[15] then John V. There have been two hypotheses regarding why the seat was vacant for so long. One is that it was kept vacant due to intrigues by the Arab authorities. Arguing against this hypothesis, Levy-Rubin (2001, p. 284) points out that when Jerusalem was surrendered, a guarantee of religious freedom was granted to the inhabitants, and patriarchs had been appointed immediately after Arab conquest in Damascus and Alexandria. The second hypothesis is that the seat remained vacant because of the monophysite con-

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[14]Also noted by Brubaker and Haldon (2011, p. 9).

[15]Levy-Rubin (2001, p. 281, footnote 3) cites conflicting ancient sources regarding who it was that was appointed patriarch after the long vacancy. Some say Anastasius, others John.

troversies. Although they were officially resolved at the sixth ecumenical council in 680, they were not readily accepted by the Chalcedonians in Palestine (Levy-Rubin 2001, p. 285). Galadza (2018, Ch. 2, para. 7) supports this view and states that "certain theological debates, resolved in Byzantium, continued to linger in Palestine." He also states that during the period of Constantinople's support for monothelitism, there were closer ties between Jerusalem and Rome, since the latter did not support it. In addition to the issue of monothelitism, the Patriarchate of Jerusalem in the 8-9th centuries had to face the two periods of iconoclastic controversies, the first of which occurred c. 726-787.[16]

During the latter part of the 7th century and the first half of the 8th, Jerusalem was under the control of the Umayyad Caliphate, with its capital in Damascus until 744. During this period, (Griffith 2018, p. 217) believes that the Greek Byzantine population of Palestine declined, and Aramaic speaking[17] Jacobites and Nestorians became the majority. This position is not held by Galadza (2018, Ch. 2, para. 6), who believes that Chalcedonians were the majority in Palestine not just before, but after the conquest by the Arabs. Nevertheless, although the Greek speaking patriarchate of Jerusalem and the major multi-national monasteries of the area supported Chalcedonian theology, they no longer had the advantage of backing by the government in Constantinople in the form of on-site troops. Adding to the pressure from an increasing population of non-Chalcedonians was a receptiveness of some Aramaic speaking Chalcedonians for the arguments of iconoclasts and proponents of monothelitism (μονοθελητισμός) (Griffith 2018, p. 216). It is the thesis of Griffith that the need to address these problems was the immediate context in which St. John of Damascus wrote and preached. Specifically, he says that John wrote in "…the interests of the emerging community of 'Melkite,' Orthodox Christians in the Umayyad era in Syria/Palestine…." (Griffith 2018, p. 236).[18]

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[16]Using the removal of the icon of Christ by Leo III as the first official public support of the iconoclasts as the starting point, and the Council of Nicaea in 787 as the end of the first period of iconoclasm.

[17]For example, Syriac and the Palestinian dialect.

[18]The term *Melkites* (Μελκῖται) refers to Chalcedonian Christians living in predominantly monophysite areas. Galadza (2018, Ch. 2, para. 14) states that the term derives from the Syriac malkāyā, meaning

Kontouma (2015, pp. I, 29) hypothesizes that John of Damascus moved from Damascus to Jerusalem around 705 in support of John V, who was patriarch there from c. 705-735. She believes that John of Damascus served John V as a priest and advisor. Louth (2002, Ch. 1, para. 6) states that John of Damascus refers to his relationship with the patriarch of Jerusalem in his work Trisagion 26.13-14. And, in the title for John of Damascus' homily on the fig tree, he is identified as a "presbyter of the Holy Resurrection of Christ our God." In other words, he had at some time responsibilities at the Church of the Resurrection in Jerusalem. My mention of John of Damascus in this present section is simply to note that there were challenges faced by the Patriarchate of Jerusalem in the 8th century; that John of Damascus played a role in addressing them; he was, at the least, an acquaintance of John V, and perhaps supportive of him in significant ways. In a later section, I will discuss the life and works of both Kosmas and John of Damascus.

2.2.2   Linguistic Context - Atticism and Archaism

In this section, I review the literature regarding the phenomenon referred to as archaism, and its subtype known as *Atticism* (ἀττικισμός), with its associated English verb *Atticize*.[19] Atticism refers to the imitation of certain features found in selected speeches and writings of classical Attic Greek of the 5th and 4th c. BC. Archaism was the use of language features of any period of time before that of the contemporary one. And so, Atticism is a type of archaism. Secondary education in the Byzantine period taught the trivium (grammar, rhetoric, and philosophy) and the quadrivium (arithmetic,

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royal or *imperial*, and was seldom used self-referentially by Chalcedonians. Although Griffith views the Melkites as a distinctive subset of the Greek Orthodox (a.k.a. "Rum") in Palestine, Galadza believes the case for this is not as strong as Griffith believes (para. 16). I follow Galadza (2018, Ch. 2, para. 6) in using the term Orthodox to refer to those who were in communion with the Patriarch of Constantinople and accepted the decisions of the Fourth Ecumenical Council that was held in Chalcedon in 451. It taught that Christ is one person in two natures.

[19]Also sometimes spelled *Atticise* in the literature. I follow *SOED*, which uses *Atticize* as the head word for the entry. It is also sometimes referred to in the literature as *classicalize*.

music, geometry, and astronomy) (Markopoulos 2008, p. 788). In the topics of grammar and rhetoric, students were taught and trained to imitate orations and texts from the 5th-4th c. BC[20] and even those of later people who were considered to themselves be excellent examples of following the prescriptions of the Atticists. This will be explained below. Atticism as a movement began in the 1st c. BC, and continued to be taught both before and during the period of the Byzantine empire. Because there is evidence of Atticism in the canons of Theophany, the purpose of this section is to review the literature to answer the following questions: what was Atticism, how did it come about, what are the features of a text that indicate Atticism, and what features of Atticism does the literature identify in the canons attributed to Kosmas and John?

Before reviewing the literature, I wish to discuss the term *register*. In its sociolinguistics sense, Crystal (2018) defines a register as "a variety of language defined according to its use in social situations, e.g. a register of scientific, religious, formal English." And, *SOED* defines it as a "…variety of a language or a level of usage, *spec.* one determined by degree of formality and choice of vocabulary, pronunciation, syntax, etc., according to the social context or standing of the user." In keeping with modern linguistic concepts, the more recent literature on Atticism prefers to use the term *register* in reference to the variety of Greek being discussed. It can be difficult to identify the register to which a specific text belongs. For example, Browning (1978, p. 109) proposes three registers of Greek for Byzantine literature (classicizing, literary Koine, and popular Koine),[21] but states that the boundaries between them are sometimes difficult to determine. It is also recognized in the literature that there are continuums of registers of Atticism, ranging from showing little Atticism to much. This point is made, for example, by Wahlgren (2010, p. 200), who speaks of a set of registers that are a continuum of Byzantine Greek ranging from the low end register (the spoken language) to the high end (literary

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[20]In the 9th and 10th centuries, the list of authors and orators to imitate expanded to those who live before the 5th and 4th c. BC, to include even Homer.

[21]As examples, for literary Koine he cites Justinian's legal enactments; and, for popular Koine he cites hagiographia.

language seeking to emulate ancient Greek). Kim (2014, p. 469) refers to the low end register as that used in "colloquial" contexts, and the high as that used in formal ones. The number and features of Greek registers vary from period to period. The choice of which register to use depended on the topic and the ability of the speaker or writer (Browning 2001, para. 14).

2.2.2.1 The Historical Development of Atticism

Atticism as a movement began at the end of the first century BC.[22] It sought and taught the modeling of oratory and literary language on that of the great Attic orators and writers of the 5th and 4th centuries BC (Browning 1978, p. 106). This was carried over into late antiquity, with its "apex" being the 2nd c. AD (Caragounis 2014b, p. 200). Kim (2014, p. 469) states that there are two sources of information about the Atticizing movement: 1) extant literature of the period in which it is explicitly discussed or prescribed or even complained about; 2) analysis of extant texts that give evidence of Atticisms. The prescriptive literature includes the 2nd century AD works of Phrynichus Arabius of Bythynia[23] and Moeris[24] (Caragounis 2014b, p. 200). These two authors are somewhat divergent in their prescriptions, advising the use of overlapping, but differing, lists of ancient authors. They advocated the emulation of the vocabulary and

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[22]Per Kim (2014, p. 472), many have asserted that the Atticism movement was founded by Dionysius of Halicarnassus in the late 1st c. BC and early 1st c. AD. His recommendations for emulation were the orators Lysias, Isocrates, Isaeus, Demosthenes, Hyperides, and Aeschines, from the late 4th c. BC. However, it was their oratory style rather than actual choice of vocabulary or grammar that he recommended. And, since these men pre-date the death of Alexander the Great and the rise of Asianism, Kim prefers to categorize Dionysius as an advocate of classicizing rather than Atticizing, and reserves the term Atticizing to the 2nd c. AD and beyond. See his article for a lengthy analysis of numerous extant works from the early centuries BC and forward.

[23]Per Caragounis, the two surviving works of Phyrnichus are *Attikistes* (Ἀττικιστής - περὶ κρίσεως καλῶν καὶ δοκίμων ὀνομάτων) and *Sophistic preparation* (Σοφιστικὴ προπαρασκευή).

[24]Again, per Caragounis, the fragmentary surviving work of Moeris is *Words used by Attic and Greek authors alphabetically arranged* (Λέξεις Ἀττικῶν καὶ Ἑλλήνων κατὰ στοιχεῖον).

grammar of the authors they listed.[25] Kim (2014, p. 476) believes that attic lexica, that is lists of Attic words, prior to the 2nd c. AD should be interpreted as aids to reading classical literature rather than as tools of the Atticists. But, many lexica from the 2nd c. were clearly written for the purpose of helping people to speak or write in an Atticized manner. A sign of this is the inclusion of not just lists of Attic words, but Koine ones that were not approved for this style of oration or writing.

In Caragounis (2010) and Caragounis (2014b), the author attributes the development of Atticism[26] to three causes: a perceived "corruption" of the Koine, the rise of Asianism in rhetoric, and a reaction of the Greeks to Roman occupation. During the period of the Alexandrian empire, the Greek spoken throughout the empire had diverged significantly from the Attic dialect. And, those who learned Greek as a foreign language introduced innovations or used it poorly. Proponents of Atticism sought to purify the language by use of the language, grammar, and forms of Attic Greek. Asianism,[27] the second cause of Atticism, was a style of rhetoric introduced by Hegesias of Magnesia (ca. 250 BC) that spread throughout areas of Asia Minor. Its features were intended to persuade people by emotion, in contrast to the Attic rhetoric style of persuading people by logical arguments. The earliest extant proponents of Atticism were the 1st century BC teachers of rhetoric Dionysios Halikarnasseus (Διονύσιος Ἀλεξάνδρου Ἁλικαρνασσεύς) and Archagathus (Ἀρχάγαθος)[28] of Kale Akte (Καλή Ἀκτή), who reacted to Asianism. The third cause of the rise of Atticism was the impact of the Roman Empire on the Greeks. Caragounis views Atticism as an awakening of the Greek self-identity and a non-military means of asserting superiority over the Romans (Caragounis 2010, p. 163). Another result of Atticism was the production of a high-quality body of literature, second, he

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[25]Authors they both recommended emulating were Thucydides and Aristophanes.

[26]He states that in the Greek literature, it is referred to as ἀττικισμός (Caragounis 2010, 154, footnote 7), and that originally it meant *to show love for Athens* or *to take the side of Athens*. Kim (2014, p. 469) provides ἀττικίζειν (*to Atticize*) as the infinitive verb form.

[27]See also Caragounis' article on Asianism (Caragounis 2014a). This movement is called *Asianism* because of its origination in Asia Minor, and was patterned on the rhetorical style taught by Gorgias in the 5th c. BC (Horrocks 2014, p. 100).

[28]Who took the Latin name *Caecilius*.

says, only to that of Athens, and putting an end to the downward spiral of the purity of the Greek language (Caragounis 2010, pp. 164–5).

However, it can also be argued that the writing of texts exhibiting features of Atticism can be attributed to the education of the authors and the social standing of both themselves and their audience. The ability to speak, read, and write classical Greek was not one acquired through everyday life. It required special education in the schools of grammar and rhetoric. Attendance at such schools required the time and means to do so. And therefore, it was the wealthy and elite who sent their sons[29] to such schools, not the ordinary people. This point is made by Kim (2014, p. 469).

Kennedy (1999, Ch. 7, para. 36) points out that the age of the Apologists coincided with the Second Sophistic. But, prior to the 4th. century, most, but not all, of the extant Christian literature, e.g. homilies, treatises, etc. were in the lower register of Koine. The high educational level of Church leaders in the 4th. c. is one reason that Atticism took root in the Church. Many 4th c. Church Fathers such as John Chrysostom, St. Basil the Great, and St. Gregory of Nazianzus, chose to use Atticizing literary Greek as their style for oral (e.g. in homilies) and written communication (Browning 1978, pp. 107–8). Browning attributes this choice to two reasons. First, many among the audience they were addressing were social elite with whom it was appropriate to use the style of Atticism. With Christianity now being officially recognized and supported, the number of social elites who participated in the Church services had increased. Second, these Fathers of the Church had been educated in classical grammar and rhetoric. And so, it was natural for them to chose such language for their orations and writings. In his funeral oration for St. Basil the Great, St. Gregory of Nazianzus gives details of his and St. Basil's classical education (Kennedy 1999, Ch. 7, para. 53-55). They first studied in schools of Caesarea in Cappadocia, during which Gregory says about Basil that, "He was an orator among orators even before the sophist's chair...." They

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[29]There are instances of woman, however, who were highly educated and are examples of people who emulated Attic authors. An example is the Empress Eudocia (+ 460 AD) who was the daughter of an Athenian pagan professor (Downey 2016).

next studied in Athens, which he describes as "the home of eloquence."[30] However, Browning notes that the Cappadocian Fathers were careful to tailor their style to the audience. John Chrysostom, for example, did not always preach in atticizing Greek and encouraged priests to preach in language appropriate to the parishioners. And, that often hagiographia were written using the Koine. Browning states (p. 108):

> The great ages of the Fathers at the end of the fourth century and the beginning of the fifth set a pattern which imposed itself on much of Byzantine literature for the next thousand years. Henceforth the church spoke in classicalizing Atticist Greek. The Fathers themselves became classics, studied, commented on and imitated by succeeding generations. They took their place alongside Lysias and Demosthenes in the handbooks of rhetoric and brought with them the lustre of their own immense prestige.

St. Gregory of Nazianzus is an example of a Church Father who was studied by students of Greek grammar, rhetoric, and philosophy throughout the centuries of the Byzantium period. Kennedy (1999, Ch. 8, para. 6) cites the grammar textbook of John of Sardis (9th c.), which gives the works of Gregory of Nazianzus as examples. Skrekas (2018, p. 378) also states that Gregory's poems were studied by students. This was partly in keeping with the need to adapt education to Christianity, but also because of the respect held for his works. In the east, orators were held in high honor and epideictic (ἐπιδεικτικός)[31] orations are evident during the entire Byzantine period. In later centuries some, such as the 11th c. Psellos (Μιχαὴλ Ψελλός), viewed St. Gregory of Nazianzus as the best example to imitate among the Church Fathers and as even surpassing Demosthenes, Demades or Isocrates (Sevcenko (2001, Sec. 3, para. 6) and Kustas (2001)).

Many have noted in the literature that there was an ongoing debate about the appropri-

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[30]I quote the translations from Gregory's oration provided by Kennedy.

[31]That is, speech that praises or blames someone or something.

ateness of using classical literature for the education of Christians, given its references to pagan gods.[32] Kennedy (1999, Ch. 7, para. 56) cites the address by St. Basil the Great titled, *To the Young On How They Should Benefit from Greek Literature*.[33] St. Basil said that the study of Greek literature is not unprofitable for the soul. But, he advises a use of the classics with a discrimination between what is useful in them and what is not, the useful being that which encourages virtue and gives examples of virtuous deeds. As an example, he refers to the writings of Homer. And, that which teaches vice is to be avoided. Centuries later, John of Damascus quotes from Basil's letter in his *Sacra Parallela*, as noted by Deferrari (1926, p. 371).[34] Sevcenko (2001, Sec. 3, para. 3) summarizes the 5th c. Isidore of Pelusium as saying that "The style of Christian wisdom was lowly, but its meaning reached the heavens; pagan wisdom's style was resplendent but the deeds it described, lowly. However, one who managed to combine Christian meaning with pagan style, would be considered a wise man indeed." [35] And, indeed, this is what is seen in the centuries that follow, where classical styles are used to teach Christian truths.

Regarding schools of rhetoric, in the 4th c., although found in every major city of the Byzantine empire, Constantinople, Athens, and Antioch had the most advanced (Kennedy 1999, Ch. 8, para. 7), and, of course Alexandria. Per (Downey 2016), the Church Fathers up to the Council of Chalcedon (451 AD) had nearly all been trained in schools of rhetoric. In Palestine, there were at least two well-known schools, one in Caesarea, the other in Gaza. Gregory of Nazianzen studied in the one in Caesarea prior to studies in Alexandria and finally in Athens (Downey 2016). Kennedy notes that the school of rhetoric in Gaza in the 5th and 6th centuries, was taught by Christians, such as Procopius of Gaza. As will be discussed in a later section, Δετοράκη (1979, pp. 92–93) suggests that Kosmas and John received advanced education at

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[32]For example, Downey (2016), Kennedy (1999, Ch. 7, para. 56), and Hunger (2001).

[33]*Πρὸς τοὺς νέους, ὅπως ἂν ἐξ ἑλληνικῶν ὠφελοῖντο λόγων*. See, Deferrari (1926, pp. 365–435), who provides an introduction, the Greek text, and a translation into English.

[34]e.g., P.G. 95, col 1254.

[35]Isidore of Pelusium, Ep., 5:281, *PG* 78, 1500D.

this school in Gaza.[36] (Downey [2016]) discusses the evidence that Sophronius Patriarch of Jerusalem (+ 634 AD) had been Sophistically trained and that Cyril of Jerusalem had been trained, not in Atticism, but in Asianic rhetoric.

2.2.2.2   The Linguistic Features of Atticism

What are the features of texts that are indicative of Atticism? Kim ([2014], pp. 470–471) states that the typical approach to determine the features of Atticism is to compare the extant 2nd century Attic lexica and the texts of known Atticizing authors[37] to texts believed to represent spoken Koine, e.g. most books from the New Testament and other early Christian literature. But he notes that in Atticism, we see not the re-introduction of lost forms, but an increased usage of ones that had declined in usage in literary Greek. Caragounis ([2010], 154–155, footnote 7) cites the *Prolegomena of Comedy: Hellenism and Atticism*[38] as stating that Attic and Koine differ "...in analogy, in etymology, in figures, in the formation of nouns, in allegory, in numbers, in genders, in spirits, in tenses, and in accents." The features of Atticism are not necessarily actual features of classical Attic Greek, but rather, a conceptual notion of them taught by the grammarians, which at times was incorrect (Browning [1978], p. 107).

Following are some, but not all, examples of Atticism as stated in the literature:

1. The use of Attic -ττ- instead of Koine -σσ- (Browning [1978], p. 109), Horrocks ([2014], p. 138)).

2. The use of Attic -ρρ- instead of Koine -ρσ- (Kim ([2014], p. 470), Horrocks ([2014], p. 138)), e.g. θαρρεῖν instead of θαρσεῖν. As an example of this in the liturgical

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[36]This implies, of course, that Gaza still had a school of rhetoric in the lifetime of Kosmas and John. I have not been able to find a discussion in the literature regarding how long the school operated. The literature focuses on the period of extant literature from the known teachers there, which date a century or more before.

[37]He gives as examples, Aelius Aristides and Lucian.

[38]*Tract. de comoed*, edited by W.J.W. Koster, 1975. The text itself is of an unknown date.

texts is the 1st Troparion of Ode 9 of the Matins canon for Feb 22:[39] Ἀλλήλους
συνωθοῦντες πρὸς τὴν ζωήν, καὶ **θαρρεῖν** ἑαυτοῖς ἐγκελεύοντες, τοὺς αἰκισμούς,
ἤνεγκαν βοῶντες οἱ Ἀθληταί· Ἴδε καιρὸς εὐπρόσδεκτος, στῶμεν καὶ νικήσωμεν
τὸν ἐχθρόν· Χριστὸς γὰρ ἀθλοθέτης, προτείνει τοὺς στεφάνους, ὁ δι᾿ ἡμᾶς παθεῖν
ἑλόμενος.[40]

3. Use of Attic γίγνομαι and γιγνώσκω instead of Koine γίνομαι and γινώσκω (Kim
   (2014, p. 469), Horrocks (2014, p. 138)).[41]

4. Use of the dual and optative (Browning (1978, p. 110), Horrocks (2014, p. 138)).

5. Extensive use of datives and of middle forms (Horrocks 2014, p. 138).

6. Use of a Koine word in a different sense, e.g. Procopius (Aed. 5.4.18) uses
   μητρόπολις in its Attic sense of *mother-city of a Greek colony* rather than its sense
   in his time of *the chief city of a province* (Browning 1978, p. 109).

In the mid-Byzantine period, iambic poetry was preferred to dactylic meter due to the di-
minishing of the phonological distinction of syllabic and vocalic length (Browning 1978,
p. 113). A different form of poetry that became popular in the 6th century, is the Chris-
tian kontakian, best exemplified by Romanos the Melodist. Per Browning (1978, p. 113),
Romanos' kontakia were written with features of both Attic and literary Koine. Atticisms
include Attic -ττ- instead of Koine -σσ-; an instance of using dual; some use of the op-
tative; correlative use of μέν, δέ, εἷς = τις; grammatical and lexical metaplastic[42] forms;
and the use of traditional poetic words such as: ἄροθρα, αὐγή, δέμας and more. He

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[39]From OLW (Online Liturgical Workstation), which is software I wrote partly for purposes of this
dissertation and is available at https://olw.ocmc.gov. I discuss it more fully in a chapter below.

[40]AGES ID: gr_gr_cog me.m02.d22 meMA.Ode9C11.text .

[41]Apparently Atticism is alive and well in the 21st century! I found 3 occurrences of γίγνομαι in OLW
that are from a canon recently composed for St. Paisios of Mount Athos for July 12, e.g. ode 8, troparion
1: Θύσατε ἑαυτοὺς ὑπὲρ ἀλλήλων καὶ θείας χαρμονῆς ἐπαπολαύσετε, * λόγῳ μὲν ἐδίδαξας, * ἔργῳ δὲ
ἐβεβαίωσας· * τὰ πάντα γὰρ **γιγνόμενος** τοῖς πᾶσιν, Ὅσιε, * ἐγεύου θείας παραμυθίας, * νῦν δὲ ὅλης
ὅλως χαρᾶς ἐπαπολαύεις.

[42]That is, a form resulting from metaplasm: "In Rhetoric, the transposition of words from their usual
or natural order; in Grammar, the alteration of a word by addition, removal, or transposition of letters or
syllables." *SOED*

concludes his survey of the literary features of Romanos by saying: "This strange mish-mash is partly attributable to the exigencies of a verse form tied to a musical phrase. This seems to be the consideration which determines the choice between οὗτος and αὐτός as demonstrative pronoun".[43]

2.2.2.3   Atticisms in the Canons by Kosmas and John

In this section, I review the observations made in the literature regarding Atticisms in the canons by Kosmas and John. In Chapter 4, I will discuss Atticisms that I myself encountered while working on the translator's manuals.

For his dissertation on the iambic canons attributed to John of Damascus, Skrekas (2008) developed the beginnings of a critical edition and provided a commentary on the canons. Skrekas notes that there are two levels of language in the canons. The acrostics exhibit higher register features of *archaism*, which is broader than Atticism.[44] That is, the words and forms chosen by the poet are not necessarily from a desire to imitate classical Attic, but ones chosen to fit the meter. For example, in the acrostic for the iambic canon for the Nativity[45] the poet uses an Ionic genitive, *Εὐεπίης* instead of εὐέπεις; the Epic dative *μελέεσσιν* instead of μέλεσιν; and a Homeric *Υἷα Θεοῦ*, instead of Υἱὸν Θεοῦ. Such archaisms occur in the other acrostics.[46] The second level of language is in the heirmoi and troparia of the canons and does not have archaisms to the extent as found in the acrostics. The archaisms found in the hymns are mostly the use of some rare words and even some hapax leogmenon,[47] and are sometimes the cause for errors made by those who made copies of the canons.[48]

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[43]αὐτός in Ancient Greek was an intensive pronoun, which in Early Medieval Greek could used as a demonstrative *CGMEMG*, p. 915.

[44]P. lxxxviii ff.

[45]P. 40.

[46]See Skrekas for a full enumeration.

[47]e.g. ὑδατόστρωτος (laid in water), Theophany ode 1, heirmos.

[48]p. xc.

Examples of archaisms in the canons of Theophany that are identified by Skrekas are, in the order of occurrence:[49]

Table 2.1: Iambic Canon Archaisms (Skrekas 2008)

What	*Where in Canon*	*Skrekas*
ὄοπα < ὄψ (poetic)[50]	Ode 1, Trop. 2	p. 83
πλέκοντες < πλέκω (poetic)	Ode 3, Heirmos	p. 84
Ὑῗας (Homeric Ionic acc. instead of υἱεῖς/υἱούς)	Ode 4, Trop. 2	p. 91
κύκλα (heteroclite[51] ionic pl. of κύκλος)	Ode 4, Trop. 3	p. 93
καββαλών (Aeolian participle for καταβαλών)	Ode 4, Trop. 3	p. 93
ἐκσαῶζει (metri causa[52] instead of ἐκσῴζει)	Ode 4, Trop. 3	p. 93
ἀμφ᾽ ὤμοισιν (epic formula, e.g. Iliad 10.34)	Ode 5, Trop. 1	p. 97
ἐξώρουσεν (Homeric < ἔξορούω, e.g. Iliad 3.324; Od. 10.47)	Ode 6, Heirmos.	p. 97
προμηθία (tragic poetry, and metri causa)	Ode 6, Heirmos	p. 101
ἀμφιέσσαο (epic form instead of ἠμφιέσω < ἀμφιέννυμι; σσ is metri causa)	Ode 7, Trop. 1	p. 109
Σίντην (poetic form for σίνις)	Ode 7, Trop. 1	p. 109
προσκεκευθμένον (poetic verb from προσκεύθω)	Ode 7, Trop. 1	p. 109
Θεσμοῖσιν (metri causa using Ionic dative instead of θεσμοῖς)	Ode 9, Trop. 1	p. 122
End of Table		

To summarize the above table, Skrekas identified numerous cases of ancient poetic forms, not limited to Atticisms, but from additional Greek dialects (Aeolic and Ionic), from before the 5th-4th c. (i.e., Homer), and from a variety of types of poetry (epic and tragic). There are also at least four instances of metri causa.

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[49]The table does not exist in Skrekas' dissertation. I created the table to summarize his findings.

[50]*poetic* indicates a word or sense from classical poetry

[51]*heteroclite* means an irregular form of a word.

[52]The Latin phrase *metri causa* indicates a form chosen so that the word will fit the meter.

From the literature regarding Atticism, reviewed above, it is likely that the reason the canons of Kosmas and John of Damascus exhibit features of Atticism is due to both the nature of the education of the poets and the esteem with which the classical writers were held. And, of course, there is evidence that both Kosmas and John of Damascus themselves received a classical education in grammar and rhetoric. In fact, in later centuries, the iambic canons of John of Damascus became part of the curriculum for classical training (Skrekas 2018, p. 377). It should also be noted that during late antiquity and the periods which followed, the eastern rhetoricians typically did not write new books of rhetoric, but taught from older ones. Their original contribution was commentaries on exemplary literature. Because of this, we have extant commentaries on the iambic canons of John. This will be discussed in a subsequent section below.

2.2.3   Liturgical Context

2.2.3.1   Introduction

In this section, I discuss the liturgical context of the Canons of Theophany. I will not discuss the topic of the Byzantization of the Jerusalem rite.[53]

For its hymnody, the Eastern Orthodox Christian Church follows a set of liturgical cycles: daily, weekly, and annual.[54] The two annual cycles consist of fixed feasts and movable feasts. The fixed feasts start from 1 September and always occur on the same date (month and day). The movable feasts occur on dates relative to the date of Pascha, which is set each year based on rules set by the 1st Ecumenical Council (325).[55]

The daily cycle defines the services (ἀκουλουθία) to be held at specific times of the day.

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[53]For a lengthy treatment of this topic, see Galadza (2018).

[54]For this introductory overview, I used as my sources *MXΛ*, Getcha (2012), M. J. Jeffreys (1991), and *TFM*.

[55]It is based on the Julian calendar, must occur the first Sunday after the vernal equinox, and must be after the Jewish passover.

The liturgical day starts in the evening, with Vespers (ἑσπερινός), which is followed in order by compline (ἀπόδειπνον), the midnight office (μεσονυκτικόν), Orthros (Ὄρθρος, also known in English as Matins), the first hour (ἡ Α΄ Ὥρα), third hour (ἡ Γ΄ Ὥρα), sixth hour (ἡ ΣΤ΄ Ὥρα), and ninth hour (ἡ Θ΄ Ὥρα). The Divine Liturgy and other holy mysteries are considered to be outside[56] the daily cycle of divine offices.[57]

The liturgical book containing hymns for the weekly cycle is the Paraklitiki (παρακλητική), with daily hymns for an 8 week cycle, each week being one of the 8 modes (or tones). When such a book contains only the hymns for Sunday for the weekly cycle, it is called the Octoechos (ὀκτώηχος), meaning *Eight Tones*.[58] The weekly cycle begins with Thomas Sunday (the first Sunday following Pascha), starting with tone 1, changing each week in tonal sequence through all 8 tones, then repeats the cycle until Lazurus Saturday (the week before Pascha).

The hymns for the movable cycle are contained in the Triodion and Pentecostarion. The Triodion starts with the Sunday of the Publican and Pharisee and ends with Holy Week, a total of ten weeks. The Pentecostarion commences with Paschal Orthros, covering eight weeks, and concludes with the Sunday of All Saints, after the feast of Pentecost, which occurs 50 days after Pascha, hence its name from the Greek word for the number 50, πεντηκοστή. It mostly contains the daily hymns for Vespers and Orthros, but also the antiphons of Pascha, prokeimenon for the epistle readings, alleluia for the Gospel readings, and the communion hymn for the Divine Liturgy on days on which it occurs.

The hymns for the fixed cycle are contained in the Menaia, with a volume for each of the 12 months. The hymns are provided for each day, first for Vespers, then for Orthros,

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[56]*MXΛ* (Ἀκολουθία) describes two categories of offices: τακτικές (ordinary) and ἔκτακτες (extraordinary). The ordinary are the ones listed above in the main text. The extraordinary include the Divine Liturgy, the holy mysteries, house blessings, paraklesis, church consecration, and the funeral service.

[57]Liturgical terminology in English uses the word *office* to mean *the performance of a divine service* (*SOED*). *SOED* states that the English word *office* derives from the combination of two Latin words *opus* 'work' + *fic- facere* 'do'.

[58]Tradition holds that St. John of Damascus played a major role in its development.

and on some days the antiphons and prokeimenon and alleluia for the readings for the Divine Liturgy. On two days (the eve of the Nativity and the eve of Theophany), the Menaia provide hymns for the *Royal Hours*,[59] during which the 1st, 3rd, 6th, and 9th hours as well as the typika are combined as one service.

Both the books for the movable cycle (the Triodion and Pentecostarion) and the ones for the fixed cycle (the Menaia) contain canons. The heirmoi of the canons serve as the model melody for the troparia that follow it in each ode. The heirmoi are collected together in another liturgical book known as the heirmologion.[60] As Velimirović ([1973], p. 204) points out, the heirmologion is applicable to both the movable and fixed cycles, and because the heirmoi are model melodies. When accompanied by musical notation they could have served as a book from which to learn the melodies, or when without notation, as a reminder of melodies previously studied. This point is also made by Harris ([2004], pp. 176–177), and suggests that the heirmoi could be interpreted as the *first response*, when chanted as responses to biblical odes.

2.2.3.2   Historical Development of the Menaia

As noted above, originally the Canons of Theophany occurred in an early liturgical book called the Tropologion, but are now found in the Menaion for January. Krivko ([2011], p. 22) examined and analyzed menaia manuscripts from the 9th to 14th c., resulting in a typology based classification: 1) archaic peripheral, 2) archaic central, 3) early innova- tive, and 4) neo-Sabbaitic. By central, he means Constantinopolitan and by peripheral the other areas of what he terms the *Byzantine commonwealth*, including Jerusalem, Italy, and Bulgaria. The typology is based on the absence or reduction of elements in Menaia deriving from Constantinople (e.g. kontakia and daily exaposteilaria) and by the position of elements: grouped by genre versus appearing in the order of their

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[59]It also occurs in the Triodion for Holy Friday.

[60]This was referred to in a section above since the oldest extant Greek manuscript containing an heirmos from the Canons of Theophany is an heirmologion.

liturgical use. Both of the two archaic groups have elements arranged by genre rather than by liturgical position. Therefore the canons for a specific day appear one after the other rather than having interleaved odes (Krivko 2011, p. 41). The peripheral archaic group uses a single verse kontakion whereas the central has more than one verse or even a complete kontakion.

The earliest extant menaia manuscripts of the type *archaic peripheral* date to the end of the 9th to early 10th c. and those of the *archaic central* to the 11th-12th c. See (Krivko 2011, pp. 23, 41)

2.2.3.3   The Canon as a Liturgical Genre

In order to understand the nature of the liturgical canon,[61] it is helpful to start with the key elements of the services of vespers and orthros as observed in the fifth century. According to Wellesz (1961, p. 171), the three main hymnographic elements were the biblical Psalms, the biblical Odes, and troparia.

Originally, the term troparion (το τροπάριον) referred to a poetic prayer chanted after each verse of a Psalm. As troparia become longer, they were only chanted between the last three to six verses of each Psalm.[62]

The biblical odes are nine hymns found in the Bible, that are used for liturgical purposes by the Church. They are 1) Exodus 15:1-19 (The First Song of Moses); 2) Deuteronomy

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[61]The word *canon* (ὁ κανών, οἱ κανόνες) has the primary meaning of *rule*. *MXΛ* (Κανών) provides three referential meanings: the Biblical odes, the hymnographic genre known as the canon, and the laws (rules) of the Church, e.g. as established in its councils.

[62]Today, the term *troparion* is used as the generic term for hymn verses. *MXΛ* (Τροπάριον) lists the types of troparia as: apolytikion (ἀπολυτίκιον), lauds (αἶνοι), aposticha (ἀπόστιχα), doxastikon (δοξαστικόν), heirmos (εἱρμός), exaposteilarion (εξαποστειλάριον), eothina doxastika (ἑωθινά δοξαστικά), kathisma (κάθισμα), for compunction (κατανυκτικά), megalynarion (μεγαλυνάριον), stichera (στιχηρά), and hypakoe (ὑπακή). The verses of each ode of a canon following its heirmos are also called troparia. A sticheron is a hymn chanted between verses of a psalm. Aposticha and the doxastikon are kinds of stichera.

32:1-43 (The Second Song of Moses); 3) 1 Samuel 2:1-10 (The Prayer of Hannah); 4) Habakkuk 3:1-19 (The Prayer of Habbakkuk); 5) Isaiah 26:9-20 (The Prayer of Isaiah); 6) Jonah 2:2-9 (The Prayer of Isaiah); 7) Daniel 3:26-56 (The Prayer of the Three Holy Children); 8) Daniel 3:57-88 (The Song of the Three Holy Children); and 9) Luke 1:46-55 (The Song of the Theotokos) and Luke 1:68-79 (the Song of Zacharias). The biblical odes are of importance to the understanding of the form of the canons that were developed later.

Following the troparia, the next type of hymn that appeared was the kontakion (το κοντάκιον), at the beginning of the sixth century.[63] A kontakion has 18, 30, or more troparia.[64] The kontakion was a "sermon in verse" (E. M. Jeffreys 1991).

In the historical development of Christian hymnography, following the troparion and the kontakion, the third major type of hymn to be developed was the canon (Wellesz 1961, p. 171). Its development began towards the end of the seventh century. Sung at orthros, the prototypical canon has one ode for each of the corresponding biblical odes. In current practice, the second ode is usually omitted except during Holy Week. During the period of the triodion, canons are sung with just three odes, hence the name of the period. Harris (2004, p. 176) views the canon as a type of response to psalmodic texts because in the musical notation found in medieval manuscript resembles that of stichera.[65]

The ode of a canon contains verses (also known as *troparia*). The first verse of an ode is called the *heirmos* (εἱρμός), which means to be *linked, connected*. The heirmos serves as the thematic link between the liturgical ode and its corresponding biblical ode. It also provides the pattern melody and meter for the troparia that follow it. At the end of an ode, the heirmos of that ode is repeated. This repeated heirmos is called the

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[63]In manuscripts, this form of hymn is not called by the name kontakion until the ninth century, per Wellesz.

[64]The term troparia here refers to verses of the kontakion, not the interperlated prayers between verses of psalms.

[65]That is, hymns interleaved between the final verses of chanted psalms.

katavasia (ο καταβασία).

The kontakion was prominent until its displacement by the development of the canon. Wellesz (1961, p. 199) and Velimirović (1973, p. 205) both state that the replacement of the kontaikon occurred by the canon by the end of the seventh century. Wellesz describes this displacement as sudden and that many viewed the canon as inferior from a literary viewpoint. He cites Pitra (*Anal. sacra*, p. xxxvii) who said the melodists had less concern with elegance during the iconclast period, due to the threat of persecution, exile, or death. In a different work (Wellesz 1967, p. 23), he suggests that the decline of the kontakion was the result of a decree by 19th canon of the Council of Trullo (692) that required higher clergy to deliver a homily after the readings of each service. After the decree, the kontakion dropped out of use because the content of the homily and the kontakion were duplicative and unnecessarily lengthened the service. This loss of hymnody was made up by the introduction of the canon. A different viewpoint is taken by Krivko (2011, pp. 18–19). He asserts that kontakia and canons have different origins and uses. The canon, he says, belongs to the monastic service of Orthros and has a Palistinian origin. And, although the Kontakia originated in Syria, they were a feature of the asmatike akolouthia of the cathedral office of Constantinople. So, the replacement of kontakia by canons was gradual and was the result of the assimilation of the monastic office into the cathedral for the Orthros service.

2.2.3.4   The Feast of Theophany

Many celebrate the feast days and know their designations, but the cause for which they were established they know not. Thus concerning this, everyone knows that the present feast is called Theophany; but what this is, and whether it be one thing or another, they know not. And this is shameful— every year to celebrate the feast day and not know its meaning.

St. John Chrysostomos, Discourse on the Day of the Baptism of Christ.[66]

The feast of Theophany commemorates on the 6th of January[67] the baptism of the Lord Jesus Christ by St. John the Forerunner in the river Jordan, as recorded in the synoptic Gospels (Mat 3.13-17, Mrk 1.9-11, and Luk 3.21-23). It is one of the Twelve Great Feasts in the annual liturgical calendar, and one of the seven Feasts of the Lord. Theophany has a forefeast from 2-5 January, a paramoni on the evening of 5 January, and is followed by an afterfeast of 8 days (Mother Mary and Archimandrite Kallistos Ware 1998, p. 44).

The Biblical theological significance[68] of the baptism of Jesus is the revelation of the Holy Trinity (the Father speaks from Heaven and proclaims Jesus to be "my beloved Son", and the Holy Spirit descends on Jesus in the form of a dove), and the revelation of Jesus as the anticipated Messiah (Christ, the Anointed One). The descending of the Spirit on Jesus was seen by John the Forerunner, who testified, "*I saw the Spirit descend as a dove from heaven, and it remained on him. I myself did not know him; but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God.*"[69] The revelation of the Trinity and that Jesus is the Christ is the explanation for two of the titles of this feast: epiphany (manifestation) and theophany (manifestation of God).[70] More titles will be given at the end of this section.

In addition to what Jesus' baptism tells us about Who He is, Christ Himself tells us that we are called to join ourselves to Him through baptism and to receive the Holy Spirit:

[66]The Greek text is J.-P. Migne, Patrologiae cursus completus (series Graeca) (MPG) 49, lines 31-39, Paris: Migne, 1857-1866: 363-372. I am unable to determine the source of the English translation.

[67]I do not discuss the history of the feast of Theophany. Nor do I discuss the fact that the early Church commemorated both the nativity and the baptism of Christ on January 6 in many places and many times.

[68]By this, I mean what the New Testament itself tells us about the significance of the baptism of Jesus. Below, I will discuss the theological significance as expressed in the hymns themselves.

[69]John 1.32-34.

[70]Mother Mary and Archimandrite Kallistos Ware (1998, p. 56).

"Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born anew.'" [71] And, just prior to His ascension, He commanded His disciples, *"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."* [72] And, *"Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned."* [73] The Apostles obeyed the command of the Lord, as described in the Acts of the Apostles.[74] And, St. Paul in his epistle to the Romans reminds them *"Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his."* [75] And, in his epistle to the Galatians, "*For as many of you as were baptized into Christ have put on Christ*." [76] This latter verse is the source of the hymn sung during the sacrament of Baptism, at Pascha, and at other times. And, so, we see in Scripture that when a person is baptized, they are united to Christ and His salvific acts.

Icons of the baptism of Christ have a variety of features. All contain elements from the Gospel accounts: God the Father is represented in the top center, the Holy Spirit is depicted as a dove coming from the Father to the Son, John the Forerunner is baptizing Christ, etc. These are referred to in Ode 6, Troparion 2 of the second canon of Theophany:

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[71]John 3.5-7.

[72]Mat 28.18-20

[73]Mrk 16.16

[74]e.g. Acts 2.38-41; 8.12-16; 8.38; 9.18; 10.48; 16.15; 16.33; 18.8; 19.5; and 22.16.

[75]Rom 6.3-5.

[76]Gal 2.27

Figure 2.1: Icon of the Baptism of Christ

> When the shining vaults of heaven were opened, he who knew the myster-
> ies saw the Spirit, who proceeds from the Father and rests on the immacu-
> late Word, descending in ways past speech in the form of a dove: and he
> commanded the multitudes to hasten to the Master.[77]

But, regarding the significance of the baptism of Christ, some icons, such as the one
above, convey theological elements that are based on interpretation of certain verses
from the Old Testament. This is signified in the icon above by the people riding sea
creatures, by Christ's right hand blessing the waters, and by his feet trampling snakes in
the water. The old man on the left signifies the streams of the Jordan. And, the woman
on the right is Thallasa (Θάλασσα). These come from Psalm 113.3: "…The sea saw it
and fled; Jordan was turned backwards." The *sea* is a reference to the parting of red
sea.[78] The *Jordan* is a reference to the parting of the Jordan when Joshua (Greek) led
the people into the promised land,[79] and when Elisha struck the Jordan with the mantle

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[77]https://olw.ocmc.org/id/en_us_oca/me.m01.d06/meMA.Ode6C22.text.

[78]Exo. 14.

[79]Joshua 3.14-17

of Elijah.[80] The Church Fathers interpreted Ps. 113.3 as a typology of what happened when Jesus was baptized in the Jordan. The second kathisma of Orthros for 6 January refers to this Psalm:

> Jordan River, tell us do: What did you see and were amazed? I saw naked Him whom none can see, and shuddered in fear. And how was I not to shudder at Him and be frightened? The Angels, when they saw Him also shuddered in awe. And heaven was astonished, and astounded was earth. The sea recoiled along with all things both visible and invisible. For Christ appeared in the River Jordan, to sanctify the waters.[81]

In the end of the hymn above, the words *to sanctify the waters* (ἀγιάσαι τὰ ὕδατα) are conveying the same meaning as in the icon, where Christ's right hand is formed in the traditional way of blessing. Christ's blessing and cleansing of the water is a recurring theme of the canons of Theophany.

Figure 2.2: Christ Blessing the Waters of the Jordan

The blessing of the waters by Christ has cosmic significance. The waters of the Jordan signify all of creation, and are cleansed from the pollution caused by the fall of Adam and his descendants:

> When the light of Dawn shone on mortal men, he came from the desert to the streams of the Jordan. You, the Sun's King, bowed Your head before

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[80]2 Kings (4 Reigns) 2.14

[81]Translation by Fr. Seraphim Dedes, https://olw.ocmc.org/id/en_us_dedes/me.m01.d06/meMA.Kathisma21.text.

him, to snatch our forefather from the land of darkness, and cleanse creation from pollution.[82]

And, *in the Jordan he purifies the one who had fallen* (τῷ πεσόντι καθαίρεται ἐν τῷ Ἰορδάνῃ), that is, Adam:

> He is Jesus, the Author of life. He has come to loose the condemnation of first-created Adam. Being God, and thus not needing to be purified, in the Jordan He purifies the one who had fallen. He put to death the enmity, and therefore He grants the peace that passes all understanding.[83]

The purified waters of the Jordan become the undefiled waters of salvation that Christ gives to us to drink and be healed:

> Let us run in piety and eagerness to the undefiled fountains of the stream of salvation, and let us look upon the Word who gives us to drink from pure waters that satisfy our holy thirst: He gently heals the disease of the world.[84]

In the icon above, with detail shown below, the flat stones forming a cross and the serpents[85] being trampled are from Ps. 74.13-14a, *It was you who strengthened the sea by your power; you shattered the heads of the dragons upon the water. It was you who crushed the heads of the dragon:*

And in the canons of Theophany:

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[82]https://olw.ocmc.org/id/en_us_oca/me.m01.d06/meMA.Ode1C21.text.

[83]Ode 5, Canon 2, Heirmos. https://olw.ocmc.org/id/en_us_dedes/he.h.m2/ IisousOZoisArchigos.text.

[84]Ode 5, Canon 2, Troparion 2. https://olw.ocmc.org/id/en_us_oca/me.m01.d06/ meMA.Ode5C22.text.

[85]The icon probably shows snakes (serpents) instead of dragons because of Gen. 3.15 and because both *serpent* and *dragon* are names used for Satan.

Figure 2.3: Christ Crushing the Heads of the Dragons

In the lairs of dragons, God the Word searches for us to lead us back to the life-giving pastures of Paradise. He destroys the dreadful snares the enemy had laid for mankind, He makes a prisoner of him who bruised all mankind in the heel, and so He saves the creation.[86]

The Fathers, e.g., Cyril of Jerusalem, also saw the words of Job 40.23: *…it trusts that the Jordan will tumble into its mouth…* as a reference to the dragon in the water:

According to Job, there was in the waters the dragon that draweth up Jordan into his mouth (Job 40:23). Since, therefore, it was necessary to break the heads of the dragon in pieces, He went down and bound the strong one in the waters, that we might receive power to tread upon serpents and scorpions. The beast was great and terrible. No fishing-vessel was able to carry one scale of his tail: destruction ran before him, ravaging all that met him. The Life encountered him, that the mouth of Death might henceforth be stopped, and all we that are saved might say, O death, where is thy sting? O grave, where is thy victory? The sting of death is drawn by Baptism.[87]

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[86]Ode 4, Canon 2, Troparion 3. https://olw.ocmc.org/id/en_us_oca/me.m01.d06/meMA.Ode4C23.text.

[87]Cyril of Jerusalem. Catechetical Lecture 3: on Baptism. (*NPNF*, 2/7:17.11, retrieved from http://www.ccel.org/ccel/schaff/npnf207/Page_17.html.)

In summary, the Feast of Theophany, celebrated each 6th of January, commemorates not just the event of the baptism of Jesus by St. John the Forerunner, but also its salvific effects: the cosmic cleansing of creation, the cleansing of fallen Adam, the defeat of the evil one, and the offering of pure spiritual waters to satisfy the thirst of humankind and heal it from sin and its effects.

2.2.3.5 The Liturgical Use of the Canons of Theophany

The Canons of Theophany occur in the Menaion for 6 January in the section for the office of Orthros. During the Orthros service, from the Horologion, they are chanted after the gospel reading.

The systematic typikon (ΣΥΣΤΗΜΑ ΤΥΠΙΚΟΥ)[88] published by the Apostoliki Diakonia calls for the following order:

In parishes, for odes 1 to 8, the heirmos and troparia of each ode are chanted as follows, with interpolated verses, (i.e., stichoi (στίχοι) in place of selected verses of the biblical odes:

- Canon 1 Heirmos
- *Glory to You, our God, glory to You*[89]
- Canon 1 Troparion 1
- *Glory to You, our God, glory to You*
- Canon 1 Troparion 2
- Canon 2 Heirmos (2 times if needed)
- *Glory to You, our God, glory to You*
- Canon 2 Troparion 1

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[88]ΠΑΠΑΓΙΑΝΝΗΣ (2006, p. 284). With thanks to Fr. Seraphim Dedes, who pointed me to the correct page in the typikon, and helped me with the interpretation of the Greek and the liturgical terminology, read the draft of this section, and provided feedback. See also ΠΑΠΑΓΙΑΝΝΗΣ (2000).

[89]Δόξα σοι ὁ Θεὸς ἡμῶν, δόξα σοι.

- *Glory.*[90]

- Canon 2 Troparion 2

- *Both now.*[91]

- Canon 2 Troparion 3

There must be 8 hymns for each ode, four for each canon. The first canon of Theophany has four hymns for each ode (an heirmos and three troparia). But most of the odes of the second (iambic) canon have only three hymns (the heirmos and two troparia). Therefore, the heirmos is chanted twice, so there will be a total of four hymns. This way, for each ode there are always four hymns for canon 1, and four for canon 2, making a total of 8.

After each ode, the heirmoi of the two canons are sung as katavasia (καταβασίαι).

After the katavasia for ode 3, there is a little litany, then a hypakoe (ὑπακοή).

After the katavasia for ode 6, there is a little litany, then a kontakion (κοντάκιον), followed by an oikos (οἶκος) and the synxaxarion[92] for 6 January.

For Ode 9, megalynaria (μεγαλυνάρια) are interpolated as follows:

- *O my soul, magnify her who is greater in honor and in glory than the armies of heaven.*[93]

- Canon 1 Heirmos[94]

- *O my soul, magnify the Lord who has come to the Jordan to be baptized.*[95]

- Canon 1 Troparion 1[96]

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[90]In the liturgical texts, *Glory. (Δόξα.)* is used to indicate *Glory to the Father and to the Son and to the Holy Spirit*.

[91]In the liturgical texts, *Both now. (Καὶ νῦν.)* indicates *now and forever, and to the ages of ages.*

[92]The synaxarion is the commemoration of saints and feasts by day, a description of which is provided after the 6th ode on the canon(s) in Orthros.

[93]Μεγάλυνον ψυχή μου, τὴν τιμιωτέραν καὶ ἐνδοξοτέραν, τῶν ἄνω στρατευμάτων.

[94]Ἀπορεῖ πᾶσα γλῶσσα…

[95]Μεγάλυνον ψυχή μου, τὸν ἐν Ἰορδάνῃ, ἐλθόντα βαπτισθῆναι.

[96]Δαυΐδ πάρεσο…

- *O my soul, magnify the Lord who is requesting the Forerunner to baptize Him.*[97]

- Canon 1 Troparion 2[98]

- *O my soul, magnify the One to whom the voice of the Father bore witness.*[99]

- Canon 1 Troparion 3[100]

- *Today the Lord and Master bows His head beneath the hand of John the Baptist.*[101]

- Canon 2, Heirmos[102]

- *Today John the Baptist baptizes the Master in the streams of the Jordan.*[103]

- Canon 2, Heirmos[104]

- *Glory.*

- *O my soul, magnify the power of the Godhead, that is three hypostases and also undivided.*[105]

- Canon 2, Troparion 1[106]

- *Both now.*

- *O my soul, magnify the ever-virgin Maid who from the curse has redeemed us.*[107]

- Canon 2, Troparion 2[108]

And then, the heirmoi are chanted as katavasia with megalynarion:

- *O my soul, magnify her who is greater in honor and in glory than the armies of heaven.*

- Canon 1, Heirmos

- *O my soul, magnify the ever-virgin Maid who from the curse has redeemed us.*

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[97]Μεγάλυνον ψυχή μου, τὸν ὑπὸ Προδρόμου, τὸ βάπτισμα λαβόντα.

[98]Ὁ Ἠσαΐας λούσασθε…

[99]Μεγάλυνον ψυχή μου, τὸν ἐκ τῆς πατρῴας, φωνῆς μαρτυρηθέντα.

[100]Συντηρώμεθα χάριτι…

[101]Σήμερον ὁ Δεσπότης, κλίνει τὸν αὐχένα, χειρὶ τῇ τοῦ Προδρόμου.

[102]Ὢ τῶν ὑπὲρ νοῦν…

[103]Σήμερον Ἰωάννης, βαπτίζει τὸν Δεσπότην, ἐν ῥείθροις, Ἰορδάνου.

[104]The heirmos is chanted twice because the second canon only has three verses for ode 9.

[105]Μεγάλυνον ψυχή μου, τῆς τρισυποστάτου, καὶ ἀδιαιρέτου, Θεότητος τὸ κράτος.

[106]Ἴδμεν τὰ Μωσεῖ τῇ βάτῳ δεδειγμένα…

[107]Μεγάλυνον ψυχή μου, τὴν λυτρωσαμένην, ἡμᾶς ἐκ τῆς κατάρας.

[108]Χρίεις τελειῶν, τὴν βρότειον οὐσίαν…

- Canon 2, Heirmos

And finally, another little litani occurs.

Here are some final observations. The heirmoi for odes 1-8 of the first canon of Theophany are chanted as katavasia during Orthros on 5 January. For 7 January, the 9th ode of canon 1 is chanted along with the megalynarion as done on the 6th of January. Harris (2004, p. 177) in his footnote 8 reports Alexander Lingas as saying that many parishes in Greece chant only the katavasia of the canons rather than their entire set of verses. Also, per ΠΑΠΑΓΙΑΝΝΗΣ (2006, p. 66), the biblical odes are chanted in monasteries along with the hymnological odes of Theophany.

The Canons of Theophany - Editions

2.3.1 Printed Greek Editions of the January Menaion

In this section, I discuss some of the printed editions of the Menaion for the 6th of January containing the Canons of Theophany.

The first printed Menaia were by Ἀωδρέᾳ καὶ Ἰακώβῳ Σπινέλλη (Andrew and James Spinelli) in Venice in 1526-1533 (Alexópoulos and Anatolikiotes 2017, p. 453).[109] Per Krivko (2011, p. 67), both these early and modern printed Menaia reflect the structure of the group of Menaia he classifies as *neo-Sabbaitic*.[110] The advent of printed editions had a stabilizing effect on the text (Getcha 2012, p. 34), reducing variation in the content, but not eliminating it.

I was unable to obtain a copy of this first edition for January, but did find available online a PDF scan of the printed 2nd edition dated 1551 (*MHN IAN* 1551).[111]

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[109]Both Wellesz (1961, p. 136) and Getcha (2012, p. 34) give the years as 1528-1596.

[110]See the section above on manuscripts.

[111]https://analogion.com/psaltologion/Manouel/Leitoyrgika_Biblia/Kyria/Orthodokses_Ekdoseis/Mhnaion_Ianoyarioy/1551_enetihsin_tw_kyriw_

Comparing (*MHN IAN* 1551) with (*MHN IAN* 2009), I note the same features:

1. The attributions are identical. There is no epithet for Kosmas, and for John, the epithet is *of Damascus* (τοῦ Δαμασκηνοῦ) [p. 119; p.178-179][112].

2. The odes of each canon are interleaved. That is, ode 1 for both canons appear, then ode 3 for both, etc. This is in contrast to earlier Menaia manuscripts in which the full set of odes for the first canon come before the full set for the second.

3. After the 3rd ode (ᾠδε γ´), there is a hypakoe (ἡ ἡπακοή) [p. 120; p. 180].

4. After the 6th ode (ᾠδε ϛ´), there is a single verse kontakion (Κοντάκιον) with attribution in the 1551 edition, and attribution to Romanos the Melodist in the 2009 [p. 121; p. 183]. Then occurs in both an oikos (Ὁ Οἶκος) [[p. 121; p. 184]], and synaxarion (Συναξάριον) [p. 121; p. 184].

5. After the 9th ode (ᾠδε θ´) there is an exaposteilarion (ἐξαποστειλάριον).

Aside from the use of color (more use of red rubrics in the 21st c. version), punctuation, and ornamentation, the only difference between the two versions appears to be an extra initial rubric in the 1551 version and megalynaria in the 2009 edition.

The initial rubric in *MHN IAN* (2009, p. 178) is simply Εἶθ᾿οὕτως οἱ Κανόνες (*In this way the canons*), then gives the attribution to Kosmas. But, *MHN IAN* (1551, p. 119) has an additional rubric: Εἶθ᾿οὕτως οἱ Κανόνες· τοὺς εἱρμοὺς ἀνὰ δύο· καὶ τὰ τροπάρια εἰς ΙΒ´. The Menaion for January published in Rome in 1896 has the same, but spells out the number 12, and has an additional part to the rubric: δώδεκα˙ καὶ πάλιν τοὺς Εἱρμούς. So, the rubric is 'In this way the canons *are sung*: the Heirmoi for two *times*, and the troparia to twelve; and again the Heirmoi.' This results in a total of 14 verses chanted per ode[113] plus the heirmoi being sung again after each set of odes as katavasia. So,

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`andrea_kai_iakwbw_twn_spinellwn_monetarioi_ths_endokswtaths_tayths_` `polews_twn_enetwn.pdf.` The 1551 edition does not have actual page numbers, so when citing it, I use the PDF pagination numbers instead.

[112]The first set of pages numbers is for the 1551 edition, and the second for the 2009. The 1551 edition does not have actual page numbers, so I am using the PDF pagination number.

[113]In the *TFM* (p.547) glossary entry for *canon*, the translators state that the total number must be

it appears that *MHN IAN* (2009) omitted the instructions about how the canons were to be sung, pointed to by Εῖθ᾽οὕτως οἱ Κανόνες 'In this way the canons *are sung*'.

The 9th ode (ᾠδε θ´) has megalynaria (μεγαλυνάρια) for both canons in *MHN IAN* (2009, p. 187) These are two sets of refrains, one for each canon, that appear before the heirmos of the ninth ode of the first canon, but when chanted are interleaved between the verses of ninth ode of each canon.

2.3.2 English Translations of the Canons of Theophany

In this section, I review the major English translations that are available for the canons of Theophany, of which, there are three that are more respected or used than others: Mother Mary and Archimandrite Kallistos Ware (1998), HTM (2005), and translations by Fr. Seraphim Dedes.[114] I will refer to these as TFM, HTM, and Fr. Dedes, respectively. I discuss these translations from the perspective of their usefulness to overseas translators who speak English as a foreign language.

The Festal Menaion (TFM) was translated from the Greek by Mother Mary and Archimandrite (now Metropolitan) Kallistos Ware. As the title implies, the TFM is a translation of all the hymns for the major feasts. Of the English translations of the canons used for the major feasts, the TFM is probably the most respected. Metropolitan Kallistos states in the preface that to the best of his knowledge the FTM was the second translation ever made into English, the first having been long out of print (Mother Mary and Archimandrite Kallistos Ware 1998, p. 17). It is also the one most widely known in overseas countries. In countries that use English as an official language, it is the version that hi-

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14, which might require troparia to be combined or repeated two or three times. *TFM* (p. 366) has the rubric as *Two Canons are used: the first by St. Cosmas in eight troparia, including the irmos, and the second by St. John of Damascus in six, likewise including the irmos. The two irmoi are then repeated as katavasia at the end of each canticle. Before the troparia, we say, Glory to Thee, our God, glory to Thee.*

[114]Only available as HTML and PDF at http://www.agesinitiatives.com/dcs/public/dcs/dcs.html.

erarchs would likely refer translators to translate from, as is certainly the case for Kenya in East Africa.[115] The translation is fairly literal, yet still idiomatic. As an analogy, it is similar to the Revised Standard Version (RSV) of the Bible in its translation philosophy. However, the TFM uses archaic English pronouns, e.g. thou (2nd. sg. nominative) instead of you, thee (2nd. sg. accusative and dative) instead of you, ye (2nd. pl. nominative, accusative, and dative) instead of *you*, etc., and archaic verb forms, e.g. *spake* instead of *spoke*. Some native English speakers believe the use of archaic pronouns allows for a more accurate translation. And, that the use of archaic language is more lofty and reverent and therefore more suitable for liturgical translations. Unfortunately, however, such forms are generally not understood by people who speak English as a foreign language. It was, of course, not the intention of the translators of the TFM to produce a translation for translators. They created the translation for liturgical use in the United Kingdom of Great Britain.

The anonymous translations by Holy Transfiguration Monastery (HTM) in Boston, MA are also respected in the United States. Their Menaia, Horologion, etc. may be found at chanters stands throughout the USA. Like TFM, they use archaic English. And, so, suffer the same limitation has the TFM for purposes of use by translators who know English as a foreign language.

The translations by Fr. Seraphim Dedes have not been published in printed books. Originally they were made available as PDF documents on a website with the now defunct domain ematins.org. This website has been replaced by http://www. agesinitiatives.com/dcs/public/dcs/dcs.html.[116] His website provides services for specific dates, with the variable hymns and parts included. The HTML version of the services can be viewed from a smart phone or tablet. The PDFs can be printed. I have had the opportunity to observe and discuss the use of Fr. Dedes

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[115]Personal communication from Archbishop Makarios of Kenya.

[116]I am the developer of the software that Fr. Seraphim Dedes uses to produce the services on his website. This software is called the AGES Liturgical Workbench (ALWB) and is a desktop application written in the Java programming language.

translations in parishes throughout the USA and in a number of overseas locations.[117] They are widely used for two reasons. First, ease of access. If a parish lacks liturgical books, or lacks chanters who understand how to read and apply the typikon, Fr. Dedes' website is where many look to find the services for specific dates. Second, priests have informed me that they consider Fr. Dedes' translations as preferred because they are metered and easy to chant. Fr. Dedes does not use archaic language in his translations. They are even consulted in countries that do not use English as an official language,[118] since from his services priests and chanters can determine what the order of the service is for specific days. He provides services for Vespers, Orthros, and the Divine Liturgy for every day of the year, with the variable parts included. He also provides the daily readings, and for some days the Hours.

One important type of resource for Bible translators is translations made specifically for use by translators, known as TFT. This was the original motivation of the Today's English Version (TEV), now known as the Good News Bible. Other translator's translations have also been made for Bible translators, such as the one produced by Ellis W. Deibler, Jr. a linguist and translator with the Summer Institute of Linguistics.[119] There are no such TFT that have been produced for liturgical translation. As will be discussed below in the chapter on the making of the manual, I created TFT translations. I also discuss my use of the TFM and Fr. Dedes translations.

The Canons of Theophany - Commentaries and Scholia

As presented above, throughout the period of the Byzantine empire, the schools of secondary education in grammar and rhetoric incorporated texts from the Church Fathers as exemplary models. Per Skrekas (2018, p. 378), the iambic canons attributed

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[117]Where the Orthodox Christian Mission Center (OCMC) is assisting the Orthodox churches.

[118]i.e., Indonesia and Korea.

[119]https://ebible.org/t4t/.

to John the Monk (of Damascus) were studied especially during the Komnenian period (1081-1185), but even into the Ottoman period. For purposes of education, commentaries on the hymns were made, as well as information about the lexical items and grammar. In some cases, paraphrases were made. Δετοράκη (1979, pp. 187–188) lists 11 commentaries on the canon of Theophany by Kosmas. Of these, the two that I was able to obtain were by Theodore Prodromos and Nicodemus the Hagiorite.

Theodore Prodromos (Θεόδωρος Πρόδρομος) was a 12th century author who lived in Constantinople, where he was the poet laureate (Zagklas 2016, p. 224). Zaglkas also notes that subsequently, the poetry of Prodromos was included as models in manuals of rhetoric. Prodromos' commentary on the hymns by Kosmas and John of Damascus is titled, *οῦ Προδρόμου τοῦ φιλοσόφου κυροῦ Θεοδώμου ἐξήγησις εἰς τοὺς ἐν ταῖς ἱεραὶς δεσποτικαὶς ἑορταῖς ἐκτεθέντας κανόνας παρὰ τῶν ἁγίων μελῳδῶν Κοσμᾶ καὶ Ἰωάννου τοῦ Δαμασκηνοῦ. (By the prestigious philosopher Theodore Prodromos–an interpretation of the canons of the holy despotic[120] feasts of the Lord by the holy melodists Kosmas and John of Damascus.)* This commentary is available today through Stevenson (1888). The section on the first canon of Theophany (by Kosmas) is found on pages 75-98, followed by the second canon from pages 98-117. For each canon, Prodromos begins with a prologue, reproduces the acrostic before the first ode, then provides the text of each verse of each ode, with an explanation of the meaning (ΕΡΜΗΝΕΙΑ). He also sometimes presents a difficulty (ΑΠΟΡΙΑ) regarding a hymn, and a proposed Solution (ΛΥΣΙΣ), e.g. for Canon 1, Ode 3, Troparion 2.

Another, but more recent, prolific author is Nikodemos the Hagiorite (Νικόδημος Αγιορείτης).[121] In the west, he is most well known for his work on the Philokalia (Φιλοκαλία), together with Makarios of Corinth. This work is a collection of texts by hesychasts from the 4th-15 centuries (Špidlik 2015, p. 1485). Of more relevance to the canons of Theophany, Nikodemos authored a commentary titled ΕΟΡΤΟΔΡΟΜΙΟΝ, and subtitled *ΕΡΜΗΝΕΙΑ ΕΙΣ ΤΟΥΣ ΑΣΜΑΤΙΚΟΥΣ ΚΑΝΟΝΑΣ ΤΩΝ ΔΕΣΠΟΤΙΚΩΝ ΚΑΙ*

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[120]That is, *of Christ the Lord*

[121]Αγιορείτης means *of the Holy Mountain*, i.e. Mount Athos. He lived from 1749-1809.

ΘΕΟΜΗΤΟΡΙΚΩΝ ΕΟΡΤΩΝ (Commentary on the chanted canons of the feasts of the Lord and Theotokos). It is currently available as a three volume set (ΑΓΙΟΡΕΙΤΟΥ 1987). He comments on the first canon of Theophany on pages 247-294, and the second (iambic, of John) on 295-332. He begins with the acrostic, on which he comments, as did Prodromos. He then reproduces the Greek text of the canons, ode by ode and within each ode, verse by verse, with a commentary (Ἑρμηνεία) after each verse. It must be noted that Nikodemos made use of, and at times cited, the commentary by Prodromos. He also sometimes quotes biblical commentaries by the 12th c. Euthymios Zigabenos (Εὐθύμιος Ζιγαβηνός, + c. 1118) and Theophylact of Ohrid (Βουλγαρίας Θεοφύλακτος, + c. 1107).[122] Nikodemos also cites the Psalter.[123] Besides the biblical commentators, he sometimes cites Gregory Palamas (whom Nicodemos refers to as Θεσσαλονίκης Γρηγόριος, + c. 1357),[124], Joseph Bryennios (Ἰωσήφ Βρυέννιος, + c. 1431)[125], Nikephoros Blemmydes (Νικφόρος ὁ Βλεμμίδης, + 1272)[126] and ὁ Σχολαστής Νικήτας (Nicetas Heracleensis of Serres).[127] But, besides his numerous citations of biblical texts, Nikodemos by far quotes most often from Gregory Nazianzus, whom he refers to as Gregory the Theologian (ὁ Θεολόγος Γρηγόριος). As will be discussed in the chapter on the making of the translator's manual, Nikodemos also adds to the Greek text of the canons his understanding of the correct punctuation, which can change the interpretation, e.g. of the last troparion of the 9th ode of the second canon.

To the best of my knowledge, neither of these two commentaries have been translated into English. In the next section below on extratextual sources used by the writers of

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[122]e.g. ΑΓΙΟΡΕΙΤΟΥ (1987, p. 274), regarding canon 1, ode 6, troparion 2, where he quotes both of them.

[123]e.g. (biblical) Ode 7, stichos 25, in reference to the heirmos of ode 7 of the first canon. (ΑΓΙΟΡΕΙΤΟΥ 1987, p. 275).

[124]e.g., (ΑΓΙΟΡΕΙΤΟΥ 1987, p. 282).

[125]e.g., (ΑΓΙΟΡΕΙΤΟΥ 1987, p. 282).

[126](ΑΓΙΟΡΕΙΤΟΥ 1987, p. 299).

[127]e.g. (ΑΓΙΟΡΕΙΤΟΥ 1987, p. 286). On p. 319 (top) Nikodemos quotes Nikitas' commentary on Gregory the Theologian's Oration on the Holy Lights. This appears to be Νικήτας Σερρών (Nicetas Heracleensis of Serres) of the 11th c. He also wrote a commentary on Matthew, cited by Nikodemos at the top of p. 319. My thanks to Fr. George Dokos for providing me with clues to track down his identity.

the canons of Theophany, I include those identified by these two commentators.

The Canons of Theophany - Extratextual Sources

In this section, I survey the literature regarding the use of extratextual sources in the canons of Theophany attributed to Kosmas the Hymnographer and John of Damascus as identified in the commentaries by Prodromos and Nikodemos (see the section above) and by Skrekas (2008), *The Festal Menaion*, and Pokhilko (2004).

Based on these sources, I created tables that list each identified source. They can be found in Appendix B. They include the following Old Testament Biblical sources or referents in the canons of Theophany: Genesis, Exodus, Deuteronomy, Joshua, 1 Kings (a.k.a. 1 Samuel in Protestant Bibles), 3 Kings (a.k.a. 2 Kings), Proverbs, Psalms, Daniel, Jonah, Habbakuk, Ezekial, and Malakai. And, the literature identified the following New Testament references: Matthew, Mark, Luke, John, Acts, Romans, 1 and 2 Corinthians, Ephesians, Philippians, Colossians, 1 Timothy, Titus, Hebrews, 1 Peter, 2 Peter, 1 John, and Revelation. Because each ode of a canon corresponds to a specific biblical ode, it is, of course, expected that the hymnographers made use of Exodus, 1 Kings (a.k.a. 1 Samuel), Habakkuk, Isaiah, Jonah, Daniel, and Luke. Of special note is the reference by Prodromos to Rev 16.6 in his commentary on the first troparion of the 5th ode of the first canon. This is an example where he cites a biblical reference that is not clearly tied to the text of the hymn. In this case, along with Jer 2.30 and Rom 11.3, he makes reference to verses that talk about the killing of prophets, though this is not mentioned or alluded to in the hymn. And, regarding the first troparion of the first ode of the second canon, Prodromos makes allusion to Rom 13.13 in a manner that seems exhortatory. The connection he makes to Romans appears to be based on the phrases "King of the Sun" and "cleanse the creation from all its filth" (ἐκκαθᾶραι τὴν κτίσιν) in the hymn. Rom 13.13 exhorts us to behave decently as in the daytime. So, the connection is that when the sun is shining, it is daytime. And

since the King of the Sun cleanses creation from all its filth, we should behave decently as is fitting to the time of day (the shining of the sun). So, it would be necessary to study carefully the Greek text of Prodromos, the canons, and the biblical text to determine which references Prodromos makes that he intended as an assertion that the canon author made a biblical allusion, and which Prodromos makes that are his own exhortations based on something said in the hymns. I believe this is also the case with Nikodemos.

In the canons attributed to Kosmas and John of Damascus, many over the centuries have noted the use of themes and/or language from Gregory the Theologian (a.k.a. *of Nazaianzus*). For example, the first ode of the Nativity canon by Kosmas starts with a quotation from Gregory's Or. 38,[128] as noted by Stevenson (1888, pp. 33.23–32), and commented upon by (Simelidis 2006, pp. 99–100). Regarding Kosmas' appropriation of the words of Gregory, Simelidis translates Prodromos as saying, "Where else should the sensible people ask for bread, when there is no need, other than from the baker?" And that authors should plunder the words of Gregory and "...not at all feel ashamed, but the complete opposite, he should take pride in his action."

In the first canon for Theophany, there are 15 uses of Gregory the Theologian (Gr. Naz.). In the second canon for Theophany, there are 11. Additional sources were Cyril of Alexandria (4x), Basil the Great (4x), Justin the Martyr (3x), Gregory of Nyssa (3x), John Chrysostomos (3x), and Romanos the Melodist (2x). A classical literature referent is Lycophron's Alexandra (Heracles). Skrekas notes a number of instances where the language of the canon is similar to that found in homilies or treatises of John of Damascus. But, Skrekas does not claim that the works of John of Damascus are definite extratextual sources used in the canon. As with the biblical references, further analysis is needed to determine whether the patristic references are indeed sources used in the canons versus simply associations the commentators themselves made.

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[128]"Χριστὸς γεννᾶται· δοξάσατε·", etc.

The Lives and Works of St. Kosmas and St. John of Damascus

In analyzing the canons, it is useful to have a working hypothesis as to authorship. As stated in the section above regarding authorship of the canons of Theophany, it is impossible to either prove or disprove the tradition that these canons were the works of St. Kosmas the Hymnographer and St. John of Damascus. Therefore, I am assuming tradition is correct. In this section, I discuss the literature regarding the lives and works of these two Saints with the purpose of establishing information that can be useful in understanding the meaning of the canons of Theophany.

Saints Kosmas the Melodist and John of Damascus have been remembered together throughout the centuries. Hannick (2001, p. 227) notes that liturgical poets who came after them counted them among the Sabaïte hymnographers, giving them veneration and honor. And, Wellesz (1961, p. 206) states that Byzantine literary criticism considered their canons to be unsurpassed.

Their current feast days in the Eastern Orthodox Church are 14 October[129] for Kosmas (*MHN ΩKT* 2002, pp. 93–94) and 4 December for John (*MHN ΔEK* 2008, p. 22). The Greek synaxarion for 14 October in the 21st c. *MHN ΩKT* (2002, pp. 93–94) says, "On this day we remember our holy Father Kosmos the Poet, Bishop of Maiouma, of the Holy City" (my translation) and goes on to say that he was adopted by the father of John of Damascus and that the two were educated by a learned man of the name Kosmas. The two became monks at the Lavra of St. Savas. The Patriarch of Jeruslaem ordained John as a presbyter and Kosmas as bishop of Maiouma. The Greek synaxarion for 4 December in the 21st c. *MHN ΔEK* (2008, p. 22) says, "On this day we remember our pious Father John, Monk and Presbyter, of Damascus" (my translation).

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[129]BHG and the Dumbarton Oaks hagiography database show Kosmas' feast day as 15 October. In Papadoroulos-Kerameus (1963, p. 271) the vita is provided in the section for *μηνὶ Ὀκτωβρίῳ ιε'*.

The extant hagiographia for these two Saints were not written by contemporaries and have great variation and even contradictions between them, as will be discussed below.

2.6.1 Life and Works of St. Kosmas

Δετοράκη (1979, p. 15) notes that extant hagiography for St. Kosmas fall into three categories: 1) the life and synaxaria of Kosmas, 2) the life and synaxaria of John of Damascus (that mention Kosmas), and 3) joint lives and synaxaria of Kosmas and John. Taken as a whole, these convey three types of views of Kosmas. Those that fall into type A view Kosmas as being from Damascus and being an adopted brother of John, with their joint teacher being a Byzantine, perhaps from Constantinople. Type B views Kosmas as being from Jerusalem, the adopted brother of John, and their joint teacher being an Italian monk also named Kosmas. Type C views Kosmas as being from Crete. This type has two subtypes: one that views Kosmas himself as John's teacher, the other that views another Kosmas as their joint teacher.

Based on his analysis of the sources, Δετοράκη concludes that Kosmas the Melodist was from Damascus (Δετοράκη 1979, p. 85), was born 674/6 (Δετοράκη 1979, p. 90), and was ordained Bishop of Maiuma in 735 (not 743 as some others claim), and served in that office for 17 years before dying, 3-4 years after John of Damascus in 752/4 (Δετοράκη 1979, p. 90). Regarding his schooling, Δετοράκη (1979, pp. 92–93) believes we cannot exclude the possibility that Kosmas and John of Damascus had a joint first teacher. But, because of the high level of education evidenced by the works of Kosmas and John, it is questionable whether their first teacher was the sole source of their education. He believes the high level of knowledge of the Greek language and grammar they evidence in their writings was not obtainable in Damascus at the time and that their education continued at the Holy Lavra of St. Sabas (or possibly a school known to have been in Gaza) and that the two men were also under the tutorage of the Patriarch of Jerusalem, John V (706-735).

Reacting to Δετοράκη, A. Kazhdan and Gero ([1989](#)) take what they call a *more critical approach* to the life of Kosmas. They note that contemporary sources do not mention Kosmas, and this continues until the end of the 11th century, with few exceptions, which they dismiss. For example, they assert that the dedication of John of Damascus' *Dialectics* to Kosmas bishop of Maiouma was a 10th c. addition by a scribe (A. Kazhdan and Gero [1989](#), p. 123). The authors also present a detailed analysis of the texts comprising the three categories proposed by Δετοράκη. Unlike Δετοράκη, they state that they cannot derive the *true* biography from the sources (A. Kazhdan and Gero [1989](#), p. 131), except that Kosmas was a contemporary of John of Damascus, but, contrary to Δετοράκη, was born in Jerusalem.

As stated above, the works attributed to Kosmas are primarily liturgical hymns. The only non-hymnographic works listed by Δετοράκη ([1979](#), pp. 226–227) are his scholia (commentaries) on Gregory of Nazianzus. This, and the works of Gregory of Nazianzus, are therefore of interest as one of the patristic sources of information for the interpretation of the canon of Theophany by Kosmas.

2.6.2   Life and Works of St. John of Damascus

More information is provided in the hagiographia about John of Damascus than Kosmas. Several authors have noted that the lifetime of John of Damascus basically coincides with the second caliphate, that is the Umayyad (661-750). The earliest extant vitae for John date from 950-1100 AD,[130] within the "*high point*" of Byzantine hagiography as noted by Paschalidis ([2011](#), p. 143). John's classical training, theology, and skill as a poet are evident in his many extant writings, including theological treatises, homilies, and liturgical poetry. However, regarding the details of his life, there are few verifiable facts apart from the place of his birth and upbringing, which was Damascus, and that he became a monk of Palestine and was an acquaintance of John, Patriarch

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[130]Dumbarton Oaks, Hagiography Database, https://www.doaks.org/research/byzantine/resources/hagiography/database.

of Jerusalem, whom Louth (1998, p. 248) identifies as John V (706-34).[131]

The Holy Lavra of St. Sabas traditionally has claimed St. John of Damascus as one of its monks, with both his cell and tomb being places of pilgrimage. Although some accept the tradition that associates him with this monastery, e.g. Farrugia (2015), others express uncertainty because the earliest extant claim that he was a Sabaïte monk is the Greek vita for John written around two hundred years after his death in the 10th c, attributed to John, Patriarch of Jerusalem. Both it and an 11th c. Arabic vita by Michael al-Simʿānī may have drawn from a lost 9th c. vita, the so-called Arabic *Ur-Vita* (Treiger 2009, p. 659). Auzépy (2001, p. 305) believes that although it is possible that St. John of Damascus was a Sabaite monk, he could have been a monk of the monastery of Spoudaioi in Jerusalem and closely associated with the Church of the Anastasis.[132] Per Galadza (2018, Ch. 2, para 29), the spoudaioi (οἱ μοναχοὶ Σπουδαῖοι) lived at the Monastery of the Theotokos and had responsibilities during services at the Church of the Resurrection. Brubaker and Haldon (2011) suggest John was a Sabaite monk, but during the iconoclast period (c. 680-850), he was not listed as a monk at the Holy Lavra of St. Sabas because at the time following his death he was not viewed favorably by the majority, partly due to his family's service to the Islamic Umayyad Caliphate in Damascus, but mostly due to the accusation of treason laid against him by Constantine V because of his homilies against Constantine's position regarding images. Even though the ecclesiastical anathemas against John by the Synod of Hiereia in 754 were lifted by the Seventh Ecumenical Council of 787, Brubaker and Haldon (2011, p. 188) believe there was a continued sensitivity "not to insult the dynasty of the reigning emperors," and therefore John's name was suppressed. Louth (1998, p. 249) and Kontouma (2015, pp. I, 20)[133] both suggest that the monastery with which John might have been associated with was not the Great Lavra (Mar Saba) but the "Old Lavra", that is, the

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[131]This based on John of Damascus' letter on the Trisagion 26.13-14.

[132]See her footnote 4.

[133]Kontoma's book contains a series of her essays, each identified by a Roman numeral. Page numbering restarts with each essay.

monastery of Chariton (a.k.a. Souka).[134] Irrespective of which monastery he was a monk during his life, Louth (1998, p. 249) believes John's death was at the Holy Lavra of St. Sabas.

The most thorough review, critique, and synthesizing of the extant sources of biographical information for John of Damascus is, I believe, Kontouma (2015). She begins by reviewing and critiquing the oriental sources and then the Greek. After which, she synthesizes the credible information from the sources, then examines the clues that John himself provides about his life that can be found in his works.

The earliest oriental sources were written in Syriac. The only source contemporary to John is the *Apologetic letter of Elias to Synkellos Leo of Harran* (Kontouma 2015, pp. I–4),[135] which she dates to before 743, which is possibly just before John's death. Per Louth (2002),[136] Elias had converted from Chalcedonian Orthodoxy to Monophysitism. He was justifying himself in a letter to the secretary of the Chalcedonian bishop of Harran. What is of interest is that Elias repeatedly cites two works of John of Damascus: an early form of *The Fountain Head of Knowledge* and *Against the Jacobites*. He cites them in order to say why he disagrees with what John said. Next, she discusses Syriac sources dating from 9-10th c. and 12th c. These sources, such as the *Chronicles* by Al-Tabarï, provide information about the ancestors of John and that they were tax collectors in the area of Damascus. She also discusses two Arabic lives of John (which I discussed above) and two Georgian.

The Greek sources of information are too numerous to review here. She starts with sources from the first iconoclastic period (754-842), beginning with the 754 council that pronounced anathemas against John (Kontouma 2015, pp. I–6), calling him by his Arabic name, *Mansour*, rather than John. She discusses a total of seven sources

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[134]This is based on a statement made in Vatican. gr. 2081, dated to the 10th c.

[135]Her book is mostly a reprint of her articles, sometimes in translation from French. Each section restarts the p. numbering. So, in my citation, "I" indicates the first section.

[136]Ch. 6, the section titled *Monophysitism*, para. 18.

from this period, then seven from the restoration of Orthodoxy (9th-10th c),[137] three dated to the reign of Basil II (976-1025),[138] and finally sources from the 12th to 15th centuries.[139]. Of particular note is a source which she says has been mostly ignored by biographers of John, namely the *Canon of St. Barbara and St. John of Damascus*, found today in the Menaion for December 4 (Kontouma 2015, pp. I, 7). This canon has odes for both saints and is attributed to Stephen the Sabaite, who died in 807.[140] She believes this canon is authentic and is perhaps the first attempt to restore his reputation following the first iconoclastic period. From the canon we learn that he gave up power and disbursed his wealth (ode 1, trop. 5; ode 3, trop. 4; ode 4, trop. 4),[141] was an ascetic (ode 4, trop. 4-5), was known for his hymnody (ode 1, trop 4; ode 6, trop. 5; ode 9, trop. 5), wrote theological treatises (ode 9, trop. 4), and wrote against heretics. The heretics named specifically in the canon include the 3rd c. Persian gnostic Mani (ode 7, trop. 4-5),[142] the 5th c. Patriarch of Constantinople Nestorius[143] and the 6th c. Patriarch of Antioch Severus (ode 8, trop 4)[144]. He is also said to have fought against iconoclasm (ode 8, trop. 5). Of course, we also know what heresies John dealt with from his writings.

Following her discussion of the Oriental and Greek sources, she provides a synthesis of the information from these sources, then reviews biographical information that can be gleaned from John's own work, and finally, presents a summary biography. I am going to discuss her presentation out of order, starting with the summary biography, then the subsequent vitas and other sources.

The periods of John's life hypothesized by Kontouma[145] are: 1) at the Umayyad court

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[137]pp. I, 9-17.

[138]pp. I, 17-20

[139]pp. I, 20-22

[140]She says he is not to be confused with Stephen the Sabaite the Ascetic, who died in 794.

[141]Kontouma asserts that the canon claims that John was of "royal stock", but in my reading of the canon I do not see such a claim.

[142]Whose followers are called Manichaeans.

[143]Whose followers are called Nestorians.

[144]Whose followers are called Jacobites.

[145]pp. 28-30. I provide here her titles for the period verbatim.

of Damascus (c. 655-c. 705); 2) priest of the Anastasis in Jerusalem and advisor to Patriarch John V. (c. 705-735.); 3) in Jerusalem after the death of John V. (c. 735-c. 742); 4) the final years (c. 742-c. 745). During the first period of his life he received a good education in Damascus among the Greek-speaking Chalcedonian Christians, then followed in his grandfather's and father's steps to be the tax collector for the Caliphate. She suggests that he left Damascus at the death of Caliph 'Abd al-Malik c. 705 and went to Jerusalem where he had a close relationship with the newly appointed Patriarch, John V. She suggests that John's status and wealth provided backing to the Patriarch and that there he had access to a good library. Following the death of the Patriarch, though he continued in Jerusalem for a period, he was viewed unfavorably because of opposition to both the iconoclastic Byzantine emperor and the muslim ruler. In his letters of this period he comments on how some within the local church stirred up trouble for him by making false claims about him regarding whether the Trisagion hymn refers to the Son alone, which he disavows, and the issue of how many weeks are to be observed for Lent.[146] Kontouma provides a translation of excerpts[147] from his *Letter to Cometas*, in which he states that his speech has been "amputated" due to concern over the consequences of speaking out in response to such issues. These circumstances led, she believes, to his departure to "the desert", where he remained until his death.

Following the death of John, the subsequent sources that provide information about his life make claims that are often contradictory. Kontouma hypothesizes that the variance in the information is due mostly to the political agendas of others–that is, how they might spin information about John to their advantage by influencing their contemporaries' opinion of John.[148] She believes that during the iconoclast period of the 8th and 9th centuries, he was viewed as a traitor by the church and by the rulers of the Byzantine empire for his attacks on the iconoclasts. The canon by Stephen the Sabaite

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[146]In his *Letter to Cometas*, he says he prefers to not respond to this because the peace of the Church is more important than disputes over the correct number of weeks to fast for Lent.

[147]p. 25. She translates from PG 95, 65B-68 A.

[148]p. 22.

(discussed above) is taken by her to be an attempt of the iconophiles to defend him. She believes that when John's life and works became useful for the "restoration of Orthodoxy," following the first iconoclastic period, vita were written to honor him and describe him as a priest of the church of the Anastatis in Jerusalem. The next phase of John's hagiographia, e.g. the *the Life of our holy father John Damascene*,[149] comes about, she believes, as a result of the recapture of Damascus by the Byzantines and "…the need to showcase the figure of a great Syrian theologian…". It is this vita, she says, that for the first time claims that John became a monk at Mar Sava (Kontouma 2015, pp. I, 23).

I find the evidence Kontouma presents to be convincing regarding the phases of John's life and her explanation for the conflicting information that appears over the centuries following his death.

The works attributed to John of Damascus are too extensive to list here.[150] Perhaps of most renown are his *Apologetic Treatises Against Those Decrying the Holy Images*,[151] his three part *Fountain of Knowledge*,[152] and *An Exact Exposition of the Orthodox Faith*.[153] Of interest also is his *Sacra Parallela*, which is a *florilegia*.[154] Three print sources of his works include J.-P. Migne's *Patrologia Graeca* 94, 95, and 96.9-1414; the critical edition of P.B. Kotter's 8 volume *Die Schriften des Johannes von Damaskos*; [155] and the 12 volume *ΙΩΑΝΝΟΥ ΤΟΥ ΔΑΜΑΣΚΗΝΟΥ ΑΠΑΝΤΑ ΤΑ ΕΡΓΑ* in the series published in Thessaloniki, titled ΕΛΛΗΝΕΣ ΠΑΤΕΡΕΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΠΑΤΕΡΙΚΑΙ.[156] These latter volumes have the original Greek text on the left page and a modern Greek

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[149]BHG 884.

[150]For a list of works and critical editions, see Kontouma (2015, pp. I, 30–38). See her also for a list of criticisms of Kotter's volumes (page I, 33-34).

[151]Λόγοι ἀπολογητικοί πρὸς τοῦς διαβάλλοντας τας ἁγίας εἰκόνας.

[152]Πηγή Γνώσεως (Φιλοσοφικά Κεφάλαια, Περί Αιρέσεων, και Έκδοσις Ακριβής της Ορθοδόξου Πίστεως).

[153]Ἔκδοσις ἀκριβὴς τῆς ὀρθοδόξου πίστεως.

[154]That is, an anthology of excerpts from texts.

[155]P.B. Kotter. *Die Schriften des Johannes von Damaskos. Patristische Texte und Studien*. Berlin - New York: De Gruyter. Kotter himself worked on the first 5 volumes prior to his death.

[156]Edited by ΧΡΗΣΤΟΥ and ΜΕΡΕΤΑΚΗΣ.

translation on the right. The texts published by Migne and Kotter are also available electronically through the online *Thesaurus Linguae Graecae*.[157] Of the sources listed here, only PG 96 includes any of the hymns attributed to John, and none contain his canon of Theophany.

Through his works, we can find evidence of some of the patristic sources known to John. At the end of each of his treatises against the iconoclasts, John of Damascus has a *florilegia* that indicate the patristic sources that he used. These include Athanasius of Alexandria, John Chrysostomos, Basil the Great, Gregory of Nyssa, Dionysius the Areopagite[158], Cyril of Alexandria, Cyril of Jerusalem, and Maximus the Confessor, among others. Regarding these *florilegia*, Louth (2002, Ch. 7, section B) discusses the relationship between John's sources and those used by the seventh ecumenical council. Louth also states in the preface to his book that John "revered" Dionysius the Areopagite and Maximus the Confessor. The entire *Sacra Parallela* (*Holy Parallels*) is a *florilegia*, and contains excerpts from scripture, patristic writers, and others. That it was compiled by John of Damascus is not certain. John's Pascal canon draws on Gregory the Theologian's homily on Pascha (Louth (2002, 252ff), citing Nikodemos of the Holy Mountain).

2.6.3 Conclusions Regarding the Lives and Works of Kosmas and John

For purposes of the development of the translator's manual on the canons of Theophany, I have assumed that the authors are indeed St. Kosmas the Hymnographer and St. John of Damascus. Based on the literature, I believe it is safe to assume that they were indeed monks of Jerusalem or its environs. Although not necessarily monks of the Holy Lavra of St. Sabas, they undoubtedly played a role in the hymnography of the rite of Jerusalem and the lavra. The rite of Jerusalem and this monastery had con-

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[157]http://stephanus.tlg.uci.edu.

[158]a.k.a pseudo-Dionysius the Areopagite.

siderable influence initially throughout the jurisdiction of the Patriarchate of Jerusalem and later in Constantinople and from there throughout Byzantium.

And, for purposes of the development of the manual, we can look past the debates in the literature regarding the originality of John of Damascus' theology and instead note the patristic sources he had available to him. Given that tradition identifies John of Damascus as *John the Monk*, author of the iambic canon of Theophany, we must consider these patristic sources when we seek to interpret the hymns of the canons.

As a final note in this section, it is of significance that John and his works have been admired not just by the Eastern Church, but also the Western. For example, *The Fount of Wisdom* was translated into Latin by Frederick Burgundio in the mid 12th c. at the order of Pope Eugenius III, as reported by Peter Lombard, who utilized it for his books of sentences (Garin 2007, pp. 19, 34). John's theological works provide a link between the Christian East and West, as does his commemoration on 4 December, which is observed also by the Roman Church. This is example of a phenomenon stressed by Paschalidis (2015): the role of the translation of Greek texts, e.g. hagiographic ones, in the communication between the West and the East, and that the commonly commemorated saints are signs of unity between the Churches. Of interest also, is that the iambic canons of John were translated into Latin, e.g. by Aldus Manutius in 1501-2 (Skrekas 2018, p. 387).

The UBS Translator's Handbook Series

As stated in the first chapter, my inspiration for the research conducted for this thesis was my experience using the United Bible Societies Translators' handbooks series while working as a Bible translator in Papua New Guinea. Therefore, in this section, I review the literature regarding the series. I begin by discussing the announcement of the series in the journal titled *The Bible Translator*, then the features of the first handbook, followed by an analysis of the changes that were introduced in subsequent handbooks.

For this analysis, I examined 50 of the 54 handbooks published to-date.[159] Lastly, I discuss the literature on the effectiveness of the handbooks in improving translations.

2.7.1   The Announcement of the Series and the First Handbook

The announcement of the publication of a *Translator's Handbook on the Gospel of Mark* (Bratcher and Nida 1961) and a plan to develop a series of such handbooks for the entire New Testament and some Old Testament books was made in an issue of the journal *The Bible Translator* in an article by Eugene A. Nida, titled *New Help for Translators* (Nida 1961). The article discusses the distinctive features of the series, the main types of translation problems that would be addressed, followed by reproduction of two pages from the handbook on Mark. In addition to the handbooks, Nida announced a plan to develop what he called a *Translator's Wordbook of New Testament Vocabulary*. Presumably, he was referring to what was published more than 20 years later as a *Greek-English Lexicon of the New Testament Based on Semantic Domains* (Louw and Nida 1989).[160] Oddly, Nida does not give an explanation of the motivation for the development of the handbook series, though it can be inferred by the features. However, in my examination of the preface to the various handbooks developed subsequently, there are statements that clearly explain the motivation. For example Ellingworth and Hatton (1985) state that they attempt to answer two questions critical for the work of translators: "What does the text mean?" and "How can we translate it?" And, Haas C. and Swellengrebel (1972) says in its preface that the purpose is threefold: to inform translators that they do not have to follow the formal linguistics features of the source text; to promote awareness of problems likely to be encountered when searching for a

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[159]I could not obtain a copy of the handbooks on Ezekiel, 1-2 Macabees, 3-4 Macabees, and 1-2 Esdras.

[160]This lexicon is unique in that it groups Greek words based on a hierarchy of semantic domains, i.e. an ontology. This allows the reader to obtain a sense of the related and contrastive terms found within a specific domain. There may have been intermediate publications, but I am unable to find the existence of a work with the title as announced in the 1961 article. Nida's description of it, however, precisely matches the 1989 publication.

natural equivalent of the meaning of the source text; and to show how such problems could be solved.

Per Nida in his 1961 article, the problems addressed by the handbooks are those of the text (that is, variance in the manuscripts), punctuation (when alternative punctuation affects interpretation), exegesis, and translation. When interpretations vary, the authoritative ones[161] are cited without personal preference, but noting cases of scholarly consensus. The translation problems addressed fall into lexical and grammatical categories. The lexical problems listed by Nida are not, he says, exhaustive, but of greater importance and encountered frequently: cultural specialization, semantic complexity, figurative expressions, psychological terms, and peripheral extensions of meaning. In explaining these categories, I will at times add examples from the Ogea language, from my time working in Papua New Guinea on a translation of the New Testament.

One of the examples of cultural specialization he gives is the word *blessing*,[162] which in the New Testament can refer to concepts that in many languages are four separate words: a superior blessing an inferior (e.g. God blesses people), an inferior blesses a superior (people bless God, with the meaning of 'to give praise to'), a person blesses an object (consecrates it), or a person asks God to bless something.

In his discussion of semantic complexity (p. 51), Nida states there are four semantic primitives: object, event, abstraction and relation.[163] Examples of objects in English include *dog, man* and for events *walk, eat*, etc. Examples of abstractions in English are colors *green, red*, size *small, large*, etc. Relations are encoded in English by words such as *by, of, but*. Note that there can be a mismatch between grammatical categories and semantic primitives. Although typically objects are encoded as nouns and events as verbs, there can be a mismatch, e.g. the word *death* is a noun grammatically, but semantically is an event. And, Nida provides examples where a single lexical item encodes multiple semantic primitives, e.g. *singer*, which is both an object and an event.

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[161]By this is probably meant those accepted by the majority of Protestants.

[162]Presumably he is referring to the verb εὐλογέω and noun εὐλογία.

[163]In Nida (1975) he elaborates on his theory of lexical meaning.

The relationship between the grammatical types and semantic primitives for specific lexical items vary cross-culturally and can therefore result in issues when translating from one language into another. In the case of a source word encoding multiple semantic primitives, e.g. *singer*, it might be necessary to translate it as a phrase, e.g. *one who sings*. This is true in the Ogea language, in which there is no single lexical item for *singer*. And, there is no verb in Ogea for *sing*. It is instead a phrase, *mone tena*, *'he takes (a) song'*. In order to translate *singer* into Ogea, it is necessary to either use a relative clause, or to encode the event *to sing* as an adjective: *mone tegou fai*, *'(the) song-taking man'*.

Figurative expressions are a problem in translation because often the speakers of the target language will interpret the expression literally. The example he gives is *to heap coals of fire*, which means *to make ashamed* (p. 51). Or, to give an example from Ogea, the phrase *ji ogefe digaha* literally means in English *'My eye climbed up'*, but the figurative meaning is *'I forgot'*.

Psychological terms are also an area in which languages tend to differ. Body parts are often used to describe psychological states, but which part is used will often differ across languages. In English, for example, we often use the *heart* as the seat of emotion. But, in Ogea, it is either the liver or the inner part of the belly. For example, in English, we say *My heart is heavy*, but in Ogea, *Ji huwanyafe ou hina*, *'My inside gives me heaviness'*. So, a translator needs to be aware of this issue when translating psychological terms.

As an example of *peripheral extensions of meaning*, Nida cites certain languages in the Philippines where a literal translation of *under the law* means *members of the underworld* (p. 52).

In his discussion on grammatical issues in translation (p. 52-53), Nida cites five: shift of word classes, relationship between words, categories, types of clauses and sentences, and total complexity.

Word classes can be a translation problem because languages vary as to whether they allow a mismatch between grammatical classes and semantic primitives. As noted above, in English, events can be encoded as nouns. In some languages events must always be verbs. In Ogea, it is often the case that the semantic primitive *abstraction* can encode as a verb. For example, the phrase *The color of the cloth is turning red* can simply be translated *Ogola girina*, which literally translates into English as *'(The) cloth reddens'.* So translators must be aware of such differences between languages and use the appropriate word class in the target language.

As an example of the problem of *relationships between words*, Nida cites the phrase *the love of God*, which is ambiguous: it can mean the love God has for others or the love we have for God. In many languages the ambiguity of the relationship between the word *love* and *God* cannot be preserved. In such cases the translator must decide which meaning is the most probable based on the context.

By *categories*, Nida is referring to such things as the variance across languages in how they encode number (e.g. singular, dual, plural) or in whether singular is used for generic references vs. plural. For example, *love thy neighbor as thyself* must be rendered as plural in some languages, *love your neighbor as yourselves*.

An example of the problem of *clause and sentence types* is the use of rhetorical questions. In English, they can be used to make a statement, but not so in some other languages. Or, there can be a difference in the use of interrogative vs. imperative forms. For example, in the Ogea language, I found that when offering hospitality the imperative form was used rather than the interrogative. Using the interrogative, *Would you like a coffee?* was interpreted as implying that I believed the individual who was visiting me was doing so for the purpose of getting a hot drink. In other words, it was interpreted as a rhetorical question with an implication of wrong motives for coming for a visit. The correct way to ask if someone would like a coffee in Ogea is to use an imperative: *Have a coffee!* The person is then free to accept or decline. Awareness of such mismatches is critical when translating.

And lastly, the problem of *total complexity* refers to the chaining of clauses to form long sentences. Nida's point is that the longer the chain in the source language (i.e. the Greek) the more likely there will be problems encoding it the same way in the target language. That usually must be handled by breaking the long sentence into shorter ones.

At the end of the article, Nida appeals to translators and consultants world-wide to assist in the development of the handbooks by providing examples of translation problems they have encountered. And, in fact, when I read through the prefaces of the various handbooks, often there was an expression of gratitude towards those who had provided examples.

The last two pages of the article were a reproduction of part of the handbook. I provide one of the pages below for the purpose of discussion, followed by a sample page from the most recent New Testament handbook, the one for James:

HANDBOOK ON THE GOSPEL OF MARK

1:30-32

In some languages, however, a phrase 'about the woman' does not fit the context, because of the specific nature of the information and so the clause must be changed to read 'told Jesus that she was sick' (Tarahumara).

31 *And he came and took her by the hand and lifted her up, and the fever left her; and she served them.*

Text: With considerable mss. support *Textus Receptus*, Vogels, Soden, and Kilpatrick have *eutheōs* 'immediately' after *ho puretos* 'the fever', a reading rejected by the majority of modern editions of the Greek text.

Exegesis: *proselthōn ēgeiren autēn kratēsas tēs cheiros* 'approaching he raised her by (means of) seizing (her by) her hand', i.e. "he came near, grasped her hand and raised her."

proserchomai (6:35, 10:2, 12:28, 14:35,45) 'approach', 'come to', 'draw near': the precise application here is a matter of discussion, the majority taking it to mean 'approaching *the patient*' (cf. Swete); Lagrange, however, takes it to mean 'entering the *room*'.

egeirō 'rise', 'raise' appears in Mark 19 times: (1) without an object, 'rise', 'arise' from a recumbent or sitting position, 3:3, 10:49; from sleep, 4:27 (cf. *diegertheis* in 4:39), 14:42; from illness, 2:9, 11, 12; from death, 5:41 (cf. *Exegesis* of 5:39), 6:14, 16, 12:26, 14:28, 16:6, 14; figuratively 'rise up', 'appear', 13:8, 22; (2) with an object, 'raise', 'arouse', 'lift up' from sleep, 4:38; from illness, 1:31, 9:27.

krateō 'grasp', 'seize', 'lay hold (of)': the verb is used in three ways in Mark: (1) 'seize', 'grasp' with the genitive (as here): 1:31, 5:41, 9:27; (2) 'take hold of', 'dominate', 'subdue', 'arrest' with the accusative: 3:21, 6:17, 12:12, 14:1,44,46,49,51; and (3) 'hold on(to)', 'retain', 'observe' with the accusative: 7:3,4,8, 9:10.

diēkonei (cf. v. 13) 'she served': the subject is *penthera* 'mother-in-law'.

Translation: *Came* is probably best taken in the sense of 'came to where she was'.

Lifted her up must be carefully translated, for some languages make quite fine distinctions, e.g. 'raise from a reclining position to a sitting one', 'raise from a sitting position to a standing one', and 'lift entirely off the ground'. (In more than one translation examined this last meaning has been employed, much to the amazement of the readers.) Obviously the first meaning is here most appropriate.

A fever may leave us, but in other languages a patient may 'leave the fever' (Shipibo) or 'become cool' (Huichol), or 'the heat may be driven out' (Black Bobo).

She served them may be rendered as 'she gave them food to eat', 'she took care of their needs', or 'she worked for them' (Kpelle).

32 *That evening, at sundown, they brought to him all who were sick or possessed with demons.*

Exegesis: *hote edusen ho hēlios* 'when the sun set' means '*after* the sun

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Figure 2.4: Sample Page from Translator's Handbook on the Gospel of Mark (1961)

2.6

who love him, exactly the same expression as used in referring to the "crown" in 1.12 (see the comments there).

An alternative translation rendering for this verse may be:

- My dear fellow Christians! Please listen to what I have to say. God chose those whom the people of the world consider to be poor. He considered them to be spiritually wealthy. He will rule over them and they will share in the blessings that he has promised to give to all those who love him.

2.6 RSV	TEV
But you have dishonored the poor man. Is it not the rich who oppress you, is it not they who drag you into court?	But you dishonor the poor! Who are the ones who oppress you and drag you before the judges? The rich!

But you have dishonored the poor man: James goes on to accuse his readers, pointing out that their action of showing partiality to the rich is in conflict with the purpose of God, who chooses the poor as his special concern. He goes on to say that it is an irony that the rich are actually the ones who exploit them.

But you is a strong contrast. The particle rendered as **But** indicates that what the readers are doing is in contrast to God's attitude. The pronoun **you** in Greek is in emphatic position, in contrast to God; God chose the poor, but **you**, the Christians, the dear brothers and sisters (verse 5), **have dishonored him**. In order to bring out the emphatic force of **you** in the original, we may render **But you** in English as "You, on the other hand" (NJB).

The verb **dishonored** has the sense of an outward expression of contempt, of treating someone with disrespect. It is rendered in various ways; for example, "ye have despised" (KJV), "you have humiliated" (TNT, REB), "you have insulted" (NEB, NIV). In cultures where the concept of "face" is important, we may express **dishonored** as "you have made the poor lose face," or "you have taken away the face of the poor." The aorist tense in Greek and the reference to **the poor** here have convinced some scholars that the author is referring to the incident mentioned in verses 2-4 rather than speaking in general terms. In this case the force is best brought out in English as a perfect, as a number of translations have done. However, it is more likely that James is referring to the general action or inclination of the Christians in showing partiality. If this is so, it is best to use the present tense in English; for example, "but you dishonor the poor" (TEV; so also Brc), "but you humiliate the poor" (Gspd), "and you insult the poor" (Mft), "you mistreat the poor" (CEV), "you make the poor lose face" and so on.

James goes on to list three charges against the rich expressed in two rhetorical questions. First, literally "Is it not the rich who oppress you, and they who drag you into court?" Most translations, for stylistic reasons, have

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Figure 2.5: Sample Page from Translator's Handbook on the Letter of James (1997)

2.7.2   Features of the First Handbook (Gospel of Mark)

The introduction to the handbook for the Gospel of Mark identifies the audience the authors had in mind while writing it and what kind of information is not included. The handbook is aimed at translators into non-Indo-European languages and those who typically know little or no Greek. It does not attempt to teach translation theory, as there are other sources from which to learn. And, it avoids discussion of the theological or doctrinal importance of verses.

The text of the Gospel of Mark is grouped into chapters and units. Each unit begins with an English translation of the one or more verses to be discussed.[164] The translation used is the Revised Standard Version (RSV) and is termed the *running text*. No explanation is given for the basis of their grouping of the verses into units. The units do not appear to me to correspond to the paragraphs of the Nestle Greek text or the RSV. The RSV text for each unit is followed by an optional section titled *Text* and two sections titled *Exegesis* and *Translation*. The sections titled *Text* and *Exegesis* were written by Robert G. Bratcher, and the sections titled *Translation* were written by Eugene A. Nida.

The purpose of the optional section titled *Text* is to discuss significant textual variances in the manuscripts. If there are none that are relevant to the discussion of a specific verse, this section is omitted. Because at the time of writing many translators were used to the King James Version of the Bible, they also identify readings in the Textus Receptus that differ from the 24th edition of the Nestle Greek text.

The exegetical discussion covers textual notes, punctuation, and exegesis. Noting that the original manuscripts lacked punctuation, the authors state that they discuss the punctuation in the Nestle text when the meaning changes based on alternative opinions regarding how it should be punctuated. Each entry in the exegesis section is indicated by head words (or phrases) in italics. The head word is transliterated Greek

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[164]The reader may refer to the sample from the handbook on the Gospel of Mark that I provided on the previous page.

and follows the word order of the Greek text which they used, which was the Nestle 24th edition. The Greek is the basis for explanation. The Greek head word is followed by a parenthetical listing of what other verses in Mark have this word or phrase, then by one or more English translations. The first English translation provided is the RSV. Not every word or phrase in the Greek is discussed. There is no reason given for this in the introduction, but presumably the focus is on nouns and verbs and the logical relations indicated by conjunctions. For each alternative interpretation of the meaning of the text, Bratcher indicates the extent of scholarly support for that interpretation, but does not exhaustively list the works that support that interpretation.

In the section titled *Translation*, Eugene A. Nida discusses translation problems and how they might be handled in various types of languages. He used both personal experience and suggestions from other experienced translators. The introduction states that the authors had access to a file containing information on approximately 25,000 translation problems and solutions, which, they say, was not exhaustive. The translation problems that are addressed usually fall into one of two categories: lexical or syntactic. Note in the sample provided above that the entry head word(s) in the *Translation* section are English, from the RSV, rather than the transliterated Greek used in the *Exegesis* section. No reason is provided as to why Greek was not used as the entry head word(s) for the translation section. This difference makes it difficult for readers of the handbook to compare the information for a word or phrase found in the exegesis section to its corresponding discussion in the translation section. As will be discussed below, only the first two handbooks used this format.

The authors' discussion on the opening of the *Parable of the Sower* in Mark 4:2-3 can be used as an example of how the exegetical and translation sections work together. In the exegetical section, Bratcher states that the Greek word *speirō* 'to sow', indicates scattering of seed rather than dropping seed into holes previously made. In the section titled *Translation*, Nida picks up on this and states that "In many regions of the world this parable causes almost unbelievable difficulty because the method of sowing is not

understood." He goes on to say that in cultures in which the seed is placed in a previously made hole, those who hear this parable view the act of sowing as something done by a person who is lazy or stupid. Nida then provides ways that this incorrect interpretation has been avoided in a variety of languages. For example, in the Chontal of Oaxaca translation of Mark, the sowing is translated as "to plant by throwing", implying it was purposeful.

2.7.3   The Subsequent Development of the Series

As discussed above, the UBS Translator's Handbook series began in 1961 with the Gospel of Mark (Bratcher and Nida 1961). New books have been added over the years, with the latest one published in 2019 for the book of Esdras (Bullard and Hatton 2019). Over this 58 year period, as experience was gained and feedback considered, the features of the handbooks changed. In order to determine which features changed, when, and why, I examined 50 of the 54 published handbooks.[165] In this section, I provide the results of my examination. Because the Gospel of Mark was the first handbook produced, it is the starting point from which I discuss changes that occurred to the features of the handbooks over the years.

Below, I provide a table I created that lists the handbooks produced by the UBS by year of publication.

Table 2.2: UBS Handbooks By Year Published.

Book	Year	Author(s)	Entry Head	Comparison
Mark	1961	Bratcher, Nida	Transliterated Greek[166]	RSV
Luke	1971	Reiling, Swellengrebel	Transliterated Greek	RSV
Acts	1972	Newman, Nida	TEV	
1-3 John	1972	Haas, de Jonge, Swellengrebel	TEV	
Romans	1973	Newman, Nida	TEV	

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[165]I could not obtain a copy of the handbooks on Ezekiel, 1-2 Macabees, 3-4 Macabees, and 1-2 Esdras.

[166]The section titled *Exegesis* uses transliterated Greek, and the section titled *Translation* uses the RSV.

		Continuation of Table 2.2		
Book	*Year*	*Author(s)*	*Entry Head*	*Comparison*
1, 2 Thessalonians	1976	Ellingworth, Nida	TEV	RSV
Galatians	1976	Anchea, Nida	TEV	RSV
Colossians and Philemon	1977	Bratcher, Nida	TEV	RSV
Philippians	1977	I-Jin Loh, Nida	TEV	RSV
Jonah	1978	Price, Nida	TEV	RSV
Ruth	1978	de Waard, Nida	TEV	RSV
Amos	1979	de Waard, Smalley	RSV	TEV
1 Peter	1980	Arichea, Nida	TEV	RSV
John	1980	Newman, Nida	TEV	RSV
Ephesians	1982	Newman, Stine	TEV	RSV
Obadiah and Micah	1982	Clark, Mundhenk	TEV	RSV
Hebrews	1983	Ellingworth, Nida	TEV	RSV
Joshua	1983	Bratcher, Newman	TEV	RSV
1 Corinthians	1985[167]	Ellingworth, Hatton	RSV	TEV
Matthew	1988	Newman, Stine	RSV	TEV
Haggai, Zechariah, Malachi	1989	Clark, Hatton	RSV	TEV
Nahum, Habakkuk, Zephaniah	1989	Clark, Hatton	RSV	TEV
Leviticus[168]	1990	Péter-Contese, Ellington	RSV	TEV
Psalms	1991	Bratcher, Reyburn	RSV	TEV
Job	1992	Reyburn	RSV	TEV
Lamentations	1992	Reyburn	RSV	TEV
2 Corinthians	1993	Omanson, Ellington	RSV	TEV
Daniel	1993	Gross, Stine	RSV	TEV
Jude, 2 Peter	1993	Arichea, Hatton	RSV	TEV
Revelation	1993	Bratcher, Hatton	RSV	TEV
1-2 Timothy, Titus	1995	Arichea, Hatton	RSV	TEV
Ecclesiastes	1997	Ogden, Zogbo	RSV	TEV
Esther[169]	1997	Omanson, Noss	RSV,[170] NRSV[171]	TEV
Genesis	1997	Reyburn, Fry	RSV	TEV
James	1997	I-Jin Loh, Hatton	RSV	TEV
Song of Songs	1998	Ogden, Zogbo	RSV	TEV
Exodus	1999	Osborn, Hatton	RSV	TEV
Deuteronomy	2000	Bratcher, Hatton	RSV	TEV
Proverbs	2000	Reyburn, Fry	RSV	TEV
1-2 Samuel	2001	Omanson, Ellington	RSV	TEV

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[167]The 2nd edition was published in 1994.

[168]Translation from 1985 French original by Péter-Contese.

[169]Titled, "A Handbook on the Books of Esther: The Hebrew and Greek Texts."

[170]The RSV was used as the basis for discussion of the Hebrew text.

[171]The NRSV was used as the basis for the discussion of the Greek text.

Continuation of Table 2.2				
Book	*Year*	*Author(s)*	*Entry Head*	*Comparison*
Tobit, Judith	2001	Bullard, Hatton	NRSV,[172] RSV[173]	TEV
Jeremiah	2003	Newman,Stine	RSV	GNT (TEV)[174]
Wisdom of Solomon	2004	Bullard, Hatton	RSB	GNT (TEV)
Ezra, Nehemiah	2005	Noss, Thomas	RSV	GNT (TEV)
Shorter Books of the Deuterocanon[175]	2006	Bullard, Hatton	RSV	GNT (TEV)
1-2 Kings	2008	Omanson, Ellington	RSV	GNT (TEV)
Sirach	2008	Bullard, Hatton	RSV	GNT (TEV)
1-2 Macabees	2011	Bullard, Hatton	RSV?[176]	GNT (TEV)?
Isaiah	2011	Ogden, Sterk	RSV	GNT (TEV)
1-2 Chronicles	2014	Omanson, Ellington	RSV	GNT (TEV)
Ezekiel	2016	Gross, Stine	RSV?	GNT (TEV)?
Numbers	2016	de Regt, Wendland	RSV	GNT (TEV)
3-4 Macabees	2018	Bullard, Hatton	RSV?	GNT (TEV)?
1-2 Esdras	2019	Bullard, Hatton	RSV?	GNT (TEV)?
End of Table				

Based on my analysis, the verse-by-verse discussion of the meaning of the text, identification of potential translation issues, and their potential resolution has been mostly stable over the years in the handbooks. It is the way the information is presented that has changed. The main features[177] that changed over time are 1) separate sections for discussion of exegesis vs. translation problems and their solutions, 2) the version used for the entry head, and 3) the inclusion of side-by-side versions for ease of comparison, 4) the treatment of the literary outline of the biblical book under discussion, 5) the content of the glossary of terms, 6) the content of indexes, 7) the location of

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[172]Tobit

[173]Judith

[174]In 2001, the TEV was renamed *The Good News Translation* in order to convey that it is a translation, not a paraphrase.

[175]Baruch, Letter of Jermiah, additions to Daniel (Prayer of Azariah, Song of the Three Young Men, Susanna, Bel and the Dragon), Prayer of Manasseh, and Psalm 151

[176]A question mark '?' indicates a handbook I was unable to examine. I assume that the versions used fit the pattern of the ones just before it.

[177]The main difference between the first two handbooks (Mark and Luke) is that the one for Luke does not address issues of the text (i.e. variance in manuscript readings) or punctuation. Mark was the first an only handbook to address these. It was discontinued because the information was redundant from that which can be obtained from critical editions of the Greek New Testament.

notes, 8) and the inclusion or exclusion of Maps and illustrations. Only the first three differences are specific to the verse-by-verse presentation.

2.7.3.1   Change 1: Exegesis and Translation as Separate Sections

The first two handbooks (i.e. Mark in 1961 and Luke in 1971) discuss exegesis and translation as separate sections. They were the only two to do so. All other handbooks combine exegesis and translation issues into a single section. I did not find an explanation for why the change was made. When they were separate sections, I assume it was easier for the authors to divide the work between themselves. Combining the discussions might be more challenging for the authors. Presumably they were later combined for the sake of the readers.

2.7.3.2   Change 2: The Version Used for the Entry Head

The entry head is the means by which the reader can quickly locate the section of the handbook that covers a specific word or phrase in a verse. The changes in the entry head fall into two categories: the typographic conventions used and the translation version used.

In order to aid the user, various methods were tried. In some handbooks, this is presented in italics, in others in bold type. When there are two running texts, e.g. the handbook for Amos (Waard and Smalley 1979), different conventions are used to differentiate them. For Amos, the RSV is indicated by a dashed underline and the TEV by a solid. In some handbooks, the entry head is the start of a paragraph or new line, and in some a single paragraph contains multiple head entries. And, when a single paragraph contains multiple head entries, the entry head sometimes does not start the sentence it occurs in. I believe this makes it difficult to locate a word or phrase of interest.

Regarding the version used for the entry head in the exegesis section, the first two handbooks (Mark and Luke) used transliterated Greek. These are the only two handbooks that use Greek for the entry head. All others use an English translation. The RSV was used as the "running text," that is, the English translation used as the basis of discussion. But despite this, it was transliterated Greek that identified which part of the verse was being discussed.

For handbooks published from 1972 to 1988, the *Today's English Version (TEV)* was used as the entry head and was the basis for discussion. The handbook on *Acts of the Apostles* (Newman and Nida 1972) was the third in the series and the first to switch from using transliterated Greek to using the TEV. In the preface (p. v), the authors state that experience in using the handbook on Mark resulted in what they termed *important innovations*. The first was using the TEV as the running text. They state an opinion that it provides "…a more accurate and meaningful representation of the underlying Greek text than is available in more literal translations." Since the TEV is a dynamic equivalence translation, presumably they mean the TEV is more accurate in conveying meaning. In the section titled *Organization of this Handbook on Acts* (p. 5), the authors state that the result of using the RSV as the running text was that "…too much time had to be spent in explaining to translators that the literal renderings were in fact not the proper way to represent the meaning of the Greek text." Second, they switched from using the Nestle Greek text to the UBS Greek text.[178] Third, the use of Greek words, even transliterated, was avoided except when absolutely necessary. They state that "Those who know Greek can readily determine the Greek equivalents and those who do not know Greek are not helped by the heavy use of transliteration." Other differences were the avoidance of technical terms when possible,[179] the history of controversies over interpretation, the omission of the names of languages cited as

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[178]The decision to produce a new Greek New Testament, incorporating recent manuscript discoveries was made in 1954 (Stine 2004, p. 114). The UBS Greek New Testament was created specifically for the needs of translators. Per Stine (page 115), in 1979 the Nestle Aland edition replaced its text with that of the UBS Greek New Testament.

[179]When necessary, the definition is provided in a glossary.

example translations, and discussion of the discourse structure of the text.

Starting with the handbook on the Epistle of 1st Corinthians (Ellingworth and Hatton 1985), it and all subsequent handbooks use the RSV as the entry head version and basis of discussion, with the TEV as the comparison version. The reason that the RSV was finally chosen as the basis of discussion is that they believe it is the best substitute for the Greek. That is, the degree of formal equivalence in the RSV translation is so great that it makes it easy to use to explain the Greek. The TEV is as an example of a dynamic equivalence translation.

Handbooks that use the RSV as the basis of discussion instead of the New Revised Standard Version (NRSV) do so because the NRSV is not as formally equivalent to the Greek text as is the RSV. However, two handbooks do use the NRSV as the basis for discussion for parts that are deuterocanonical and exist in the original as Greek rather than Hebrew. These two exceptions are the handbook for Esther and the one for Tobit. The authors state that the translators of the RSV did not translate the Greek text of Esther when there was also a Hebrew text available. In which case, they translated from the Hebrew. For the parts of Esther that only exist in Greek, a translation was made from the Greek. This is not the case for the NRSV. Its translators made a translation of the entire Greek text of Esther even when Hebrew portions exist. In the handbook, the parts of Esther that only exist in the original in Greek are presented using the NRSV as the basis of discussion. In the case of Tobit, the authors of the handbook believe the manuscripts chosen for the NRSV translation were better than the ones chosen by the translators of the RSV.

2.7.3.3 Change 4: the Inclusion of Side-by-Side Versions

The preface to the handbook on the book of Romans (Newman and Nida 1973) states that it is the first to provide the running text twice, first as a paragraph, then as a verse. However, it did so using a single translation, the TEV. The first handbook to provide

the paragraph as two running versions in parallel columns was the handbook on 1-2 Thessalonians (Ellingworth and Nida 1976). It provides both the TEV and RSV for the paragraph, but just the TEV in the verse-by-verse discussion. Some handbooks provide parallel versions as a paragraph at the beginning of a section and as a single verse before the start of the verse-by-verse discussion, e.g. Ellingworth and Hatton (1985).

The version in the left column of the side-by-side presentation is the one used as the *running text*, i.e. the starting point of discussion. Therefore, when the version used for the running text changed, the left column version changed. The left column version from 1976 to 1983 is the TEV, with the RSV as the right column.[180] From 1988 on, the left column has been the RSV, with the TEV as the right.

2.7.3.4   Change 4: the Treatment of Literary Outlines

Starting with the handbook on the book of Acts, there has been recognition of the need to handle discourse features of the text.[181] These are discussed in the overviews of sections and verse-by-verse. However, related to this is the presentation of a literary outline of the content of a biblical book. The earliest books, e.g. Mark, did not provide an outline. In some handbooks, a literary outline is presented as a separate section of the book (e.g. the one for Hebrews) and in others, it is the table of contents itself that provides the literary outline (e.g., the handbooks for 2 Corinthians, Colossians and Philemon, James, Timothy and Titus, and Revelation).

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[180]With the exception of the handbook for Amos, which has the RSV first, then the TEV. Also, they are not in columns.

[181]Discourse features are grammatical features that indicate the relationship between macro units, e.g. sentences, paragraphs, and that make a text cohesive.

2.7.3.5   Change 5: the Content of the Glossaries

The first two handbooks (Mark and Luke) did not have a glossary. The ones for Acts and Romans each had two glossaries: one for technical terms and one for biblical terms. The technical terms were mostly linguistic in nature. The biblical ones include people and places. The glossary included with the handbook for Galatians combines these two types of entries. Subsequently, the glossary in the handbooks has only been for technical terms of a linguistic nature, e.g. the handbook for the Gospel of John. The reader is explicitly referred to external sources of information for biblical terms.

2.7.3.6   Change 6: the Content of Indexes

The handbook for the Gospel of Mark contains four indexes: Biblical References, Greek Word List, Languages, and Major Works Cited. The Languages index is an index of languages for which potential translation solutions have been described. The one for Luke has indexes for Greek works, English words, and languages. The subsequent handbooks no longer use transliterated Greek, so the Greek index was dropped.

Starting with the handbook for the Letters of John, although solutions from various non-European[182] languages are provided, the language name is not given (Haas C. and Swellengrebel 1972, p. viii). Three reasons are given: the name was unnecessary and distracting; translations change over time, and the authors did not want people to attempt to compare the version in the handbook to latest version; and users of the handbooks tended to only look at examples from a related or their own language. This latter reason is also cited in Nida (1976).

The handbooks for Luke and the Letters of John provide a separate index of English words that allow the reader to find the verses in which key words or phrases occur in

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[182]In some handbooks, major European language translations are discussed. In such cases, the language name is always identified.

the translation used as the entry head for that biblical book.

2.7.3.7   Change 7: the Location of Notes

In most of the handbooks, notes are footnotes on the page in which they occur. In just two, Ephesians and the Letters of John, they are in a section in the back.

2.7.3.8   Change 8: the Inclusion of Maps and Illustrations

Maps are included in the handbooks for Matthew, 2 Corinthians, and Revelation. Revelation also includes illustrations. Given that the biblical glossary was eliminated and the reader is referred instead to a bible dictionary, it seems odd to include maps and illustrations that likely can be found in such a dictionary. However, as one who knows what it is like to be working in a remote location without easy access to other resources, I personally favor including more rather than less information even if redundant to other resources since the reader might not have access to them.

2.7.3.9   Additional Features

It should be noted that some handbooks, e.g. John and Hebrews, discuss as a separate section how to translate a word that occurs often and presents difficulties. For example, the Gospel of John often uses the phrase *the Jews* to indicate not someone who ethnically is a Jew, but rather, Jewish people who live in opposition to Christ.

2.7.3.10   The Authors of the Handbooks and Their Qualifications

Between 1961 and 2019, 54 handbooks were published. The total number of authors of the series during that period is 49. In nearly all cases, each handbook was the work of two authors. This approach paired a biblical scholar with a linguist (Stine 2004,

p. 108). Job and Lamentations were the work of a single author, William D. Reyburn.
Three authors worked on the handbooks for 1-3 John: C. Haas, M. de Jonge and
J.L. Swellengrebel. Of special note is Eugene A. Nida, who was the co-author of 12
handbooks, from 1961 to 1983. By examining the biographies of the authors, I found
that nearly all held doctorates in either theology or linguistics and on an average had
28 years experience as a Bible translation consultant. Their fields of service included
Africa, the Americas, Asia-Pacific, Europe, and the Middle East.

2.7.3.11   Advice Regarding the Use of Translations

The preface for the handbook on Thessalonians (Ellingworth and Nida 1976, p. v) pro-
vides advice about the use of translations. After discussing the different translation
style of the RSV vs. the TEV, they say,[183] "*Neither of these English translations is
intended to be retranslated into any other language.*" In other words, the intent of the
handbooks is not to provide a model English translation from which to translate. They
emphasize that a translation of a translation is "second rate" and that distortions in the
first are compounded in the second. Translations, they say, should be done by schol-
ars who have know well the original languages. However, I believe that what they are
saying is the ideal, and even wishful thinking. Otherwise, why would so many of the
handbook prefaces say that they are written for translators who do not know the orig-
inal languages? And why was even transliterated Greek eliminated after the first two
handbooks? It is a fact that out of necessity translations are often done by people who
do not know the original language and therefore make a translation of a translation.
This is an ongoing and unresolved problem for many languages, especially minority
ones. This is, of course, one of the reasons for assigning L2 Translation Advisors to
work with L1 Translators, and for having translation consultants.

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[183]Italics in the original.

2.7.3.12   Advice for the Translation of Poetry

Because the Canons of Theophany have characteristics of poetry, especially the iambic one by John, it is of interest to note the advice the handbooks give about how to handle poetry.

In the handbook for Amos (Waard and Smalley 1979, p. 19), the authors provide a section titled *How to proceed when translating poetry into poetry*. They note that what makes a text good poetry in one language is not the same as in another language. Translators should be cautious about trying to reproduce the poetic features of the source text into the target language. They recommend a two step process. The first step is to produce a good prose translation that follows the principles of dynamic equivalence. Then the translator, or someone else who is skilled in writing poetry in the language, should rework the translation so that it fits the features of good poetry in the target language, without losing the meaning. The authors point out that although the TEV structures the lines of some verses as if they were poetry, the TEV is in fact a prose translation.

2.7.3.13   Future Plans for the Handbook Series

The vast majority of the handbooks are still in their first edition, dating from the first in 1961. Per a staff member of the UBS,[184] there are plans to revise the content of the handbooks. This will be a lengthy process and is complicated by the fact that Logos Software now holds the electronic rights to the content rather than the UBS.

2.7.4   The Effectiveness of the Handbooks

In my review of the contents of the UBS Translator's Handbooks, repeatedly the authors and editors asked for feedback and suggestions. It is evident from the changes

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[184]Personal communication by email, 2 August, 2019.

made over the years, they did take feedback into account. Although the UBS Translators Handbook Series has been in existence since 1961, remarkably little has been published regarding their effectiveness. That is, does their use reduce the errors made by translators and improve the accuracy of translations? Perhaps one reason little has been published is the difficulty in making that determination.

In this section, I review the literature on the effectiveness of the handbooks as found in the UBS journal *The Bible Translator*. Although reviews of handbooks have appeared in other journals, the only articles I can find that present information on their use by translators are in this journal. I discuss the articles in the order of their appearance.

Eighteen years after the publication of the first handbook (Bratcher and Nida 1961), Ellingworth (1979) wrote an article attempting to ask two questions regarding that handbook: does it still answer the questions that translators have and are there commentaries published after the handbook that can be of help? He attempts to answer these questions by reporting on the use of the handbook for a translation of a section of Mark's Gospel into Scots Gaelic (Mark 9.1 to 10.11). He points out that the problems and solutions he discusses will likely be different for other languages. He then proceeds to discuss various verses. In his conclusion (p. 241), he states that his experience with translating into Scots Gaelic confirmed the experience of many translators that traditional commentaries do not adequately address their needs. He also states that modern translations in European languages[185] have ways of translating the Greek that should be included in a future edition of the handbook of Mark. Other than the possibility of including addition example translations, the only feature of the handbook which he felt needed improving was the separate sections for exegesis vs. translation. He believed they should be combined.[186] However, he says, there were at that time many books of the Bible for which there was no handbook. So, working on a revised handbook for Mark was not a priority.[187]

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[185]In the verse-by-verse discussion, he refers at times to German, Italian, and Spanish translations.

[186]Subsequent handbooks did combine them.

[187]As of 2020, it still had not been revised.

De Jonge (1979) also provides an assessment of the handbook on Paul's Letters to the Thessalonians. His article is immediately followed by a response from the authors of the handbook, Paul Ellingworth and Eugene Nida. It should be noted that de Jonge's comments on the handbook were not based on using it for translation purposes. Although he himself is the co-author of one such handbook (the one on the Letters of John), his assessment of the handbook on Thessalonians was based on his experience in 1976-77, teaching a course on the exegesis and discourse analysis of 1 Thessalonians at the University of Leiden, where he was a professor. In his article, he comments on a few exegetical points rather than reviewing the entire handbook. He begins with an assertion that the *context is the entire document.* That is, when determining the meaning of a specific word or verse, the entire document must also be considered. Therefore, the first task before translating is to understand the discourse structure of the document. That is, how the sentences in the document group together to form paragraphs, and paragraphs group together to form sections. He cites Beekman and Callow (1974, p. 279) who state that the primary criterion for detecting a new paragraph or section is a change of theme. They discuss grammatical devices that signal such a change, including the use of certain Greek conjunctions and the use of rhetorical questions. De Jonge's first criticism of the handbook on Thessalonians is that although it begins with an introduction which provides the major discourse units for each of the letters to the Thessalonians, much of the discussion of the rationale for proposing these units is found elsewhere–namely in the verse-by-verse analysis. He believed the rationale should appear in the introductory section on the discourse structure. After briefly presenting his own thematic analysis of the first letter, he moves on to discuss the need to analyze the meaning and function of individual words in sentences in light of not just the immediate context, but the larger discourse context. By understanding the themes of the units it is easier to detect contextual synonymns and antonymns.[188] He also asserts that the analysis of words in relationship to context needs to be cyclically widened

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[188]In certain contexts, a word that is not normally a synonymn or antonym of another word may be used as one.

until the entire book is considered and even the body of works by the author (p. 130).
His second major point is his opinion that discourse analysis should be combined with
form critical analysis.[189] He then presents examples of how this can be done, using 1
Thessalonians 1.6-10 and 2.14-16. He concludes with a statement on the importance
of considering the results of both discourse analysis and form critical analysis when
making a translation.

Ellingworth and Nida (De Jonge 1979, p. 134) then insert a comment in response to
de Jonge. They state that they do not disagree with his conclusions. However, they
point out that the primary purpose of the handbooks is to answer the question "What
does the text *mean*? In answering that question they seek to sift through the literature
and present the information that is most relevant to translators, which in many cases
is not available from existing commentaries. They also state that they agree that both
discourse analysis and form critical analysis can and should be worked together, but
as preliminary work for preparation of the handbook, rather than explicitly presenting
the details of those analyses in the handbook.[190]

In a later article, Ellingworth (1980) refers to de Jong's article and notes that when
dealing with the circumstances of a text, in this case 1 Corinthians, there are times when
it is difficult for the writers of the handbook to determine whether a piece of information is
relevant to the foreground or background of the text. Normally, a handbook focuses on
the foreground, that is, what is directly relevant to the meaning. The example he then
discusses is the issue of differentiating cases where Paul is quoting from or referring
to a letter he received from the Corinthians (which we do not have), or "speaking in his
own name". In 1 Corinthians, the phrase *Now concerning*[191] is a signal for a change
of theme, and hence a new section. But, in some cases it is explicitly marking an

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[189]Form criticism seeks to determine the genre of a text based on its structure and to place it in its
social setting and function.

[190]As a former Bible translator and user of the UBS handbooks, I have to agree. The details of the
analyses would overwhelm the average translator in a mission context. It is best to provide information
based on the analysis rather than include the analysis.

[191]1 Cor. 7.25, 8.1, 8.4, 12.1, 16.1, 16.12

answer to a question or matter in the missing letter to Paul from the Corinthians (as in, 7.1, *Now concerning the things you wrote*), And, in others, while indicating a new section, it might be simply a subject Paul himself is bringing up, e.g. 12.1 and 16.1, or in response to some other report that reached him. Ellingworth also discusses the need to read through the entire book prior to translating it, to note various literary features, and make decisions about how to handle them, e.g. Paul's use of questions and irony. Interestingly, the topics discussed by Ellingworth do not appear in the Introduction to the handbook on 1 Corinthians, even though he was a co-author. But de Jong's article had the result of causing Ellingworth to consider such matters.

De Jong subsequently co-authored an article (Hollander, de Jonge, and Tuinstra 1984) proposing that handbooks include explicit presentation of the discourse and structure of the texts, using the following sections: 1) a formal equivalence translation; 2) a discourse analysis of the entire text; 3) a detailed analysis of each pericope; 4) discussion of important words and expressions that occur throughout the text; 5) a summary of the issues that affect translation of the text. The authors then provide samples of what this would look like in a handbook. In my review of handbooks published subsequently, this exact format was never used. However, Olsson (1986) reports that the European Regional Translation Committee considered papers by Olsson, de Jong, and others, and made the decision that handbooks should have a section that gives an overview, followed by a discussion of the literary sections of the text, with a discussion of the features that provide cohesion and coherence using a formal equivalence translation (such as the RSV). After such a discussion for each section, the traditional verse-by-verse analysis can be presented. They also resolved to have a concluding chapter that sums up the features of the book. Some subsequent handbooks have these features, e.g., James and Revelation. In these, before presenting a verse-by-verse analysis, the authors present information about the genre, structural features of the genre (in the case of James), themes, etc. So, perhaps the opinions of de Jong were influential to some extent on the authors of subsequent handbooks. It is not clear whether the decisions by the European Regional Translation Committee were made based on feed-

back from people making translations into non-Indo-European languages. None of the articles regarding the use of discourse analysis and form critical analysis mention such feedback.

Fehderau ([1979]) discusses the problem of translators being unable to use the original language text as their source for translation (i.e. Hebrew, Aramaic, and Greek), and therefore using a translation as their source. He distinguishes between two types of translations, which he terms *base* and *model*. A base translation is a literal (formal equivalence) translation of the original language text that can be used as a proxy for the original.[192] A model translation is a dynamical equivalence translation. Fehderau emphasizes that *neither* should be directly translated into the target language. They should instead be studied as an aid to understanding the meaning of the text and to determine what translation problems exist in the text. The translation problems can be identified by comparing the base to the model, and noting the differences between them.[193] He suggests that translators be aware of 49 types of translation problems.[194] Before translating, they should determine which category of problem(s) resulted in the difference between the two translations. They can then think about how they might address the problem(s) in their language if they exist. In this way they can avoid slavishly translating either the base or model by finding the *closest natural equivalent* in the target language that preserves the meaning.[195] The idea behind this is that there are usually more than one target language word or phrases that can be used to preserve the meaning. The closest natural equivalent is the one that not only preserves the meaning but comes closest to preserving the form of the original. He gives four

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[192]In Chapter 4, on the making of the manuals, I describe the Global English translations that I made. The GE-SOT (Structure Oriented Translation) is a base translation, and the GEV (Global English Version) is a model translation.

[193]He also states that there are actually many times in which the target language is closer to the base than to the model. This is an additional argument against using the model as the source for a translation.

[194]p. 406

[195]Although in principle I agree with Fehderau, in my experience, many L1 translators do not have the skill to follow this method, and must translate using a translation as the source.

situations when the form of the original should not be followed in the translation[196]:

1. To avoid a wrong meaning.

2. To avoid no meaning (zero meaning).

3. To avoid an ambiguous meaning when it is clear in the original.

4. To avoid incorrect grammar and bad style in the receptor language.

Then, Fehderau goes on to discuss the issue of passive versus active understanding of the process of identifying and handling translation problems. Based on the experience of conducting translation workshops, they found that although translators can understand the examples given to them (i.e. have a passive understanding), they have difficulty applying this to their own language (active understanding). He believes, however, that even those with a passive knowledge can produce a good translation if they follow the procedure of comparing the base and model, noting differences, and identifying the type of problem(s) addressed by the model. Based on this analysis, there will be one of three outcomes: a decision to use part of the base as the source, or a decision to use part of the model as the source, or the use of an alternative means that is best for the target language. He then gives an example, comparing the RSV (base) and TEV (model) for Joshua 1.1-9. In just those 9 verses, nearly half of the 49 types of translation problems are encountered. For example,[197] one type of translation problem is rhetorical questions. The purpose of rhetorical questions varies across languages. In Joshua 1.9, God says, *Have I not commanded you?* (RSV). The purpose here is to emphasize a point, not to ask a question. So, the TEV has *Remember that I have commanded you to….* In order to determine how to translate this into his own language, a translator needs to consider whether his language can use rhetorical questions to make a point. If so, the RSV can be followed. If not, the TEV should be considered as the version for the translation.

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[196]I quote these verbatim from p. 404.

[197]p. 413.

In keeping with the base and model approach, Peacock (1980) announced a new series from the UBS, titled *Translator's Guides*, e.g. *A Translator's Guide to the Gospel of Matthew*.[198] Peacock states that the new series would not replace the handbooks and that eventually guides would be produced for all the books of the Bible. The series are complementary–they address different needs. He notes that one of the issues of the Handbook series is that they found that many times translators only consulted them when they encountered a difficulty. That is, they did not read them in their entirety prior to translating. The handbooks, he says, provide background information and scholarly opinion–information for the reader to consider when making decisions about how to translate the text. The guides, on the other hand, do not provide scholarly opinion or theories. They focus simply on what problems translators have encountered and how they solved them in various languages. The authors accomplish this in part by following the method described in Fehderau (1979), above, of comparing a base (the RSV) and a model translation (TEV).

In response to the Fehderau (1979) article on the base and model approach, Sterk (1984) provides a framework for analyzing the differences between the base and model, using a method he calls *Key Structure Analysis*. This approach was proposed based on his observation that many translators are unable to create their own dynamic equivalence translation based simply on comparing the base and model and analyzing the problems addressed in the model. Instead, they usually make a literal translation of either the base or model. To address this issue, he adds a step where a key structure is identified using the base translation. This is then used as the framework to analyze the differences between the base and model. The parts of each verse are put on separate

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[198]Subsequently, they published guides for the first five books of the Old Testament, selected Psalms, Matthew, Mark, Luke, 1-2 Corinthians, 1-2 Timothy, Titus, James, 1-2 Peter, Jude and Revelation. The Old Testament guides were written by Peacock, and the New Testament by Robert Bratcher. Per personal communication with the UBS (5 Aug. 2019), the series is now out of print. The reason given to me is that over time, the educational level of translators has risen to the point that they are able to properly use the handbook series. This eliminated the need for the guides, which were viewed as redundant.

lines, with the matching parts on the same line.[199] He gives many examples of how this works, including John 6.2:

RSV	TEV
And a multitude	A large crowd
followed him	followed him,
because they saw	because they had seen
the signs which he did	his miracles
on those who were diseased.	of healing the sick.

The key structure is:

> A
>
> did B
>
> because A saw
>
> C

The main verbs and conjunction (*because*) have been left in place from the base, and the noun phrases have been represented using letters. At this point, the key structure is evident. The part labeled as A is *And a multitude* (RSV) and *A large crowd* (TEV). The part labeled C is *the signs which he did on those who were diagnosed* (RSV) and *his miracles of healing the sick* (TEV). An interesting observation that he makes is the change from *multitudes* to *large crowd* and from *diseased* to *sick*. He views this as substitution of technical terms (used by the RSV) with more every day English terms (TEV). He says this is simply addressing a problem that exists in English rather than in other languages.[200]

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[199]A problem I can see with this approach is that the order of the constituent parts might not neatly line up in the same order across translations. So, it might be necessary to reorder the parts of the TEV to achieve the alignment.

[200]I would like to point out, however, that the value of the TEV is not just that it provides an example of dynamic equivalence, but it also uses English that is easier to understand for those who have learned

Dorn ([1995]), who was at the time the editor of the handbook series, offers advice to those who wish to make use of a translator's handbook. He begins by stating that:

> The authors and editors of the UBS Handbook Series are hungry for information on how well the Handbooks are being used by translation teams. They ask questions such as: 'Are we explaining all the problems clearly?' 'Are the translators being guided properly toward producing a version that is clear and that properly represents the ancient texts?' Perhaps we need to ask an even more basic question: 'Do translators know how to use a Handbook?'

He then proceeds to provide a list of questions that can be asked in translation workshops. There are questions provided for each section of a handbook and are designed to teach translators how to use handbooks. The question groupings are: Front Matter, The Copyright Page, The Preface, Abbreviations, Back matter (Appendix, Bibliography, Glossary, Index, Illustrations and Maps), and the Main Section. For example, the questions for the appendix are: "Have you seen an Appendix in any other Handbook? When will you need to refer to this Appendix?"[201] He then encourages translators to keep notes on their impressions about the use of the handbooks and to provide feedback for their improvement. What is significant about this article is an unspoken and unsurprising implication that handbooks fail to meet their intended goal if the user of the handbook does not adequately understand how and when to use the features. This is a factor to consider when attempting to assess the effectiveness of handbooks.

To summarize, I could not find any research that reports a deliberate testing and evaluation of the handbooks to determine whether they improve translations. There are, however, a few articles that propose or announce changes to the handbooks, which

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English as a foreign language. So, although it does not address a problem likely to be encountered in other languages, it does help translators understand the meaning of the text. They might have difficulty with *multitudes* and *diseased*.

[201]p. 430.

imply areas in which the results of using the handbooks could be improved. The earliest such example was the elimination of transliterated Greek as the entry head word and limiting the discussion on the Greek words and/or grammar. The implication being that the users of the handbooks were primarily people who did not know Greek or did not know it well, and they were unable to benefit from the technical discussion. A second issue was translating a translation. The three handbooks published in 1972-1973 used a single text as the basis of discussion: the TEV. The ones issued between 1976 and 1983 had the TEV and RSV side-by-side. And from then one, the RSV and TEV side-by-side. When two are presented, the first (left-side) is the basis of discussion. A common problem was that users of the handbooks used one of the English translations in the handbooks as their source text. An attempt to address this issue was a methodology of comparing the two types of translations, identifying the type of problem addressed by the TEV, then determining whether that problem was relevant to the target language and if it was, whether to follow the TEV or devise an alternative solution. A third issue was not using the entire handbook. That is, rather than reading all available information in the handbook prior to translating, the translators only consulted it when a need was perceived. The cause was felt to be the educational level of translators. The needs of translators with limited education was addressed by a new complimentary series, *Translator's Guides*, but these have gone out of print because UBS felt they were no longer needed–the educational level of translators has risen over the years to the point that the guides are redundant. The fourth issue brought up in the literature I reviewed was the inclusion of information about the discourse structure of the book being translated. Over time, the handbooks have included more information about this.

In response to an enquiry I made to the UBS as to whether there is any additional research available on the effectiveness of the translators handbooks, a USB Global Translation Advisor informed me that there is none. However, he quoted a colleague, who said, "I know from my own work with translation teams that those who use the

Handbooks have fewer issues for me to deal with as a consultant." [202]

The Evaluation of Translation Quality

As noted by Nida and Taber ([2003], p. 171), it is not effective to evaluate a translation simply by reading it out loud and asking, "Do you like it?", or "Do you understand it?", or "Is their anything wrong with it?" In many societies around the world, people avoid bringing shame on others or themselves, and so they might simply give a response that avoids shame. Therefore, in the field of Bible translation, there are many other techniques that are used to evaluate the quality of a translation. One technique is to listen while someone reads the translation aloud and note breaks in their fluency, which can indicate a difficulty in the translation. A more effective technique is to read the translation aloud to one or more native speakers and ask questions to determine whether they have correctly understood the meaning. This latter technique can also be used by consultants who do not know the target language, as long as there is someone who can translate the questions and answers. Another technique is to read a passage out loud and ask someone to retell what they just heard in their own words. This exercise is useful to determine what was understood and, importantly, sometimes the person re-telling it will use more idiomatic or natural language. Barnwell ([2017], pp. 180–188) describes ten testing techniques in detail.

However, for my research, the most practical technique to evaluate translations made by individuals using the liturgical translator's manual was the creation of back-translations. A back-translation is a literal, word-for-word translation of the translation back into English (or some other language). The language that the translation is translated "back" into depends on who will make use of the back-translation. Back-translations are typically used by Translation Consultants (see Chapter 1). These consultants are typically experienced in translation and worked themselves as an L2

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[202]Personal communication by email, 18 May, 2019.

Translation Advisor in a language related to the one for which they are now a consultant. However, consultants seldom know the target language of the translation they are checking. And so, a back-translation is made into a language the consultant knows. This is often English, but could be another major language, e.g. French in a Francophone country.

In Barnwell (2017, pp. 189–193), an entire chapter is devoted to the task of making back-translations. It is also discussed in Larson (1998, pp. 534–536). Both of these authors are members of the Summer Institute of Linguistics (SIL). I created back-translations for SIL translation consultants when I worked as an L2 Translation Advisor to the Ogea New Testament project in Papua New Guinea. Barnwell provides an example of a back-translation of the first verses of Philemon in the Mbembe language of Nigeria. I have reproduced verse one below:

(1) a. *Anong p'akkere   nnwr nwoma, ode kaam Paul, kw'nyim   ngbakkohbho*
People who-write this   paper,   it-is I   Paul, who-I-am in-prison
                                                    (lit. I-lie)   (in) chains)

   okuru   k'eso ch'Jisus Kraist,   omaana   Timoti,
   because   of-Jesus   Christ,   and with Timothy,
   (lit. because head of)

   agbaanakka kwamina. Mokker   onang Philemon, oyodikkobh kwamina
   our   brother.   We-write give   Philemon, our   friend

   kw'mosoko   ettem, kw'motono   osi otohm.
   whom-we-place heart, whom-we-together do work.

Points to note about the above back-translation are as follows. First, this style of back-

translation is word-for-word and is not natural English. It is not intended to be. The result can be difficult to understand depending on how different the language of the translation is from that of the back-translation and how familiar the consultant is with the grammar of related languages. In this example, the differences are not so great as to make the back-translation unintelligible. The grammatical structure of the original can be detected through the back-translation. It is also possible to supplement a word-for-word back-translation with a *free* translation. That is, one which is more natural English, yet tries to mirror the original translation as much as possible. It is called *free* because it has been freed from the constraint of reproducing the linguistic features of the forward-translation. Back-translations should not be made by the original translator. This is because the original translator knows what he or she meant to say. If a back-translator does not have the source text, his or her back-translation reveals how the forward-translation was understood rather than what he or she thinks it was trying to say. Therefore, issues in the forward-translation can be visible through the back-translation.

Both Barnwell and Larson make an important point that a back-translation is a *starting point* for a discussion between a consultant and the translator. It is not an end unto itself. And, in my experience, just as people vary in their ability to make a good translation into a target language, people vary in their ability to make a good back-translation. In the field of Bible translation, L2 Translation Advisors work iteratively with back-translators to give them feedback and help them improve their back-translations. Even after adequate training, problems may exist with a back-translation. Larson (1998, p. 536) cites two reasons that a back-translation might not accurately reflect the translation: 1) a lack of adequate knowledge of either the language of the translation or the language of the back-translation, or 2) carelessness on the part of the back-translator.

Per Shuttleworth and Cowie (2014, Back-translation), the use of back-translations has been cited in the literature on Bible translation since the mid-1970s. However back-translations have also been utilized for other types of translation. As reported by Brislin (1970, p. 187), back-translations were successfully used in the assessment of the

quality of translations of questionnaires for cross-cultural research by Fink (1963)[203] and Sinaiko (1963).[204] But, it was Brislin who provided the first empirical research on the validity of back-translations as a means of translation quality assessment. From the publication of his research until recently, back-translations were used as a tool for assessing the quality of translated questionnaires for cross-cultural research. As proposed by Brislin, back-translations were used as a feedback loop for the modification of the original language questionnaire. Issues identified through the back-translation were used to modify the original source text. A new translation was made, then a new back-translation. The process was repeated until the original and back-translation were deemed to be functionally equivalent. This use of back-translations was based on a cross-cultural research paradigm in which the source questionnaire is iteratively modified until the resulting translation is judged adequate based on the back-translation.

Recently, a paradigm shift occurred. The current recommended practice for cross-cultural research based on questionnaires is to use a team of experts to iteratively create a functionally equivalent translation without modification of the original questionnaire. An example is described in Ponce et al. (2004, p. 391), where a questionnaire was translated into Spanish, Chinese, Vietnamese, Korean, and Khmer. The acronym for the approach they developed is RMFT (refereed multiple forward translations). In their approach, two or more translators simultaneously produce a forward translation. These multiple translations are then reconciled by an additional translator. An outside referee also judges the quality of each forward translation. However, after using RMFT for the first language (Spanish), they found it too time-consuming, and switched to what they called RSFT (refereed single forward translation). It is ironic that they made this change, because one of their justifications for using the RMFT approach over the forward/back translation approach was that the two translations can be made simulta-

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[203]Fink, R. *Interviewer training and supervision in a survey of Laos*. International Social Science Journal, 1963, 15, 21-34. I was unable to obtain a copy of the article.

[204]Sinaiko, H. *Teleconferencing: preliminary experiments*. Institute for Defense Analyses: Research and Engineering Support Division. Research paper P-108, November, 1963. I was unable to obtain a copy.

neously rather than sequentially as its the case for the forward/back translation method. Additional examples of the team approach are given by Willis et al. (2010), and include the TRAPD framework and the PTPRD. The TRAPD process is to translate, review, adjudicate, pretest, and document. The PTPRD process, developed by the U.S. Census Bureau is: prepare, translate, pretest, revise, and document. The purpose of the article by Willis, et. al. was to provide an assessment of the impact on overall quality of a translation created following the TRAPD method. Their assessment was based on the use of PTPRD for five projects in a single country and for a single organization. Acknowledging the limitations of the study, they concluded that the TRAPD method was effective in identifying translation issues.

Based on the success of the new approach, the use of back-translations as a means to assess the quality of a translated questionnaire is no longer recommended for cross-cultural research. Also, it was noted by researchers that back-translations cannot provide insight into the naturalness of the translation or its suitability for the intended audience (Son 2018, p. 90). And, that a back-translation does not necessarily exhibit all the errors that exist in a translation. They can also have their own errors that do not exist in the translation (Ponce et al. 2004, p. 391). Despite this, as discussed by Son (2018), there are cross-cultural researchers who continue to use back-translations, not as a means of assessing the quality of a translation, but as a means of documenting the decisions made during the iterative process of creating a translation. A literal back-translation can be made as an initial baseline, followed by successive back-translations and documentation that both clearly show and justify changes made to the original translation. Such detailed documentation can be reviewed by stake-holders and decision-makers who do not have knowledge of the target language and culture and thereby gain confidence in the translation process that was followed (Son 2018, p. 98).

Despite the difficulties involved with using back-translations as a means of assessing the quality of a translation, based on my own experience using them, I believe they

do provide valuable insights and are a good starting point for discussions about the translation. As noted by Baker (2011, p. 7), "The use of back-translation is a necessary compromise; it is theoretically unsound and far from ideal, but then we do not live in an ideal world – very few of us speak eight or nine languages – and theoretical criteria cease to be relevant when they become an obstacle to fruitful discussion." And, as underscored by Tyupa (2011), the problem is not the use of back-translations, but their uncritical use. This is even stated by Brislin himself (Brislin 1986, pp. 161–162). He discusses how some back-translators smooth out the errors in the source translation and therefore present a distorted view of the translation. But, he believes back-translations are useful when a researcher does not know the target language and culture.

For purposes of my research, based on my experience with the evaluation of translations, I decided to utilize back-translations as one of the means to assess the effect of liturgical translator's manuals on translation quality. Both the strengths and weaknesses of this approach will be discussed in subsequent chapters as they were applied to the testing of the manuals.

Chapter 3

Research Methodology

Introduction

This chapter describes the hypotheses that were tested, the testing methodology, and the criteria used to determine whether the hypotheses should be accepted or rejected.

As explained in Chapter 1, over the past 100 years, quality assurance methods have been developed for Bible translations. These methods focus on a prevention phase and a detection phase. The goal of the prevention phase is to prevent errors from being introduced into the first draft of a translation, or to at least reduce the number of errors. The goal of the detection phase is to detect errors that exist in a translation so that they can be corrected. In both the prevention and detection phases, an important tool is a Bible translator's handbook. In the prevention stage, the user of the handbook is the translator. In the detection phase, the user of the handbook is an L2 Translation Advisor or a Translation Consultant.[1]

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[1] In my thesis, I use the term *advisor* to refer to an L2 Translation Advisor–someone who is a professional translator and has learned the target language as a second language (L2). A *Consultant* is a professional consultant who checks translations but does not know the target language.

The goal of my research for this thesis is to determine whether a *liturgical* translator's manual[2] can reduce errors in the 1st draft (i.e. during the prevention stage) and whether it can be used effectively by a professional consultant who specializes in checking Bible translations during the detection phase of quality assurance.

The Bible Translator's Handbooks produced by the United Bible Society (UBS) compare two translations: a literal translation and a translation for translators (TFT). With few exceptions, the literal translation used in the UBS handbooks is the Revised Standard Version (RSV). The TFT translation is the Good News Bible (GNB).[3] In my literature search, there was a report of translators using only the TFT (GNB) rather than studying the text of the handbook. It was also noted that the GNB translation reflects the recommendations of the handbook, so even if the translator uses only the TFT, they still benefit indirectly from the information in the handbook. In my own experience as a Bible translator in Papua New Guinea, I worked with an Ogea man who drafted the Ogea New Testament. He created an excellent first draft based solely on the Tok Pisin Bible, which is a translation similar to the GNB, but in Tok Pisin.

My two main research questions are 1) is there a correlation between the use of a translation for translators (TFT) as the source text and the quality of the target translation, and 2) is there a correlation between the use of a liturgical translator's manual and the quality of a target translation?

The Definition of Quality Used for this Research

When we talk about the quality of a translation, what do we mean? The quality of a translation can be determined by assessing a number of its characteristics: its accuracy, its naturalness, and its understandability.

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[2]The United Bible Society calls its books *handbooks*. In keeping with the Greek title of my thesis, I use the word *manual* when referring to the liturgical translator's books that I created. But, these two words (*handbook, manual*) have the same meaning.

[3]Previously called Today's English Version (TEV)

By accuracy, I mean whether the target communicates the same meaning as the source. An accurate translation preserves the meaning of the source. An accurate translation is not necessarily a word-for-word translation. It should use as few words as necessary, yet preserve the meaning. In most cases, a translation has more words than the original. This happens when the source lexicalizes a meaning but the target language does not. That is, it does not have a word for the meaning conveyed by the source language word. In such cases, a phrase is used to translate the meaning. Also, there are times when it is necessary to make implied information explicit in order to convey the meaning. This, too, adds words to the target translation that are not in the source.

A translation can be accurate, but use words, combinations of words, or syntactic structures that are not natural for that language, yet people can still understand them. For example, *Hit he the ball* is unnatural word order for English, yet understandable. Translations can be accurate and use natural language, but vary in how easily people can understand them. For example, *The mortality rate was 100%* is harder to understand than *Everyone died*.

For purposes of this thesis, the translations were not assessed for their naturalness or understandability. There are two reasons for this. First, it is very difficult to determine the degree of naturalness or understandability of a translation, especially when it is in a language not known to the researcher. Second, how natural or understandable a translation is depends more on choices made by the translator than on information they can find in a translator's manual.

Therefore, in order to assess the quality of translations produced using the manuals, only accuracy was considered. If an inaccuracy is identified, I refer to it as an *error*. In other words, for purposes of my research, an error is an inaccuracy in the translation. I categorized errors into four types: additions, omissions, grammatical, and lexical. *Additions* refer to words added in the translation unnecessarily. *Omissions* refer to words omitted from the original that should be present in the translation. *Grammatical*

refs to matters such as aspect, tense, person, number, etc. *Lexical* errors refer to any other type of inaccuracy, but usually to wrong meaning. In other words, a target word used to translate a source word has a different meaning.

Assessment of Quality - Normalization of Errors

For my research, I compared translations in the target languages to determine whether one had fewer errors than the other. Put another way, I compared translations to determine which one had better quality in terms of accuracy. But, there are two issues in making such a comparison.

In order to explain these issues, I refer the reader to the following, which is the Greek text of Ode 9, Troparion 2 from Canon 2, the Festal Menaion (TFM) translation, and the Global English Version (GEV):

> Greek: Χρίεις τελειῶν, τὴν βρότειον οὐσίαν, * Ἄναξ ἄναρχε, Πνεύματος κοινωνίᾳ, * Ῥοαῖς ἀχράντοις, ἐκκαθάρας καὶ σκότους, * Ἰσχὺν θριαμβεύσας τε, τὴν ἐπηρμένην, * Νῦν εἰς ἄληκτον, ἐξαμείβεαι βίον.

> TFM: O King without beginning, through the communion of the Spirit thou dost anoint and make perfect the nature of mankind. Thou hast cleansed it in the undefiled streams, putting to shame the arrogant force of darkness, and now Thou dost translate it unto endless life.

> GEV: King who has no beginning, you anoint our nature that dies, making it perfect by living in union with the Spirit. With the pure streams, you cleaned it from the dark mark of our evil deeds and defeated the proud force. Now you transfer it to life that has no end.

The first issue in comparing two translations that have been made using an English source text is that the English translations of the same Greek source can vary in the number of words used. For example, the TFM (above) has 45 words and the GEV has 51 words. Because the GEV has 6 words more than the TFM, there is the potential for more errors. Therefore, in order to make a valid comparison between the errors made using the TFM as the source versus using the GEV as the source, it is necessary to

use a *per word* error analysis rather than a *per translation* one.

The second issue in comparing translations is that errors vary in the degree to which they distort the original meaning. So, for example, the Greek source (above) has only Πνεύματος, not Ἁγίου Πνεύματος. Both the TFM and GEV translations also have just "Spirit". But, what if a translator added the word "Holy", i.e., "Holy Spirit"? That would not change the overall meaning of this troparion. But if someone translated "anoint…the nature of mankind" (Χρίεις…τὴν βρότειον οὐσίαν) as "anoint humanity", it greatly distorts the meaning of the troparion. This former error (adding the word "Holy") is a minor one, whereas the latter error is a critical one. It is critical because it distorts the meaning to such a degree that other parts of the hymn are also misunderstood. The phrase τὴν βρότειον οὐσίαν is the direct object of the verbs for "anoint", "perfect", "cleansed", and "translate". So, if it is mistranslated at the beginning, it critically distorts the meaning of the troparion as a whole.

In order to address the issue of differing types of errors having differing affects on the meaning, I used the TAUS error typology.[4] This typology is commonly used in the commercial translation industry and referred to in the literature.[5] It uses four severity levels: Critical, Major, Minor, and Neutral. I applied these severity levels to the errors identified in the translations made for my research. If an error distorted the meaning of a troparion to the point that the troparion as a whole could not be correctly understood, I labeled the error as *critical*. If the overall meaning could be understood, but some aspect of it was not understandable, I labeled it as *major*. A *minor* error was one that did not distort the meaning, e.g. the addition of the word "Holy" to "Spirit", i.e. "Holy Spirit". I labeled a difference between the source and the target as *neutral* if I did not consider it to be a true error. For example, if a pronoun was replaced with the proper noun to which it refers for the sake of clarity.

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[4]https://www.taus.net/academy/best-practices/evaluate-best-practices/error-typology-guidelines

[5]See Saldanha and O'Brien (2014, p. 101) for a discussion of error typologies. For my purposes, the error typology model I selected is not as critical as the fact that I identified the severity level of errors.

The severity levels were assigned points as follows:

neutral	0
minor	1
major	5
critical	10

These points were the default values used by TAUS. I found them to work well for purposes of my analysis.

The typology also allowed a change made by a translation to be labeled as "kudos", meaning, it was a change that improved the understandability of the translation. In such cases, a point was taken off the total penalty points.

This system of normalizing the errors across translations provided a means to make a valid comparison between two translations. The errors were assigned a severity level, and from this a total number of Penalty Points (PP) were calculated. Then the total PP was divided by the number of words in the source English translation. This resulted in Penalty Points Per Word (PPPW) for each translation. I used the PPPW as the measure of quality and as the basis for evaluating the hypotheses.

Personal Factors Influencing the Quality of a Translation

During the process of studying the source text and creating a translation, the translator asks himself many questions: 'What does it mean?' If there is more than one interpretation, 'Which one do I think is correct?' And, 'How can I translate it?' If there is more than one valid way to translate it, 'Which one is the best?' During the study of the source text and the making of the translation, the translator must formulate hypotheses in his mind and evaluate them.

The process of studying the source text and creating a translation is impacted by language fluency, reading and cognitive skills,[6] experience, and behavioral decisions during the translation process.[7] By *language fluency*, I mean the translator's knowledge of the vocabulary and grammar of the source and target language. *Reading skills* refer to the individual's reading fluency and reading comprehension skills. Reading skills depend on *cognitive skills* (the ability to think and reason about the text). By *experience*, I refer to the experience the individual has in creating translations and revising them based on feedback. Feedback can be obtained by testing done by the translator himself or by another experienced translator. The feedback about the quality of a translation and the ability to accept that feedback and revise a translation are part of a person's experience as a translator. During the translation act, *behavioral choices* are decisions to stay focused on the task at hand, to pay attention to details, and to take as much time as is needed within the allowed timeframe rather than rushing to get done even if it results in a poorer translation. For purposes of my thesis, I use the phrase *personal factors* as a label for language fluency, reading and cognitive skills, translation experience, and behavioral decisions.

In research, it is important to control variables that are not being tested. As will be seen in the methodology section, when I compared translations, they are for the same individual. This means I controlled for language fluency, reading and cognitive skills, and translation experience. I could not control behavioral decisions. The creation of each the three translations in a set, although made by the same individual, was a separate event and occurred on three separate days. The decisions made by an individual while making a translation might vary from day to day, and therefore, translation to translation. They might be decide to stay focused and attentive to detail and to not

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[6]See National Reading Panal (U.S.) (2000), which reports a causal link between reading fluency, cognitive skills, and reading comprehension. The panel had 14 members, who reviewed around 100,000 studies on reading published after 1966, and 10,000 before.

[7]See Chesterman (2000), who discusses causal models and factors in translation, and categorizes causal effects into socio-cultural conditions, translation event, translation act, translation profile, cognitive effects, behavioral effects, and social-cultural effects.

rush the work on one day, but on the third they might not. Or, they might feel tired or sick on a certain day, and be unable to keep focused or spend an adequate time on the translation.

Although I controlled the personal factor variables by comparing the quality of translations made by the same individuals, these personal factors can still act as confounding variables.[8] Saldanha and O'Brien (2014, p. 21) state that in designing research, "One of the challenges is how to successfully isolate dependent and independent variables so that they are not influenced by other ('confounding') variables." I will return to this issue in subsequent chapters.

Hypotheses

There are two hypotheses that were tested for my research.

3.5.1   Hypothesis 1: Use of a TFT Decreases Errors

As explained in the introduction to this chapter, both the literature and my own experience suggest that use of a translation for translators (TFT) can produce good results in a translation. I hypothesize that what is true for *Bible* translation is also true for *liturgical* translations.

Also as explained above, for my research I assessed the quality of translations by labeling the severity of errors, assigning points to each error based on the severity, and divided the total number of Penalty Points (PP) by the number of source English words. This resulted in a Penalty Points Per Word (PPPW) score for the translation.

In terms of PPPW, the first hypothesis can be stated as follows:

- H1: Use of a TFT results in lower PPPW than use of *The Festal Menaion*.

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[8]A confounding variable is one that influences both dependent and independent variables.

For this hypothesis (H1), I compare the effect on quality of using a translation not designed specifically for translators (*The Festal Menaion* versus a Translation for Translators, TFT).

3.5.2   Hypothesis 2: Use of a Translator's Manual Decreases Errors

The second hypothesis is that using a liturgical translator's manual decreases errors. This is based on comparison of a translation made using a liturgical translator's manual to a translation made from *The Festal Menaion*. In terms of PPPW, the second hypothesis can be stated as follows:

- H2: Use of a liturgical translator's manual results in lower PPPW than use of *The Festal Menaion*.

I want to emphasize, however, that the use of a TFT or a translator's manual is not sufficient in and of itself for acceptable improvement of translations. It is necessary to make use of formal test methodologies, obtain feedback, make revisions, retest, etc. And, the role of a Translation Consultant is critical to the process. This will be discussed in subsequent chapters.

Methodology

The overall methodology used for this research is illustrated by the figure below:

The most important feature of the methodology is that it controls the personal variable factors by comparing the translation quality of a series of three translations *made by the same person*. The methodology illustrated above was followed in each test location. For each language tested, at least two participants were needed. The first participant created forward-translations for an assigned hymn and completed a questionnaire. The second participant created back-translations and also filled out a questionnaire. As
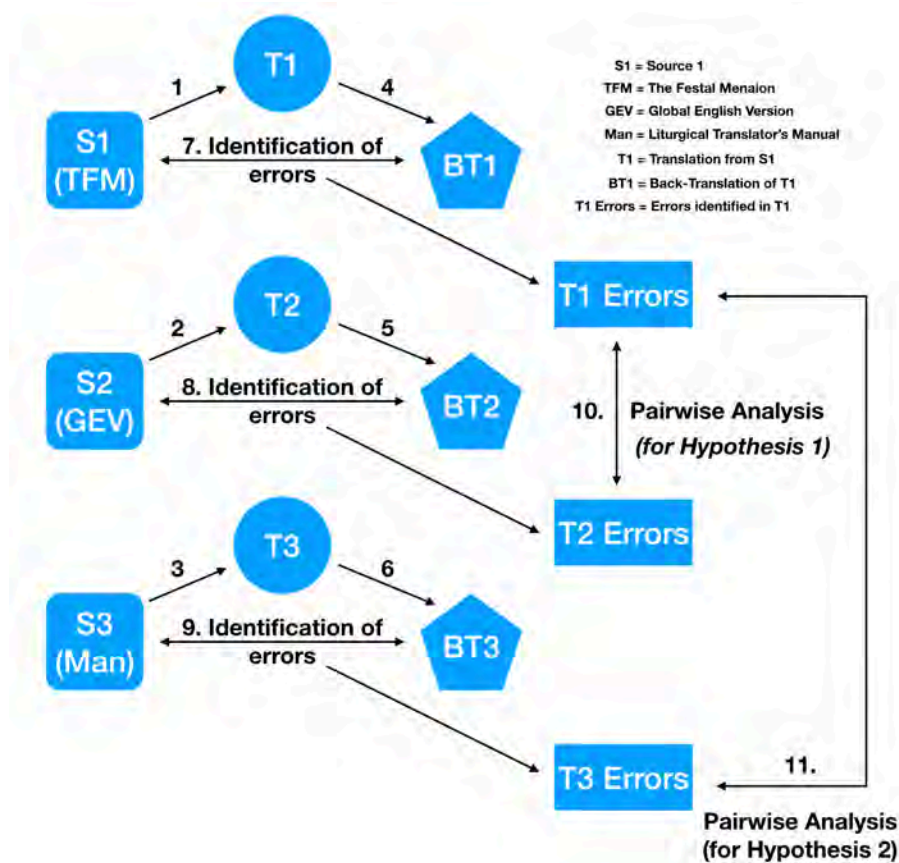
Figure 3.1: Research Methodology

shown above, each forward-translator created a series of three translations, for the same hymn, but using different sources. Source 1 (marked as S1) was the translation of the subject hymn as found in *The Festal Menaion* (FTM), used by permission. The forward translator used S1 to create the T1 translation (step 1). Then, for the same hymn, the forward translator used S2 to create the T2 translation (step 2). Source 2 was a translation I made, which I call the Global English Version (GEV). This will be described in detail in the next chapter. Then, the forward-translator created a T3 translation using the information found in the liturgical translator's manual that I wrote for that hymn (step 3). After this, the forward-translator filled out a questionnaire about his assessment of the usefulness of the GEV and the manual. I also interviewed the forward-translator. This process was repeated for each forward-translator who participated in the testing.

The forward-translators were native speakers of the target language. Another speaker

of the same language was assigned to be the back-translator. Back-translators did not have access to the source texts or the manual. This way, they had no knowledge of what the original said. Each back-translator created a back-translation (BT1) from the first translation (T1), that is step 4. Then he or she created a back-translation (BT2) from the second translation (T2). This was step 5 on the diagram. Then, in step 6, he or she created a third back-translation (BT3), this time using the third translation (T3). Just like the forward-translators, each back-translator then filled out a questionnaire. I also interviewed the back-translators.

At this stage, I had available three forward-translations and their corresponding back-translations for each participating pair of translators (forward and backward), as well as the information from their questionnaires and the interviews. In step 7, I compared S1 to BT1 to identify potential errors in the translation, which are evidenced by mistakes in the back-translation. Before I could do this, however, it was necessary to validate the back-translations. Just as errors can be made in forward-translations, errors can also be made in back-translations. Errors in back-translations make it appear there is an error in the forward-translation when in reality there is not. As an analogy, a back-translation is a lens through which we are able to view the forward-translation. If there are imperfections in the lens, they will distort our view of the forward-translation. And so, it is necessary to have the back-translation examined to detect and remove errors. I did this through the help of third-parties who knew both the language of the forward-translation and English. This resulted in a corrected back-translation, which is used as the basis of determining errors in the forward-translation. In some cases, the corrections to the back-translation actually uncovered an error in the forward-translation not reflected in the first version of the back-translation. In step 8, I did the same, comparing S2 and BT2. Then, in step 9, the same, comparing information in the manual (S3) to BT3. For each translation, I determined the severity of each error. Penalty Points were assigned based on the level of severity of the errors. The Penalty Points were summed and then divided by the number of words in the English source translation, e.g. S1, S2. This resulted in Penalty Points Per Word (PPPW). In step 10, I did a pairwise analysis

of the PPPW from T1 vs. T2. In step 11, I analyzed the PPPW of T1 vs. T3. The results of the pairwise analyses were calculations of the reduction of PPPW.

It must be noted that steps 7, 8, and 9 use an indirect method to detect errors in a translation: the source is compared to a back-translation. It is also possible to make a direct comparison if native speakers are available. In my research, I was able to obtain the services of a professional Bible translation consultant in Kenya, who worked with native speakers to make a direct comparison between the sources and some of the translations in the target language. I will discuss this in detail in Chapters 5 and 6.

3.6.1   Test Materials

The test materials consisted of liturgical translator's manuals for 5 hymns from the canons of Theophany. The manual that I created for the heirmos of the first ode of the first canon was used to train the test participants. I also created manuals for two troparia from the ninth ode of the first canon, and two from the second canon. Each manual included three translations for translators (TFT). I created them using an English vocabulary restricted to the Oxford 3000 list of the most important modern English words.[9] These words represent a B2 level in the Common European Framework of Reference for Languages (CEFR). This level or higher is required by the UK government for a student visa to study at a UK University.[10] In the subsequent chapter, I give more information about the TFT translations I created.

The other test materials I created were consent forms, a background information questionnaire, a questionnaire for those who created forward-translations, and one for those who created back-translations. I also created training materials specific to each of the two types of participants: forward-translators and back-translators.

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[9]https://www.oxfordlearnersdictionaries.com/external/pdf/wordlists/oxford-3000-5000/The%20Oxford%203000_by%20CEFR%20level.pdf.

[10]https://www.gov.uk/tier-4-general-visa/knowledge-of-english.

Details about the development of liturgical translator's manuals and the other test materials are provided in the next chapter (Chapter 4).

3.6.2   Test Locations

Three test locations were utilized: Kenya, Kodiak,[11] and Korea.[12] All testing occurred in 2019. The majority of test participants in Kenya were students at the Orthodox seminary in Nairobi. The participants in Kenya were native speakers of Kikuyu, Kiswahili (a.k.a. Swahili), or Maragoli. The test participants in Alaska were students at the seminary in Kodiak and were speakers of the Yupik language. In Korea, the forward-translations were created by two men from the archdiocese translations and publications office. The forward-translations were made into the Korean language. The back-translations in Korea were made by an Orthodox priest who is Korean. In all cases, the back-translations were made into English. Detailed information is provided in Chapter 5.

Acceptance Criteria

Hypothesis 1 is that the quality of a translation made using a Translation for Translators (TFT) is better than the quality of a translation made from *The Festal Menaion* (TFM). The test instruments for this hypothesis are BT1 and BT2. BT1 is a back-translation of a translation (T1) made from the TFM. This translation established a baseline for comparison. The errors in T1 were identified by comparison of the source text (S1) to the back-translation (BT1) of T1. Each error was assigned a severity level. The errors in T2 were identified by comparison of the source text (S2) to the back-translation (BT2) of T2. Each error was assigned a severity level. For each translation, the penalty points

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[11]Alaska, USA.

[12]South Korea, officially called the Republic of Korea.

were summed and divided by the number of English source text words, to derive an overall Penalty Points Per Word (PPPW) score.

The acceptance criteria for hypothesis 1 is:

- At least 25% of the T2 translations have a PPPW that is less than the PPPW for the corresponding T1 translations.

Hypothesis 2 is that the quality of a translation made using a liturgical translator's manual is better than the quality of a translation made using *The Festal Menaion*. The test instruments for this hypothesis are BT1 and BT3. BT1 is a back-translation of a translation (T1) made from *The Festal Menaion* (TFM). The errors in T1 are identified by comparison of the source text (S1) to the back-translation (BT1) of T1 and by assessing the severity of each error. The errors in T3 were identified by comparison of the source text (S3)[13] to the back-translation (BT3) of T3. Each error was assigned a severity level. For each translation, the penalty points were summed and divided by the number of English source text words, to derive an overall Penalty Points Per Word (PPPW) score.

The acceptance criterial for hypothesis 2 is:

- At least 25% of the T3 translations have a PPPW that is less than the PPPW for the corresponding T1 translations.

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[13]S3 is also the GEV, but the translator considers information from the manual when making the translation T3.

Chapter 4

Development of the Manuals

For my research, I created a total of five liturgical translator's manuals. The first was created as a training aid for test participants and was for the heirmos of Ode 1, Canon 1. The other four were the first two troparia of Ode 9 for both canons.

Greek Source Text for the Liturgical Translator's Manuals

The source text I used for the liturgical translator's manual was the 2009 edition of the Menaion for January published by the Apostoliki Diakonia (*MHN IAN* 2009). This text was used for two reasons. First, no critical edition of the Canons of Theophany exists. Second, even if one did, the Greek hierarchs in overseas locations where this manual will be used, such as Kenya, typically make use of the Greek liturgical books published in Greece by the Apostoliki Diakonia. Translations used for liturgical purposes should correspond to the Greek books used liturgically. This does not mean that codices and older printed versions of the Canons of Theophany are not useful. On the contrary, they have a use, even if the translation uses a contemporary publication as its source

text. This will be explained in later sections in the thesis.

The text for the Canons of Theophany as published in the 2009 edition of the Menaion for January by the Apostoliki Diakonia[1] is reproduced with line numbers added by me as Appendix A in this thesis. The line numbers are used in the discussion below.

In the published text, the two canons are not provided one after the other, i.e. canon 1, followed by canon 2. But rather, they are interleaved by ode. That is, ode 1 of the first canon is followed by ode 1 of the second canon, followed by ode 3 of the first canon, followed by ode 3 of the second canon, and so on, through the ninth ode. Note that these canons do not have a second ode. More will be said about this below.

The attribution of the first canon is simply: Κοσμᾶ '(by) Kosmas' (l2)[2]. The attribution of the second canon is: Ἁγίου Ἰωάννου τοῦ Δαμασκηνοῦ 'of Saint John of Damascus' (l4).

Each of the canons has an acrostic, but they are used differently in each canon. The acrostic for the first canon (l3) is:

> Βάπτισμα ῥύψις γηγενῶν ἁμαρτάδος

I translate this as 'baptism cleansing earthborn of sin'. The acrostic for canon one uses each letter as the first letter of each heirmos and its troparia.

The acrostic for the second canon (l16-19) is:

> Σήμερον ἀχράντοιο βαλών, Θεοφεγγέϊ πυρσῷ,
>
> Πνεύματος, ἐνθάπτει νάμασιν, ἀμπλακίην,
>
> Φλέξας παμμεδέοντος ἐΰς Πάϊς· Ἠπιόων δέ,
>
> Ὑμνηταῖς μελέων τῶν δε δίδωσι χάριν.
>
> Today *the* good Child of *the* Ruler-of-All,

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[1]pp. 178-189.

[2]that is, line 2 as numbered in the text provided in the appendix.

buries sin in *the* waters,

having struck *and* burned *it*

with *the* divinely shining fire of *the* pure Spirit–

but being kind, he gives grace to singers of these tunes.[3]

The acrostic for the second canon differs from the one for the first in that each letter of the second acrostic is the first letter of each line of each heirmos and troparion.

Translations made for liturgical purposes typically do not include the acrostic. This is because it is impossible for the translation to duplicate the order of each letter in the acrostic.

Below is a table showing the number of troparia for each ode of each canon:

Table 4.1: Number of Troparia in Each Canon

Ode	Canon 1	Canon 2	Total
1	3	2	5
3	2	2	4
4	3	3	6
5	2	2	4
6	2	2	4
7	3	3	6
8	3	2	5
9	3	2	5
total	21	18	39
End of Table			

As can be seen, there are a total of 21 troparia for canon 1 and 18 for canon 2. This is a grand total of 39. In addition, each of the eight odes has an heirmos. So the total

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[3]My translation.

number of verses for canon 1 is 29 and for canon 2 is 26. The grand total of verses is 55.

The Features of the Liturgical Translator's Manuals

In this section, I describe the contents of the liturgical translator's manuals that I created. The content is described in terms of features, i.e., categories of content. Following this section, I discuss aspects unique to each manual, with a separate section for each hymn used in the testing.

The manuals that I created are included in Appendices C.1, C.2, C.3, C.4, and C.6. In order to train test participants how to use the manuals, I created a handout, which can be viewed in C.2. Before reading this section, I invite you to first look at the manuals in order to get a feel for what they contain, then take a look at the training materials. Then continue reading this section. The features of the manuals are discussed primarily using the heirmos of the first ode of the first canon of Theophany (attributed to Kosmas).

4.2.1   Feature 1: The Greek Text

Figure 4.1: Feature 1

The first feature of each manual is that the Greek text of the subject hymn is included. The Greek text was discussed in the previous section. What is of relevance is that the inclusion of the Greek text differs from Bible Translator's Handbooks. Bible Translator's Handbooks do not include the Greek text for two reasons. First, the text is available separately, e.g. Nestle and Kurt Aland (1991) or Aland and Matthew Black (1983). These are critical editions of the Greek New Testament and include information about variant readings in the manuscripts. They are not expensive to purchase. Secondly, and more importantly, the developers of the Bible Translator's Handbook series felt that the inclusion and discussion of the Greek was too technical and potentially difficult for their targeted audience of T1 translators. Although this is also true of the audience for which I developed the Liturgical Translator's Manuals, I chose to include the Greek because it is used liturgically in services world-wide, even, for example, in remote areas of African. The students at the seminary in Nairobi, Kenya, for example, study Greek all three years of their course. And, within the Greek Orthodox patriarchates, the Greek language is highly esteemed and used.

Also, I have written the manuals in such a way that they can be used by people of varying backgrounds and abilities. The meaning of the Greek can be understood by reading the English explanations I provide. And, for those who have had coursework in Greek, there is information about the grammar of the Greek text of the hymns. As I mentioned above, Greek New Testaments are not expensive to purchase. The set of Greek liturgical books are, however, expensive to purchase. Including the Greek text in a translator's manual gives the reader access to something he or she might not otherwise be able to afford.

Note, also that the Greek I include is not transliterated. My opinion is that if someone is going to study the Greek text, they should do so using the text written with the Greek alphabet, not a latinized transliteration. This will help people become comfortable with reading the Greek text and to continue their studies of it so they can understand what it says directly from the Greek.

4.2.2   Feature 2: Global English Model Translations

The Global English translations are examples that use English for people who know it as a foreign language. In order to explain the difference between the translations, it is necessary to discuss the different approaches that translators can take. To do this, in each manual, I provide a diagram and discussion of what I call the *Translation Continuum*:
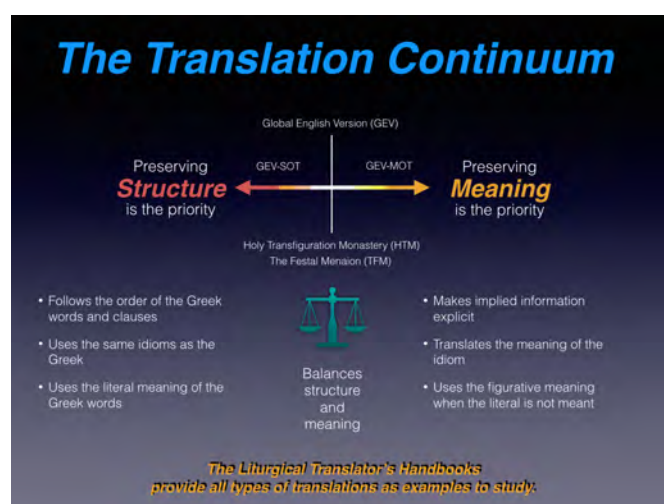
Figure 4.2: The Translation Continuum

Translators can have different priorities regarding translations. Some translators want the words of a translation to follow the same order as the Greek words and to use the literal meaning of the Greek words and idioms. I call this a *structure oriented translation*. Other translators study, but do not seek to replicate the order of the Greek words and clauses and the Greek figures of speech. Their priority is to translate the meaning of the Greek. I call this a *meaning oriented translation*. Most translations fall in between these two types. They produce a translation that is balanced between the two competing priorities. Each type of translation has its own purpose and usefulness. If the purpose is to understand the structure of the Greek text, it can be useful to have a translation that reflects Greek word order and idioms. If the purpose is to understand the meaning of the text, then a translation that makes implied information explicit can be useful.

In the field of Bible translation into the English language, the Revised Standard Ver-

sion (RSV) is an example of a Structure Oriented Translation (SOT) and the Good News Bible[4] (GNB) is an example of a Meaning Oriented Translation (MOT). A more traditional classification would be to call the RSV a *literal translation*, or a *formal equivalence translation*, and the GNB a *functional equivalence translation*.[5] I chose to use the terms *Structure Oriented* and *Meaning Oriented* instead of the traditional terms because I believe they are easier to explain to T1 translators from minority languages. I describe these opposite poles of Structure Oriented and Meaning Oriented Translation as a translation continuum, because few translations fall at the extreme ends of this dichotomy. Most fall on one side or the other of the middle. For example, I classify the RSV as being an SOT, but actually should be placed just to the left of the middle of the continuum. And, the GNB should be placed just to the right of the middle of the continuum. Another English version, *The Living Bible*, is even more to the right of the middle. In other words, translations can vary in the degree to which they are Structure Oriented or the degree to which they are Meaning Oriented. Their *orientation* depends on the priority they place on preserving structure versus meaning.

In the field of liturgical translation, two examples of balanced translations are those made by the *Holy Transfiguration Monastery* (HTM) in Boston, USA, and *The Festal Menaion* (Mother Mary and Archimandrite Kallistos Ware 1998). The translations by Fr. Seraphim Dedes[6] add another dimension to how we categorize translations. His translations give priority to being metered and easy to chant. This is the reason that at times he departs from the structure of the Greek in ways that the TFM or HTM do not. The TFM and HTM translations are not metered, and therefore, more difficult to chant than those of Fr. Seraphim Dedes. Translations that are made with the purpose of being chanted in a service need to be adjusted to fit the melody they are chanted to. This is beyond the scope of the translator's manuals.

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[4]Formerly known as *Today's English Version*.

[5]For example, see Nida and Taber (2003).

[6]His translations can be found at http://www.agesinitiatives.com/dcs/public/dcs/dcs.html. Note that he also includes translations by other people.

A translator of the liturgical texts needs to know what priority his or her Bishop has: does preserving the structure of the Greek matter more than the preserving the meaning, or the other way around? Or does the Bishop want a translation that conveys the meaning but as a secondary priority tries to preserve the structure of the Greek? And, what priority is there to arrange the phrases and clauses to make them more easy to chant?

Although it is important to know what kind of translation is to be produced, it is useful to study examples of different types of translations of the source text. Bible translators are fortunate to have at hand many translations, made with differing priorities, that can be studied and collectively help the translator understand both the structure and the meaning of the source text. By comparing translations it is possible to identify their differences. Differences can result from ambiguities in the Greek or by more than one sense[7] of a word fitting the context. Liturgical translators have few translations to compare, let alone ones that illustrate the different priorities of preserving structure versus meaning.
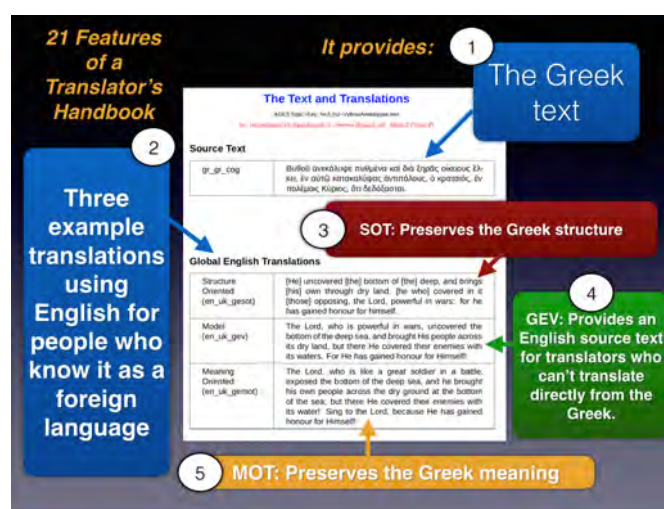
Figure 4.3: Features 2-5

In order to provide examples of both structure oriented and meaning oriented transla-tions of the canons of Theophany, I created translations for translators (TFT). These translations use a vocabulary restricted to the Oxford 3000 list of core English words. This was described in the *Test Materials* section of the previous chapter (3). In addition

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[7]Also called *meaning*.

to using a limited vocabulary, I sought to use syntax that would be easily understood by people who speak English as a foreign language. For this reason, I refer to the three types of translations as being written in *Global English*. The three translations are: 1) the Global English Structure Oriented Translation (GE-SOT), 2) Global English Version (GEV), which is a balanced translation, and 3) the Global English Meaning Oriented Translation (GE-MOT). A fundamental difference between the Global English translations and the ones by Holy Transfiguration Monastery and the one found in *The Festal Menaion*, is that the latter use archaic English pronouns (Thee, Thou, etc.). Such forms are not typically understood by people who have learned English as a foreign language.

4.2.3   Feature 3: Structure Oriented Translation (SOT)

As shown in the figure above, each of the translator's manuals that I created provide a *Structure Oriented Translation* (SOT), as described above. This is shown as the first translation placed under the Greek source text. The SOT provides a means by which the reader can become aware of the order of the phrases and clauses of the Greek source text and any idioms that occur. The SOT was the version used as the head word in the discussion section of the manuals (feature 9ff) and for the interlinear text (feature 18).

4.2.4   Feature 4: GEV

Again, referring to the figure above, the next translation I provide is the *Global English Version*. I created this translation as an example of a *balanced* translation. I also refer to this as a *model* translation. That is, in the event the translator cannot translate directly from the Greek, and needs to pick an English translation to use as a source text, this is the version I recommend they use.

4.2.5   Feature 5: Meaning Oriented Translation (MOT)

As shown in the figure above, the third and last of the Global English translations is the *Meaning Oriented Translation* (MOT). In this translation, I make explicit any implied information and give priority to preserving the meaning of the Greek, using English words and syntax that are understandable by those who speak English as a foreign language.

4.2.6   Feature 6: Additional Translations
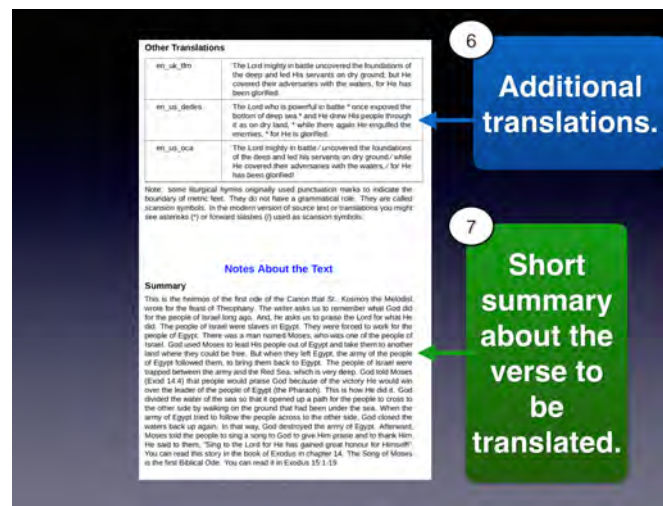
Figure 4.4: Features 6-7

As shown in the figure above, the sixth feature of the translator's manuals are that they include other translations: *The Festal Menaion* (TFM), those by Fr. Seraphim Dedes, and (only in this figure) ones by the Orthodox Church in America (OCA). However, I found that the OCA were actually using the TFM for the canons of Theophany, so I later stopped including the OCA translation.

Note also in the figure that I discuss the use of scansions.[8]

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[8]A *scansion* marks metrical boundaries.

4.2.7   Feature 7: Hymn Summary

After the section that presents the source text and various English translations, the next section of the manual is *Notes About the Text*. Again referring to the figure above, I start by providing a summary of the hymn. The purpose of the summary is to provide background information that is useful for the translator to correctly interpret the meaning of the text.

4.2.8   Feature 8: Biblical References
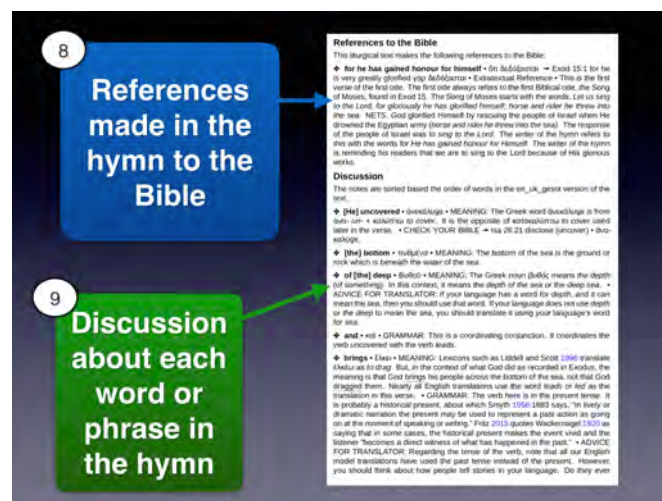
Figure 4.5: Features 9-10

The next section in a manual is references to the Bible. The purpose of this section is alert the translator to extratextual allusions or even quotations from Scripture that the poet makes in the hymn. By studying these references, the translator gains a better understanding of the hymn. Also, by reading the biblical reference in a translation of the Bible that is the same language as the target language for the liturgical translation, the translator can identify words or phrases in the target language that can potentially be used in the translation of the hymn. In other words, if the poet uses language directly from a biblical source, the translation of the biblical source should contain a translation of those words and can be useful as examples.

4.2.9   Feature 9: Discussion of Each Word

Referring to the previous figure, note that the ninth feature of each manual is a discussion about each word or phrase. This section is titled, *Discussion*. Note that the head words (or phrases) come from the GEV-SOT. The notes therefore are provided in the order of the words in the SOT. Because there are multiple types of notes made for each head, they are grouped together as a single paragraph, and the note type appears in uppercase letters.

Because there are so many types of notes, below I discuss the major types individually.

4.2.10   Feature 10: Grammar Notes

Figure 4.6: Features 10-11

Note in the figure above that the phrase *in it* is the head of the entry, and that it is followed by the Greek *ἐν αὐτῷ*. Keep in mind that the manuals were created primarily to help translators who do not know Greek. That is why the head is English, not Greek. The Greek is followed in this case by a grammar note, that tells the reader that the pronoun is referring to the water of the sea. Additional grammatical information is found in subsequent sections: word grammar (feature 18) and syntax (feature 19).

4.2.11   Feature 11: Advice for Translators

As seen in the figure above, another type of note is *Advice for Translators*. The purpose of this type of note is to identify something in the text that might cause a difficulty in translating it, and how this problem might be addressed. In this case, the potential translation problem is that the readers (hearers) of the translation might not understand the pronoun as referring to the waters of the sea. If the translator tests the translation with native speakers and determines that there is, indeed, an issue, a solution is to make the referent explicit. The TFM, HTM, and Global English translations made the referent explicit.

4.2.12   Feature 12: The Meaning
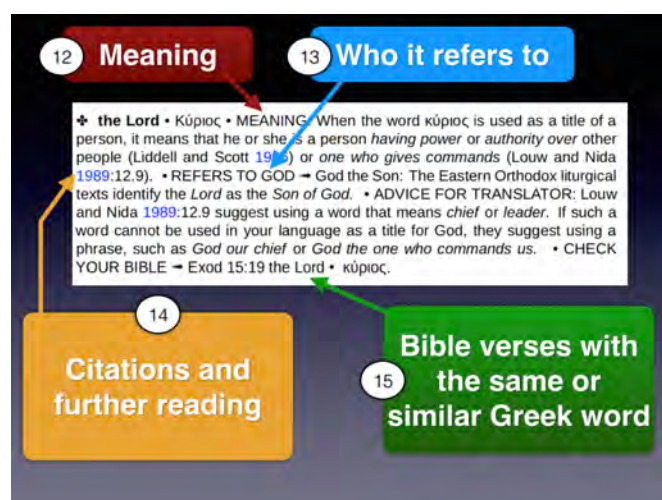
Figure 4.7: Features 12-15

Another type of note is *the meaning* (feature 12). In the example above, the meaning of the word *κύριος* is explained, as it applies to the context of the hymn.[9]

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[9]In other words, *κύριος* can be used simply as the equivalent of the English word *sir*, or *Mister*, but these senses of the word do not fit the context and so are not given.

4.2.13   Feature 13: Whom It Refers To

When pronouns or nouns occur, it is necessary to determine to whom or what they refer. In this case, *κύριος* refers to God, and in the Orthodox tradition, to *the Son of God*. This type of note (*Refers to God*) is an example of the many referential types of notes that are provided by the Online Liturgical Workstation (OLW) that I developed. OLW contains an ontology: that is, an enumeration of the people, places, things, events, etc. that are referred to in the liturgical texts. When a referential note is added, it must identify the ontological entity to which it refers. This provides useful information for the translator.

4.2.14   Feature 14: Citations and Further Reading

The next feature (shown in the preceeding figure) is *citations and further reading*. These are inserted into notes to allow the reader to both know the source of information I am drawing from and to find the reference to read it for themselves.

4.2.15   Feature 15: Bible Verses Using Same Greek Word

The Bible in the same target language as the one intended for the liturgical translation is not only useful when the poet refers to the biblical text, but also as a source to see how a particular word or phrase is translated in other biblical texts. For example, in this case, although the heirmos of ode 1, canon 1 does not explicitly draw from Exodus 15.19, the word *κύριος* occurs there as well as in the hymn. The *Check Your Bible* note indicates usage of a word in a hymn that also occurs in a biblical text and can be consulted to see how the Bible translator(s) translated that word.

4.2.16   Feature 16: What the Fathers Say
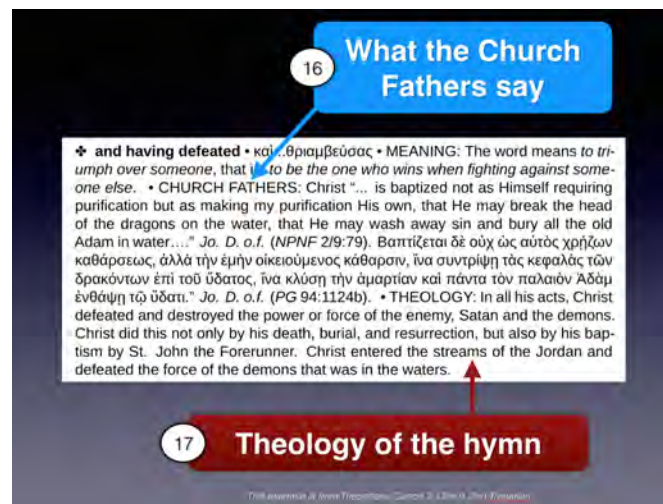
Figure 4.8: Features 16-17

Another type of note is *Church Fathers*, shown above. This type of note is created when a homily or writing of a church father is relevant to understanding the part of the hymn under discussion. In this case, the head of the entry is *having defeated*. St. John of Damascus, in his *Exact Exposition of the Orthodox Faith*,[10] explains that in His baptism, Christ crushed the head of the dragons in the water (the forces of Satan). This note is for the 2nd troparion of ode 9 of the second canon of Theophany.

4.2.17 Feature 17: Theology of the Hymn

It can also be useful for a translator to understand the theology behind a hymn. And so, I explain that the salvific works of Christ are not limited to His death and resurrection, but also include what He did in the waters of the Jordan river.

4.2.18 Feature 18: Grammar of the Greek Words

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[10]The abbreviation *o.f.* (Orthodox Faith) is expanded in the manual's bibliography to its full reference form.

Figure 4.9: Feature 18

Following the *Discussion* section, each manual has a grammatical analysis. The first section is an analysis of the grammatical features of each word, as shown above, and the second is an analysis of the syntax (see the section below). In order to explain what this section is, to make it easier for people who know English as a second language, I simply say it is *Grammar of the Greek Words*. I present it as an interlinear text. As shown in the figure above, there are 5 components to this section. First (18a), there is an *ID Number*. This is the linear sequence number of the word in the text. So, for example, the seventh word in the Greek text is *οἰκείους*. Below this line is the second component, namely, the word itself (18b). Beneath it, are the grammatical features of the word, just before the gloss (18c). So, for example, *οἰκείους* is an adjective, it is plural, masculine, and in the accusative case (ADJ.PL.M.ACC). Then, below that is the gloss (18c) and the lemma (18d). In the online version of the manual, the reader can simply click on the Greek word and get the lemma, then click on the lemma and get the entry in a variety of lexicons. In the printed version, they can read the lemma and if they have a lexicon they can use that to look the word up.

4.2.19   Feature 19: Grammar of the Greek Syntax
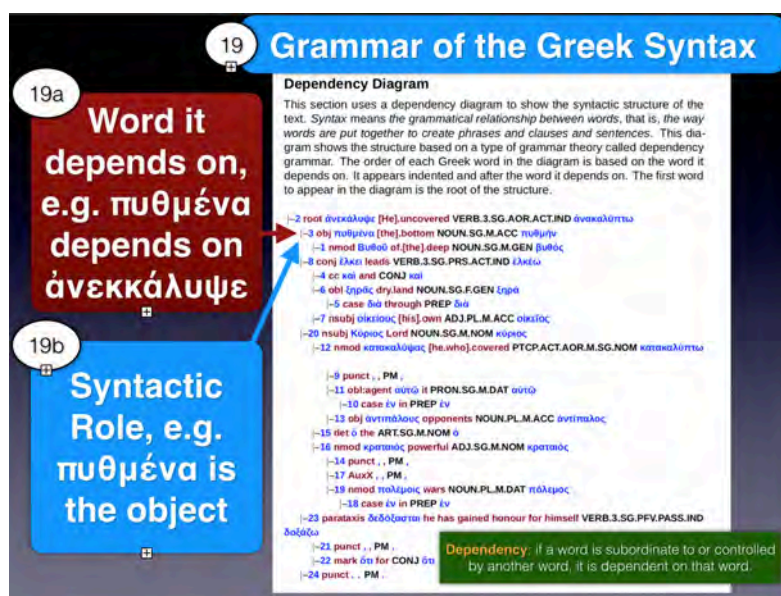
Figure 4.10: Feature 19

The next type of grammatical analysis provided is the syntactic one. For the syntactic analysis, I used a theory of grammar called *dependency grammar* and a type of diagram known as a *dependency diagram*. Refer to the major section below, titled *Dependency Diagrams* for an explanation. What is important to note at this point is that in order to understand the meaning of a text, we need to be aware of the relationship between the words in the text (its syntax). In ordinary life, of course, we do this without thinking and may even find it difficult to formally explain the syntax of a sentence in our native language. But, when preparing a translator's manual, it is important that the author of the manual understand the syntax and take it into consideration. It is also important that translators be told about any syntactic issues such as grammatical ambiguities. In the diagram above, the relationship between words is indicated by alignment (indentation). For example, *Βυθοῦ* is indented under *πυθμένα*. And *πυθμένα* is indented under *ἀνεκάλυψε*. The type of relationship is also indicated. The relationship between *Βυθοῦ* and *πυθμένα* is labeled as *nmod*, which means *nominal modifier*, that is, *modifier of a noun*. In other words, *Βυθοῦ* modifies *πυθμένα*. And the relationship between *πυθμένα* and *ἀνεκάλυψε* is labeled as *obj* (object). That is, *πυθμένα* is the object of the verb *ἀνεκάλυψε*. Note also that *ἀνεκάλυψε* is marked as *root*. This indicates that it is the main verb of the sentence. In addition to the syntactic relationships, the

dependency diagram shows the gloss (translation), grammatical features of the word, and its lemma. This additional information is also found in the interlinear. The difference, however, is that the interlinear presents the information in the order of the words in the Greek text, while the dependency diagram shows information in the order of the root and its dependencies. Notice also that the dependency diagram helps the reader quickly identify the subject of the main verb. Specifically, the 20th word *Κύριος* is the subject, as indicated by the label *nsubj*, meaning it is a noun with the role of subject of the verb. It's alignment (indentation) is with the root in the diagram. This indicates its dependency on *ἀνεκάλυψε*.

Although the information found in a dependency diagram can be (at first) challenging to understand, I chose to include it both as documentation of the work I did on the hymn, but also for the sake of readers who have more advanced skills and are able to make use of the information. Also, it should be noted that these analyses are stored in the OLW database and are the beginnings of a type of data store known as a treebank. This is explained below, in the major section titled *Dependency Diagrams*.

4.2.20   Feature 20: List of Abbreviations
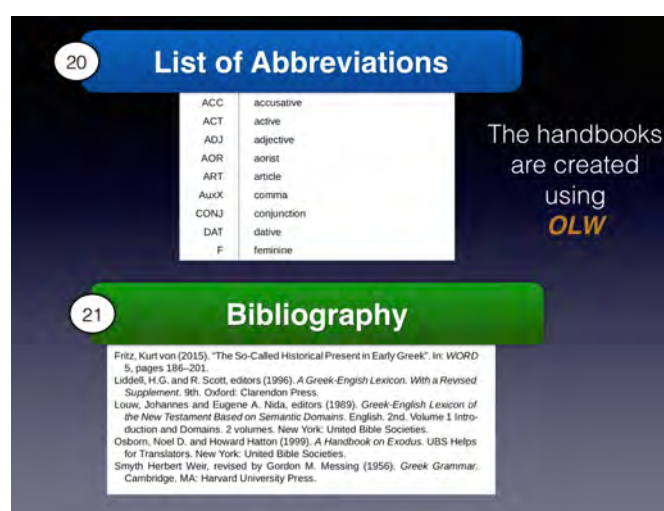
Figure 4.11: Features 20-21

Following the grammar section, there is a list of abbreviations.

4.2.21   Feature 21: Bibliography

The last feature of a liturgical translator's manual is a bibliography. The bibliography gives the information for works cited in the notes of the manual. This means the bibliography varies from manual to manual.

The Online Liturgical Workstation (OLW)

In the modern world, publications do not exist solely as printed documents, but also as content on web pages and as PDF files. As I worked on the thesis, I desired to develop a method to create manuals that is a 21st century technological solution that automatically handles the complex layout of the manuals. So, for the thesis, I developed tools that are part of the Online Liturgical Workstation (OLW). OLW is a web-browser based software application that I developed that has tools for translators and researchers of the liturgical texts. The manuals found in the Appendix were all created using OLW. It is freely available on the Internet.[11] The database may be searched by anyone. However, full access to the system requires an account. Accounts are available without cost to students at Orthodox schools, to researchers, and to translators who have the blessing of their bishop to make translations for liturgical use.

OLW contains a database of the entire Greek liturgical text (over 2 million words),[12] translations of the liturgical text (mostly in English, but other languages as well), and the Greek Old and New Testaments. The Greek Old Testament text is the Septuagint. The New Testament text is the official Patriarchal text. Translations of the biblical texts are also in the database. The database stores liturgical texts as paragraphs with unique identifiers (ID). The ID is composed of three parts: domain, topic, and key. The domain

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[11]See https://olw.ocmc.org.

[12]Loaded from the AGES Github repository. See https://github.com/AGES-Initiatives/ages-alwb-library-gr-gr-cog

also has three parts: ISO[13] language code, ISO country code, and realm. For example:

```
gr_gr_cog~prayers~res01p
```

The text retrieved using this ID is: *(Κύριε, ἐλέησον.)*. The ID indicates that the text is for the topic *prayers* and the key is *res01p*. The realm (*gr_gr_cog*) means Greek as used in Greece and the Common Orthodox Greek version.

Any text that is a translation of the Greek has the same topic and key (prayers res01), but a different domain:

```
en_uk_lash~prayers~res01p
```

The text retrieved using this ID is *Lord, have mercy*. The domain *en_uk_lash* means *English as spoken in the UK, translation by Fr. Ephrem Lash*.

Other examples, again with the same topic and key, but different domains can be seen in this screen capture from OLW:

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[13]International Standards Organization.

○	en_us_re pass	prayers	res01p	(Lord, have mercy.)
○	gr_gr_cog	prayers	res01p	(Κύριε, ἐλέησον.)
○	kik_ke_g mwaura	prayers	res01p	(Bwana, hurumia)
○	kik_ke_oa k	prayers	res01p	Mwathani, igua tha.
○	kor_kr_m oktrans	prayers	res01p	(juyeo, bulssanghi yeogisoseo.)
○	kor_kr_m ok	prayers	res01p	(주여, 불쌍히 여기소서.)
○	spa_gt_o dg	prayers	res01p	(Señor, ten piedad.)
○	swh_ke_o ak	prayers	res01p	(Bwana, hurumia)
○	ynk_us_d oa	prayers	res01p	(Agayun Naklekikut.)

Figure 4.12: OLW Search Results for ID contains *prayers res01p*

Note that all the search results have the same topic and key, but differ in the first column, which is the domain. The figure shows English, Greek, Kiswahili, Kikuyu, Korean, Spanish, and Yupik. This system of database IDs allows OLW to generate services from reusable templates in up to three versions side-by-side, e.g. the Divine Liturgy of St. John Chrysostom in Greek, English, and Kiswahili. The templates specify the order of the service and its content without specifying the exact versions to use. The user can select the template and the exact versions to generate the desired final content.

The tools that I created in OLW specifically for the manuals fall into the following categories: translation editor, note editor, token tagger, bibliography editor, and PDF file generator.

The translation editor allows the user to view the Greek source text and translations as rows, and to enter his or her own translation. I used this to create three translations: 1) the Global English Version (GEV), 2) the Global English Structure Oriented Translation (GE-SOT), and 3) the Global English Meaning Oriented Translation (GE-MOT). An example of the translation editor is shown below:
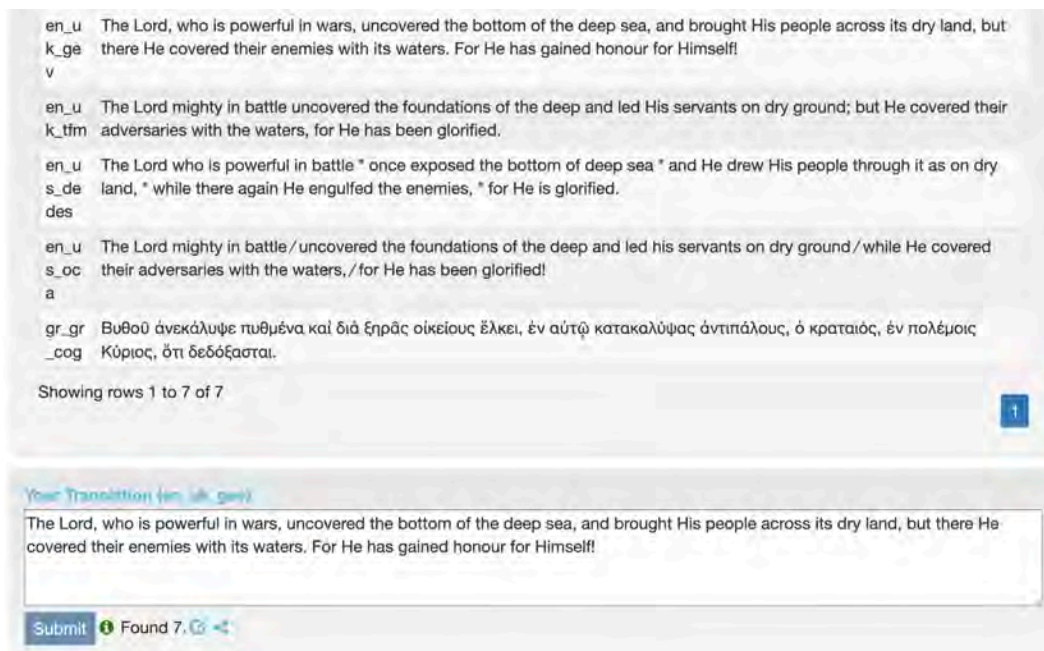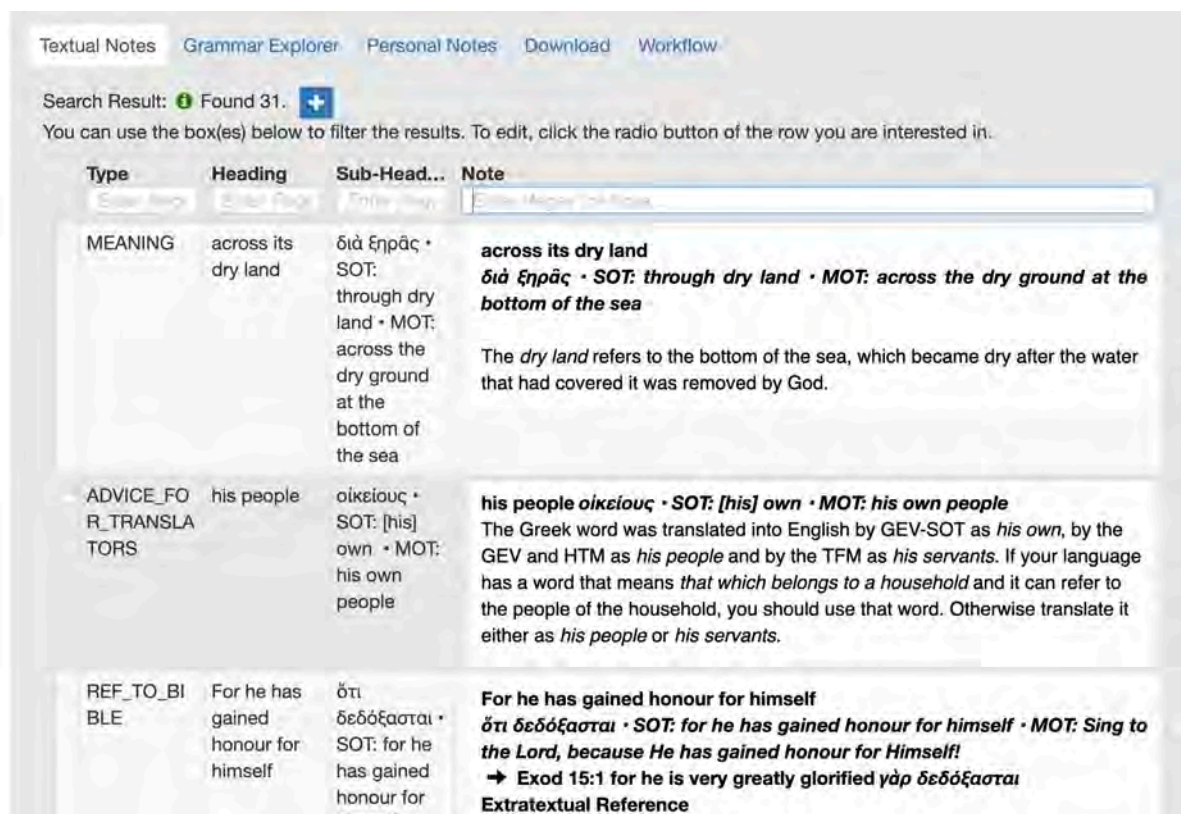
Figure 4.13: OLW Translation Editor

The translation editor allows one to view the Greek source and translations of the same text while creating a new translation. The new translation is entered into the box labeled "Your Translation". The label also shows that the ID is for the translation being entered (in this case, un_uk_gev).

The next figure shows the notes lister. In order to create liturgical manuals, I developed a tool in OLW for users to create different types of notes for specified words or phrases or for the entire subject text (e.g. an entire hymn).

Figure 4.14: OLW Notes Lister

The figure above is showing some of the notes I created for the manual on the heirmos of the first ode of the first canon. It is possible to filter the notes based on their type (e.g., MEANING, ADVICE_FOR_TRANSLATORS, REF_TO_BIBLE), the Heading, Sub-Heading, or the actual note. The heading and sub-heading will be explained below. When the manual is generated for a hymn, the notes are grouped around the heading. That is, all notes for a particular heading will occur together.

The figure below shows the note editor that I created.
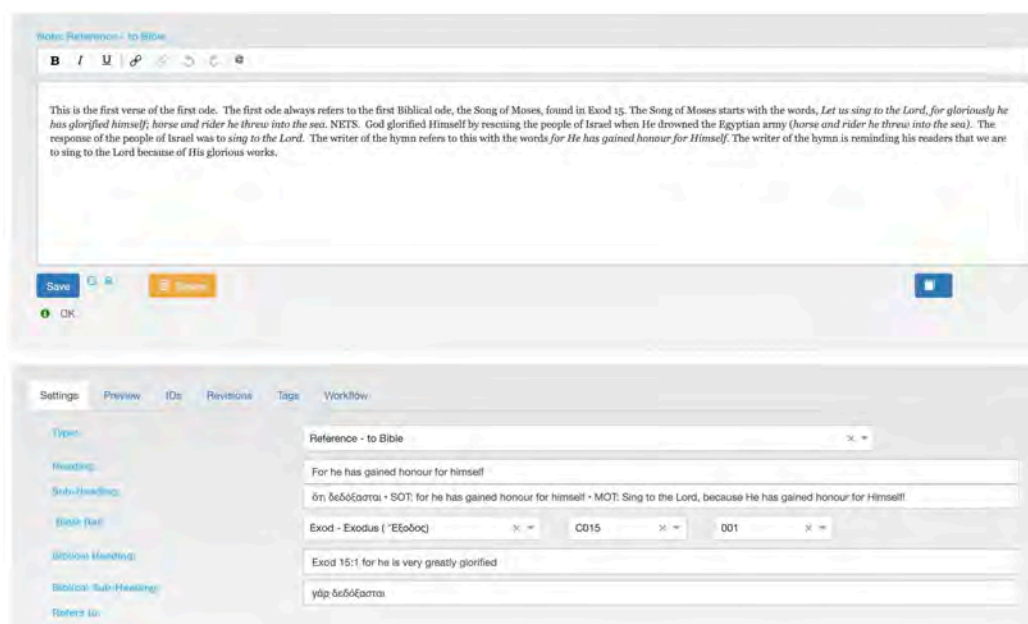
Figure 4.15: OLW Notes Editor

The text of a note can be formatted in a manner similar to the ways found in word pro-
cessors. Below the editor for the text of the note there are settings for the note. The
first setting is the note type. This is a dropdown box. There are currently 30 types
of notes that can be created. These include, but are not limited to, Advice for Trans-
lators and/or Checkers, Church Fathers, Culture, Geography, History, Liturgical Use,
Meaning, References, Theology, Translator's Note, and Vocabulary. The references
can be a reference made in the text (of say a hymn) to God, a person of the Trinity, the
Theotokos, a person, place, event, mystery, animal, plant, a verse of the Bible, or a
writing of a Church Father. Anytime a hymn writer makes reference to something either
directly or by allusion, it is possible to add a note that identifies the referent. It is also
possible, then, to search the database for referents. Knowledge of references made
in a hymn or other liturgical text are critical for the correct interpretation and translation
of the text.

The heading is the word or phrase that this note is about. For my purposes, I have
used a word or phrase from my English translation as the heading and the Greek as
the sub-heading. If a note is a reference to the Bible, there is a Biblical Heading and

Biblical Sub-Heading that is entered. When the PDF manual for this hymn is generated it looks like this:

References to the Bible

This liturgical text makes the following references to the Bible:

✤ **for he has gained honour for himself** • ὅτι δεδόξασται → Exod 15:1 for he is very greatly glorified γὰρ δεδόξασται • Extratextual Reference • This is the first verse of the first ode. The first ode always refers to the first Biblical ode, the Song of Moses, found in Exod 15. The Song of Moses starts with the words, *Let us sing to the Lord, for gloriously he has glorified himself; horse and rider he threw into the sea.* NETS. God glorified Himself by rescuing the people of Israel when He drowned the Egyptian army (*horse and rider he threw into the sea*). The response of the people of Israel was to *sing to the Lord*. The writer of the hymn refers to this with the words *for He has gained honour for Himself*. The writer of the hymn is reminding his readers that we are to sing to the Lord because of His glorious works.

Figure 4.16: Example Biblical Reference Note in Manual

Also, it is possible in the note editor to insert citations:
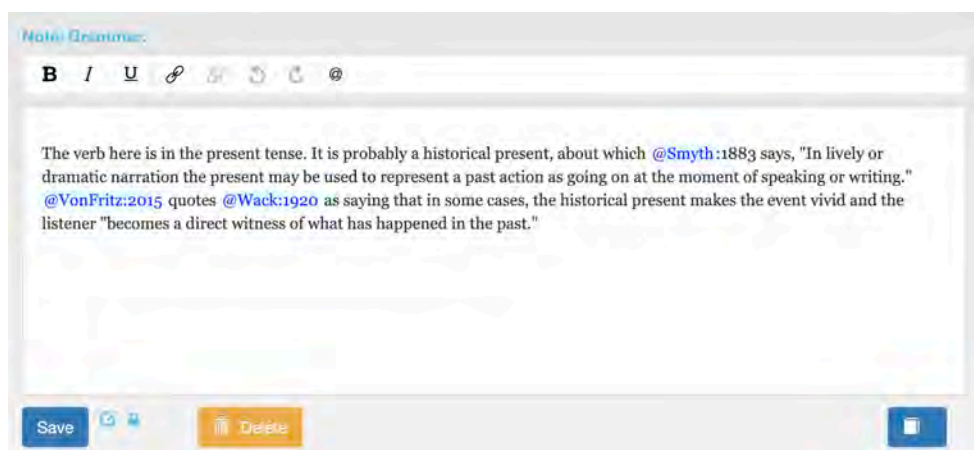
Figure 4.17: OLW Notes Editor with Citations

In the figure above, the @ symbol indicates a citation. There are three citations in this note. The user picks the citation from a popup list. The list comes from the OLW database. I created a tool in OLW to create bibliography entries in the database. The figure below shows the listing of some bibliography entries:

	Library	Text	Type	Note	Note	Note	Tags
	Enter F	*Enter F*	*Enter F*	*Enter Regex for Note...*	*Enter Regex f*	*Enter F*	*Enter Regex for Tags*
☐	en_us_mc olburn	LSJ	REFEREN CE	A Greek-Engish Lexicon	Liddell, H.G. and R. Scott	1996	Lexicon
☐	en_us_mc olburn	BGE	REFEREN CE	The Brill Dictionary of Ancient Greek	Fronco Montanari	2015	Lexicon
☐	en_us_mc olburn	VonFritz:2 015	ARTICLE	The So-Called Historical Present in Early Greek	von Fritz, Kurt	2015	
☐	en_us_mc olburn	Smyth	BOOK	Greek Grammar	Smyth, Herbert Weir, revised by Gordon M. Messing	1956	Grammar,Greek
☐	en_us_mc olburn	TFM	BOOK	The Festal Menaion	{Mother Mary} and {Archimandrite Kallistos} Ware	1998	Liturgical text,Translation

Figure 4.18: OLW Bibliography Editor

For the creation of liturgical manuals, another feature I added to OLW is the *Grammar Explorer* tool:
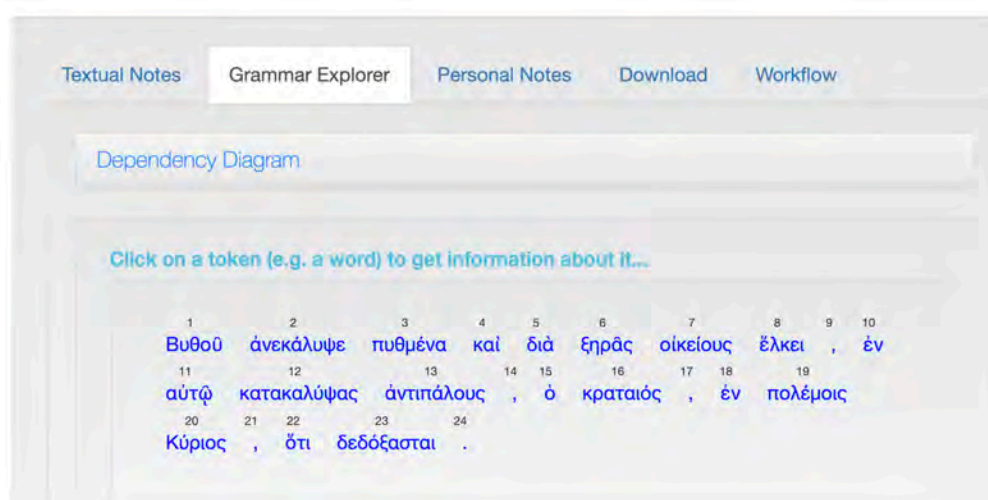
Figure 4.19: OLW Grammar Explorer

In the figure above, note that each word of the hymn is a link that can be clicked. Clicking a word will result in that word being selected. When a word is selected, OLW looks up a variety of information for that word as shown below:

Figure 4.20: OLW Grammar Tools

It looks up potential grammatical analyses from Tuft's University's Perseus[14], and the web page entry for that word in the lexicons found at the University of Chicago's Logeion web site,[15] the Greek site named Lexigram,[16] and others. This means the person analyzing the grammar of a liturgical text, such as a hymn, can view the exact entry in a lexicon with just three clicks, as well as the potential analyses with just two clicks. I also created a tool to enter a grammatical analysis of each word. The tool is called the *Token Tagger*:

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[14]http://www.perseus.tufts.edu/hopper/
[15]https://logeion.uchicago.edu
[16]https://lexigram.gr).

Figure 4.21: OLW Token Tagger

In computational linguistics, it is recognized that a text contains not just words, but also punctuation and numbers. And so, the term *token* is used in reference to all the symbols or items occurring in a text. The *token tagger* allows the analyst to enter an analysis for each type of token. In the example above, the token tagger is set to the token ἀνεκάλυψε. First, there is a field to enter the lemma (ἀνακλύπτω). Then, to enter the gloss ([He].uncovered). The word *He* is in brackets to show that it is implied information. A gloss is a note inserted below a line, immediately below the token it refers to. The note in this case is a translation of the Greek word. Next, the morphological features of the token are entered. First, the user selects the part of speech, in this case *VERB*. Depending on the grammatical class of the selected token (e.g. adjective, noun, adverb, verb, participle, etc.), an appropriate set of dropdowns is displayed. In this case, being a verb, the dropdowns are *Person, Number, Tense, Voice, and Mood*. The values for these grammatical categories are selected from each dropdown. There is also a tab for syntax. For the manual, I use a theory of grammar called dependency grammar. Based on the syntactic analysis, a dependency diagram is generated, that also provides the grammatical features of each word. There is an entire section below on the topic of dependency diagrams. An example of a dependency diagram is shown below:
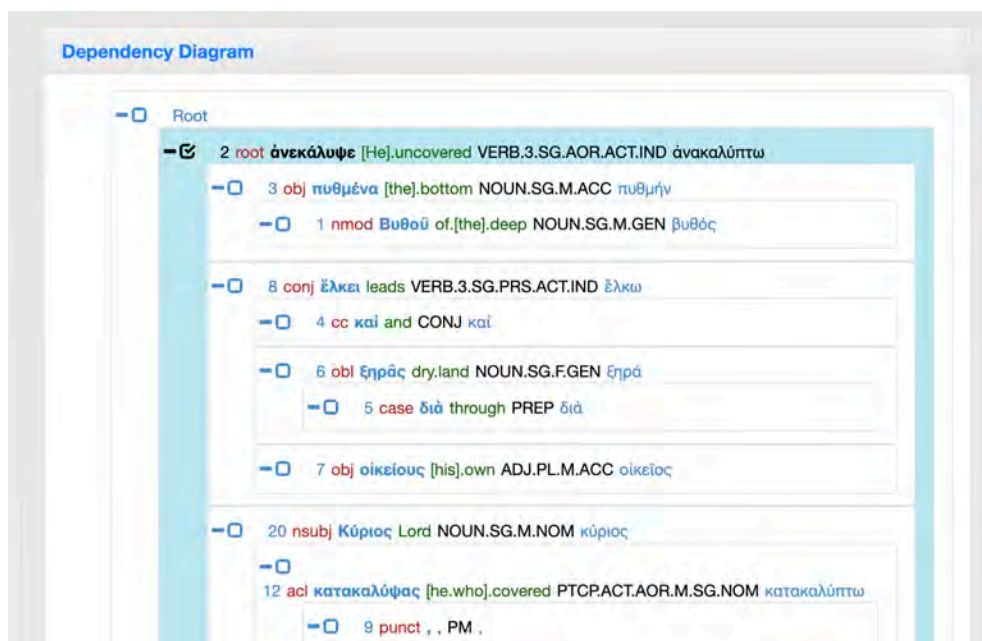
Figure 4.22: OLW Dependency Diagram

Dependency Diagrams

The syntax of a sentence is the grammatical relations between the words in the sentence. In modern linguistics, there are a variety of ways to diagram these relationships. Because Greek word order is somewhat fluid, and because the hymnographers took freedoms regarding word order for poetic purposes, it can be challenging to understand the text of the hymns. In order to help translators understand the syntax of the Greek text of the hymns and thereby the meaning, the manual includes a type of syntactic diagram known as a dependency diagram. Dependency diagrams are based on a theory of grammar called *dependency grammar*. It is not my purpose here to give the history of this approach to grammar. The reader is referred to Kruijff (2006) and Hudson (2010). However, some of the key points about dependency grammar must be discussed. Although the notions of dependency grammar can be traced back through the millennia, it was supplanted by a relatively recent grammatical theory commonly referred to as phrase structure grammar,[17] starting with Leonard Bloomfield in the 1930s

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[17]a.k.a. constituent structure grammar.

and popularized by Noam Chomsky, based on his seminal book *Linguistic Structures* (1959) and his subsequent works.

The fundamental difference between the two types of theories is how they view the syntactic relationship that holds between words: dependency vs. constituency.

If two words are in a dependent relation, it means one is subordinate to the other (Hudson 2010, p. 147). The subordinate word is described by Hudson as the dependent of a parent word. Three features of subordination are as follows. 1) A parent can occur on its own without the subordinate (a.k.a. dependent), but the subordinate can not. As an example, he notes that the sentence *Hungry cows moo* still make sense if *hungry*, which depends on *cows* is removed, i.e. *Cows moo*. But, removing the parent results in non-sense, i.e. *Hungry moo*. 2) The parent provides the general meaning and the dependent narrows it. So, in this example, the type of *cows* being referred to are those that are *hungry*. And, 3) the parent determines the grammatical features of the dependent. This is best illustrated using Greek (whether ancient or modern) in which the case, gender, and number of an adjective (a dependent) is determined by the case, gender, and number of the noun it modifies (the parent).

Hudson (2010, p. 147) explains a constituency relation as the relationship between a whole and its parts. Mainstream linguistic theories (primarily in America) are based on the notion of constituency relations. In this approach, a sentence is analyzed as a binary relationship holding between the subject and predicate of the sentence. The subject is the head of a noun phrase and the predicate is the head of a verb phrase. Each phrase is in turn broken down into its constituent parts (nodes). The part-whole approach requires a construct known as a phrase. In the example we are using from Hudson, *hungry cows* is a noun phrase. And, if we had a sentence *Cows eat grass*, the words *eat grass* are a verb phrase. The type of phrase is determined by the part-of-speech of its head. So, in phrase structure analysis, a sentence (the whole) is composed of the parts subject (a noun phrase) and predicate (a verb phrase–the verb and its noun phrase object). The notion of a phrase does not formally exist in a dependency

grammar.

The figure below illustrates the difference between dependency grammars and phrase structure grammars:
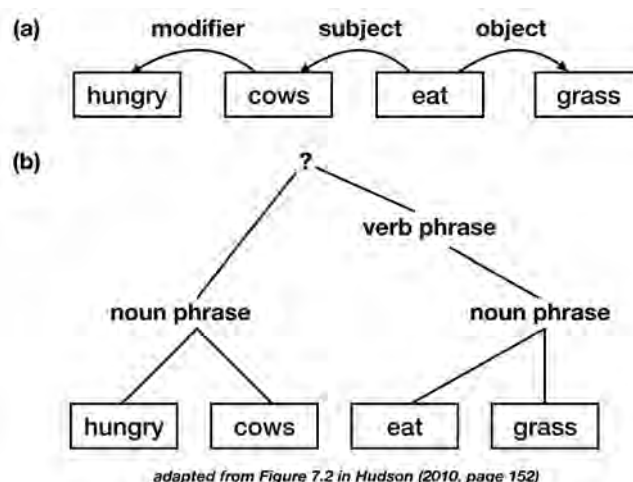
Figure 4.23: Dependency vs Phrase Structure

Note in (a) that in dependency grammar, relationships are directed. And therefore, dependency diagrams use directed lines.[18] The parent points to its dependent as indicated by an arrow head. Phrase structure diagrams, e.g. (b) above, do not use directed lines to show relationships. There are no arrow heads. The reasons I chose to use dependency grammar rather than phrase structure grammar in my syntactic analysis are as follows. First, as can be seen by comparing the two diagrams above, dependency diagrams are simpler. They have fewer levels. This simplicity is important for both the creation and use of the liturgical translator's manuals. Dependency diagrams are easier to create due to the reduced complexity. Second, they are easier to be understood by people who are not formally trained in linguistics. Third, highly inflected languages, such as Greek, with their more fluid word order, are easier to analyze using dependency grammar. Fourth, in the field of computational text linguistics, there are large treebanks available that use dependency diagrams to store the syntactic relations of a text in a database. A database containing syntactic analyses is referred to in the literature as a *treebank*. This is because the diagrams are a tree structure. The word *bank* in *tree-*

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[18]In graph theory, these are often called *directed arcs*. A dependency diagram is a *directed graph*.

bank means a repository, just as a bank is a place to deposit money. Two examples of large treebanks that use dependency diagrams are the Perseus Ancient Greek Dependency Treebank project[19] and the Prague Dependency Treebank.[20] Both of these treebanks add semantic annotations as an additional layer. A third major treebank is the Universal Dependencies (UD) treebank.[21] These use an annotation scheme developed by researchers at Stanford University. The goal of this latter treebank project is to standardize annotations in order to facilitate cross-language comparison of syntactic information.

4.4.1   Dependency Annotation Guidelines

For purposes of the liturgical translator's manuals, I chose to follow the guidelines of the Universal Dependencies project. The alternative that I considered was to follow the guidelines of the Perseus Ancient Greek Dependency Treebank project.

I decided to use the UD guidelines instead of the Perseus guidelines for the following reasons:

1. The UD annotations are easier for users of the manual to understand.
2. They present information in a manner more conducive to the translation process.
3. They better facilitate the comparison of translations to the source text.
4. They allow development of a liturgical Greek treebank that can be included in the Universal Dependencies project.

Two design decisions made by UD that are of particular note are: content words are encoded as heads. Therefore, prepositions are not analyzed as a mediator between a word and its modifier, but instead as a dependency of the noun it introduces. Second, UD treats the copula *be* as the dependent of a lexical predicate rather than as the head of the clause. This facilitates comparison to languages that lack an explicit copula. For

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[19]See http://perseusdl.github.io/treebank_data/
[20]https://ufal.mff.cuni.cz/pdt3.0.
[21]https://universaldependencies.org.

example, in the Ogea language, there is no copulative verb (a.k.a *stative verb*). In order to say *I am a man*, the Ogea say *Ji fai*, which is literally "I man". By treating the copula as a dependent of the lexical predicate, it normalizes analyses cross-linguistically.

4.4.2 The OLW Approach to Displaying a Dependency Diagram

The figure below shows (a) the traditional approach to display a dependency diagram, (b) how it displays in OLW, and (c) how it appears in the liturgical translator's manual:

(a)
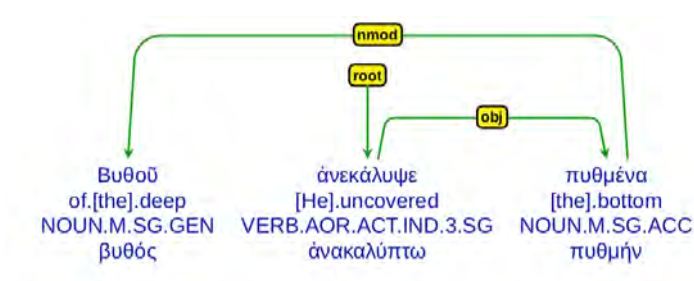
(b)
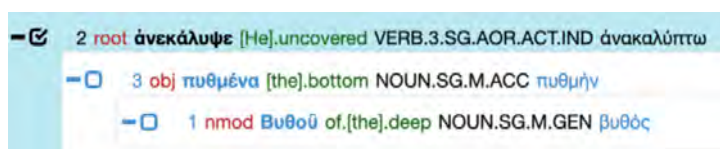
(c)
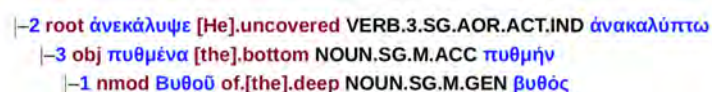
The three words *Βυθοῦ ἀνεκάλυψε πυθμένα* are the opening of the heirmos of the first ode of the first canon for Theophany. Notice that *Βυθοῦ* depends on *πυθμένα*. *Βυθοῦ* modifies the meaning of *πυθμένα*: *bottom of the deep*, and so the relationship is labeled *nmod*, which stands for *modifier of a noun*. Notice that from a word order perspective, the verb *ἀνεκάλυψε* is separating the modifier (*Βυθοῦ*) from the word it modifies (πυθμένα). In English, it would be **Of the deep uncovers bottom*.[22] This

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[22]It is traditional in the linguistic literature to mark an ungrammatical construction with an asterisk.

violates English word order. It is not possible to insert a verb (e.g., *uncovers*) in between a noun and its modifier. Even in Greek, it would result in an unusual word order. In this hymn, we have an example of how the poet takes the liberty of departing from what is normally allowed in Greek in order to meet the requirements of the acrostic and the meter of the verse. This is also an example of why the Greek of the canons is challenging. But, if a translator is provided a dependency diagram, the relationship between the words is made clear.

In a traditional dependency diagram, the dependency lines result in an inverted tree, with the root at the top, as seen above in (a). Note that in (b) and (c), the tree is rotated, so the branches point to the right. As can easily be observed, this reduces the space required to present the information. Also note that in (b) and (c), the dependency relations are indicated not by directed lines, but by indentation. So, for example, in diagram (a) we know that *Βυθοῦ* depends on *πυθμένα* because the line points from *πυθμένα* to *Βυθοῦ*. In diagrams (b) and (c) the dependency of *Βυθοῦ* is indicated because it is indented beneath *πυθμένα*.[23] Also, the information for a word (its translation, its grammatical features, and its lemma) all appear on the same line. By using indentation rather than directed lines to indicate dependencies, and by putting the information about each token (word) on a single line, significant space savings occur. It also makes it more likely that the entire diagram for a sentence can fit on a single page, making it easier to understand. Another thing to note regarding the differences between diagram (a) and the other two is that in diagram (a) the words appear in the order in which they appear in the text, whereas in the other two, the words are grouped with their heads. However, note that to the left of each word there is a number. This number indicates its linear order in the text. Last of all, note that for all three, the independent verb depends on a root node. This is because dependency grammar views the verb as being of primary importance and all the other words can be viewed as modifiers. Depen-

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[23]Diagram (b) is a screen shot from OLW. A dependency diagram in OLW allows the user to click on lines to collapse or expand dependent structures. That is why there is a -[] visible at the start of each line. These are the icons to click to collapse a structure. It changes to +[] when it can be clicked to expand it.

dency diagrams also help to understand the relationship between words in the case of a complex sentence with multiple clauses (dependent and independent, or even relative clauses, and in the case of Greek, participles).In such cases, it is easy to locate the main verb of the sentence.

4.4.3   Analysis of Punctuation Marks
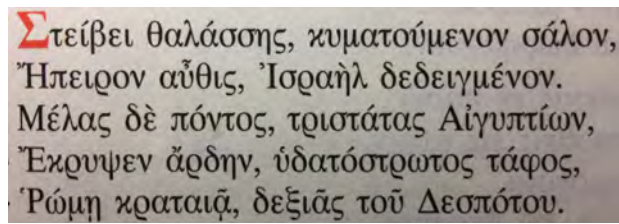
One of the challenges I encountered in the development of the dependency diagrams for the text of the canons is the analysis of punctuation marks. It is standard practice for a dependency diagram to include punctuation. In modern texts, punctuation marks typically correlate to syntactic structures. But, I found that punctuation in the canons is often for metrical purposes, not grammatical. For example, compare the punctuation of the heirmos of the first ode of the second Canon of Theophany by St. John of Damascus as published in a) (*MHN IAN* 2009, p. 179) with b) the version published in 1899 (*MHNAIA TOY OΛOY ENIAYTOY TOMOΣ Γ' HEPIENΩN THN ANHKOYΣAN AKOΛYΘIAN TΩN IANOYAPIOY KAI ΦEBPOYAPIOY MHNΩN.* 1896, p. 146) and c) the version found in a manuscript from the 12th century (*Greek Manuscripts 598. Menaion Jan. Manuscript/Mixed Material.* 1100, image 60):

(2)

    a. Modern 2009 AD.

        Στίβει θαλάσσης, κυματούμενον σάλον,

        Ἤπειρον αὖθις, Ἰσραὴλ δεδειγμένον,

        Μέλας δὲ πόντος, τριστάτας Αἰγυπτίων,

        Ἔκρυψεν ἄρδην, ὑδατόστρωτος τάφος,

        Ῥώμη κραταιᾷ, δεξιᾶς τοῦ Δεσπότου.

b. 1889 AD.

Στίβει θαλάσσης * κυματούμενον σάλον,

Ἤπειρον αὖθις * Ἰσραὴλ δεδειγμένον,

Μέλας δὲ πόντος * τριστάτας Αἰγυπτίων,

Ἔκρυψεν ἄρδην * ὑδατόστρωτος τάφος,

Ῥώμη κραταιᾷ * δεξιᾶς τοῦ Δεσπότου.

c. 1100 AD.

Στίβειθαλάςςης˙ κυματούμενονςάλον˙

ἤπειροναῦθις˙ ίςραὴλδεδειγμένον˙

μέλαςδὲπόντος˙ τριςτάταςαίγυπτίων˙

ἔκρυψενἄρδην˙ ὑδατόστρωτοςτάφος˙

ῥώμηκραταιᾷ˙ δεξιᾶςτοῦδεσπότου :-

From this, we can see that the commas that divide each line into two halves in the

modern printed version do not serve a grammatical purpose. They are in fact being used to divide the line into metric feet.

Another clue that this is indeed the case can be obtained by counting the number of punctuation marks in each verse. In the first ode of the canon by John of Damascus, there are 10 punctuation marks in each verse. If the commas were serving a grammatical purpose, we would expect a varying number of commas per verse.

Lastly, another indicator that the commas in the modern version are marking the boundary of metric feet can be obtained by an analysis of the meter itself, as presented by (ΠΑΡΑΝΙΚΑ 1895, p. 262)[24]:
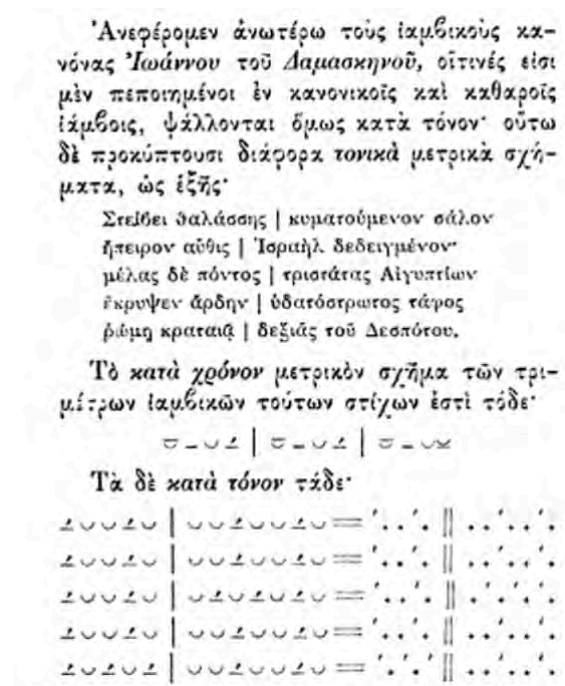
Figure 4.24: Meter analysis by ΠΑΡΑΝΙΚΑ

The author, ΠΑΡΑΝΙΚΑ, has removed all punctuation, and where in the above manuscripts we see mid-line punctuation marks, he uses a virgula | as a caesura mark combined with line breaks for scansion, that is, the visual representation the metrical feet of the verse. We can see from his analysis, that the comma (in the modern publi-

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[24]ΠΑΡΑΝΙΚΑ was not intending to answer the question of the role of punctuation, but rather was explaining the dodekasyllable meter of the ode.

cation), the asterisk (in the one from the 19th century), and the semicolon (άνω τελεία) are indicating the division between metric feet.

It is clear that in the modern texts of the canons of Theophany, commas are used as scansion, rather than marking grammatical boundaries. Therefore, I made the decision to exclude scansion commas from the dependency diagrams. The dependency diagrams are strictly grammatical in nature, and the grammar is obscured by the inclusion of scansion. Where the punctuation is grammatical, it is included in the dependency diagrams, e.g. a question mark (ερωτηματικό), or period (τελεία).

The five manuals that I created for test purposes are provided in Appendices C.1, C.2, C.3, C.4, and C.6. In the sections that follow, I discuss the process I followed to create them and I identify and discuss any matters of interest that I found during my analysis of the hymns.

Procedure for Creating a Manual

It is my hope that the research I did for this dissertation will inspire other people to do further research and, even more importantly, will inspire others to assist T1 liturgical translators world-wide by creating more liturgical translator's manuals. For this reason, in this section, I describe the procedure I followed to create manuals. I identify the resources I used and the sequence of steps. I also provide information about the software packages I both used and created to generate the PDF files for the manuals.

4.5.1   Steps for Grammatical Analysis

When creating a manual for a hymn, the first step I took was to read the Greek text and a minimum of two English translations: *TFM* and Fr. Seraphim Dedes. Both of these

translations are in OLW[25] and are used by permission. I also consulted the translation by HTM (2005). This is an excellent translation, but I did not include it in the manual for the following reasons. First, the copyright holders turned down a request to store their translation electronically in OLW. Second, like the TFM, it uses archaic pronouns, which are difficult for people to understand if they speak English as a foreign language. And lastly, the differences between it and the TFM are generally not significant. That is not to say that their translation is not useful–it is. And, if there is an important difference, I cite it.

The next major step I took was to analyze each individual word in terms of its grammatical features, e.g. for a noun, its case, gender, and number. Of course, there are often multiple analyses possible, which can't be resolved without also analyzing syntactic relationships and considering the semantics. So, at this stage, I focused on the words themselves, with an eye on the syntax. I consulted a variety of sources in order to make my own determination of the grammatical features. These included ancient Greek reference grammars, including, but not limited to Smyth (1956) and Morwood (2001). For the Hellenistic period: Funk (2013). And, for the LXX: F. C. Conybeare and Stock (1905). I used the new comprehensive grammar of Ancient Greek by Emde Boas et al. (2019). Recent multi-volume works I consulted for the dissertation were the three volume work on ancient Greek by Giannakis (2014) and the five volume work on medieval and early modern Greek by Holton, Horrocks, et al. (2019). Online resources I consulted included Thesaurus Linguae Graecae,[26] Tufts University's Perseus Digital Library,[27] and Lexigram.[28] [29] I also consulted Emmanouel Kriaras' Medieval Greek lexicon and the Dictionary of Standard Modern Greek by Triantafyllides (Λεξικό της κοινής Νεοελληνικής).[30]

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[25] https://olw.ocmc.org. Fr. Seraphim Dedes's translations were loaded into OLW from the libraries found at https://github.com/AGES-Initiatives.

[26] http://stephanus.tlg.uci.edu.

[27] http://www.perseus.tufts.edu/hopper/

[28] https://www.lexigram.gr

[29] With the exception of Perseus, these resources require a paid subscription.

[30] Both available at http://www.greek-language.gr/greekLang/modern_greek/

As I analyzed the grammatical features of each word, I used the *Token Tagger* tool that I created in OLW to record these features. I also made a tentative translation of each word. And, if a word's syntactic relationship to its head was clear to me, I indicated that. Having worked my way through the grammatical features of each word in the Greek text, I then focused on the syntax, and recorded my analysis using the token tagger. This allowed me to indicate the head word on which each word depends and to label the syntactic role. While doing this, I found it useful to consult the website that provides the guidelines for the dependency model I had chosen, known as Universal Dependencies (described above in the Dependency Diagrams section of this chapter).[31] This website contains not only excellent guidelines, but also example analyses in a variety of languages. I also consulted the Perseus Ancient Greek Treebank guidelines[32] because of the examples they provide for a dependency analysis of Ancient Greek. When I started my work on the dependency grammar analysis of the canons of Theophany, this was the sole guideline I followed. But, soon I became aware of the Universal Dependencies (UD) project and noted that Perseus is in the process of converting its treebank annotations to UD. Therefore, I made the decision to switch to UD. My long-term goal is that the database in OLW will become a treebank of the liturgical Greek texts. If this treebank uses UD, it will contribute to comparison of grammatical features across languages since it is following a widely used standard designed with that purpose in mind.

4.5.2 Resources Used for Lexical and Grammatical Research

For lexical research, I consulted LSJ (Liddell and Scott 1996), BDAG (Danker 2001), Lampe (1961), GE (Montanari 2015), and Louw and Nida (1989). Lampe's lexicon and GE are advantageous because they cover periods of Greek not treated by LSJ and

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tools/lexica/triantafyllides/

[31]https://universaldependencies.org/guidelines.html

[32]https://www.dh.uni-leipzig.de/wo/projects/ancient-greek-and-latin-dependency-treebank-2-0/

BDAG. In particular, Lampe provides lemmas and senses that are not covered by lexicons that focus on ancient Greek or the Koine (e.g. one focused on the vocabulary of the New Testament). Louw and Nida's lexicon is of particular interest and usefulness. It is well known to Bible translators, but less known in liturgical studies. Their lexicon focuses on the words of the Greek New Testament, but is still useful for liturgical translation since many words and phrases in the liturgical texts are drawn from the New Testament. Rather than organize Greek words by the alphabetic order of their lemmas, Louw and Nida organized them by semantic domains. Another unique feature is that they provide definitions for each sense of a word and group together words that share the same sense. These groupings have a hierarchical number as an identifier. It is this grouping that is the actual entry. These two features (the use of semantic domains and the grouping of words by senses) is invaluable and unparalleled in Greek lexicons. Occasionally they indicate possible translation issues and how they might be addressed. They also provide New Testament references for the senses of each word. Because the words are organized by semantic domain, it was necessary to provide a separate volume that contains three indexes: one by Greek word, one by English gloss, and one by New Testament reference. As an example, consider the word δύναμις. Louw and Nida identify six senses for it, listed in the index as follows:

δύναμις, εως *f*

```
a ability..............74.1
b power...............76.1
c mighty deed.........76.7
d ruler...............37.61
e supernatural power...12.44
f meaning............ 33.134
```

This indicates that there are six senses of δύναμις and they fall into 5 domains: 12 (Supernatural Beings and Powers), 33 (Communication), 37 (Control, Rule), 74 (Able,

Capable), and 76 (Power, Force). The entry for 76.7 looks like this:

> **76.7 κράτος^b, ους *n*; δύναμις^c, εως *f***: a deed manifesting great power,
> with the implication of some supernatural force – 'mighty deed, miracle'.
> κράτος^b: ἐποίησεν χράτος ἐν βραχίονι αὐτοῦ 'he did a mighty deed by his
> power Lk 1.51.' δύναμις^c: ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς
> δυνάμεσι καὶ τέρασι 'a man manifested to you by God by means of mighty
> deeds and wonders' Ac 2.22.

From this we see that two words have the sense of 'a deed manifesting great power, with the implication of some supernatural force': the second sense of κράτος (indicated by the superscript 'b'), and the third sense of δύναμις (indicated by the superscript 'c'). The potential English translations are given as *'mighty deed, miracle'*. Note another strength of this lexicon: traditional lexicons did not give definitions–they merely provide potential corresponding translations. Fortunately, the newer lexicons and more recent editions of the older lexicons are now providing definitions, e.g. GE (Montanari 2015).

There are a number of issues in using lexicons. First, lexicons vary in the period of Greek they cover, and the literature from which they were developed. As discussed in the literature review chapter, most of the Greek liturgical texts were developed from the late Hellenistic through late Medieval periods. And, the writers often wrote in a higher literary register that was archaizing.

In order to show the approximate periods of coverage for well-known and recent Greek lexicons and grammars,[33] I created the diagram below:

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[33]The ones shown are primarily in English, but note the two lexicons from Greece (ΒΛΑΕ, ΛΜΕΔΓ).
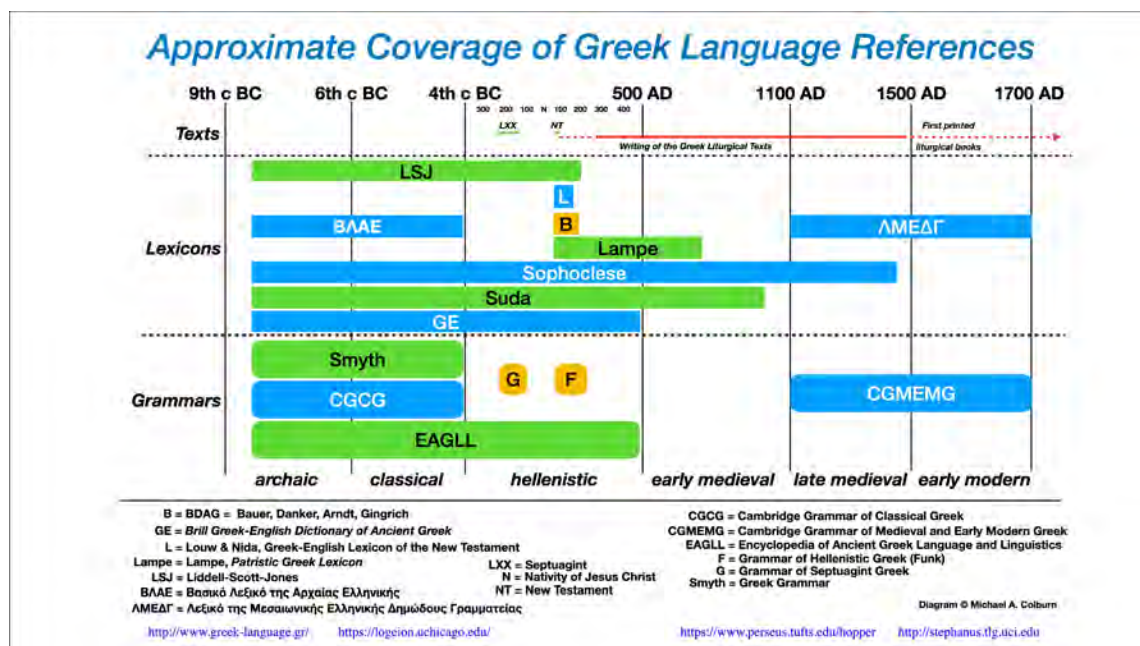
Figure 4.25: Coverage of Greek Reference Books

The diagram above shows the coverage of the Greek language by publications of Greek lexicons and grammars for six linguistic periods:[34] archaic, classical, hellenistic, early medieval, late medieval, and early modern. The space shown between periods is not to scale in terms of the number of years between the phases of the Greek language. There are three main rows in the diagram: texts, lexicons, and grammars. In the text row, I have indicated the approximate date range for the start and completion of the translation of the Old Testament into Greek (LXX), the writing of the New Testament, and the writing of the Greek liturgical texts. I include the LXX and New Testament, because they are used liturgically in the Byzantine rite, and it is useful to consult lexicons and grammars that address them specifically. The writing of the liturgical texts is represented by a red line that is solid in the middle and dashed on the left and right ends. The right end has an arrowhead indicating that there are on-going additions to the text, especially when a hymn is added to commemorate a newly enrolled Saint. The solid part of the line represents the period during which most of the liturgical texts of the Byzantine rite (and its forerunners–the Jerusalem and Antiochian) were written.

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[34]Based on internal linguistic evidence, Holton, Horrocks, et al. (2019, p. xix) identify the periods of medieval Greek as "Early Medieval (EMedG) from about 500 to 1100; Late Medieval (LMedG) from about 1100 to 1500; Early Modern (EMG) from about 1500 to 1700."

I show the initial writing of the liturgical texts as a dashed red line beginning in the apostolic period, not in the form we have today, of course, but with recognizable elements. For example, the Διδαχὴ Κυρίου διὰ τῶν δώδεκα ἀποστόλων τοῖς ἔθνεσιν (*The Lord's Teaching Through the Twelve Apostles to the Nations*), also known as the *Didache*, is dated as early as the end of the first century, and no later than the end of the 2nd.[35] The Didache briefly describes the order for the mysteries of baptism and the Eucharist. St. Justin the Martyr (+165) describes the Eucharistic liturgy in his First Apology, Chapter 65 (LXV). But, from the apostolic period to what Taft calls the *Imperial* or *Constantinian* phase of the development of the Byzantine rite, not much is known about the liturgies (Taft 1992). There is evidence that there was variation in liturgical services from local church to local church, and that they were typically held in the homes of Christians. Chupungco (1997, p. 106) calls this the *domestic liturgy* phase.[36] Following the peace of Constantine (313) and the founding of Constantinople (315), the liturgical rites became consolidated and standardized within what became patriarchates (Taft 2001, p. 203).[37] Especially from the 5th century on, variation in liturgical practices became less within the area of each patriarchate (Nin 1997, p. 118). He refers to this as the *period of consolidation*. For these reasons, I show the start of the writing of the liturgical texts as a dotted line from around the end of the first century and becoming a solid line from the 4th century to the end of 14th. S. S. Frøyshov (2013) states that the liturgical books had become standardized by the end of the 14th c. From 1500 on, I use a dotted line with an arrow to indicate that there are minor ongoing additions occurring, e.g. the composition of hymns for individuals newly recorded as Saints. The start of the dotted line at 1500 also indicates the first printed liturgical books: e.g., the Horologion (Ὡρολόγιον τὸ Μέγα), Triodion (Τριώδιον), Pentecostarion (Πεντηκοστάριον), Paraklitiki (Παρακλητική), and Menaia (Μηναῖα), which date to the early to mid 16th century (Alexópoulos and Anatolikiotes 2017, pp. 444–453). The ad-

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[35]For the Greek text and translation in English, see Holmes (2007).

[36]He says there is some evidence that in some places, e.g. Rome, sometimes houses were purchased and dedicated as a place for the church to assemble and hold its services.

[37]Also see Dix (1945).

vent of printing had the effect of both normalizing and stabilizing the texts, though, as noted by Taft (2001, p. 205), this did not stop the process of change.

I have placed boxes on the diagram for various lexicons and grammars. The start and end point of each box represents the period of the Greek language that they cover.

As for lexicons, the Brill lexicon of Ancient Greek is the most extensive up to the Byzantine period. Its preface states that it covers the periods of archaic, Classical, and Hellenistic periods, up to the 5th century (Montanari 2015, p. vi). They also note that *LSJ* is "notoriously weak" after the 2nd c AD. Kazazis (2006-2008) (Βασικό Λεξικό της Αρχαίας Ελληνικής - Basic Lexicon of Ancient Greek) covers Attic Greek from Homer to Aristotle.[38] Because the writers of the liturgical texts used the higher register of literary Koine, with its archaizing features, the lexicons that cover the classical period are useful when analyzing the Greek liturgical texts. *BDAG* focuses on the vocabulary of the New Testament (using Nestle-Aland), the Apostolic Fathers (using K Bihlmeyer (ed.), *Die Apostolischen Väter*), and selected Apocrypha. Lampe (1961, p. v) addresses the patristic period from Clement of Rome (+ 99 AD) to Theodore of Studium (+ 826 AD) and was created specifically to address the shortcoming of *LSJ* as noted above. The lexicon with the largest coverage including the Byzantine period is Sophocles (1860). The Suda lexicon Kuster (1705) covers from classical to the 10th c. Κριαρά (1969-2009) *Λεξικό της Μεσαιωνικής Ελληνικής Δημώδους Γραμματείας* covers 1100–1669.

It is always important to keep in mind that although linguistic forms can persist through centuries, the concepts that they designate change over time. So, it is not the case that the full set of senses for a lemma found in, say, a lexicon of Ancient Greek were also in use in the Medieval period. And the Medieval period might have a different set of senses that only partially overlap with prior periods, and can also have different contextual usages. The context is always the chief guide to meaning. The above diagram can be used to remind oneself of the period of Greek covered by a particular

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[38]http://www.greek-language.gr/greekLang/ancient_greek/tools/lexicon/index.html. For each lemma, it also provides links its usage in later periods.

resource.

Regarding grammars, Smyth (1956) covers Greek grammar from the Homeric epics up to the Hellenistic period, but at times discusses some aspects of Hellenistic Greek. His grammar continues to be the definitive reference written in English. It is yet to be seen if the recently published *Cambridge Grammar of Classical Greek* (Emde Boas et al. 2019) will replace Smyth, but it is promising. The three volume *Encyclopedia of Ancient Greek Language and Linguistics* (Giannakis 2014) covers the period from archaic through hellenistic Greek. It is therefore an invaluable resource. Another grammar of great use is the recently published five volume *Cambridge Grammar of Medieval and Early Modern Greek* (Holton, Horrocks, et al. 2019). Unfortunately, despite its title, it deliberately leaves out the Early Medieval period (500-1100),[39] a critical period for the study of the liturgical texts.

In addition to lexicons, at times I found useful the two volume *Etymological Dictionary of Greek* (Beekes 2009). One must always be wary of falling into the trap of thinking that etymology determines the meaning of a word used long after it was first introduced into a language. However, there are times that understanding the etymology can be useful.

The above diagram graphically shows two things: first, with the exception of Lampe, the most critical period for the development of the liturgical texts (500-1100) lacks coverage by lexicons and grammars. Second, unlike the New Testament, there is no lexicon or grammar that is specifically for the Greek liturgical texts. Hopefully in the future there will be projects to address this issue.

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[39]Two reasons are given. First, the grammar is significantly different than the years following 1100. Second, the primary linguistic research on the texts of this period is scant. The level of effort required to undertake such research would have unduly delayed the publication of the grammar. However, grammatical features in the subject period that are known to have their roots in the Early Medieval period are cited.

4.5.3 Creation of the Global English Translations

While I analyzed the grammatical features of each word and the dependency relations (syntax), I also created the Global English Structure-Oriented-Translation (GE-SOT) for the hymn. I used this translation as the basis for the English gloss found in the dependency diagram and the interlinear text. I also used the words of this translation as the head word(s) for the notes I created for each word or phrase.

Although I have outlined the process I followed as if it were a sequential process, in fact it was very iterative, and as I changed my mind about analyses, it required modifying parts of the Global English translations.

While I worked on understanding the grammar of the text and making a tentative translation, I also began creating notes in OLW. As discussed in the Features of the Manuals, these notes fall into many categories. One major note type is *MEANING*. But, I only made a note on meaning if the intended sense of the word I used in my translation did was not its primary sense or was not found in the Oxford 3000 wordlist.[40] I determined this by consulting the Oxford Advanced Learners Dictionary (Deuter, Bradbery, and Turnbull 2015). This dictionary graphically marks senses that are in the Oxford 3000 list. I should also mention that while making the Global English Translations,[41] I used an online tool provided by Oxford University to flag words that are not in the Oxford 3000 and indicate the percentage of words that are.[42]

In principle, my intention was to create the Global English Version (GEV) and the GE-Meaning-Oriented-Translation (GE-MOT) after creation of the GE-SOT and completion of the grammatical and lexical analysis. But, in fact, it was often the case that I started the GEV and GE-MOT even in the early stages. I continued to refine all three transla-

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[40]This turned out to be a mistake, as will be explained when I present the results of testing.

[41]GE-Structure-Oriented-Translation (GE-SOT), Global English Version (GEV), and the GE-Meaning Oriented Translation (GE-MOT).

[42]https://www.oxfordlearnersdictionaries.com/us/oxford_3000_profiler.html

tions throughout the process.

4.5.4 Use of Commentaries on the Canons of Theophany

The two Greek commentaries that I consulted were by Θεόδωρος Πρόδρομοσς (Theodori Prodromi, 12th c)[43] and the ΕΟΡΤΟΔΡΟΜΙΟΝ by Νικόδημος Αγιορείτης (St. Nikodemos of the Holy Mountain, a.k.a. the Hagiorite, 18th c).[44] I discussed their commentaries in the literature review (Chapter 2). By far the most useful commentary for my purposes was the one by St. Nikodemos. Neither of these works have been translated into English, and their Greek can be quite challenging. When reading Prodromi, one encounters Greek from the 12th century backward to ancient. And for St. Nikodemos, from the 18th century back to ancient.

4.5.5 Identification of Biblical Allusions

As has been noted previously, the liturgical texts often draw from biblical sources, including both the Old and New Testaments. It is important to provide a translator the biblical reference that a word or phrase or even the entire content of a hymn is based on. This is for two reasons. First, and perhaps more importantly, it is an aid to interpreting the meaning of the hymn. Second, a translation of the biblical text in the target language is something that a liturgical translator can study to see how a word or phrase was translated. This not only gives the liturgical translators ideas for translating the liturgical text, but by using the same word or phrase (when possible) from the biblical text in his language for his liturgical translation, it can help the hearer of the hymn to more quickly understand the hymn based on familiarity with the Bible in that language.

As a starting point, when seeking biblical references in canons, one should first take into consideration the biblical event being commemorated (in this case the Baptism of

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[43]Stevenson (1888)

[44] *EOPT*

Christ) and the ode in which the hymn occurs. As discussed above, each of the nine hymnographic odes corresponds to a biblical ode. So, the starting point for a particular hymn is both the biblical ode that matches the canon ode and the biblical text(s) that cover the event commemorated by the feast.

In order to identify biblical sources used in the liturgical hymns of the canons of Theophany, I used a variety of resources. In many cases, due to my completion of a Biblical Studies degree and my many years working as a Bible translator, and my personal study of the Bible, I was able to identify sources myself. But, I also noted what others said. In the literature review, in the section on extratextual sources, I discuss the references identified by various sources, e.g. Prodromi or St. Nikodemos, or the TFM.[45] One issue with consulting Prodromi and St. Nikodemos is that they sometimes cite biblical passages in order to help the reader understand some theological point that is of *indirect* bearing on the hymn being discussed. In such cases, the reference they cite is not one the hymn writer was drawing from. So, it is important to carefully read what the commentator says and determine the reason for the biblical citation made by the commentator. *TFM*, however, seems to only provide a biblical reference if they believe it was utilized by the hymn writer.

The Church Fathers who lived before or during the writing of the hymns were also useful sources for identifying potential biblical references in the hymns of Theophany.

In all cases, whether based on my own knowledge, or finding a reference in a written work, I always sought to look at the Greek source text and determine whether the biblical text was a possible source for the hymn writer. In order to do this, I created a tool in OLW that allows me to easily search the Greek text of the Septuagint and the Patriarchal Greek New Testament and view translations together with the Greek.[46] In addition, I used Accordance Bible Software.[47]

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[45]I created a table of these references and include them in the Appendix.

[46]This is publicly available at https://olw.ocmc.org by selecting *Texts* in the *Search* menu.

[47]https://www.accordancebible.com. A similar tool is Logos Bible Software, https://www.logos.com. Although I own both, I mostly used Accordance.

Up to this point, I have been discussing the resources I used to identify biblical refer-
ences made by the hymn writer. I identify this type of note as REFERS TO BIBLE. But,
biblical references can also be used as a source of information about how someone
else translated a word or phrase in a translation of the Bible in the target language
even if the hymn writer did not refer to that specific passage. These are the references
I identify as the note type CHECK YOUR BIBLE.

4.5.6   Use of Patristic Sources

In addition to drawing from biblical sources, the authors of the canons of Theophany
alluded to, or borrowed from, writings or homilies of various Church Fathers. This was
discussed above in Chapter Two in the section on Extratextual Sources. The literature
I referenced in that section were my primary means for identifying potential patristic
sources. There are a large number of references to writings of St. Gregory Nazianzen
cited in the literature on the canons of Theophany. Other literature calls attention to
the influence of his festal orations. Therefore, as background preparation, I read his
orations. I also read orations and writings on Theophany and on baptism by others
such as St. John Chrysostom, St. Cyril of Jerusalem, and St. John of Damascus.

One online tool I found particularly useful was Thesaurus Lingae Grecae.[48] I used it to
search for phrases that were similar to ones occurring in the hymn I was working on.
Sometimes, this allowed me to identify sources that turned out to be very relevant to the
hymn, as discussed below in the section on making of the manual for the last troparion
of ode 9 of the second canon. In it, I discuss St. Gregory of Nyssa's description of the
influence of the evil one on human nature as a darkening of the nature.

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[48]http://stephanus.tlg.uci.edu. This tool requires a paid subscription.

4.5.7   Identification of Referents

During the process of creating a manual, I also identified and noted the referent of pronouns and, if unclear from the context, nouns. I used the Token Tagger to indicate the referent of a pronoun.

For example, consider the second troparion of ode 9 of the first canon of Theophany:

> Ὁ Ἡσαΐας λούσασθε, καὶ καθάρθητε φάσκει· τάς πονηρίας ἔναντι, ἀφέλεσθε Κυρίου· οἱ διψῶντες, ὕδωρ ἐπὶ ζῶν πορεύεσθε· ῥανεῖ γὰρ ὕδωρ καινοποιὸν Χριστός, τοῖς προστρέχουσιν αὐτῷ ἐν πίστει, καὶ πρὸς ζωὴν τὴν ἀγήρω, βαπτίζει Πνεύματι.

> Wash yourselves and be clean, the prophet Isaiah says. Take away from the presence of the Lord the evil acts that you do. You who are thirsty, come to the living water! For on those who run to him in faith, Christ will sprinkle water that makes them new; and he baptizes them with the Spirit into the life in which they will not grow old.[49]

In this example, the pronoun αὐτῷ is referring to Χριστός and answers the question, "To whom are they running?"

In the OLW Token Tagger, the referent is selected from a dropdown. In addition, a semantic tag can be added:

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[49]My translation, GEV.

Figure 4.26: Tagging a Referent Using OLW

The result of tagging the pronoun is:

Figure 4.27: How a Referent is Visibly Indicated

Note, above, that the entry in the dependency diagram for the word αὐτῷ is highlighted in blue. It is the 32nd word in the Greek text. Note the arrow: 32 → 28. This indicates that αὐτῷ (the 32nd word) points to (refers to) the 28th word, which can be seen is Χριστός. Such information is necessary for a translator to understand the meaning of the text. In some cases, a translation into another language must make explicit the reference. This is unlikely in this example.

4.5.8 Generation of PDF Files

The PDF file for each manual was created using LaTeX, specifically XeLaTeX, Biblatex, and Biber. Biblatex and Biber are used to create citations and bibliographies. One obvious reason for using LaTeX is that it is historically the most powerful and versatile program available for creating PDF files. In fact, this dissertation was written using LaTeX. For both the dissertation and the manuals, I used the memoir package[50] for overall layout and style. However, the additional motivation for using it was the availability of linguistic packages that support the creation of interlinear texts and dependency diagrams. Although it would be possible in, for example, Microsoft Word to create interlinear texts, it would require much effort to ensure proper alignment of the elements. And, it would likely be impossible to create dependency diagrams, at least as traditionally done.

Below is an example of a note as encoded in LaTeX:

Figure 4.28: LaTeXfor a Note

The generated PDF looks like this:

Figure 4.29: Note Generated from LaTeX

The LaTeX for the notes, and in fact the entire content of each manual, was generated by a Java program I wrote that reads the OLW database to get the relevant information for the manual being generated. Above, in the section on OLW, I provided screen shots and a description of the tools I created and used to enter information about each hymn: translations, notes, and grammatical analyses. These were stored in the OLW database. When the user requests a download, a backend Java program generates the LaTeX and .bib file (the latter for the bibliography), then calls XeLaTeX and Biber to generate the PDF file.

When the notes are created using OLW, the user does not have to be concerned about grouping the notes as shown above. This is automatically achieved by use of the head word. In the example above, there are four notes (MEANING, REFERS TO MYSTERY, THEOLOGY, and CHECK YOUR BIBLE). When I wrote the four notes, I used the same head word: *You anoint*. The Java program I wrote to generate the LaTeX files used the head word to group the four notes into a single entry for the manual, as seen above.

The LaTeX package I used for creating interlinear text and linguistic examples was Ex-peX.[51] An example of the LaTex to create interlinear text is:

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[51]https://ctan.org/pkg/expex.

Figure 4.30: LATEXfor an Interlinear Text

The generated PDF looks like this:

Figure 4.31: Interlinear Text Generated from LATEX

Although there are packages available to create dependency diagrams, I chose to reduce space and manage the layout complexity by inverting[52] the diagrams, so dependencies are indicated by alignment of indentations, as discussed in the section above on Dependency Diagrams. In order to create this style of dependency diagram, I created my own method based on standard LaTeX commands rather than using a specialized package:

Figure 4.32: LATEXfor a Dependency Diagram

The generated PDF looks like this:

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[52]I turn the tree on its side, so the root is in the upper left.

Figure 4.33: Dependency Diagram Generated from LaTeX

Because it is quite tedious and can be error prone to write LaTex commands by hand, in order to create the notes, interlinears, and dependency diagrams, as discussed above, I created an easy way in OLW to enter the information, and wrote a Java program to generate the actual LaTex. By using OLW, a user can simply focus on their analysis of a hymn and easily enter the information. The result is a PDF such as those found in Appendices C.1, C.2, C.3, C.4, and C.6.

Discussion: Manual for the Heirmos, Ode 1, Canon 1

For my research, I created liturgical translator's manuals for five hymns from the Canons of Theophany. In the following five sections, I discuss matters of interest that I found during my analysis of the hymns and the making of a liturgical translator's manual for each one. The PDFs of the manuals are in the appendix and should be read prior to reading the following sections.

The liturgical translator's manual that I created for the heirmos of ode 1 of the first canon of Theophany can be viewed in Appendex C.1. This manual, like the others, has a table of contents with the following sections:

- Purpose
- Types of Translations
- About the Global English Translations
- How to Use this Handbook
- The Text and Translations
- Notes about the Text

- Grammar

- Abbreviations

- Biography

This manual is eleven pages in length. I will not repeat here the content of the manual, but rather discuss significant results of my analysis of the hymn. Given that the heirmos of ode 1 is linked to the first biblical ode (Exodus 15:1-19), it is not surprising that its theme is God's deliverance of His people by parting the sea and thus providing a means of escape from the army of the Pharaoh.

The Greek text and translation is:

> Βυθοῦ ἀνεκάλυψε πυθμένα καὶ διὰ ξηρᾶς οἰκείους ἕλκει, ἐν αὐτῷ κατακαλύψας ἀντιπάλους, ὁ κραταιός, ἐν πολέμοις Κύριος, ὅτι δεδόξασται.
>
> The Lord, who is powerful in wars, uncovered the bottom of the deep sea, and brought His people across its dry land, but there He covered their enemies with its waters. For He has gained honour for Himself![53]

This hymn has three verbs. The main verb is ἀνεκάλυψε (< ἀνακαλύπτω) *[He] uncovered* and is aorist. The second verb is ἕλκει (< ἕλκω) *brings*. These verbs are in a coordinate relationship. There are two things of interest about the verbs. First, they share a common subject Κύριος *Lord*, but it is the 20th word in the hymn. The first verb is the 2nd word, and the second verb is the 8th. This means the reader (or hearer) does not know who the actor is for the verbs until the hymn has nearly finished. This is why English translations typically start with "The Lord..." at the beginning of the hymn, so the hearer will know who the actor is. The second thing of interest is the shift from aorist (in the first verb) to present tense. The poet probably did this to make the event vivid and to draw the listener into the event as a witness. Notably, the *FTM* translates ἕλκει as *led*, which is English past tense. In the GE-SOT (Global English - Structure Oriented Translation), I preserved the present tense, but not in the GEV or GE-MOT.

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[53]My translation. GEV.

The next interesting feature of this hymn is the noun βυθοῦ (< βυθός) *of.[the].deep*. First, it is missing its referent. That is, it refers to the sea, i.e., the *depth (of the sea)*. In both Greek usage and in literary English, it is understood that *the deep* refers to the sea. However, this can present a translation problem for other languages. For example, people who live far from an ocean, e.g. tribes in Africa who live inland, and have never seen an ocean, are unlikely to understand that βυθός is referring to a body of water. In such cases, it is necessary to add the implied referent–to make it explicit. And so, in the GEV, I translated it *of the deep sea*. Second, βυθοῦ is modifying the noun πυθμένα (< πυθμήν) *[the].bottom* in a genitive relationship. And yet, linearly, the two nouns have a verb between them. In English, it would literally be translated, **Of the deep uncovered bottom*.[54] Of course, Greek has a freer word order, but still, it is unusual to place a verb between a noun and its genitive modifier. The poet has placed the verb between the noun πυθμένα and its modifier βυθοῦ in order to maintain the poetic meter.

This hymn contains a Greek word that is difficult to translate into English: οἰκείους (< οἰκεῖος). It means *belonging to the household*. The difficulty in translating it is the identity of the referent of the noun. The word can refer to the things in a household, to the servants of a household, or the family of the household. Of course, in the context of this hymn it is referring to people, not things. In order to translate it, English translators must decide what the referent is and explicitly state the referent rather than translate it as *household*. Translators have varied in their decision about what the referent is, and therefore the resulting translations vary. The TFM translates οἰκείους as *His servants*, Fr. Seraphim Dedes as *His people*, and Holy Transfiguration Monastery as *His own*.[55] In the GEV, I chose to translate it as *His people*.

Perhaps the most notable feature of this heirmos is the final phrase ὅτι δεδόξασται *for He has been glorified* (TFM). This is the third verb in the hymn. What is of interest is that it is actually an incomplete quotation from Exodus 15.1:

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[54]In linguistics, an asterisk indicates something unnatural or non-grammatical.

[55]HTM (2005, p. 85).

> Τότε ᾖσεν Μωυσῆς καὶ οἱ υἱοὶ Ισραηλ τὴν ᾠδὴν ταύτην τῷ θεῷ καὶ εἶπαν λέγοντες **Ἄσωμεν τῷ κυρίῳ**, ἐνδόξως **γὰρ δεδόξασται**· ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν.

> Then Moyses and the sons of Israel sang this song to God and spoke, saying, "**Let us sing to the Lord, for** gloriously **he has glorified himself**; horse and rider he threw into the sea.[56]

What is missing in the heirmos for Theophany is the phrase Ἄσωμεν τῷ κυρίῳ *Let us sing to the Lord* and the modifier for δεδόξασται, namely the adverb ἐνδόξως *gloriously*. And, rather than use the conjunction γὰρ, the poet uses ὅτι. Both conjunctions can mean *for*. The poet likely chose to substitute ὅτι for γὰρ because it has two syllables and fits the meter. But, when working on the syntactic analysis of the hymn, it became even more interesting because the clause that the verb δεδόξασται is subordinate to is missing. Consider the English sentence, *He did not buy the book for it is too expensive.* The word *for* is signaling a relationship between the clause *He did not buy the book* and the clause *it is too expensive*. The word *for* is indicating that the clause that follows is the reason for the preceding clause. If ὅτι was connecting δεδόξασται to the preceding verbs in the hymn, it would mean that the reason God uncovered the bottom of the sea and led His people across was because he was glorified. However, the conjunction ὅτι *for* is giving the reason for something else: it gives the reason why we should sing to the Lord (Ἄσωμεν τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται). I believe that the poet omitted the clause Ἄσωμεν τῷ κυρίῳ in order to fit the acrostic and meter. In fact, we can see in the canon for the Nativity that Kosmas has this clause:

> Χριστὸς γεννᾶται, δοξάσατε, Χριστὸς ἐξ οὐρανῶν, ἀπαντήσατε, Χριστὸς ἐπὶ γῆς, ὑψώθητε, **ᾄσατε τῷ Κυρίῳ** πᾶσα ἡ γῆ, καὶ ἐν εὐφροσύνη, ἀνυμνήσατε λαοί, **ὅτι δεδόξασται**.

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[56]New English Translation of the Septuagint (NETS). I added the bold face to both the Greek and English.

Christ is born; glorify Him! * Christ is come from heaven; go and meet Him.

* Christ is on earth; arise to Him. * **Sing to the Lord**, all you who dwell on

the earth; * and in merry spirits, O you peoples, praise His birth. * **For He

is glorified**.[57]

In his heirmos for ode 1 in the canon of the Nativity, Kosmas has ᾄσατε τῷ Κυρίῳ...ὅτι

δεδόξασται *Sing to the Lord...for He is glorified.* And so, it is clear, that in our heirmos for

ode 1 of the canon of Theophany, the clause *for He is glorified* is referring to the implied

clause *sing to the Lord*. Kosmas could rely on people of his time to be familiar with the

biblical ode and to readily understand what the implied clause was. The absence of the

implied clause can create a translation problem for some languages, especially when

people are unfamiliar with the story of Exodus and the song of Moses in particular. For

this reason, in the Global English Meaning Oriented Translation (GE-MOT), I make this

explicit: **Sing to the Lord**, *because He has gained honour for Himself*!

Discussion: Manual for Troparion 1, Ode 9, Canon 1

The liturgical translator's manual for the first troparion of the ninth ode of the first canon

of Theophany is provided in Appendix C.2. The manual I wrote has 13 pages. The

Greek text and my GEV translation are as follows:

Δαυΐδ πάρεσο, Πνεύματι τοῖς φωτιζομένοις· Νῦν προσέλθετε, ᾄδε πρὸς

Θεόν, ἐν πίστει λέγων φωτίσθητε· οὗτος ὁ πτωχὸς ἐκέκραξεν Ἀδὰμ ἐν

πτώσει· καὶ γὰρ αὐτοῦ εἰσήκουσε Κύριος ἐλθών, ῥείθροις τοῦ Ἰορδάνου,

φθαρέντα δὲ ἀνεκαίνισεν.

In the Spirit, David, be with those who are to receive light, and sing to them,

"Now in faith come near to God and receive light. The poor man Adam, who

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[57]Translation by Fr. Seraphim Dedes. I have added the bold face to both the Greek and the English.

had fallen, cried out, and truly the Lord heard him. Therefore he came, and
in the streams of the Jordan River, he made the ruined one new again." [58]

According to St. Nikodemos of the Holy Mountain, the purpose of this hymn is to en-
courage catechumens who have delayed being baptized to no longer delay and be
baptized now (ΑΓΙΟΡΕΙΤΟΥ 1987, pp. 288–289). For people who do not have a good
understanding of Old Testament books, in particular Genesis, 1-2 Kings (LXX),[59] and
the Psalms, this hymn is difficult to understand. In addition, there are multiple parties
of people involved. There is the poet himself, David, the people who are to be bap-
tized, Adam, and Lord (Jesus Christ). The poet addresses first David (*David, be with
those who are to receive light, and sing to them...*), asking for him to come and sing.[60]
And to whom? To the people who are to be baptized (enlightened). In his song, David
sings about the first man, Adam. He speaks of the fall of Adam (and therefore his
descendants), the cry of Adam for help, and the response of the Lord (Jesus Christ).
Those who are not familiar with the biblical accounts can find it confusing when trying
to understand the relationships between each of the actors and referents in this hymn.
This will be discussed more in the testing results and analysis chapters. Also, people
who do not know that King David is famous for his writing and singing of Psalms could
wonder why David was asked to come.

This hymn has seven verbs and three participles. The main verb is πάρεσο (< πάρειμι)
be present in coordination with the verb ᾆδε (< ἀείδω) *sing*. They are both in the
imperative. The poet himself is addressing King David the Psalmist and asking him to
be present with and sing to those who are to be enlightened, i.e. baptized. One of the

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[58] My translation, GEV.

[59] Samuel in the Masoretic Text.

[60] Archimandrite Maximos Politis suggested to me that the poet of our hymn might be calling on David
analogous to the tradition in ancient Greek poetry to call on or invite the Muses to sing through the poet.
I found another example of this in the third idiomelon in the Menaon for January 5, addressing John
the Forerunner: "...come and stand with us (3), and set the seal on our song, and be the leader of the
festivities." See https://olw.ocmc.org/id/gr$_g r_c og/me.m01.d05/meH9.Idiomelon3.text$.

first difficulties encountered in this hymn is the meaning of πνεύματι (< πνεῦμα) *in spirit*.
It can be interpreted as referring to the Holy Spirit, in which case, the poet is saying
that David should come and be present through the power of the Holy Spirit. The other
interpretation is that it is referring to the spirit of David. This later interpretation is made
by St. Nikodemos (ΑΓΙΟΡΕΙΤΟΥ 1987, p. 288) and by the TFM translation. Of interest
is that *MHN IAN* (2009) capitalizes the word: Πνεύματι. In this way, they indicate a
belief that it refers to the Holy Spirit. In my translations, I have chosen to interpret
it as referring to the Holy Spirit. Since both interpretations are possible, I decided
to chose the one less likely to cause misunderstanding in other cultures, particularly
animistic ones. However, I also give advice to translators that they should ask their
bishop whether He views it as referring to David's spirit or the Holy Spirit, and follow
His guidance in the translation.

The next difficulty in the text, at least for those who cannot read the Greek, and are
looking at the TFM translation, is that many English translations use the word *enlight-
ened* for φωτιζομένοις. For those who speak English as a foreign language, this is not
a word commonly known. Therefore, I translated it as *those who are to receive light*
and explain that it means *those to whom God will give knowledge of God in their hearts*.
And, that if their language can use the word *to give light* to mean *to give knowledge (of
something)*, or some other idiom based on light, they can translate it more literally. I
also refer them to Hebrews 10.32, where the same Greek word occurs in reference to
baptism, so they can see how it was translated in the Bible in their language.

Another difficulty in the text, for translators, is the phrase ἐν πίστει (*in faith*). It immedi-
ately precedes the verb λέγων (*saying*), which normally signals the start of a quotation.
Since it is David who *sings* and is *saying*, one interpretation is that *ἐν πίστει* refers to
how David should sing: *sing in faith*. Or, it could refer to the manner in which the people
are to receive light. In which case, it would be translated as *Come near to God and
receive light in faith*. I have chose the third interpretation, that it refers to the manner
in which people should approach God: *in faith come near to God*. It is also the ap-

proach taken by the TFM, *Approach ye now to God in faith and receive enlightenment*. Of course, one could argue that it applies to both the coming near to God and to the receiving of light. This interpretation is possible with my translation.

The phrase οὗτος ὁ πτωχὸς *this poor (man)* presents a difficulty in some cultures, particularly ones poor in material goods, where it might be interpreted as meaning that Adam was poor in that he lacked money or other material things. To avoid this interpretation, I explain in the manual that Adam was poor in the sense that he had lost the grace of God. Note also that in English translations, the implied word *man* is added since the Greek is masculine.

Being *poor* is tied to the third to last word of the hymn, φθαρέντα (< φθείρω), a participle meaning *the ruined one*. Adam was ruined because he had fallen from his original state. This fallen state is restored through baptism: φθαρέντα δὲ ἀνεκαίνισεν *he made the ruined one new again*. It is important that a translator understand this. Therefore, I explain it in the manual.

Discussion: Manual for Troparion 2, Ode 9, Canon 1

The liturgical translator's manual for the second troparion of the ninth ode of the first canon of Theophany is provided in Appendix C.3. The manual I wrote has 16 pages. The Greek text and my GEV translation are as follows:

> Ὁ Ἡσαΐας λούσασθε, καὶ καθάρθητε φάσκει· τάς πονηρίας ἔναντι, ἀφέλεσθε Κυρίου· οἱ διψῶντες, ὕδωρ ἐπὶ ζῶν πορεύεσθε· ῥανεῖ γὰρ ὕδωρ καινοποιὸν Χριστός, τοῖς προστρέχουσιν αὐτῷ ἐν πίστει, καὶ πρὸς ζωὴν τὴν ἀγήρω, βαπτίζει Πνεύματι.
>
> Wash yourselves and be clean, the prophet Isaiah says. Take away from the presence of the Lord the evil acts that you do. You who are thirsty, come to the living water! For on those who run to him in faith, Christ will sprinkle

water that makes them new; and he baptizes them with the Spirit into the

life in which they will not grow old.[61]

In the second troparion, the poet quotes from and interprets the prophet Isaiah, quoting

first from Isaiah 1.16 (λούσασθε *wash yourselves*), then 55.1 (οἱ διψῶντες *you who*

are thirsty). In his quotation of Isaiah 1.16, the poet uses nearly all the words of the

verse from the prophet, but not as an exact quote, omitting the words *cease from evil*

(παύσασθε ἀπὸ τῶν πονηριῶν ὑμῶν). St. Nikodemos believes the words ῥανεῖ γὰρ

ὕδωρ καινοποιὸν (*I will sprinkle clean water on you*) come from Ezekiel 36.25. He

also expresses the opinion that the purpose of this hymn is to encourage people to be

baptized (ΑΓΙΟΡΕΙΤΟΥ 1987, p. 290). The content of the hymn fits this assertion.

Translators of this hymn must understand that the words *wash yourselves and clean*

yourselves refer not to physical dirt, and not to physical bathing or washing, and that the

poet is interpreting the words of God written by Isaiah as a command to be baptized.

Although it would be inappropriate for a translator to insert a word for baptism into

the translation, the translator must be aware of the meaning of the hymn and what it

refers to. There can be a variety of words or phrases in a language about washing or

cleansing, and the translator should chose ones appropriate to a reference to baptism.

The next part of the hymn, τάς πονηρίας (*the evil*) helps to understand that it is not

physical dirt that a person needs to wash themselves clean from. However, if the

phrase *the evil* is translated literally, it will be difficult to understand what it refers to. The

referents are found in the subsequent verses of Isaiah, but not in the hymn. Therefore,

translators into English have added an explanation as to what *evil* is referred to: *the*

evil of your doings (TFM) or *your evildoing* (Fr. Seraphim Dedes). In the Global English

translations, I, too, make this information explicit: *the evil acts that you do* (GEV).

The phrase ἔναντι...Κυρίου (*from before the Lord*) also presents difficulties for transla-

tors. TFM simply translates it as *from before the Lord*, and Fr. Seraphim Dedes as

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[61]My translation, GEV.

from before the Lord's eyes. Fr. Dedes likely added *eyes* for meter sake, but it is in fact what the passage from Isaiah in the LXX has: ἀπέναντι τῶν ὀφθαλμῶν μου (*from before my eyes*). Drawing on the wealth of experience in Bible translation and how people of differing cultures interpret the verse from Isaiah, the UBS handbook warns that some interpret it as meaning we are allowed to do evil as long as God does not see it. This same issue applies in our hymn. To avoid this misinterpretation, the UBS handbook suggests translating the biblical verse as: "Stop all this evil that I see you doing." Although I do not take this approach in my GE-SOT and GEV translations, I did do so in the GE-MOV, *Stop the evil that the Lord sees you doing!*

In translation, it can be the case that there are mismatches between grammatical moods and their illocutionary force.[62] For example, when I lived with the Ogea of Papua New Guinea as a T2 Bible Translator, I discovered that in Ogea, interrogative sentences, e.g. "Would you like some tea?" were sometimes understood as assertions, "You really came here just to have some tea, right?" I discovered this when I asked an Ogea man if he wanted a cup of tea, and his response was to jump up and leave. When I asked the other Ogea people present what had happened, they told me I had embarrassed him. My question had the illocutionary force of asserting a wrong motive for his coming to visit me. They told me that I should use an imperative, "Drink some tea!", and let the person accept or turn down the offer (Colburn 1981). Because there is a potential mismatch between grammatical moods and illocutionary force across languages and cultures, in the manual I point out that the hymn has four verbs that are encoded as imperatives: λούσασθε (*wash*), καθάρθητε (*cleanse*), ἀφέλεσθε (*take away*), and πορεύεσθε (*come*). The Greek imperative can be used not just to give an order, but to invite or encourage someone to do something. And so, in the manual, I point this out and advise the translator to think about the illocutionary force of moods in his or her language and use the mood appropriate to how his language works. I advise him not

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[62]Illocutionary force refers to the speaker's intention in an utterance. For example, a speaker who is asking someone to close a window might use an indicative clause, *It is cold.*, rather than an imperative, *Close the window!*.

to use the imperative if it has the wrong illocutionary force in their language.

In translating ὕδωρ ἐπὶ ζῶν (*living water*), there are two issues. First, the Greek phrase in its ordinary sense refers to water that comes out from a source underground or moving water such as a stream or river, rather than a pond or lake. Second, here, it is used in a figurative sense, meaning *water that gives life*. This refers, of course, to the waters of baptism and divine grace (ΑΓΙΟΡΕΙΤΟΥ 1987, p. 290), and perhaps with it, the gift of the Holy Spirit.

In many languages, it is difficult to find an appropriate word to translate Πνεύματι (< πνεῦμα) *Spirit* in reference to the Holy Spirit, third person of the Holy Trinity. There is also the issue of how to translate βαπτίζει (< βαπτίζω), and the meaning of the phrase "baptizes with the Spirit". Rather than attempt to address this in the manual, I refer the translator to the Bible in his or her own language, and provide Luke 3.16 as a passage to check to see how it was translated there. I do this for two reasons. First, the translators of the Bible will have already done the necessary research and testing to chose an appropriate phrase. Second, words and phrases that come from biblical sources should be translated the same way in the liturgical texts when they have the same meaning. This is based on the assumption that if not the Bishop, then at least the Priests of the parishes have a preferred Bible translation that is to be used liturgically.[63]

Perhaps the most difficult phrase in this hymn is ζωὴν τὴν ἀγήρω '*into the life in which they will not grow old*' (the result of Christ's baptizing people with the Holy Spirit.) Literally, ἀγήρω means *not aging*. TFM translates this phrase as *life that grows not old*. St. Nikodemos provides a synonym, ἀτελεύτητος (*not brought to an end*), in other words, *everlasting life*. In the OLW database of liturgical texts,[64] this phrase occurs in 15 hymns[65] (11 hymns in the Menaion, 3 in the Octoechos, and once in the horologion). The variety of ways it is translated is indicative of the difficulty presented by the pairing

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[63]For many minority languages, there is usually only one translation available.

[64]https://olw.ocmc.org.

[65]This is based on a search using the inflections as they occur in the text. A regular expression search using .*ζωη.*τ.*αγηρω.* removes the endings and results in 26 occurrences.

of the words *life* and *unaging*:

Table 4.2: Translations of ζωὴν τὴν ἀγήρω

Translator	Translation	Source
Fr. Seraphim Dedes	immortal and eternal life	Horologion[66]
	undecaying life	Menaion Jan. 6[67]
	life that is ageless and eternal	Menaion Jul. 15[68]
	life aging not	Menaion July 25[69]
	life everlasting	Menaion Oct. 8[70]
Fr. Juvenal Repass	ageless life	Menaion July 25[71]
Fr. Peter Andronache	undecaying life	Menaion Sept. 3[72]
Fr. Ephrem Lash	life that knows no aging	Menaion Sept. 26[73]
	life which does not age	Octoechos Mode 3 Day 5[74]
End of Table		

In comparing translations in English, it is important to understand that unlike many other English translators, Fr. Seraphim Dedes creates metered translations, accompanied by a musical score. Just as the poets Kosmas and John the Monk made adjustments to fit the meter, so does Fr. Seraphim. This might explain why in two instances he translated ἀγήρω using two nouns: *immortal and eternal* and *ageless and eternal*. Or, perhaps he was trying to convey what he felt was the full meaning. It is also an observable phenomenon that translators themselves unknowingly over time create translations that are inconsistent from one hymn to another even though the word is used with the same meaning. Now that the Online Liturgical Workstation (OLW) is available, it is easy for translators to check the consistency of their translations across the various types of liturgical books and the various months of the Menaion.[75]

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[66] https://olw.ocmc.org/id/en_us_dedes/ho.s03/hoMA.FuneralEvlog2.text
[67] https://olw.ocmc.org/id/en_us_dedes/me.m01.d06/meMA.Ode9C12.text
[68] https://olw.ocmc.org/id/en_us_dedes/me.m07.d15/meVE.Stichera01.text.
[69] https://olw.ocmc.org/id/en_us_dedes/me.m07.d25/meMA.Lauds2.text
[70] https://olw.ocmc.org/id/en_us_dedes/me.m10.d08/meVE.AposGlory.text
[71] https://olw.ocmc.org/id/en_us_repass/me.m07.d25/meMA.Lauds2.text
[72] https://olw.ocmc.org/id/en_us_andronache/me.m09.d03/meMA.Ode8C13.text
[73] https://olw.ocmc.org/id/en_uk_lash/me.m09.d26/meMA.Ode5C2T.text
[74] https://olw.ocmc.org/id/en_uk_lash/oc.m3.d5/ocMA.OdeW6C21.text
[75] Assuming of course, that they are making their translations available in OLW. It should be noted

Also of note are the translations by Fr. Ephrem Lash of blessed memory. Many, including the Patriarch of Constantinople[76] consider him to be among the best of translators of the liturgical texts into English. He was the primary translator of the Divine Liturgy of St. John Chrysostom used in the United Kingdom. Note in the table above, that Fr. Ephrem has two differing translations of ἀγήρω: *life which does not age* vs. *life that knows no aging*. My point is that the Greek presents a difficulty that is challenging to even the best English translators.

It is a problem, of course, that it is not *life* itself that will not age, but rather it is *people* who will not age during their life. For this reason, I translated it as *life in which they will not grow old*, where the pronoun *they* refers to those who come to Christ:

> For on those who run to him in faith, Christ will sprinkle water that makes them new;
>
> and he baptizes them with the Spirit into the life in which they will not grow old.

In the manual, I explain this life as the one referred to at the end of the creed: ζωὴν τοῦ μέλλοντος αἰῶνος *life of the age to come*. Which, of course, we partake of even in this present age through our life in the Holy Spirit.

Discussion: Manual for Troparion 1, Ode 9, Canon 2

The liturgical translator's manual for the first troparion of the ninth ode of the second canon of Theophany is provided in Appendix C.4.[77] The manual I wrote for this troparion has 13 pages.[78] The Greek text and my GEV translation are as follows:

> Ἴδμεν τὰ Μωσεῖ τῇ βάτῳ δεδειγμένα, Δεῦρο ξένοις, θεσμοῖσιν ἐξειργασμένα· Ὡς
>
> γὰρ σέσωσται, πυρφοροῦσα Παρθένος, Σελασφόρον τεκοῦσα, τὸν εὐεργέτην,
>
> Ἰορδάνου τε, ῥεῖθρα προσδεδεγμένα.

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that OLW provides tools for translators to help them understand the Greek text and to manage their translations.

[76]Twice I had the privilege of meeting with Fr. Ephrem in his home. During my last visit, he showed me a letter he had just received from the Patriarch that indicated how highly his translations were held.

[77]Please read the errata that appears immediately before this manual in Appendix C.4.

[78]The numbering says 14, but one is a blank page.

> The things shown to Moses in the bush, we see completed here in a strange way:
>
> For when the Virgin gave birth to the Benefactor[79] who brings us light, she carried
>
> fire within her, but she was kept safe; and also Jordan's streams when they received
>
> him.[80]

This hymn can be difficult for translators to understand because of the use of implied information. There are two keys, so to speak, to interpreting it. The two keys are *fire* and *mystery*. Fire only explicitly appears in the word πυρφοροῦσα '*fire-carrying*.' In this explicit occurrence, it refers to the Theotokos, who had fire within her. That is, she carried within her the bodily form of the fire of the Godhead. This same fire is implied in both the entrance into the Jordan and in the bush that Moses saw. To explain this, in the manual I begin with a quotation from the prayer attributed to Patriarch Sophronius of Jerusalem in the service for the Great Blessing of Waters: *Jordan turned back, beholding the fire of the Godhead coming down bodily and entering it*.

The second key to understanding the hymn is *mystery*. The word mystery does not occur explicitly, but rather, there is the phrase ξένοις θεσμοῖσιν ἐξειργασμένα '*fulfilled by strange laws*.' The mystery is two-fold. First, the fire does not consume the thing it is burning. The bush was not burnt or harmed by the fire of God. It was kept safe. The same applies to the Theotokos, who had the fire within her (the baby Jesus in her womb), but was not harmed. And, the Jordan received the fire of God in the bodily form of Jesus, the Son of God, but was not harmed. In all three cases, they were kept safe and unharmed. This is one part of the mystery. The other part is the mystery of the meaning of the bush that Moses saw, that burned, but was not consumed. The poet tells us that the meaning is explained by what happened to the Theotokos and to the river Jordan. The bush that burned but was not consumed was a foreshadowing, a pre-telling, of the mystery of the Theotokos carrying the fire of the Godhead within her, and the Jordan receiving it also, both without harm. The poet calls this a completion, i.e. fulfillment, (ἐξειργασμένα < ἐξεργάζομαι) of what was indicated by the burning bush.

The implied information and the connection between the first clause (seeing completed what Moses saw about the burning bush) and the second (the Theotokos not being harmed though

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[79]In OLW, I have changed this to *'the one who helps us'* based on the difficulty some translators had with the word *benefactor* during the testing of the manual.

[80]My translation, GEV.

she carried within her the fire of the Godhead) is indicated through the conjunction γὰρ '*For*.' [81]

And the application of the same two things: fire and mystery to the clause about the Jordan river

not being harmed is indicated by the conjunction Ὡς...τε '*so...also*.' This is noted by St. Nikode-

mos, who rephrases it as ...**τόσον** ἐν τῇ κοιλίᾳ τῆς Παρθένου, **ὅσον καί** ἐν τοῖς ρείθροις τοῦ

Ἰορδάνου.... '...**as** in the belly of the Virgin, **so also** in the streams of Jordan...' (ΑΓΙΟΡΕΙΤΟΥ

1987, p. 326).

Important also for translators is the need to understand the Biblical events referred to in this

hymn, of which there are three: the burning bush (Exo 3.2); the Virgin being with child (e.g.

Mat 1.23); and the baptism of Jesus in the Jordan river (e.g., Mark 1.9). In the manual section

titled *References to the Bible*, I provide these for the translator so he or she can read them in

the Bible translation in their language.

With the first word of the hymn, the poet draws both the chanters and the hearers into the

events: Ἴδμεν '*We see*.' The form of this verb is unusual in that the 1st person plural form

is usually ἴσμεν. The form chosen by the poet is an alternative.[82] An advantage of using a

translator's manual is that unusual forms can be difficult for people to find in the commonly

available grammars, but are provided in the manual.

The second word also presents a difficulty for translators. It is simply τὰ, the accusative neuter

plural form of the definite article. In this case, it is the definite article of an omitted noun, e.g.

things. Therefore, I translate it as *The things*, as in *The things shown to Moses*. If the Global

English translators were not targeting speakers of English as a foreign language, it would be

better to simply translate it as did TFM: *That which*, analyzing it as a relative pronoun. But,

since it is plural, for the purpose of the manual and for providing a translation that is a model,

it is best to make explicit the implied noun. This raises the question of why is it plural? In the

manual, I suggest that the things Moses saw were: the bush, the fire, and that the fire did not

consume the bush.

The adverb Δεῦρο '*hither, here now*' can be used as either an adverb of place or time. In our

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[81]Liturgical Greek, like prior periods of its development, e.g. classical, typically places γαρ as the
second word in a clause.

[82] It is unclear to me why it was used rather than the usual.

hymn it is performing a deictic function–it points from Moses' viewing of the burning bush to its fulfillment in both the Theotokos and the river Jordan. It points from the fire of God in the bush to the fire of God in the womb and in the Jordan. Both TFM and Fr. Seraphim Dedes translated it as 'here.'

Another translation difficulty in this hymn is the phrase ξένοις θεσμοῖσιν 'strange laws.' It is necessary to explain in the manual that is is not referring to the laws of a government, or to moral laws, or even to the laws of nature, but something that is at work beyond natural law. These strange laws are what result in the accomplishment (TFM and Fr. Seraphim Dedes) of the mystery pointed to by the burning bush. TFM translates the three words as 'accomplished...in strange manner', and Fr. Seraphim as by some strange laws...accomplished.' In keeping with the goal to use vocabulary limited to the Oxford 300, I translate it as completed...in a strange way.' For this hymn, I avoid the difficulties of using the word law because it is not used in its ordinary sense and therefore will cause difficulty for a person who speaks English as a foreign language and has only a high school education.[83]

The English equivalent often given for εὐεργέτην (< εὐεργέτης) is 'benefactor.' In the GEV-SOT, I chose to use the word benefactor in order to be concise, and also defined the word in the note on its meaning. In the manual, I also used benefactor as the translation in the GEV. However, this is not an Oxford 3000 core word. In the GE-MOT, I translated it as the one who works for our benefit. Currently, in OLW, the GEV no longer uses the word benefactor, but rather the one who helps us. I made this change as a result of the testing in overseas locations. I found that even though I provided a definition of benefactor in the manual, some translators had difficulty with the word.

In the manual, I provide an explanation as to why the poet refers to the ῥεῖθρα 'streams' of Jordan (plural) rather than the singular 'stream'. The answer is that early authors viewed the river as having two main sources, the Jor and the Dan, hence its name. It should be translated plural for both the sake of accuracy and for agreement with the participle that follows it, since streams is the subject of the participle: προσδεδεγμένα (< προσδέχομαι) '[when] they received'.

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[83]As I write this, after the fact of having tested the manual, I would probably should have translated it 'in strange ways' in order to preserve the plurality. I have made this change in OLW.

Discussion: Manual for Troparion 2, Ode 9, Canon 2

The liturgical translator's manual for the second troparion of the ninth ode of the second canon of Theophany is provided in Appendix C.6. The manual I wrote for this troparion has 21 pages. The Greek text and my GEV translation are as follows:

> Χρίεις τελειῶν, τὴν βρότειον οὐσίαν, Ἄναξ ἄναρχε, Πνεύματος κοινωνίᾳ, Ῥοαῖς ἀχράντοις, ἐκκαθάρας καὶ σκότους, Ἰσχὺν θριαμβεύσας τε, τὴν ἐπηρμένην, Νῦν εἰς ἄληκτον, ἐξαμείβεαι βίον.

> King who has no beginning, you anoint our nature that dies, making it perfect by living in union with the Spirit. With the pure streams, you cleaned it from the dark mark of our evil deeds and defeated the proud force. Now you transfer it to life that has no end.[84]

This hymn is theologically rich and contains a grammatical ambiguity that results in a difference in how it has been translated by various people. This will be explained below. In this hymn, the poet addresses Christ, talking about what he did for the human race when he was baptized and the effect it has on our human nature when we are baptized in water blessed with the blessing of the Jordan and when we are subsequently anointed with Holy Chrism.

The first word of this hymn in the Greek is Χρίεις (< χρίω) *'You anoint'*. For those who hear this word and know the prophesies made in the Old Testament, it brings to mind the promise of the coming Messiah (borrowed from Hebrew) or, Christ (borrowed from the Greek Χριστός), both of which mean *the Anointed One*. The Messiah who was to come would be anointed as King (Ἄναξ). And so, we have in this hymn two words (Χρίεις and Ἄναξ) that are applied to Jesus of Nazareth, the one who makes people to be *Anointed Ones* (Christians) through the mysteries of Baptism and Chrismation.

In our hymn, the poet focuses on the effect of what Christ does to our mortal nature (τὴν βρότειον οὐσίαν). It (mortal nature) is the grammatical direct object of the main verb Χρίεις and its two adverbial clauses encoded as participles: τελειῶν (< τελειόω) *'making [it] perfect'* and ἐκκαθάρας

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[84]My translation, GEV.

(< ἐκκαθαίρω) *'having cleaned [it]'*. By anointing the mortal (human) nature, Christ cleansed it (aorist) and perfects it (present). Of interest is the present tense of ἐκκαθάρας, indicating an on-going process of people being transformed into the likeness of God. In the Greek Scriptures (the LXX and New Testament), βρότειος is not to be found. But, the noun βροτός (*'mortal'* appears 34 times, only in a single book, the book of Job, e.g. 4.17 *'What? Can a mortal be pure before the Lord, or a man be blameless in his actions?'* (NETS). Per Louw and Nida (1989, p. 267) there are two words in the Greek New Testament with the meaning *mortal*: θνητός[85] (*'pertaining to being liable to death'*) and φθαρτός[86] (*'pertaining to that which is bound to disintegrate and die'*). Therefore, in my translator's manual for this hymn, I advise the translator to check Rom 8.11 in the Bible in his language to look for a word equivalent to *'mortal'* (θνητός).[87]

And with what does Christ anoint the mortal nature? The poet says, with the communion of the Holy Spirit (Πνεύματος κοινωνία). It is the communion of the Holy Spirit in the life of the Christian that achieves the ongoing process of being perfected (made into the likeness of God). As with many words in this hymn, κοινωνία (< κοινωνία) can be difficult to translate into other languages. As usual, in addition to the meaning, I refer the translator to a passage in the Bible in their language, in this case 2 Cor 13.13.

Another word that can be difficult to translate into minority languages is Ἄναξ (< ἄναξ). It can be translated into English as *'king, lord, ruler'*. For T1 translators who do not know Greek, the English translation *king* can be problematic. There are many cultures in the world, for example the Ogea of Papua New Guinea, who do not have the tradition of a single person ruling over other people. The Ogea are a conciliar culture. Decisions are made jointly in meetings of an entire village.[88] Therefore, in the manual, I explain what the word means, that it refers to Jesus Christ in this hymn, and suggest the translator refer to 1 Tim 6.15 in the Bible in his language to see how this verse has been translated. This verse contains three words similar in meaning

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[85]LN 23.124

[86]LN 23.125

[87]Subsequent to the testing, I updated the online version of the manual in OLW to also suggest they also check Job 4.17.

[88]As a side note, while living with the Ogea, I observed that in village meetings, all people were permitted to speak their opinion. But some people's opinions carried more weight–those who were powerful in hunting or gardening and were generous to others.

to ἄναξ (δυνάστης, βασιλεύς, βασιλευόντων < βασιλεύω). In our hymn, the king is described as ἄναρχε (< ἄναρχος) *'without beginning'*, i.e. eternal or immortal. This word is used as a contextual antonym to βρότειον (*mortal*) and also resonates with the ending of the hymn (to be discussed below) where the poet says the King who is without a beginning brings mortal nature (one that has an end) into a life that is without an ending (ἄληκτον βίον).

And now, we come to the major ambiguity in the grammar of this hymn. The Greek is: Ῥοαῖς ἀχράντοις, ἐκκαθάρας καὶ σκότους, Ἰσχὺν θριαμβεύσας τε, τὴν ἐπηρμένην. TFM translates it as *...thou hast cleansed it*[89] *in the undefiled streams, putting to shame the arrogant force of darkness....*. The issue revolves around σκότους (< σκότος) *'from darkness'*. The translation in the TFM was made by Metropolitan Kallistos Ware and Mother Mary.[90] The TFM is an excellent and widely respected translation. They analyze the Greek text such that the genitive σκότους is modifying Ἰσχὺν (< ἰσχύς), i.e. *force of darkness*. However, St. Nikodemos of the Holy Mountain says, Τήν μέν ἀνθροπίνην φύσιν (λέγει) λοιπόν ὁ Σωτήρ ἐκαθάρισεν ἀπό τό νοητόν σκότος, καί ἐφώτισε ταύτην μέ τήν κοινωνίαν τοῦ Ἁγίου Πνεύματος... On the one hand, (he says), the Savior has cleansed the human nature from the noetic darkness, and on the other hand has enlightened it with the communion of the Holy Spirit...[91] *EOPT* (p.329). In other words, in his analysis, σκότους is an oblique of the participle ἐκκαθάρας (< ἐκκαθαίρω), i.e. *'having cleaned it [the mortal nature] from darkness'*. And, to drive his point home, St. Nikodemos punctuates the Greek text as follows:

> Χρίεις τελειῶν, τὴν βρότειον οὐσίαν,
>
> Ἄναξ ἄναρχε, Πνεύματος κοινωνία,
>
> Ῥοαῖς ἀχράντοις, ἐκκαθάρας καὶ **σκότους.**[92]
>
> Ἰσχὺν θριαμβεύσας τε, τὴν ἐπηρμένην,
>
> Νῦν εἰς ἄληκτον, ἐξαμείβεαι βίον.

Where *MHN IAN* (2009, p. 188) and other printed editions have a comma (κόμμα) after σκότους,

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[89]mortal nature

[90]Mother Mary and Archimandrite Kallistos Ware (1998).

[91]My translation.

[92]Note the period instead of a comma. I, not St. Nikodemos, added the bold face to σκότους.

St. Nikodemos has replaced it with a period (τελεία). He is saying that σκότους belongs to the clause to the left of the period and no one should even consider having it as a modifier of Ἰσχὺν, to the right of the period.

This of course raises the question of which grammatical analysis is correct–Metropolitan Kallistos Ware and Mother Mary, or St. Nikodemos of the Holy Mountain? After much research and consideration, I decided to agree with St. Nikodemos for two reasons. One, based on my own grammatical analysis, and two, based on a patristic source that connects darkness and the human nature, namely St. Gregory of Nyssa. It is well known that the canons ascribed to John the Monk and in fact even the writings of John of Damascus often draw from St. Gregory of Nyssa (and of course others). I will explain these two reasons in what follows.

The grammatical ambiguity is two-fold. The first question to answer is the gender of σκότους (*'darkness'*). It is either masculine or neuter. If it is masculine (αρσενικό), then it is in the accusative case (αιτιατική) and is plural (πληθυντικός). If it is neuter (ουδέτερο), it is in the genitive case (γενική) and singular (ενικός). The second ambiguity is that if we analyze it to be a neuter genitive noun, is it a genitive of attribution, referring to Ἰσχὺν *'force'*, or is it a genitive of separation, functioning as an oblique to the participle ἐκκαθαίρω *'to cleanse out'*?

Regarding the first grammatical issue of σκότους (i.e. its gender), *LSJ* note that although σκότος *'darkness'* rarely occurred in the classical literature as neuter, it is always neuter in the LXX and the New Testament. (Heb 12.18 is an exception). The liturgical texts are rooted in Scripture, and therefore perhaps we can assume that our poet would also use neuter. And, if it is taken to be masculine in our hymn, it would be difficult to explain why it is plural. So, in my analysis, I believe it is neuter, and therefore genitive. This is also how both St. Nikodemos and the *TFM* analyzed it.[93]

Regarding the second grammatical issue of σκότους (i.e. what type of genitive it is and of which head word it is a dependent), based on their translation (*'force of darkness'*), *TFM* interprets σκότους *'darkness'* as being a neuter genitive of attribution, referring to Ἰσχὺν *'force'*, and therefore part of the noun phrase that is the object of the participle θριαμβεύσας *'to defeat'*.

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[93]Neither explicitly state that it is genitive, but St. Nikodemos' discussion shows that is how he treated it. And, the way the TFM translated it shows they interpreted it as genitive: *'force of darkness'*.

St. Nikodemos of the Holy Mountain also views οὐσίαν *'nature'* as the object of the participle ἐκκαθάρας, but views σκότος *'darkness'* as a genitive of separation and the oblique of the participle. As noted above, in *EOPT* (p. 329) he says, Τήν μέν ἀνθροπίνην φύσιν (λέγαι) λοιπόν ὁ Σωτήρ ἐκαθάρισεν ἀπό τό νοητόν σκότος, καί ἐφώτισε ταύτην μέ τήν κοινωνίαν τοῦ Ἁγίου Πνεύματος... *'On the one hand, (he says), the Savior has cleansed the human nature from the noetic darkness, and on the other hand has enlightened it with the communion of the Holy Spirit...'* His interpretation fits well with the case of nouns used with ἐκκαθαίρω. In their entry for ἐκκαθαίρω *'to cleanse out'*, *LSJ* give an example: "χθόνα ἐκκαθαίρει κνωδάλων *'he clears this land of monsters'*".[94] This illustrates that for the verb ἐκκαθαίρω the direct object is in the accusative (in this example, χθόνα), and the thing that is cleared out is in the genitive (in this example, κνωδάλων). This is because ἐκκαθαίρω is formed by prefixing the preposition ἐκ *'out of'* to the verb καθαίρω *'to cleanse'*. The preposition ἐκ *'out of'* takes a genitive as its object, and the verb καθαίρω takes an accusative. So, there is indeed a plausible grammatical analysis that makes σκότους dependent on ἐκκαθάρας rather than Ἰσχὺν.

So far, I have shown that grammatically it is possible that σκότους *'darkness'* is an oblique to the participle ἐκκαθαίρω *'to cleanse out'*. But does this make sense theologically? Is there a patristic source from which the poet perhaps drew that supports this? The answer is yes. The writings of St. John of Damascus and the hymns attributed to him (originally as John the Monk) often show signs that he used concepts and even words from the works of St. Gregory of Nyssa. We find the concept of washing darkness from the soul in St. Gregory's Commentary on the Song of Songs (*In Canticum Canticorum*) in 15 homilies.[95] In it, the bride is described as *black*. St. Gregory interprets this as having a *dark, shadowy appearance, a dark form*, and *the image of darkness*. The form or appearance of the bride is described as being darkened because *the ruler of the powers of darkness dwelt* in her. But, God, *Although we were darkened through sin, made us bright and loving through his resplendent grace"*, and Christ *"...summoned sinners to repentance whom he made to shine as luminaries [Phil 2.15] by the bath of regeneration which washed away their dark form.* So, we see here a direct connection between baptism

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[94]*LSJ*, A. Supplement, p. 264.

[95]For the Greek text, see PG 44, and ΓΡΗΓΟΡΙΟΣ ΝΥΣΣΗΣ (1987, pp. 107–326). The latter uses the text of H. Langerbeck: Gregorii Nysseni, In Canticum Canticorum (Greg. Nyss. op. W. Jaeger), vol VI, Leiden, 1960, pages 3-469. For translations, see McCambley (1987) and Norris (2012).

and the washing away of darkness.[96] Also, in his oration 40 (On Baptism), St. Gregory talks of the darkness of St. Paul's soul before he encountered Christ (VI), the darkness of sin (XIII), and equates darkness with estrangement from God (XLV). We cannot prove that the poet was drawing from St. Gregory of Nyssa, but it is possible. And, importantly, we see there is indeed a patristic source whose theology includes the washing out of darkness from the soul in baptism.

In summary, for these reasons, I agree with St. Nikodemos' interpretation that in this hymn σκότους *'darkness'* belongs with the participle ἐκκαθάρας, not with the noun Ἰσχὺν *'force'*, though, of course there is a relationship between that force and darkness. The darkness that *marks* human nature and is washed out through baptism has its source in the ruler of the power of darkness. In the kontakion of Theophany chanted before Ode 7, the hymnographer says the Lord's light is *marked (ἐσημειώθη < σημειόω)* on us in baptism: *Thou hast appeared today to the inhabited earth, and Thy light, O Lord, has been marked upon us, who with knowledge sing Thy praise: Thou hast come, Thou art made manifest, the Light that no man can approach.*[97] In this way, the mark of darkness on the soul is replaced with the mark of the Lord's light.

In order to explain this in a manner that facilitates translation by a T2 translator, in the manual I state that *'darkness'* is used metaphorically and represents the effect that sin has on us and the influence of the evil one. The idea of cleaning something from darkness is a collocational clash–in everyday life, we do not talk about washing darkness from something. However, we do wash out dark marks or stains on things. Therefore, in order to provide T1 translators with a model that avoids semantic clashes, I describe the situation as a dark *'mark'* on mortal nature. I also did this to avoid the interpretation that human nature itself is dark. In its natural state, it is not. This approach of explaining the *'darkness'* as a stain on our nature parallels the poet's statement that human nature is cleansed with unstained water: Ῥοαῖς ἀχράντοις, ἐκκαθάρας καὶ σκότους (*'with the pure [unstained] streams you washed out the dark mark [stain]'*). I should also point out that although this hymn does not explain how the streams of the Jordan became *'unstained'*, one of the megalynaria chanted just before it says, *'Today the Master has come to sanctify the nature of the waters'* (Σήμερον ὁ Δεσπότης, ἦλθεν ἁγιάσαι, τὴν φύσιν τῶν ὑδάτων).

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[96]These quotations are from the translation in McCambley (1987), also found in Staniloae (2012, pp. 31–32). His Greek source text was that of H. Langerbeck, with Werner Jaeger as editor. See the footnote above for the reference details.

[97]Mother Mary and Archimandrite Kallistos Ware (1998, p. 375)

Staniloae (2012, pp. 31–32) explains that the streams of the Jordan mystically became the cosmic waters that had been stained by the *'activity of demonic powers'*. And so, when Christ entered the waters of the Jordan, he cleansed the cosmic waters so they would be without stain (ἄχραντος).

This cleansing of the cosmic waters required the defeat of the force that was in them (the power of the Devil),[98] that had lifted itself up (i.e. against God and his creation): Ἰσχὺν θριαμβεύσας τε, τὴν ἐπηρμένην (*'defeated the proud force'*). This defeating of the proud force is described elsewhere in the canons as a crushing of the head of a dragon (sometimes plural) or other actions against a dragon, e.g. Troparion 1 of Ode 1 of the first Canon, Troparion 3 of Ode 4 of the second canon, and troparia 1 and 2 of ode 6 of the second canon.

The final clause of the hymn is: εἰς ἄληκτον, ἐξαμείβεαι βίον *'you transfer it to life that has no end'*, referring to what happens to human nature. The hymn opens with human nature being described as τὴν βρότειον οὐσίαν *'the mortal nature'* and closes with the King who has no beginning transferring it from the state of being mortal to the state of a life that does not come to an end. This is an interesting parallel to how St. Kosmas ended his canon: πρὸς ζωὴν τὴν ἀγήρω, βαπτίζει Πνεύματι *'baptizes them with the Spirit into the life in which they will not grow old'*. The final clause of St. John's canon has a surprising morphological feature: ἐξαμείβεαι. We would expect it to be ἐξαμείβῃ (2nd person singular subjective). This verb is formed from ἐξ + αμείβ + ε + σαι. Often in Greek, when the letter σ appears between two vowels it is dropped (Smyth 1956, p. 120). So, ε + σαι here became εαι. With many verbs, εαι contracts to ει and then to ῃ (Brooks and Winbery 1994, p. 15.25). I believe the reason that the poet used the archaic ending was for purposes of meter in order to have the proper number of syllables. This is also the opinion of Skrekas (2008, p. 124).

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[98]Per *EOPT* (p. 329): (δύναμιν τοῦ Διαβόλου).

Differences Between Bible and Liturgical Translator's Manuals

The liturgical translator's manuals that I created differ from the UBS Bible Translator's Handbooks in a number of ways. A very large body of literature exists that provides an exegesis of the biblical texts. In addition to commentaries, there are publications that provide grammatical information in the form of interlinears and syntactic analyses. Translators can consult literally hundreds of English translations of the biblical texts to see how they have interpreted the text and handled various translation issues. In contrast to this, liturgical translators have very few commentaries on the liturgical texts and these most often are just for the Divine Liturgy. There are no published grammatical analyses of the entire Greek liturgical source text. There are very few translations of the liturgical texts. And, the Greek language plays a more important life in the liturgical life of the Eastern Orthodox Church than in Protestant services. For these reasons, the liturgical translator's manuals I created differ from the UBS handbooks by including more than they do. I included the Greek source text, more translations, and a grammatical analysis.

I must also report that I found the USB translator's handbooks to be excellent resources regarding the exegesis of biblical passages referred to by the hymns of Theophany. These handbooks contain wisdom gained by checking Bible translations made into literally thousands of languages. In some cases, potential misinterpretations they identify were evidenced in the translations made by my test participants. This underscores the need to take advantage of the UBS handbooks when creating aids for liturgical translation.

In this chapter, I presented the features of the manuals I created for test purposes, the tool I created in the Online Liturgical Workstation (OLW) to aid me in the creation of manuals and to generate the PDFs of the manuals, and the procedure I followed in creating the manuals. Lastly, I discussed my analysis of the 5 hymns I used. In the next chapter, I present information about the testing of the manuals.

Chapter 5

Testing of the Manuals

For this research, I personally conducted testing on site on three continents (Africa, Asia, and North America), with speakers from five languages: in Kenya–Kikuyu, Kiswahili, and Maragoli[1] (11-26 January, 2019); in Alaska–Yupik (16-28 February, 2019 ; and in the Republic of Korea–Korean (3-16 April, 2019). A total of eleven sets[2] of translations were made, all for troparia from ode 9:[3]

Canon : Troparion	Number of Translations Made	Language				
		Kikuyu	Maragoli	Swahili	Yupik	Korean
C1:T1	6	S.1			S.8	
C1:T2	9		S.2			S.9, S.10
C2:T1	12	S.3, S.4				S.11, S.12
C2:T2	6	S.7		S.6		

Figure 5.1: Test Datasets by Hymn and Language

Each set contained three translations, making a total of 33 translations made.

This chapter provides information about each location site, the languages that were used for the testing, background information about the people who tested the handbook and created translations or back-translations, a description of the training I provided, how translations and

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[1]This is a Luhya language.

[2]A 12th was made (S.5), but was unusable for my research.

[3]In the table, C1:T1 means 'Canon 1, Troparion 1' of Ode 9. 'S.1' means 'Set 1'.

back-translations were produced, and how many were produced. I also present information about the issues found with each translation. The next chapter provides an analysis and discussion of the results.

It is very important to keep in mind that the translations presented here are first drafts. Many were made by individuals with no translation experience. In nearly all cases, their knowledge of English was limited. In the case of translations made for publication, they would undergo a series of revisions based on testing and review. The quality of these first draft translations must not be interpreted as an indication of the quality of published translations produced in the archdioceses in which my testing occurred. I did not evaluate published translations and I make no claims about the quality of published translations.

Test Preparations

In this section, I document the preparations that I made for testing the liturgical translator's manuals and discuss generically how I used them.

5.1.1   Approval from Hierarchs

In all three locations (Nairobi, Kenya; Kodiak, Alaska; and Seoul, Korea) I obtained permission from the Hierarch to conduct the testing. For Kenya, I obtained permission from His Eminence Makarios of Kenya (Patriarchate of Alexandria and All Africa). For Alaska, I obtained permission from His Grace David, Archbishop of Sitka and Alaska (Orthodox Church in America). And, for Korea, His Eminence Ambrosios, Metropolitan of Korea and Exarch of Japan (Patriarchate of Constantinople).

5.1.2   Participant Consent Forms

Participation in the testing of the manuals was volunteer, unpaid, and by free consent. In order to participate, each interested person had to attend a meeting where I explained the purpose of the testing, what the expectations were, and that their personal information will not be released

in an identifiable manner (i.e., it is kept anonymous). I prepared a consent form, one for each type of participant: forward-translators and back-translators. Sample consent forms are in Appendix D.1 and D.2.

In the meetings, I read aloud and explained each part of the consent form and gave them the opportunity to ask questions before deciding whether to sign the form and participate in the training and testing. Each of the two types of consent forms answer the following questions:

- Who is the researcher?
- Why is he doing the study?
- What will I do if I choose to be in this study?
- Study time (How much time will it require to participate in the study?)
- What are the possible benefits for me or others?
- How will you protect the information you collect about me, and how will that information be shared?
- Financial information (no cost to you, nor will you be paid)
- What are my rights as a research participant?
- Whom can I contact if I have questions or concerns about the research study?

The only difference between the two consent forms is the answer to the question, "What will I do if I choose to be in this Study?".

Then the consenting participants signed the following:

> I have read this form and the research study has been explained to me. I have been given the opportunity to ask questions and my questions have been answered. If I have additional questions, I have been told whom to contact. I agree to partici-pate in the research study described above and will receive a copy of this consent form. I agree to allow Dr. Colburn to contact me if he has any questions about my translation or things I write down and turn in during the study.

The consent form stipulates that personally identifiable information about students will not be made available. For this reason, I assigned numbers to each individual and refer to them by

number rather than by name.

The only ones who declined to participate were two students from a language in Kenya that is different than the ones spoken by the other participants. No reason was given as to why they did not want to participate.

5.1.3   Background Questionnaire

In addition to preparing consent forms, I also created a background questionnaire (Appendix E.1). The purpose of the questionnaire was to obtain some idea of self-reported language proficiency, education, and a glimpse into their knowledge of Greek and the Bible. For each individual, I collected their name and contact information. This is not reported in the dissertation.

Then, I asked whether the language they were using for the testing of the manual was the first language they learned, what the name of their people (i.e. tribe) is, and the name of the country where their people live. Next, I asked them a series of four multiple choice questions, with the answers being "not at all, a little, well, and very well". The questions were:

1. How well can you understand people who speak your language?
2. How well can you read and write your language?
3. How well can you read and write English?
4. How well can you read and understand the Greek found in the liturgical texts?

Next, I requested that they translate into English the Greek text of John 1.1. I did not tell them it was from John 1.1. I then asked them to tell me what book of the Bible it came from. I then asked them which book of the Bible the story of Noah and the flood is found in. Of course, these three things[4] are very basic. But, the answers were useful for getting a rough indication of the knowledge of participants.

Then, I asked whether they had experience translating liturgical hymns or services into their language, and if so, which.

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[4] 1) Translation of John 1.1, 2) identification of the book from which the Greek text of John 1.1. comes, and 3) the book that contains the story of Noah and the flood.

The last two background questions had to do with their educational level. I asked how many years of schooling they had beyond High School, and how many years they had completed at the seminary.

In subsequent sections of this chapter, I summarize the responses from the background questionnaires first for each location, then for the locations combined.

5.1.4   Test Questionnaires

In advance of testing, I created a set of questionnaires to use after a forward-translation was created or a back-translation. These are found in Appendix E.2 and E.5. For the forward-translators, there were three questionnaires, one for each version produced. The first two questionnaires asked for a written response on 1) 'words or ideas in the hymn that I do not understand' 2) 'Things in this hymn that are hard to say in my language,' and 3) 'Questions I have about this hymn'. These were for version 1 (based on the TFM) and version 2 (based on the GEV). The third (final) questionnaire asked for a written response to 1) 'I read the translator's handbook, but I still do not understand these words or ideas in the hymn', 2) 'I read the translator's handbook, but I did not find a way to say these things in my language', and 3) 'I read the translator's handbook, but I could not find answers to these questions that I have about this hymn.' Then, the forward-translator was asked:

1. Which answer best describes how you feel about the Global English translations?
2. Which answer best describes how you feel about the notes?
3. Which answer best describes how well you know ancient Greek grammar?
4. Which answer best describes how you feel about the interlinear grammar?
5. Which answer best describes how you feel about the whole translation handbook?
6. What suggestions or other comments do you have?

For all questions except 4 and 7, the individual put a mark next to one of the following potential responses: I used them _ not at all, _ a little, _ very much; They helped me _ not at all, _ a little, _ very much. Question 3 (how well they knew ancient Greek grammar), had the following potential responses: _ not at all, _ a little, _ very much. Question 7 requested a written response,

so anything could be written.

5.1.5   Participant Training Materials

Before I requested permission from the hierarchs to conduct testing, I planned the training of participants and created training materials. This allowed me to estimate the length of time required for the training. I created two types of training materials: 1) to train forward-translators and 2) to train back-translators.

I organized the training phase of the testing into the following nine steps:

1. Introductions
2. Overview
3. Translate the Heirmos of Ode 1, Canon 1, from *The Festal Menaion* English translation
4. Identification of translation questions and issues that arose
5. Overview of the features of a Liturgical Translator's Manual
6. Using the Liturgical Translator's Manual for the Heirmos of Ode 1, Canon 1
7. Overview of Phase 2 (Testing)
8. Background Questionnaire

I estimated that the training for forward-translators would take around 3 hours. The purpose of the introductions was to allow me to start associating names with faces. They already knew who I was because of the prior meeting to obtain their consent to participate. The purpose of the overview step was to help them to better understand what was going to happen and what was expected. But, words are not enough. I chose to have them actually do a series of three transla- tions for the Heirmos of Ode 1, Canon 1. First I had them make a translation using Mother Mary and Archimandrite Kallistos Ware (1998) as the source text. I asked them to write down issues they encountered, words they did not understand, and questions they had. Then, I had them do another translation of the same heirmos, this time using the Global-English-Version (GEV). Again, I asked them to write down issues and questions. The primary reason that I started by having them translate a hymn was to get them thinking about the process of translation and to give them something to relate to when I subsequently explained the features of a liturgical

translator's manual and how to use them. Following their individual efforts translating the same hymn using first the TFM, then the GEV as the source text, I asked them to share their issues and questions, resulting in a combined list (written on a white board).

The next step in the training for the forward-translators was to explain the features of a liturgical translator's manual. For this, I used two handouts – the manual for the heirmos they had just translated, and the Features of a Translator's Manual (Appendix F.1). These features were described above in Chapter 4. As I went through the manual and the features with the students, I taught them about the types of translations that can be made, and some basic principles of translation.

The next part of the training was to have them make a third forward-translation, this time making use of the information found in the manual for the heirmos of the first ode of canon 1.

The final steps in the training for forward-translators was to give an overview of what was expected during the actual test phase, and to request that they fill out the questionnaire that I described above.

In both Kenya and Alaska, there was great interest in the training, such that students who would only create back-translations wanted to attend the forward-translators' training, and vice versa. There were also some who were not test participants who attended the training.

The training for the back-translators was held on the day following the one for forward-translators. It lasted about two hours. As with the forward-translators, I started with introductions and then an overview. The training that I provided specifically for back-translators was based on a handout I provided, titled *How to Create a Back Translation*. This is included in Appendix F.2. In the training, I illustrated the difference between a word-for-word back-translation and a *free* back-translation. I used examples from the Ogea language of Papua New Guinea for the training. For the word-for-word translation, I had them enter each word in order of appearance in a table, then provide the literal meaning, and if being used in a figurative sense, the figurative meaning. I explained this as *what it says* versus *what it means*. If *what it says* was not the same as *what it means*, this indicated a figurative meaning. The free translation uses natural English word order and the figurative meanings.

Then, I discussed the overall process they would follow to make three back-translations from three different versions of the same hymn. The steps for each version were to make a literal translation by filling out a table, then to create a free translation.

For the training, I had the students create back-translations from the forward-translations made by the students in the training for forward-translators, which was for the heirmos of the first Ode of Canon 1. After the third translation was made, they filled out a questionnaire indicating how well they understood each version and how natural they felt it was. And, finally, I did pair-wise evaluation, e.g. compare version 1 and 2. Which do you prefer and why? Then, version 1 and 3. Then 2 and 3. And lastly, version 1, 2, and 3.

Then, just like the training for the forward translators, I discussed what would happen during the test phase, then asked them to fill out a background questionnaire.

The most important feature of the training for both types of participants is that they got to practice exactly what they would be doing for the testing, and in exactly the same manner they would do it. The training was identical in all three locations.

In the section above, I have both described the preparations I made, and generically described the training materials and how they were used. Below, I give details about the testing at each location.

Test Location: Nairobi, Kenya

In Kenya, I conducted testing of the manuals in January, 2019. I arrived there on the 11th and departed on the 26th. I stayed at the Patriarchal school in Riruta, Nairobi, Kenya.

5.2.1   Description of the Location

Nairobi, Kenya is the location of the Patriarchate of Alexandria and All Africa's Orthodox Patriarchal Ecclesiastical School. This school was build and founded by Makarios III, Archbishop of Cyprus. For Sub-Saharan Africa, it is the principal theological school, educating both cate-

chists and clergy. When the school opened in 1981, students were only from Kenya. In 1995, the school began accepting students from other African countries. During my five visits to the school, I have seen students from Kenya, neighboring Uganda and Tanzania, and Madagascar. Students have come from other countries as well. The language of instruction is English. The school is attended by students from not only English speaking African countries, but also French speaking.

The dean of the school is His Eminence Archbishop Makarios of Kenya (Dr. Andreas Tillyrides). The research I conducted at the school was with the permission and blessing of His Eminence. He was born in Crete in 1945. After completion of his doctorate at the University of Oxford (under then Bishop of Dioklea, Kallistos Ware), the late Archbishop Makarios of Cyprus sent Dr. Tillyrides to open the seminary in Nairobi. In the space of one week in 1992, He was ordained to the diaconate (19 July), priesthood (20 July), and made Bishop (25 July) by the then Patriarchal Exarch of East Africa, Metropolitan of Accra Mgr. Petros) and given the name Makarios (Archbishopric of Kenya 2015, p. 7).[5]

5.2.2 Translation Status

In 2016, per Eberhard, Simons, and Fennig (2019, p. 180), Kenya had a population of approximately 48 million people, speaking 60 indigenous languages and seven non-indigenous. The literacy rate for 2016 was 82%. The official languages are English and Kiswahili (a.k.a. Swahili), both of which are used in the educational system as subjects taught and languages of instruction. The archdiocese has an office of translations and publications, with two individuals working in it: Fr. Raphael Kamau and Mrs. Esther Kibe. They are responsible for creating the print-ready copy of translations to be sent to commercial printing companies. As of 2019, there have been a total of 122 publications of liturgical services produced for 20 languages.[6]

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[5]His Eminence told me that He undertook first theological studies and then a doctorate in church history at Oxford at the request of His spiritual father, St. Sophrony of Essex. His Eminence related to me that while teaching at the seminary in Nairobi as a layman, during a visit to England, St. Sophrony told Him, "By the end of the month you will be ordained a bishop–do not refuse it!" And, it happened just as foretold by St. Sophrony.

[6]Personal communication by email from Fr. Kamau, 12 April, 2019.

His Eminence Archbishop Makarios of Kenya stresses the importance of people worshipping God in their mother-tongue. During His 42 years of service in Africa, He has initiated many projects to have the liturgical texts translated into local languages.[7] It was during my first visit to the school that I realized a need to provide tools and training to improve the translations that are being made. It has often been the case that there are no Orthodox experts in the meaning of the liturgical text who know the tribal languages of the Orthodox in East Africa and can review their translation in their language. Out of necessity, His Eminence has had to rely on the translators themselves to ask people in their tribe to review the translation and provide feedback.

5.2.3   Languages Used for the Testing

The training in Kenya was in English. The forward translations were made into Kiswahili, Kikuyu, and Maragoli. These are all Bantu languages.

5.2.3.1   Kiswahili

Kiswahili (ISO code swh) originated in Tanzania and is a trade language used throughout East Africa. In 2009, there were 16.6 million L2 speakers of Kiswahili in Kenya, of which only 111,000 were L1 speakers (Eberhard, Simons, and Fennig 2019, p. 187).[8] During my testing at the seminary, I interviewed each participant. One question I asked was their usage of English, Kiswahili, and their tribal language. With only one exception, they told me that in their village they speak among themselves in their tribal language (as their L1 language), use Kiswahili when speaking to Kenyans who are not from their tribe, and only use English when necessary–

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[7]The translations and publications produced are themselves a testimony to the importance His Eminence places on translation. But, His Eminence has also expressed this in His writings, e.g. the chapter on *The Role of Translations in Missions* in Tillyrides (2004, pp. 423–432). Interestingly, He concludes the article by saying, *...”translations” do not merely have a ”role”. Without translations, there is, and can be no Mission*. He includes a history of the Wycliffe Bible Translations and a discussion of dynamic equivalence translation.

[8]As discussed in chapter 1, L1 means the person speaks a language as his or her first-learned language. An L2 language is one they have learned as a foreign language.

in the classroom or if required at work. The important point from the interviews is that they were most proficient in their L1, then in Kiswahili, and lastly English.[9] The one exception was a student who speaks Kiswahili as his L1 language.

5.2.3.2 Kikuyu

Kikuyu (ISO code kik)[10] has 6.6 million speakers (Eberhard, Simons, and Fennig 2019, p. 182). It is classified by the Ethnologue as a *developing*[11] language, and is used vigorously in home, social, and business gatherings. The Kikuyu language is spoken by many people in the Nairobi area. The Bible in Kikuyu was published over the period of 1951-1965. There are newspapers, magazines, and even radio and television broadcasts in the language.

5.2.3.3 Maragoli

The speakers of the Maragoli language (ISO code rag) live predominantly in the Western province of Kenya. In the 2009 census, there were 618,000 speakers (Eberhard, Simons, and Fennig 2019, p. 184). It is a member of the Oluluyia (a.k.a. Luhya) macro language.[12] Its status is 4 (educational).[13] The Bible in Maragoli was published in 1951. The people have a 10-30% literacy rate in L1, and 50-75% in L2 (English and Kiswahili). The ethnologue describes it as vigorously used in the home and community.

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[9]This underscores a need to create a solid Kiswahili translation of the liturgical texts that can be used as a source text, rather than English, into other Bantu languages. By *solid*, I mean a translation created using formal translation principles and quality assurance methods.

[10]Bantu languages have noun class prefixes. Technically, *ki-* refers to the people, and *gi-* to the language. So, it is actually the Gikuyu language, spoken by the Kikuyu people. But, I use Kikuyu to mean both, since this is common in the literature, even if technically incorrect.

[11]Based on the *Graded Intergenerational Disruption Scale* (EGIDS), discussed in chapter 1. A language categorized as 4 or higher has institutional support beyond the home and community.

[12]Macro languages are ones whose dialects have historically been considered to belong to the same language, but in fact are not necessarily mutually intelligible, and should be viewed as separate languages. The Maragoli speakers who participated in the testing at first self-identified as speakers of Luhya, but later I learned they actually speak Maragoli.

[13]Meaning, it is in vigorous use and has a literature supported by institutional use.

5.2.4   Background of the Participants

The course of study at the Orthodox theological school takes three years. The students who created translations were third year students. The students who created back-translations were second year students. The reason I used third year students as translators is that the handbook is meant to be usable by a graduate of the school. In order to cover all four troparia chosen from the ninth ode for both canons it was necessary for nearly all third year students to participate as translators. In order to be eligible to participate, another student had to be available who spoke the same language and so could make the back translation. There was one third year student who did not have another speaker of his language at the school, so although he enthusiastically participated in training on how to use the handbook, he was unable to be part of the study. One other student declined to participate, but no reason was provided even after encouragement from the Archbishop. If this student had participated there would have been four languages for the study in Nairobi instead of three.

One of the students unexpectedly had to leave for several days to accompany a sick friend home. Because it was unclear whether he would be able or willing to participate in the study after he returned, Fr. Raphael Kamau (who works in the Archdiocese translations and publications office) recruited a woman whom he believed had the aptitude to make translations even though she has not been theologically trained. After these arrangements had been made, the student who had left returned. He created the back translation for the forward translation made by the woman.

Each student filled out a background questionnaire. The background information on the forward translators is as follows:

Table 5.1: Kenya - Background of Forward Translators

ID	Student	Lang	Trans Jhn	ID Jhn	ID Gen	Post HS Ed	Theo Ed	Trans Exp
FTR1	Yes	kik	0%	No	No	3	Yes	No
FTR2	Yes	rag	94%	Yes	Yes	4	Yes	No
FTR3	Yes	kik	100%	Yes	Yes	1	Yes	No
FTR4	Yes	kik	52%	Yes	Yes	4	Yes	No
FTR5	No	swh	0%	No	Yes	4	No	No
FTR6	No	swh	100%	Yes	Yes	3	Yes	Yes
FTR7	No	kik	100%	Yes	Yes	17	Yes	Yes
End of Table								

FT = Forward Translation.

kik = Kikuyu. rad = Maragoli. swh = Kiswahili.

Student = Current student at seminary?

Trans Jhn = % correct translating the Greek text of John 1.1.

ID Jhn = Identified the Greek text as being from John?

ID Gen = Identified Genesis as source of story of Noah?

Post HS Ed = Years of Post High School Education.

Theo Ed = Has theological education?

Trans Exp = Has experience in liturgical translation?

In the table above, the first column is the anonymous ID of the participants who created forward-translations (FTN).[14] The *Student* column indicates whether the individual was a current student at the seminary. FTR1 to FTR4 were all senior students at the seminary. FTR5 was a woman, who had no theological training.[15] FTR6 and FTR7 graduated from the seminary some years previously.[16] The *Lang* column gives the ISO code for the language. All seniors at the seminary except two participated in the

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[14]*FTR = **F**orward-**T**ranslato**R**. FTN = **F**orward-**T**ranslato**N**.*

[15]She was asked to participate because I did not have a Kiswahili speaker to participate. There was a student originally scheduled to create the Kiswahili translations, but he was called away to his village due to an emergency situation.

[16]They were asked to participate in order to see if the results varied based on three factors: 1) no time limit to produce the translations; 2) prior experience in liturgical translation. Also, I asked FTR6 to participate because the results from FTR5 were anomalous. FTR7 also has extensive theological training in Kenya, the USA and Australia.

testing.[17] That explains the mix of languages for the first 4. The column *Trans Jhn* indicates the percentage of words correctly translated from the Greek text of John 1.1. They were not told it was from John. The students at the seminary take three years of Koine Greek. As can be seen, for the current students (who were in their 3rd year), the results ranged from 0% correct to 100%. The one who could not translate even one word was also unable to identify the text as coming from the Gospel of John (the *ID Jhn* column). The same student was unable to identify the book of Genesis as the one containing the story of Noah and the flood (the *ID Gen* column). The years of completed post-High School education (*Post Hs Ed*) has some anomalies. FTR2 reported four years at the seminary, but it is a three year program. And FTR3 reported 1 year completed, but he was in his 3rd year. FTR5 had 4 years of post High-School education, but no theological training. She was unable to translate the Greek text of John 1.1, or identify it as coming from John. She was, however, able to identify Genesis as the source for the story of Noah and the flood. None of the four seminary students claimed prior experience translating liturgical texts (the *Trans Exp* column). Nor did FTR5. FTR6 has extensive translation experience, as does FTR7.

In addition to the background questionnaire, I conducted one-on-one interviews with the students. This interview occurred after they had completed their translations or back-translations. The information obtained from the interviews is discussed below. As noted above, I decided to ask during the interview which language is used most in their village, and which is used second and third. In all but one case the answer was that the tribal language is used most commonly, and that Kiswahili is used second most commonly. The students told me that English was seldom used in their everyday life except in school or a work situation requiring English. The exception was a student who said Kiswahili was the main language of his village and English was second. The significance of the relative use of the tribal language vs Kiswahili vs English will be discussed below.

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[17]One declined to participate at all. The other was willing, but due to an emergency situation returned to his village for most of the time I was in Nairobi.

5.2.5   Training Provided to Participants

The training provided to the participants was as described above.

5.2.6   Troparia Tested and Results

In Kenya, the manuals for the first two troparia of ode nine were tested for both canons, a total of four manuals, one for each troparion. Each forward-translator created a series of three translations for their assigned troparion. The first translation was made using the English translation from *The Festal Menaion* (Mother Mary and Archimandrite Kallistos Ware 1998) as the source text. This created a baseline for comparison. The second translation was created using the *Global English Version* (GEV) as the source text. I created the GEV as an analog to the *Good News Bible* (a.k.a. *Today's English Version*.) This was described in the previous chapter. The forward-translators created their third and final translation after studying the manual for their assigned troparion. A back-translator was assigned for each set of forward-translations. For translations by FTR1 to FTR4, the back-translators were second year students at the seminary. The back-translator for the translations by FTR5 was the senior student who was gone for most of the time I was in Nairobi, due to an emergency in his village. As will be discussed, there were major issues with both the final forward-translation and the back-translations. For this reason, I asked FTR6 to create another Kiswahili translation, and one of the second year students to create the back-translations. I also decided to have someone with extensive theological education also make a translation, so I asked FTR7 to make translations.

In the sections below, I discuss the results for each forward-translator. It is critical to keep in mind that these are first-drafts mostly made by students with no experience in translation. The archdiocese would not publish a first-draft without review. So, the quality of these drafts does not indicate the quality of published translations.

5.2.6.1   Results of Forward-Translations Set 1 (S.1)

The forward-translator for Set 1 was FTR1 and the back-translator was BTR1.[18] The translations are for Ode 9, troparion 1 of the first Canon.

S.1.1 - Translation of TFM (O9.T1.C1)

Below is forward-translation S.1.1 and its corresponding back-translation. The forward translation was made using *The Festal Menaion* (Mother Mary and Archimandrite Kallistos Ware 1998) as the source text.[19]

Figure 5.2: S.1.1 - Forward-Translation and Back-Translation (O9.T1.C1)

The Bible translation consultant who used the manual to check the translation made from the TFM identified 14 errors as shown below:[20]

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[18]Refer to the table, above, that gives background information about each translator.

[19]The reason there are two versions of the back-translations is that I had a native speaker review the first back-translation and based on feedback a second one was made. This is because sometimes a back-translation contains errors that do not occur in the forward-translation. I identified errors in the forward-translation by comparing the source-text to the second version of the back-translation.

[20]I added the Error subcategories and severity.

Error ID	Source	Target	Suggested Target	Error Subcategory	Severity	Comments
s.1.1.1		waiting		Addition	Minor	
s.1.1.2	fallen Adam			Over-translation	Minor	target means to fall physically
s.1.1.3	the poor man	kugua		Over-translation	Critical	target means materially poor
s.1.1.4	sunk in corruption	ungumania		Over-translation	Critical	target means monetary corruption
s.1.1.5	now	ihindaini riri		Over-translation	Minor	target used phrase 'during this time' instead of the word for 'now'
s.1.1.6		waiting		Addition	Neutral	Duplicate of s.1.1.1
s.1.1.7	fallen Adam	Adam after falling		Addition	Minor	
s.1.1.8	man			Over-translation	Minor	target word means a married adult man.
s.1.1.9	Lord	God		Mistranslation	Minor	target has word for God instead of for Lord. Same referent though.
s.1.1.10	now	ihindaini riri		Over-translation	Neutral	repetition of error s.1.1.5
s.1.1.11		mwithinie wa witikio "impoverish yourself"		Addition	Critical	
s.1.1.12	fallen	kugua		Over-translation	Neutral	repetition of error s.1.1.2
s.1.1.13	corruption	ungumania		Over-translation	Neutral	duplicate of s.1.1.4
s.1.1.14	corruption	ungumania		Over-translation	Neutral	duplicate of s.1.1.4

Figure 5.3: S.1.1 - Errors Identified by Translation Consultant (O9.T1.C1)

Based on the back-translation Version 2, I identified 8 errors in S.1.1:[21] Of these, three were also reported by the Bible translation consultant.

Error ID	Source	Target	Error Subcategory	Severity	Comments	Reported by Consultant?
s.1.1.1		waiting	Addition	Minor		Yes
s.1.1.2	now (to be enlightened)		Omission	Major		No
s.1.1.3	enlightened	acquire wisdom	Mistranslation	Major	enlightenment does impart a form of wisdom	No
s.1.1.4	(approach ye) now		Omission	Major		No
s.1.1.5	receive enlightenment	receive wisdom	Mistranslation	Major		No
s.1.1.6	fallen Adam	Adam after falling	Addition	Minor		Yes
s.1.1.7	(made him new) again	(made him new)	Omission	Minor		No
s.1.1.8	Lord	God	Mistranslation	Minor	target has word for God instead of for Lord. Same referent though.	Yes

Figure 5.4: S.1.1 - Errors Identified Using Back-Translation (O9.T1.C1)

S.1.2 Translation of GEV (O9.T1.C1)

Below is forward-translation S.1.2 and its corresponding back-translations.[22] The forward translation was made using *Global English Version (GEV)* as the source text.

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[21]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager.

[22]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager. It is the one used for error analysis.

Greek	Δαυῒδ πάρεσο, Πνεύματι τοῖς φωτιζομένοις· Νῦν προσέλθετε, ᾧδε πρὸς Θεόν, ἐν πίστει λέγων φωτίσθητε· οὗτος ὁ πτωχὸς ἐκέκραξεν Ἀδὰμ ἐν πτώσει· καὶ γὰρ αὐτοῦ εἰσήκουσε Κύριος ἐλθών, ῥείθροις τοῦ Ἰορδάνου, φθαρέντα δὲ ἀνεκαίνισεν.
GEV	In the Spirit, David, be with those who are to receive light, and sing to them, "Now in faith come near to God and receive light. The poor man Adam, who had fallen, cried out, and truly the Lord heard him. Therefore he came, and in the streams of the Jordan River, he made the ruined one new again."
Kikuyu	*[handwritten Kikuyu text]* — Thĩĩnie wa rohori, Daudi ni atũike wa guikarania na arĩa ma kwamukĩra ũtheri na amainĩre. Rĩuri thĩĩnie wa wĩtikio kuhirĩriani Ngai na mwamũkĩre ũtheri. Adamũ mũthũri mũthini we ũria waguite ni arĩrire Mwanthani na akĩmuigua. Kwogũorĩ nĩ okĩte, na thĩĩnĩ wa Jui cia Jorodani nĩ amutuite kĩumbe kĩeru orĩngi we ũria waguĩte.
Back-Translation Version 1	*Free Back Translation:* In Spirit, may David come to live among those who will receive the light and sing unto them. In faith Please come nearer to God and receive the light. Adam the poor man, the who fell called upon the Lord and (He) vindicated him. For this he has come, even into the rivers of Jordan and has transformed him to a new being him who fell.
	Back-Translation Version 2 — *In Spirit, may David come to live among those who will receive the light and sing unto them. In faith now come nearer to God and receive light. Adam the poor man, he who fell called upon the Lord and (He) vindicated him. For this he has come into the rivers of Jordan and has made him a new creation him who fell.*

Figure 5.5: S.1.2 - Forward-Translation and Back-Translation (O9.T1.C1)

The Bible translation consultant who used the manual to check the translation made from the TFM identified 9 errors as shown below:[23]

Error ID	Source	Target	Suggested Target	Error Subcategory	Severity	Comments
s.1.2.1	truly			Omission	Minor	
s.1.2.2	man		mundu	Over-translation	Minor	target word for man means married adult male
s.1.2.3	David	Daudi ni atuike		Grammar	Major	refers to others. Should refer to David.
s.1.2.4	be with	live with		Mistranslation	Minor	
s.1.2.5	poor	muthini	mundu muthiniku	Mistranslation	Major	target word means materially poor
s.1.2.6	fall	waguite	ni okĩte	Over-translation	Minor	target means physical falling. No alternative offered by checker.
s.1.2.7	heard	akimuigua	nĩ amutuite	Grammar	Major	syntactic placement of Lord is incorrect, so it is not clear that it was the Lord who heard Adam.
s.1.2.8	came			Grammar	Minor	used near past instead of far past
s.1.2.9	made			Grammar	Minor	used near past instead of far past

Figure 5.6: S.1.2 - Errors Identified by Translation Consultant (O9.T1.C1)

Based on the back-translation Version 2, I identified 4 errors in S.1.2:[24] Of these, two were also identified by the Bible translation consultant.

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[23]I added the Error subcategories and severity.

[24]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager.

Error ID	Source	Target	Error Subcategory	Severity	Comments	Reported by Consultant?
s.1.2.1	truly		Omission	Minor		Yes
s.1.2.2	heard him	vindicated him	Mistranslation	Major		No
s.1.2.3	(made...new) again	(made him new)	Omission	Minor		No
s.1.2.4	be with	live with	Mistranslation	Minor		Yes

Figure 5.7: S.1.2 - Errors Identified Using Back-Translation (O9.T1.C1)

S.1.3 - Translation Using Manual (O9.T1.C1)

Below is forward-translation S.1.3 and its corresponding back-translations.[25] The forward translation was made using the information from the Translator's Manual for this troparion.

Figure 5.8: S.1.3 - Forward-Translation and Back-Translation (O9.T1.C1)

The Bible translation consultant identified 19 errors in the translation made using the GEV as the source.[26] Of these, I categories six as neutral severity for the reasons noted.

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[25]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager. It is the one used for error analysis.

[26]I added the error subcategories and severity.

Error ID	Source	Target	Suggested Target	Error Subcategory	Consultant Comments	Severity	Reviewer Comments
s.1.3.1	light	utheri wa ugi wa Ngai		Addition	source added to light "wisdom of God"	Neutral	This is clarifying information
s.1.3.2	light	utheri wake wa ugi		Addition	source added to light "his...of wisdom", i.e. "his light of wisdom"	Neutral	This is clarifying information
s.1.3.3	after	thutha wa		Addition		Neutral	See s.1.3.4 below
s.1.3.4	who had fallen	kurwo ni tha cia Mwathani "after losing the Lord's mercies".		Mistranslation		Critical	The translator probably added this directly from the manual "When he sinned and fell away from God, he became poor. That is, he lost the grace of God." The translator probably used "mercies" instead of "grace". If it had used "grace" instead of mercies, and added it as clarification to "fallen" it would not be a critical error.
s.1.3.5	heard him	kimugua na kumutheithia		Addition	"na kumutheithia" "helped him" not in text	Neutral	This is clarifying information.
s.1.3.6	renewed him	kiumbe kieru "made him a new creature"		Over-translation		Minor	It still conveys the basic idea
s.1.3.7	truly			Omission		Minor	
s.1.3.8	Therefore			Omission		Major	
s.1.3.9	streams			Omission	"streams" is not captured	Minor	
s.1.3.10	David	Daudi ni atuike		Grammar	ni atuike is plural and so not correctly referring to David	Critical	
s.1.3.11	come sing to them	atuike wa kumainira	umainire	Mistranslation	source means "become to sing to them". Sould be "you sing to them"	Critical	
s.1.3.12	faith	thini wa wiikio		Over-translation	literal. Means "inside faith"	Neutral	
s.1.3.13	come to God	kuhiririani Ngai	kuhiririai	Grammar	target has singular. Should be plural.	Critical	In an email the consultant confirmed that the phrase they flagged as an error is actually "kuhiririani Ngai". 12/20/2019.
s.1.3.14	poor	muthini		Over-translation	target word means materially poor	Critical	This is a critical error because it totally distorts the meaning of the hymn as Adam being impoverished in the sense that he lost the grace of God (his relationship with God)
s.1.3.15	cried out	ni ariirie	niakaire	Over-translation	means literally "cried" instead of "cried out"	Major	
s.1.3.16	river	iria-ini		Mistranslation	means "lake, sea" not river	Critical	
s.1.3.17	ruined	wathukitio		Mistranslation	means "who had been spoiled"	Critical	In an email on 12/20/2019, the consultant said "spoiled" in the sense of "To give a child everything that they ask for and not enough discipline in a way that has a bad effect on their character and behaviour."
s.1.3.18	man	muthuri		Over-translation	means "married / adult man"	Neutral	
s.1.3.19	David come	Daudi ni atuike		Grammar	Means "Let David come"	Neutral	Consultant confirmed via email that Kikuyu speakers sometimes use the subjunctive instead of the imperative for politeness. So this is not an error.

Figure 5.9: S.1.3 - Errors Identified by Translation Consultant (O9.T1.C1)

Based on the back-translation Version 2, I identified 10 errors in S.1.3:[27] Of these, 8 were also reported by the translation consultant.

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[27]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager.

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments	Reported by Consultant
s.1.3.1	light	utheri wa ugi wa Ngai	Addition	Neutral	This is clarifying information	Yes
s.1.3.2	after	thutha wa	Addition	Neutral	See s.1.3.4 below	Yes
s.1.3.3	who had fallen	kurwo ni tha cia Mwathani "after losing the Lord's mercies".	Mistranslation	Critical	The translator probably added this directly from the manual "When he sinned and fell away from God, he became poor. That is, he lost the grace of God." The translator probably used "mercies" instead of "grace". If it had used "grace" instead of mercies, and added it as clarification to "fallen" it would not be a critical error.	Yes
s.1.3.4	heard him	kimugua na kumutheithia	Addition	Neutral	This is clarifying information	Yes
s.1.3.5	truly		Omission	Minor		Yes
s.1.3.6	Therefore		Omission	Major		Yes
s.1.3.7	streams	rivers	Mistranslation	Minor		Yes
s.1.3.8	(made new) again	(made...new)	Omission	Minor		No
s.1.3.9	David come	Daudi ni atuike	Grammar	Neutral	Consultant confirmed via email that Kikuyu speakers sometimes use the subjunctive instead of the imperative for politeness. So this is not an error.	Yes

Figure 5.10: S.1.3 - Errors Identified Using Back-Translation (O9.T1.C1)

As can be seen, the translator had a significant misunderstanding of the hymn, which is evident in all three versions he made. The word used to translate "poor" as in οὗτος ὁ πτωχὸς "the poor man" was one that means to be "materially poor" in Kikuyu. In the translation of the TFM this error is compounded because the Kikiyu word used to translate φθαρέντα "corruption" means someone who is monetarily corrupt. Where the TFM used "corruption", the GEV used "ruined". But, the Kikuyu translator used a word that means someone who has been spoiled by not being disciplined, e.g. a spoiled child. So Adam is portrayed as a spoiled person who had become financially poor and cried physical tears over it. So God came to the Jordan river to help him—presumably to take care of his monetary issues. In Kenya, there is a wide-spread issue of dependency on donations from foreigners. There is also an issue of the Protestant so-called *prosperity Gospel* appealing to those who are materially poor in Kenya. Unfortunately, this misinterpretation of the hymn fits into the prosperity Gospel viewpoint. However, the manual explicitly states that the hymn writer does not mean Adam was materially poor, but rather that he was poor in the sense that he had lost God's grace through the fall. Despite this, the translator persisted in his erroneous interpretation.

Another interesting thing about this set of translations is the use of near past instead of far past tense. The manuals should have stated that for languages that distinguish near

versus far past tense, the translator should use far past. However, if such a language can use the near past tense in a manner similar to an English historical present, in order to made a story more vivid as if happening now, near past would be appropriate.

The issue of using a word that means 'materially poor' and one that means 'spoiled by a permissive parent' and the tense issues are not ones identifiable in the back-translations. This shows the advantage of a professional Bible translation consultant working with native speakers to check a translation.

5.2.6.2   Results of Forward-Translations Set 2 (S.2)

The forward-translator for Set 2 was FTR2 and the back-translator was BTR2. The translations are for Ode 9, troparion 2 of the first canon. It was not possible to obtain a consultant check for S.2.

Set S.2.1 - Translation of the TFM (O9.T2.C1)

Below is forward-translation S.2.1 and its corresponding back-translation. The forward translation was made using *The Festal Menaion* (Mother Mary and Archimandrite Kallistos Ware 1998) as the source text.

Greek	Ὁ Ἡσαΐας λούσασθε, καὶ καθάρθητε φάσκει· τάς πονηρίας ἔναντι, ἀφέλεσθε Κυρίου· οἱ διψῶντες, ὕδωρ ἐπὶ ζῶν πορεύεσθε· ῥανεῖ γὰρ ὕδωρ καινοποιὸν Χριστός, τοῖς προστρέχουσιν αὐτῷ ἐν πίστει, καὶ πρὸς ζωὴν τὴν ἀγήρω, βαπτίζει Πνεύματι.
TFM	'Wash you, make you clean', says Isaiah. 'Put away the evil of your doings from before the Lord. Ho, everyone that thirsteth, come ye to the living waters: for Christ will sprinkle with the water of renewal those who hasten to Him in faith, and He baptizes them with the Spirit unto life that grows not old.'

Back-Translation Version 2

I will wash you, make you shine, Isaiah says. put yourself away from temptation you make out of the Lord, Lo! for whoever has thirst to come for water of eternal life because Christ will pour unto us the water which heals because of that it is to sacrifice and He will baptize us with Holy Spirit on the days which will not go old.

Figure 5.11: S.2.1 - Forward-Translation and Back-Translation (O9.T2.C1)

Based on the back-translation Version 2, I identified 16 errors in S.2.1:[28]

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments
s.2.1.1	wash you	I will wash you	Grammar	Critical	Wrong actor
s.2.1.2	clean	shine	Mistranslation	Major	
s.2.1.3	evil	temptation	Mistranslation	Critical	
s.2.1.4	of your doings	you make	Grammar	Major	of your doings is plural. The translation is singular
s.2.1.5	from before	out of	Mistranslation	Major	
s.2.1.6	come	to come	Grammar	Major	Wrong mood
s.2.1.7	living waters	water of eternal life	Mistranslation	Critical	
s.2.1.8	will sprinkle	will pour unto us	Grammar	Critical	Wrong referent
s.2.1.9	of renewal	which heals	Mistranslation	Critical	
s.2.1.10	those who hasten to him	because of that it is to sacrifice	Mistranslation	Critical	
s.2.1.11	in faith		Omission	Major	
s.2.1.12	baptizes	will baptize	Grammar	Minor	Wrong tense
s.2.1.13	them	us	Grammar	Critical	Wrong referent
s.2.1.14	Spirit	Holy Spirit	Addition	Minor	
s.2.1.15	unto life	on the days which will	Mistranslation	Critical	
s.2.1.16	that grows	go	Mistranslation	Major	

Figure 5.12: S.2.1 - Errors Identified Using Back-Translation (O9.T2.C1)

S.2.2 - Translation of the GEV (O9.T2.C1)

[28]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager.

Below is forward-translation S.2.2 and its corresponding back-translations.[29] The forward translation was made using *Global English Version (GEV)* as the source text.

Figure 5.13: S.2.2 - Forward-Translation and Back-Translation (O9.T2.C1)

Based on the back-translation Version 2, I identified 17 errors in S.2.2:

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[29]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager. It is the one used for error analysis.

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments
s.2.2.1	Wash	Introduce	Mistranslation	Critical	
s.2.2.2	yourselves	yourself	Grammar	Major	Wrong number
s.2.2.3	and		Omission	Major	Important for establishing inter-clausal relations
s.2.2.4	Take away	Keep away	Mistranslation	Critical	
s.2.2.5	from the presence	from the light	Mistranslation	Critical	
s.2.2.6	of the Lord	of Christ	Mistranslation	Minor	
s.2.2.7	the evil acts	from temptations	Mistranslation	Critical	
s.2.2.8	come	to come	Grammar	Major	Wrong mood
s.2.2.9	to the living water	for water and eternal life	Mistranslation	Critical	
s.2.2.10	makes them	will make us	Grammar	Critical	Wrong referent
s.2.2.11	new	be born again	Mistranslation	Major	
s.2.2.12	and	again	Mistranslation	Critical	Conveys erroneous idea that Christ baptizes multiple times.
s.2.2.13	them	us	Grammar	Critical	Wrong referent
s.2.2.14	into the life	on days	Mistranslation	Critical	
s.2.2.15	in which		Omission	Critical	
s.2.2.16	they		Omission	Critical	
s.2.2.17	will not grow	will not go	Mistranslation	Critical	

Figure 5.14: S.2.2 - Errors Identified Using Back-Translation (O9.T2.C1)

S.2.3 - - Translation Using Manual (O9.T2.C1)

Below is forward-translation S.2.3 and its corresponding back-translations.[30] The forward translation was made using the information from the Translator's Manual for this troparion.

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[30]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager. It is the one used for error analysis.
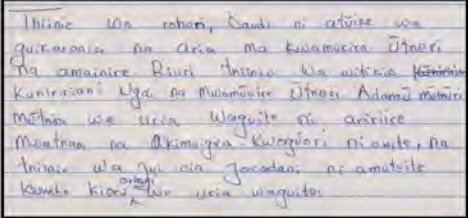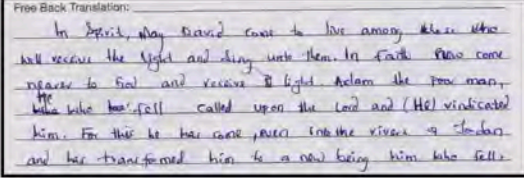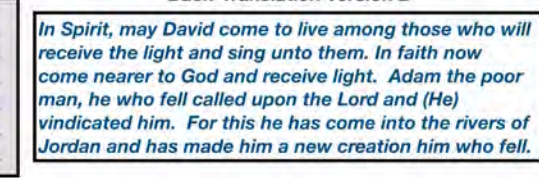
Figure 5.15: S.2.3 - Forward-Translation and Back-Translation (O9.T2.C1)

Based on the back-translation Version 2, I identified 18 errors in S.2.3:[31]

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments
s.2.3.1	Wash		Omission	Critical	
s.2.3.2	yourselves	yourself	Grammar	Major	
s.2.3.3	Take away	keep away	Mistranslation	Critical	
s.2.3.4	from the presence	from the eyes	Mistranslation	Critical	"Keep away from the eyes" sounds like "Don't let him see what your are doing"
s.2.3.5	the evil acts	all temptations and deeds	Mistranslation	Critical	
s.2.3.6	that you do	(which you do) is with	Addition	Major	Not clear what this means
s.2.3.7	living water	water of eternal life	Mistranslation	Critical	
s.2.3.8	them	you	Grammar	Major	Wrong referent
s.2.3.9	new	to be born again	Mistranslation	Critical	
s.2.3.10	and		Omission	Major	
s.2.3.11	baptizes	will baptize	Grammar	Minor	Wrong tense
s.2.3.12	them	us	Grammar	Critical	Wrong referent
s.2.3.13	Spirit	Holy Spirit	Addition	Minor	
s.2.3.14	into the life	on days	Mistranslation	Critical	
s.2.3.15	in which		Omission	Critical	
s.2.3.16	they		Omission	Critical	
s.2.3.17	will not grow	not	Omission	Critical	
s.2.3.18	old	end	Mistranslation	Critical	

Figure 5.16: S.2.3 - Errors Identified Using Back-Translation (O9.T2.C1)

[31]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager.

The translator had difficulty with the opening of the hymn, λούσασθε καὶ καθάρθητε φάσκει Ὁ Ἡσαΐας "'Wash yourselves and be clean', says Isaiah" (TFM). In s.2.1, the translator believed it was Isaiah who would do the washing, and also mistranslated "be clean" as "make you shine". In s.2.2, the translator understood it was a reflexive verb, but mistranslates "wash yourselves" as "introduce yourself". And, as in 2.1, the translator omitted "and be clean". In 2.3, the translator omits "wash", but translates "clean".

The translator also had difficulty understanding that "Put away the evil of your doings before the Lord", means that God sees the evil we do and that we are to cease from doing it. In all three versions, the word "evil" was mistranslated as "temptations". (Assuming the back-translation is accurate, of course). This is a great distortion of the meaning. Also, the translator had difficulty with ἔναντι Κυρίου "before the Lord" (TFM), which the GEV translates as "from the presence of the Lord". The translator translated this as "make out of the Lord" (in his translation of the TFM), and as "from in the light of Christ" (in his translation of the GEV), and as "the eyes of the Lord" (based on his reading of the manual, in which I state that this is a possible translation).

The ending of the hymn was also difficult for the translator in two ways. First, he ignores the pronoun "them" (direct object of 'baptize') and mistranslates it as "baptize us". The people being baptized are those who thirst and come to Christ in faith. But, more seriously, the translator had difficulty with the phrase πρὸς ζωὴν τὴν ἀγήρω "into the life (of) not growing old" (GE-SOT) or "life that grows not old" (TFM). Even for native English speakers the phrase seems unusual. This prompted me to do more research on ἀγήραος. By using the search feature of OLW, I determined that the word ἀγήραος occurs 58 times in the liturgical texts. What is of most interest is that not only can it modify the noun ζωή 'life' (as in τὴν ζωήν, τὴν ἀγήρω) but also παράκλησις 'comfort' (τῆς παρακλήσεως ἔτυχες τῆς ἀγήρω 'you obtained unending comfort),[32] δόξα 'glory' (τὴν ἀγήρω δόξαν 'glory that never ages'),[33] μακαριότης 'blessedness' (τὴν ἀγήρω

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[32] https://olw.ocmc.org/id/gr_gr_cog/me.m01.d24/meMA.Ode4C12.text
[33] https://olw.ocmc.org/id/gr_gr_cog/me.m03.d05/meMA.Ode1C12.text

μακαριότητα 'undying blessedness'),[34] and κλῆρος 'inheritance' (τὸν ἀγήρω κλῆρον 'undecaying inheritance').[35] The English translations of ἀγήραος include 'never ends, never ages, aging not, undying, without decay, undecaying, everlasting'. Based on this, I believe that the best translation to use in a liturgical translator's manual is 'unending' or 'that does not end'. This translation can be used with all the types of nouns identified: 'life that does not end'; 'comfort that does not end'; 'glory that does not end'; 'blessedness that does not end'.

In what ways did the GEV help compared to the TFM? The GEV translated the pronoun as "yourselves" instead of the TFM "you". The translator misunderstood "you" in the TFM and interpreted it to be the direct object of "wash" and that the actor was Isaiah. By using the GEV as the source, the translator avoided these two errors.

In what ways did the manual help? Without the manual, the translator mistranslated "before the Lord" in both his translation of the TFM and the GEV. Through use of the manual, his third translation was more accurate: "from the eyes of the Lord".

There was no consultant check for this hymn. Only the back-translation was used.

5.2.6.3   Results of Forward-Translations Set 3 (S.3)

The forward-translator for Set 3 was FTR3 and the back-translator was BTR3. The translations are for Ode 9, troparion 1 of the second canon.

S.3.1 - Translation of TFM (O9.T1.C2)

Below is forward-translation S.3.1 and its corresponding back-translation. The forward translation was made using *The Festal Menaion* (Mother Mary and Archimandrite Kallistos Ware 1998) as the source text.

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[34]https://olw.ocmc.org/id/gr_gr_cog/me.m08.d26/meMA.Lauds3.text
[35]https://olw.ocmc.org/id/gr_gr_cog/me.m09.d30/meMA.Ode4C13.text

Greek: "Ἴδμεν τὰ Μωσεῖ τῇ βάτῳ δεδειγμένα, * Δεῦρο ξένοις, θεσμοῖσιν ἐξειργασμένα· * Ὡς γὰρ σέσωσται, πυρφοροῦσα Παρθένος, * Σελασφόρον τεκοῦσα, τὸν εὐεργέτην, * Ἰορδάνου τε, ῥεῖθρα προσδεδεγμένα.

TFM: That which was revealed to Moses in the bush we see accomplished here in strange manner. The Virgin bore Fire within her, yet was not consumed, when she gave birth to the Benefactor who brings us light, and the streams of Jordan suffered no harm when they received Him.

Kikuyu: ũndũ ucio ne oria woanĩrio musa ona kĩrĩrĩmbĩ kĩa mwaki wa gĩthaka na njĩra ya kerĩga. Thĩngĩ akĩoha ria mwakĩ theinie wake no nduĩgana kumũcĩna rĩrĩa aciarĩre muhonokia ũrĩa uturehagĩra utherĩ na ĩrĩa ria jorodani retĩonĩre oru rĩamwamukĩra.

ũndu ucio nĩ oria warĩirio Musa ona kĩrĩrĩmbĩ kĩa mwakĩ wa gĩthaka na njĩra kerĩga. Thĩngi akĩoha ria mwakĩ thĩinĩ wake no nduĩgana kumũcĩna rĩrĩa aciarĩe urĩa uturehagĩra utherĩ na ĩrĩa ria Jorodani retĩonĩre oru riamwamukĩra.

Back-Translation - Version 1: Free Back Translation: That news which was hailed to Moses when he saw a burning bush, and though a mysterious way the virgin saw a flame of Fire burning inside her and never harm her. When she gave birth to the Saviour who brings Light. The river of Jordan never realized when it received him.

Back-Translation - Version 2
That which was shown to Moses when he saw a burning bush, and through a mysterious way the virgin conceived a pregnancy of fire within her and never burnt her when she gave birth to the Saviour who brings Light. Even the sea of Jordan did not experience harm when it received him.

Figure 5.17: S.3.1 - Forward-Translation and Back-Translation (O9.T1.C2)

The Bible translation consultant who used the manual to check the translation made from the TFM identified 10 errors as shown below:[36]

Error ID	Source	Target	Error Subcategory	Consultant Comments	Severity	Reviewer Comments
s.3.1.1	bush	kĩrĩrĩmbĩ kĩa mwaki 'tongue of flame'	Addition	Added to imply 'the burning bush' in the context of the call of Moses	Kudos	This added information will help the hearers of the hymn better understand that it has to do with Moses.
s.3.1.2	accomplished		Omission		Critical	
s.3.1.3	bore within her		Mistranslation	This is referring to Mary's womb, but the target does not use language that results in the reader understanding that it her womb within which she bore fire.	Minor	The source does not have "womb". And based on the back translation, there is a word for preganancy, which would imply the womb.
s.3.1.4	benefactor		Mistranslation		Major	No explantion given by consultant. Not in back translation, so major.
s.3.1.5	Fire		Mistranslation		Minor	No explantion given by consultant.
s.3.1.6	streams		Mistranslation	source word means a large water body, e.g. a lake.	Major	
s.3.1.7	suffered no harm		Mistranslation		Minor	No explantion given by consultant.
s.3.1.8	bush		Addition	Added "tongue of fire" to bush. Not necessary to make the information explicit.	Neutral	Duplicate reporting of same error: s.3.1.1
s.3.1.9	streams		Grammar	Wrong noun class	Minor	This is a result of mistranslating streams as sea.
s.3.1.10	streams		Grammar	Wrong number. It is singular and should be plural.	Minor	This is a result of mistranslating streams as sea.

Figure 5.18: S.3.1 - Errors Identified by Translation Consultant (O9.T1.C2)

Based on the back-translation Version 2, I identified 11 errors in s.3.1:[37]

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[36]I added the Error subcategories and severity.

[37]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager.

Error ID	Source	Target	Suggested Target	Error Subcategory	Severity	Reviewer Comments	Visible in Back-Translation?
s.3.1.1	bush	kiririmbi kia mwaki 'tongue of flame'		Addition	Kudos	This added information will help the hearers of the hymn better understand that it has to do with Moses.	Yes
s.3.1.2	we see accomplished			Omission	Critical		Yes
s.3.1.3	bore within her				Minor	The source does not have "womb". And based on the back translation, there is a word for preganancy, which would imply the womb.	Yes
s.3.1.4	benefactor	Saviour		Mistranslation	Major	No explantion given by consultant. Not in back translation, so major.	Yes
s.3.1.5	(accomplished) here	and		Mistranslation	Major		No
s.3.1.6	streams	sea		Mistranslation	Major		Yes
s.3.1.7	yet (was not)	and never		Grammar	Major	Important interclausal relationship not signaled	No
s.3.1.8	bush			Addition	Neutral	Duplicate reporting of same error: s.3.1.1	Yes
s.3.1.9	(who brings) us (light)	who brings light		Omission	Major		No
s.3.1.10	streams	sea		Grammar	Minor	This is a result of mistranslating streams as sea	Yes
s.3.1.11	and (the streams)	even (the sea)		Mistranslation	Minor	Conveys relationship well.	No

Figure 5.19: S.3.1 - Errors Identified Using Back-Translation (O9.T1.C2)

S.3.2 - Translation of GEV (O9.T1.C2)

Below is forward-translation S.3.2 and its corresponding back-translations.[38] The forward translation was made using *Global English Version (GEV)* as the source text.

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[38]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager. It is the one used for error analysis.

Figure 5.20: S.3.2 - Forward-Translation and Back-Translation (O9.T1.C2)

The Bible translation consultant who used the manual to check the translation made from the GEV identified 14 errors as shown below:[39]

Error ID	Source	Target	Suggested Target	Error Subcategory	Consultant Comments	Severity	Reviewer Comments
s.3.2.1	carried fire within her womb	Ihu ini riake 'in her womb'		Addition	Overtranslated. Added word 'womb' as an attempt of clarity to the target audience through its redundance.	Kudos	I consider this to be a good thing, not an error.
s.3.2.2	when they received him	miciamwamukirire "they received him"	riria cia mwamukirire "when they received him"	Omission		Critical	"When" is critical because it helps to establish the relationship between the fire in the bush, the fire in the womb, and the fire in the Jordan river.
s.3.2.3	the one who helps us	muteithia "helper"	muteithia "our helper"	Omission		Major	Back-translation has "saviour" instead.
s.3.2.4	the one who helps us			Grammar	The phrase in the source was translated as a single word (a noun)	Neutral	The reason the source has a phrase is because the word 'benefactor' is not in the Oxford 3000. It is recommended that a single word be used when it has the same meaning as a phrase.
s.3.2.5	but she was kept safe			Grammar	"but" is missing	Critical	The conjunction is critical because the mystery the hymn talks about is that three things were not harmed even though they came into contact with fire: the bush, the virgin, and the streams of the Jordan.
s.3.2.6	the one who helps us			Omission	"who" is missing	Neutral	The Greek does not have a relative pronoun, so although the source does, it does not affect the meaning.
s.3.2.7	carried fire within her			Grammar	"carried" (past tense) was translated as present continuous (is carrying)	Minor	Technically it is wrong and should be corrected. But it is not likely to convey wrong meaning since the verb for 'give birth' does not have a tense problem. That is, none reported. Back-translation has "have been carrying".
s.3.2.8	we see	nituonete "we have seen"		Grammar	Translated as perfective, but should be present.	Minor	
s.3.2.9	in strange ways	njira ya kiriga 'a strange way'		Grammar	Should be plural	Major	The completion of the mystery was two-fold: the virgin and the river. So, "ways" should be plural.
s.3.2.10	bush	e githaka (while he was in the bushland)	kihinga-ini (a bush, i.e. small tree)	Mistranslation		Critical	This shows a profound lack of understanding. It is missing in the back-translation, so it is visible as a problem, but not evident that it was a mistranslation.
s.3.2.11	she was kept safe	ona gutuika uguo niarimenyereire 'even so she took care of it'		Mistranslation		Critical	Wrong meaning
s.3.2.12	she was kept safe	ona gutuika uguo niarimenyereire 'even so she took care of it'		Grammar	Wrong referent: refers to her womb instead of to the virgin	Minor	Classified as minor because it is a consequence of an error already reported (s.3.2.11)
s.3.2.13	carried fire with her	"carried fire within her womb"		Over-translation	Over explicitness	Neutral	Already reported: s.3.2.1
s.3.2.14	when they received him	niciamwamukirire	riria ciamwamukirire	Omission		Neutral	Already reported: s.3.2.2

Figure 5.21: S.3.2 - Errors Identified by Translation Consultant (O9.T1.C2)

Based on the back-translation Version 2, I identified 14 errors in s.3.2:[40]

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[40]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager.

Error ID	Source	Target	Suggested Target	Error Subcategory	Severity	Reviewer Comments	Visible in Back-Translation?
s.3.2.1	carried fire within her womb	ihu ini riake 'in her womb'		Addition	Kudos	I consider this to be a good thing, not an error.	Yes
s.3.2.2	when they received him	miciamwamukirire "they received him"	riria cia mwamukirire "when they received him"	Omission	Critical	"When" is critical because it helps to establishe the relationship between the fire in the bush, the fire in the womb, and the fire in the Jordan river.	Yes
s.3.2.3	the one who helps us	muteithia "helper"	muteithia "our helper"	Omission	Major	Back-translation has "saviour" instead.	Yes
s.3.2.4	the one who helps us			Grammar	Neutral	The reason the source has a phrase is because the word 'benefactor' is not in the Oxford 3000. It is recommended that a single word be used when it has the same meaning as a phrase.	Yes
s.3.2.5	but she was kept safe			Grammar	Critical	The conjunction is critical because the mystery the hymn talks about is that three things were not harmed even though they came into contact with fire: the bush, the virgin, and the streams of the Jordan. Back-translation has "and".	Yes
s.3.2.6	the one who helps us			Omission	Neutral	The Greek does not have a relative pronoun, so although the source does, it does not affect the meaning.	Yes
s.3.2.7	carried fire within her			Grammar	Minor	Technically it is wrong and should be corrected. But it is not likely to convey wrong meaning since the verb for 'give birth' does not have a tense problem. That is, none reported. Back-translation has "have been carrying".	Yes
s.3.2.8	we see	nituonete "we have seen"		Grammar	Minor		Yes
s.3.2.9	in strange ways	njira ya kiriga 'a strange way'		Grammar	Major	The completion of the mystery was two-fold: the virgin and the river. So, "ways" should be plural.	Yes
s.3.2.10	bush	e githaka (while he was in the bushland)	kihinga-ini (a bush, i.e. small tree)	Mistranslation	Critical	This shows a profound lack of understaning. It is missing in the back-translation, so it is visible as a problem, but not evident that it was a mistranslation	Yes
s.3.2.11	she was kept safe	ona gutuika uguo niarimenyereire 'even so she took care of it'		Mistranslation	Critical	Wrong meaning	Yes
s.3.2.12	here			Omission	Critical		Yes
s.3.2.13	carried fire with her	"carried fire within her womb"		Over-translation	Neutral	Already reported: s.3.2.1	Yes
s.3.2.14	when they received him	niciamwamukirire	riria ciamwamukirire	Omission	Neutral	Already reported: s.3.2.2	Yes

Figure 5.22: S.3.2 - Errors Identified Using Back-Translation (O9.T1.C2)

S.3.3 - Translation Using Manual (O9.T1.C2)

Below is forward-translation S.3.3 and its corresponding back-translations.[41] The forward translation was made using the information from the Translator's Manual for this troparion.

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[41]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager. It is the one used for error analysis.
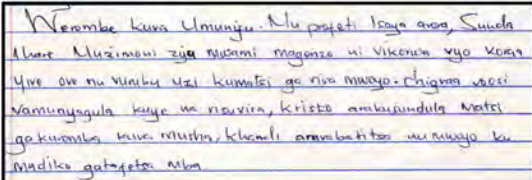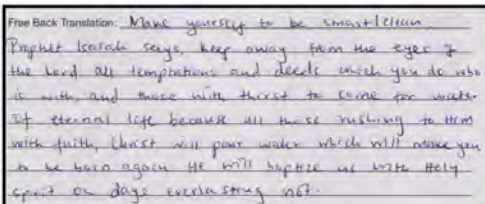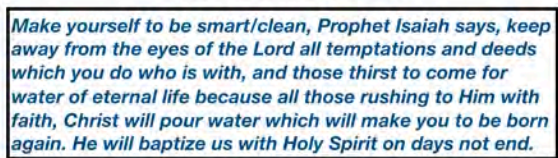
Greek	Ἴδμεν τὰ Μωσεῖ τῇ βάτῳ δεδειγμένα, * Δεῦρο ξένοις, θεσμοῖσιν ἐξειργασμένα· * Ὡς γὰρ σέσωσται, πυρφοροῦσα Παρθένος, * Σελασφόρον τεκοῦσα, τὸν εὐεργέτην, * Ἰορδάνου τε, ῥεῖθρα προσδεδεγμένα.
GEV	The things shown to Moses in the bush, we see completed here in strange ways: For when the Virgin gave birth to the one who helps us, who brings us light, she carried fire within her, but she was kept safe; and also Jordan's streams when they received him.

Kikuyu

Nĩturona ũndũ wa magegania oria ona kĩhinga gĩtahĩaga, nitukuona ũndũ uyu wa magegania ũrekereĩre haha na njĩra ya kĩriga nitondu mũirĩĩtu thĩngi niacirete muhonokia na muteithia urĩa utureheĩre utherĩ, akuete mwaki theĩnie wake no ndaigana kwona ũũru, ona njũũi cia Jorodani itiawonire cia mwamukirire.

Back-Translation - Version 1

Back-Translation - Version 2

We are seeing a thing of a great mystery whereby even the bush never burnt up. We can see great mystery that happened here and a path of unknown for the Virgin Lady have given birth to a Saviour and Helper whom have brought light, and having Carried Fire inside and wasn't burnt. The Rivers of Jordan did not experience harm when they received him.

Figure 5.23: S.3.3 - Forward-Translation and Back-Translation (O9.T1.C2)

The Bible translation consultant who used the manual to check the translation made from the manual identified 14 errors as shown below:[42]

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments
s.3.3.1	Moses		Omission	Critical	
s.3.3.2	in the bush	kihinga gitahiaga 'a bush that was not burning up'	Over-translation	Kudos	Although not in the source, it is in the manual. The translator added this so the hearer would not what it was referring to.
s.3.3.3		muhonokia 'savior'	Mistranslation	Major	It is not critical to the overall meaning.
s.3.3.4		undu wa magegania 'something amazing'	Addition	Major	Although is does help the hearer understand that there is a mystery, it probably hinders more than it helps since it is repeated.
s.3.3.5	bush	kihinga gitahiaga 'bush that was not burning up'	Addition	Neutral	Already reported: s.3.3.2
s.3.3.6		"Savior"	Addition	Neutral	Already reported: s.3.3.3
s.3.3.7	carried fire within her	"she carried fire within her womb"	Addition	Kudos	This actually is helpful information for the hearer.
s.3.3.8	gave birth	niaciarite "has given birth"	Grammar	Minor	Liturgically it is probably good, since it would invoke the liturgical "now" of the hymn
s.3.3.9	brings us light	utureheire "has brought us" light	Grammar	Major	Since Christ is always enlightening us, this is a more significant error.
s.3.3.10	the one who helps us	muteithia our " helper"	Under-translation	Kudos	The Greek is a single word. The GEV uses a phrase because "benefactor" is not in the Oxford 3000. That the tanslator used a single word instead of a phrase is commendable. Note: back-translation has "servant".
s.3.3.11	Virgin	thingi + "girl"	Addition	Neutral	
s.3.3.12	the one who helps us	our helper	Grammar	Neutral	See comment for s.3.3.10. This issue is an artifact of the GEV using a phrase.
s.3.3.13	the one who helps us	muteithia our " helper"	Under-translation	Neutral	Repeat of s.3.3.10
s.3.3.14	she was kept safe	ndaigana kuona uuru "she did not suffer harm"	Mistranslation	Neutral	This is actually a more accurate translation of the Greek. The GEV made it a passive to suggest that it was God who kept her from being harmed.

Figure 5.24: S.3.3 - Errors Identified by Translation Consultant (O9.T1.C2)

Based on the back-translation Version 2, I identified 14 errors in s.3.3:[43]

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[43]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager.

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments	Visible in Back Translation?
s.3.3.1	Moses		Omission	Critical		Yes
s.3.3.2	in the bush	kihinga gitahiaga 'a bush that was not burning up'	Over-translation	Kudos	Although not in the source, it is in the manual. The translator added this so the hearer would not what it was referring to.	Yes
s.3.3.3		muhonokia 'savior'	Mistranslation	Major	It is not critical to the overall meaning.	Yes
s.3.3.4		undu wa magegania 'something amazing'	Addition	Major	Although is does help the hearer understand that there is a mystery, it probably hinders more than it helps since it is repeated.	Yes
s.3.3.5	bush	kihinga gitahiaga 'bush that was not burning up'	Addition	Neutral	Already reported: s.3.2.2	Yes
s.3.3.6		"Savior"	Addition	Neutral	Already reported: s.3.2.3	Yes
s.3.3.7	The things	a thing	Grammar	Major	Plural indicates multiple completions	No
s.3.3.8	gave birth	niaciarite "has given birth"	Grammar	Minor	Liturgically it is probably good, since it would invoke the liturgical "now" of the hymn	Yes
s.3.3.9	brings us light	utureheire "has brought us" light	Grammar	Major	Since Christ is always enlightening us, this is a more significant error than 2.3.2.8.	Yes
s.3.3.10	in strange ways	a path unknown	Mistranslation	Major		
s.3.3.11	Virgin	thingi + "girl"	Addition	Neutral		Yes
s.3.3.12	for when	for	Omission	Minor		No
s.3.3.13	but (she was kept safe)	and (wasn't burnt)	Grammar	Major	Does not accurately convey the logical relationship between clauses	No
s.3.3.14	she was kept safe	ndaigana kuona uuru "she did not suffer harm"	Mistranslation	Neutral	This is actually a more accurate translation of the Greek. The GEV made it a passive to suggest that it was God who kept her from being harmed.	Yes
s.3.3.15	and also (Jordan's streams)	(rivers of Jordan)	Omission	Critical	Does not accurately convey the logical relationship between clauses	No

Figure 5.25: S.3.3 - Errors Identified Using Back-Translation (O9.T1.C2)

This set of translations illustrates categories of problems that occur in many of the other sets. First, a lack of attention to the details. In s.3.1, the translator omitted 'who brings us light', and in s.3.3, the translator omitted 'Moses'. These omissions cannot be blamed on anything except failure to pay attention. Second, the translator did not translate important inter-clausal connectives such as 'when' or 'but', which are critical to understanding the relationship between the bush that did not burn up, the Virgin who was not harmed though she had fire within her, and the Jordan which was not harmed when the same fire (i.e., Christ) entered it. Such errors can be either from a lack of attention to details, or the result of not understand English well enough. Third, many of the sets show a failure to use the correct tense of a verb. In s.3.3, the translator uses a past perfective ('has brought us light') instead of a present active ('who brings us light'). In some sets, the wrong tense has a minor impact on understanding the overall meaning of the troparion. But, in this case, the assertion that Christ 'brings us light' is theologically significant.

There are various additions made by the translator. In s.1.1, the translator (correctly) interpreted the bush that Moses saw as the burning bush, and in s.3.1 added words to

indicate that it was burning. This is an appropriate addition of implied information given that the people who hear the hymn chanted might not be familiar with the account in Exodus 3.2. However, the Kikuyu word used for 'bush' in both s.3.1 and s.3.2 is gĩthaka, which means 'bush land' or 'forest' rather than a 'small tree'. In s.3.3, the translator used kĩhinga, which means 'bush', as in 'a small tree'. Other additions including inserting the word 'Saviour' in s.3.3, which was inappropriate, and "in her womb", in s.3.2 and s.3.3, which is appropriate for the hearers to clearly understand the meaning.

What errors were corrected through use of the manual? The translator's misunder-standing of 'bush' as meaning 'bush land' evident in s.3.1 and s.3.2 was corrected by reading the manual, in which it explicitly says this is a 'small tree'. Also, the translator did not understand the word 'benefactor' (TFM), and translated it as 'Saviour'. The TEV and manual helped the translator to instead use the word 'helper'. I do not know if Kikuyu has a word that specifically means 'benefactor'.

5.2.6.4   Results of Forward-Translations Set 4 (S.4)

The forward-translator for Set 4 was FTR4 and the back-translator was BTR6. The translations are for Ode 9, troparion 1 of the second canon.

S.4.1 - Translation of TFM (O9.T1.C2)

Below is forward-translation S.4.1 and its corresponding back-translation. The forward translation was made using *The Festal Menaion* (Mother Mary and Archimandrite Kallis-tos Ware 1998) as the source text.
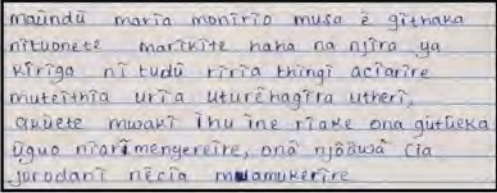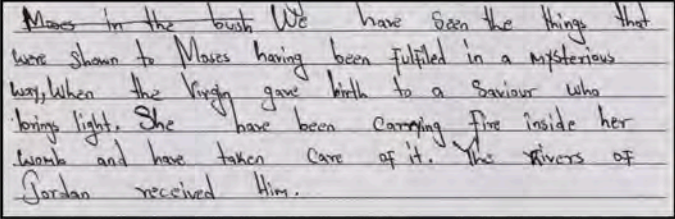
Greek	Ἴδμεν τὰ Μωσεῖ τῇ βάτῳ δεδειγμένα, * Δεῦρο ξένοις, θεσμοῖσιν ἐξειργασμένα· * Ὡς γὰρ σέσωσται, πυρφοροῦσα Παρθένος, * Σελασφόρον τεκοῦσα, τὸν εὐεργέτην, * Ἰορδάνου τε, ῥεῖθρα προσδεδεγμένα.
TFM	That which was revealed to Moses in the bush we see accomplished here in strange manner. The Virgin bore Fire within her, yet was not consumed, when she gave birth to the Benefactor who brings us light, and the streams of Jordan suffered no harm when they received Him.

Kikuyu:
Uria waumirire Musa kīhingaine tukiona atoranitie na undu utangimenyeka, muiritu gathiranga agichiara mwaki na ndahaire, hindi iria achiarire muhonokia, uria warehire utheri kuri ithwe, na juui cia njorodani cia mwamukirire itia thiikire.

Free Back Translation (Back-Translation Version 1):
Who brought Moses out of the bush and we see him (how us in a unknown way a virgin girl who gave birth, and she was not a burned by fire but (like she gave birth to the Saviour who brought light to us, and the ocean of Jordan recived Him

Back-Translation Version 2
He who revealed himself to Moses out of the bush and we saw him show us in a unknown way a virgin girl who gave birth to fire but who she gave birth to the Saviour who brought light to us, and the rivers of Jordan were not harmed when they received him.

Figure 5.26: S.4.1 - Forward-Translation and Back-Translation (O9.T1.C2)

The Bible translation consultant who used the manual to check the translation made from the TFM identified 10 errors as shown below:[44]

Error ID	Source	Target	Error Subcategory	Consultant Comments	Severity	Reviewer Comments
s.4.1.1	within her		Omission		Critical	Otherwise it sounds like she gives birth to fire
s.4.1.2	Virgin	"girl who is a virgin"	Over-translation	The meaning can be expressed as a single word.	Neutral	For translation s.3.3, the consultant expressed uncertainty about whether to treat the addition as an error since in today's world "virgin" can be applied to a male. For consistency, I am marking it here the same as there, as "neutral".
s.4.1.3	thing	uria	Mistranslation	The target word refers to a person instead of a thing.	Critical	
s.4.1.4	revealed	waumirire "appeared"	Mistranslation		Critical	The back translator translated it as "brought out"
s.4.1.5	accomplished	ataranitie	Mistranslation		Critical	The back translator did not translate this word. The consultant did not translated it either. So it is unclear what it means.
s.4.1.6	in strange manner	undu utangirmenyeka 'an unknown manner'	Mistranslation		Critical	
s.4.1.7	Benefactor	"Savior"	Mistranslation		Minor	Shouldn't have been translated as 'Savior', but its impact to the overall meaning of the "mystery" is minor.
s.4.1.8	bore...within her	agichiara "gave birth...within her"	Mistranslation		Critical	
s.4.1.9	see accomplished	tukiona "we saw" accomplished	Grammar	Used past tense instead of present.	Major	The use of present tense here is important in keeping with the concept of the "liturgical now".
s.4.1.10	who brings	warehire "who brought"	Grammar	Used past instead of present continuous	Major	

Figure 5.27: S.4.1 - Errors Identified by Translation Consultant (O9.T1.C2)

Based on the back-translation Version 2, I identified 13 errors in S.4.1:[45]

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[44]I added the Error subcategories and severity.

[45]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager.

Error ID	Source	Target	Error Subcategory	Severity	Reported by Consultant?
s.4.1.1	within her		Omission	Critical	Yes
s.4.1.2	Virgin	virgin girl	Over-translation	Neutral	Yes
s.4.1.3	That which	He who	Mistranslation	Critical	Yes
s.4.1.4	we see accomplished	we saw him	Mistranslation	Critical	Yes
s.4.1.5	in strange manner	in a unknown way	Mistranslation	Critical	Yes
s.4.1.6	Benefactor	Saviour	Mistranslation	Minor	Yes
s.4.1.7	bore...within her	gave birth	Mistranslation	Critical	Yes
s.4.1.8	bore fire	gave birth to fire	Mistranslation	Critical	No
s.4.1.9	who brings us light	who brought light to us	Grammar	Major	Yes
s.4.1.10	in the bush	out of the bush	Mistranslation	Critical	Yes
s.4.1.11	here		Omission	Major	No
s.4.1.12	yet	and	Grammar	Major	No
s.4.1.13	streams	rivers	Mistranslation	Minor	No

Figure 5.28: S.4.1 - Errors Identified Using Back-Translation (O9.T1.C2)

S.4.2 - Translation of GEV (O9.T1.C2)

Below is forward-translation S.4.2 and its corresponding back-translations.[46] The forward translation was made using *Global English Version (GEV)* as the source text.

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[46]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager. It is the one used for error analysis.

Greek	῎Ιδμεν τὰ Μωσεῖ τῇ βάτῳ δεδειγμένα, * Δεῦρο ξένοις, θεσμοῖσιν ἐξειργασμένα· * ῾Ως γὰρ σέσωσται, πυρφοροῦσα Παρθένος, * Σελασφόρον τεκοῦσα, τὸν εὐεργέτην, * ᾿Ιορδάνου τε, ῥεῖθρα προσδεδεγμένα.
GEV	The things shown to Moses in the bush, we see completed here in strange ways: For when the Virgin gave birth to the one who helps us, who brings us light, she carried fire within her, but she was kept safe; and also Jordan's streams when they received him.

Kikuyu (handwritten): Indo iria Musa onirio Kihingaini nitucionete Chiothe na njira ... itangimenyeka, tondu riria muiritu gathirange muhonokia uria warehire Utheri, nia Ihuie mwaki thiini wake na ndathukire nginya juii Chia njorodani chia mwamukira.

Kikuyu (typed): Indo iria Musa onirio kihingaini nitucionete chiothe na njira itangimenyeka tondu riria muiritu gathirange achiarire muhonokia ũria warehire ũtheri, nia ihuire mwaki thiinie wake na ndathũkire nginya juui chia njorodani chia mwamukira.

Free Back Translation (Version 1, handwritten): Things that Moses Saw in the truth we have Seen all OF them in an unknown way because when a virgin girl gave birth to the Saviour Who brought light, he carried fire inside him and he never changed till he was welcomed by the rivers of Jordan.

Back-Translation - Version 2: *Things that Moses saw in the bush we have seen all of them in an unknown way because when a virgin girl gave birth to the Helper who brought light, she carried fire inside her and she was not destroyed till he was welcomed by rivers of Jordan.*

Figure 5.29: S.4.2 - Forward-Translation and Back-Translation (O9.T1.C2)

The Bible translation consultant who used the manual to check the translation made from the GEV identified 5 errors as shown below:[47]

Error ID	Source	Target	Error Subcategory	Consultant Comments	Severity	Reviewer Comments
s.4.2.1	completed	We see " them all"	Mistranslation		Critical	
s.4.2.2	But		Omission		Critical	
s.4.2.3	the one who helps us	Muhonokia "saviour"	Mistranslation		Minor	Does not significantly affect the overall meaning of the hymn
s.4.2.4	strange ways	itangimenyeka "that cannot be known"	Mistranslation		Major	
s.4.2.5	brings	warehire "brought"	Grammar		Minor	

Figure 5.30: S.4.2 - Errors Identified by Translation Consultant (O9.T1.C2)

Based on the back-translation Version 2, I identified 17 errors in S.4.2:[48]

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[47]I added the Error subcategories and severity.

[48]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager.

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments	Reported by Consultant?
s.4.2.1	completed	We see " them all"	Mistranslation	Critical		Yes
s.4.2.2	But		Omission	Critical		Yes
s.4.2.3	the one who helps us	Muhonokia "saviour"	Mistranslation	Minor	Does not significantly affect the overall meaning of the hymn	Yes
s.4.2.4	strange ways	itangimenyeka "that cannot be known"	Mistranslation	Major		Yes
s.4.2.5	brings	warehire "brought"	Grammar	Minor		Yes
s.4.2.6	(things) shown (to Moses)	(things) saw (Moses)	Grammar	Minor	Wrong voice	No
s.4.2.7	here		Omission	Major		No
s.4.2.8	Virgin	virgin girl	Over-translation	Neutral		No
s.4.2.9	(brings) us (light)	brought light	Omission	Minor		No
s.4.2.10	brings light	brought light	Grammar	Minor	Wrong tense	No
s.4.2.11	she	he	Grammar	Critical	Wrong gender	No
s.4.2.12	within her	inside him	Grammar	Critical	Wrong gender	No
s.4.2.13	but	and	Grammar	Major	Does signal correct logical relationship between clauses	No
s.4.2.14	kept safe	never changes	Mistranslation	Critical	Does signal correct logical relationship between clauses	No
s.4.2.15	and also		Omission	Critical		No
s.4.2.16	when they		Omission	Critical		No
s.4.2.17	received	welcomed	Mistranslation	Critical		No

Figure 5.31: S.4.2 - Errors Identified Using Back-Translation (O9.T1.C2)

S.4.3 - Translation Using the Manual (O9.T1.C2)

Below is forward-translation S.4.3 and its corresponding back-translations.[49] The forward translation was made using the information from the Translator's Manual for this troparion.

Figure 5.32: S.4.3 - Forward-Translation and Back-Translation (O9.T1.C2)

[49]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager. It is the one used for error analysis.

The Bible translation consultant who used the manual to check the translation made from the manual identified 9 errors as shown below:[50]

Error ID	Source	Target	Error Subcategory	Consultant Comments	Severity	Reviewer Comments
s.4.3.1	completed	We see " them all"	Mistranslation		Critical	Also occurred in 4.2
s.4.3.2	streams of Jordan	"was baptized in the streams of Jordan"	Over-translation		Kudos	This is good information to add so that those who hear the hymn immediately know what it is referring to
s.4.3.3	when they received him		Omission	Missing "when"	Critical	
s.4.3.4	also Jordan's streams		Omission	"also" is missing	Critical	
s.4.3.5	in strange ways	itangimenyeka 'that cannot be known'	Mistranslation		Critical	
s.4.3.6	was kept safe	ndathukire 'did not get spoiled'	Mistranslation		Critical	Back translation has "was not destroyed", so the back translation does indicate an issue but not with the same meaning as reported by the consultant.
s.4.3.7	gave birth	"had given birth"	Grammar		Minor	
s.4.3.8	carried fire	"has carried"	Grammar		Minor	Note: consultant repeats this in a contradictory manner. The target either has "is carrying" or has "has carried". The back translation has the latter, so that is most likely the meaning of the source.
s.4.3.9	but she was	"and" she was	Grammar		Critical	

Figure 5.33: S.4.3 - Errors Identified by Translation Consultant (O9.T1.C2)

Based on the back-translation Version 2, I identified 17 errors in S.4.3:[51]

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments	Reported by Consultant?
s.4.3.1	completed	We see " them all"	Mistranslation	Critical	Also occurred in 4.2	Yes
s.4.3.2	streams of Jordan	"was baptized in the streams of Jordan"	Over-translation	Kudos	This is good information to add so that those who hear the hymn immediately know what it is referring to	Yes
s.4.3.3	when they received him		Omission	Critical		Yes
s.4.3.4	also Jordan's streams		Omission	Critical		Yes
s.4.3.5	in strange ways	itangimenyeka 'that cannot be known'	Mistranslation	Critical		Yes
s.4.3.6	was kept safe	ndathukire 'did not get spoiled'	Mistranslation	Critical	Back translation has "was not destroyed", so the back translation does indicate an issue but not with the same meaning as reported by the consultant.	Yes
s.4.3.7	when		Omission	Major		No
s.4.3.8	Virgin	virgin girl	Over-translation	Neutral		No
s.4.3.9	but she was	"and" she was	Grammar	Critical		Yes
s.4.3.10	gave birth	has given birth	Grammar	Minor	Wrong tense	No
s.4.3.11	one who helps	Saviour	Mistranslation	Minor		No
s.4.3.12	brings us light	brought us light	Grammar	Minor	Wrong tense	No
s.4.3.13	she	he	Grammar	Critical	Wrong gender	No
s.4.3.14	carried	has covered	Mistranslation	Critical		No
s.4.3.15	within her	under him	Grammar	Critical	Wrong gender	No
s.4.3.16	but	and	Grammar	Critical	Wrong inter-clausal relationship	No
s.4.3.17	she (was kept safe)_	he (hasn't changed)	Grammar	Critical	Wrong gender	No

Figure 5.34: S.4.3 - Errors Identified Using Back-Translation (O9.T1.C2)

[50]I added the Error subcategories and severity.

[51]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager.

In the translation of the TFM (S.4.1), the translator did not understand that the phrase "That which" referred to the mystery of the bush that burned yet was not consumed. He interpreted it to mean a person revealed himself to Moses. This was reported by the translation consultant and is also evident in the back-translation, which has "He who". Although the back-translation has "revealed himself to Moses", the consultant reported that the Kikuyu says "appeared to Moses". Like many other translators, he sometimes did not pay attention to tense, translating "who brings us light" as "brought us light". The translator also had difficulty with the phrases "bore Fire within her" and "gave birth to the Benefactor". He translated "bore fire" as "gave birth to fire", and "benefactor" as "Saviour". In fact, the Kikuyu word for "Saviour" (muhonokia) appears in all three versions, although it is not visible in the back-translation for S.4.2 since the back-translator translated it as "helper".

In the translation of the GEV (S.4.2), he mistranslated "completed" as "we see them all", and "strange ways" as "that cannot be known". These phrases also appear in S.4.3. The translator also omits the word "but" ("but she was kept safe"). As always, such conjunctions are critical to understanding inter-clausal relationships. In this case the relationship is between the bush that burned yet was not harmed and the Virgin who bore fire within her but was kept safe. Other such omissions seen in the back-translation are another occurrence of "but", and "and also". The back-translation has "never changes" instead of "kept safe", but this error must have been made by the back-translator not the forward-translator, since the consultant did not report it. The back-translation also has "welcomed" as the translation for "received" ("Jordan's streams when they received him").

As with S.4.2, in S.4.3, the translator had difficulty with "was kept safe". In this case, per the consultant, he translated it as "did not get spoiled". However, in the back-translation it says, "was not destroyed". Again, there are critical adverbs missing: "when" and "also". In S.4.3, the translator omitted "when they received him". This was reported by the consultant, and also missing in the back-translation. There is also gender confusion

in the back-translation for S.4.3: "she was kept safe" is "he hasn't changed" in the back-translation. This is also a mistranslation of "kept safe".

5.2.6.5   Results of Forward-Translations Set 6 (S.6)

The forward-translator for Set 6 was FTR6 and the back-translator was BTR1. The translations are for Ode 9, troparion 2 of the second canon. Four forward-translations were made: one from the TFM, one from MOT, one from GEV, and one using the manual. This means that for this set, I use the first, third, and fourth translations so they use the same versions as the other sets.

S.6.1 - Translation of TFM (O9.T2.C2)

Below is forward-translation S.6.1 and its corresponding back-translation. The forward translation was made using *The Festal Menaion* (Mother Mary and Archimandrite Kallistos Ware 1998) as the source text.

Greek	Χρίεις τελειῶν, τὴν βρότειον οὐσίαν, * Ἄναξ ἄναρχε, Πνεύματος κοινωνία, * Ῥοαῖς ἀχράντοις, ἐκκαθάρας καὶ σκότους, * Ἰσχὺν θριαμβεύσας τε, τὴν ἐπηρμένην, * Νῦν εἰς ἄληκτον, ἐξαμείβεαι βίον.
TFM	O King without beginning, through the communion of the Spirit thou dost anoint and make perfect the nature of mankind. thou hast cleansed it in the undefiled streams, putting to shame the arrogant force of darkness, and now Thou dost translate it unto endless life.
Kiswahili	Ee Mfalme usiye na mwanzo, ambaye kupitia kwa ushirika wa Roho, wewe hutia maumbile ya mwanadamu upako na kuyafanya kamilifu. Umeyaosha kwenye mito ambayo haijachafuliwa, na hivyo ukaaibisha nguvu za giza zenye kiburi, na sasa unayapelekea maisha yasiyoisha.
Back-Translation	O beginingless king, by communion with the Spirit, You annoint humanity making them complete. You have cleansed them in the purified waters, And thus shamed the dark Powers Power of Pride, and now leads them into eternity (eternal life)	O begingingless King, by communion with the Spirit, you annoint humanity making them complete. You have cleansed them in the purified waters, and thus shamed the dark powers of pride, and now leads them into eternity (eternal life).

Figure 5.35: S.6.1 - Forward-Translation and Back-Translation (O9.T2.C2)

The Bible translation consultant who used the manual to check the translation made from the TFM identified 5 errors as shown below:[52]

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[52]I added the Error subcategories and severity.

Error ID	Source	Target	Suggested Target	Error Subcategory	Consultant Comments	Severity	Reviewer Comments
s.6.1.1	putting to shame	na hivyo ukaaibisha "thus put to shame"		Addition		Kudos	I believe this actually helps bring out the connection between the cleansing and the putting to shame.
s.6.1.2	putting to shame	ukaaibisha "put to shame"		Grammar	Source is present participle, the target has past.	Minor	The Greek is aorist.
s.6.1.3	nature of mankind	maumbile ya mwanadamu "created form" of mankind	asili ya binadamu "nature of mankind"	Mistranslation	Better expression available	Minor	This is not evident in the back-translation. It only says "humanity".
s.6.1.4	annoint	hutia...upako "annoint"	kupaka mafuta 'to put oil'	Mistranslation		Minor	The translator agrees that this is an improvement.
s.6.1.5	cleansed	umeyaosha "physically cleansed"	takasa "spiritually cleansed"	Mistranslation		Major	The translator agrees that this is an improvement.

Figure 5.36: S.6.1 - Errors Identified by Translation Consultant (O9.T2.C2)

Based on the back-translation Version 2, I identified 10 errors in S.6.1:[53]

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments	Identified by Consultant?
s.6.1.1	putting to shame	na hivyo ukaaibisha "thus put to shame"	Addition	Kudos	I believe this actually helps bring out the connection between the cleansing and the putting to shame.	Yes
s.6.1.2	anoint...the nature of mankind	anoint humanity	Mistranslation	Critical		No
s.6.1.3	make perfect	making...complete	Mistranslation	Major		No
s.6.1.4	make (nature) perfect	making them complete	Grammar	Critical	Wrong number. Wrong referent.	No
s.6.1.5	cleansed it	cleansed them	Grammar	Critical	Wrong number. Wrong referent.	No
s.6.1.6	undefiled streams	purified waters	Mistranslation	Minor		No
s.6.1.7	arrogant force	powers of pride	Mistranslation	Minor		No
s.6.1.8	translate	leads	Mistranslation	Minor		No
s.6.1.9	(translate) it	(leads) them	Grammar	Critical	Wrong number. Wrong referent.	No
s.6.1.10	endless life	eternity	Mistranslation	Major		No

Figure 5.37: S.6.1 - Errors Identified Using Back-Translation (O9.T2.C2)

S.6.3 - Translation of GEV (O9.T2.C2)

Below is forward-translation S.6.3[54] and its corresponding back-translations.[55] The forward translation was made using *Global English Version (GEV)* as the source text.

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[53]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager.

[54]For this set, as an experiment, I had the translator make a translation from the *Meaning-Oriented-Translation (MOT)*. I do not include it in the dissertation because I wish to preserve symmetry with the other sets: TFM vs. GEV vs. Manual.

[55]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager. It is the one used for error analysis.

Greek	Χρίεις τελειῶν, τὴν βρότειον οὐσίαν, * Ἄναξ ἄναρχε, Πνεύματος κοινωνίᾳ, * Ῥοαῖς ἀχράντοις, ἐκκαθάρας καὶ σκότους, * Ἰσχὺν θριαμβεύσας τε, τὴν ἐπηρμένην, * Νῦν εἰς ἄληκτον, ἐξαμείβεαι βίον.
GEV	King who has no beginning, you anoint our nature that dies, making it perfect by living in union with the Spirit. With the pure streams, you cleaned it from the dark mark of our evil deeds and defeated the proud force. Now you transfer it to life that has no end.
Kiswahili	Mfalme usiye na mwanzo, unayatia upako maumbile yetu yanayo kufa, na kutufanya kamili kupitia maisha ya ushirika wa Roho. Kwa mito safi uliyaosha dhidi ya doa nyeusi ya matendo yetu maovu na ukashinda nguvu zenye kiburi. Na sasa unayapeleka katika maisha yasiyo na mwisho.
Back-Translation	Beginningless King, you annoint our mortal humanity, and in the union with the Spirit make us complete. With the unadulterated Waters you cleansed the dark stains of our evil actions and defeated the powers of Pride. And now you direct it into eternal life.

Figure 5.38: S.6.3 - Forward-Translation and Back-Translation (O9.T2.C2)

The Bible translation consultant who used the manual to check the translation made from the GEV identified 5 errors as shown below:[56]

Error ID	Source	Target	Suggested Target	Error Subcategory	Consultant Comments	Severity	Reviewer Comments
s.6.3.1	living in union with the Holy Spirit	maisha "life" of the communion of the Spirit		Grammar	Use a nominal for "life" instead of a verbal construction.	Minor	The back-translation omits the word "life".
s.6.3.2	you cleaned it (referring to mortal nature)	kwa mito safi uliyaosha (plural object)	kwa mito safi ulliosha (singular object)	Grammar	Wrong referent. Sinful human nature is singular, not plural.	Critical	It distorts the overall meaning of the hymn in a very significant way.
s.6.3.3	anoint	unayatia upako	unayapaka mafuta	Mistranslation	More accurate.	Minor	Translation office agrees.
s.6.3.4	cleaned	uliyaosha (physical cleansing)	takasa (spiritual cleansing)	Mistranslation	More accurate.	Major	Translation office agrees.
s.6.3.5	dark mark	doa nyeusi "black dot"		Mistranslation	Literal translation.	Neutral	Consultant did not offer an explanation about why it was a problem to translate it literally or what would be a better translation.
s.6.3.6	making it perfect	kutufanya "making us perfect"	kuifanya "making it perfect"	Mistranslation	The object is supposed to be human nature, not people.	Critical	
s.6.3.7	transfer	unayapeleka "send it"	unaipeleka "are sending it"	Grammar		Minor	
s.6.3.8	proud force	nguvu zenye kiburi "proud forces"	nguvu yenye kiburi "proud force"	Grammar		Minor	
s.6.3.9	transfer it	Na sasa unayapeleka katika maisha yasiyo...	Sasa unaipeleka katika maisha isiyo na mwisho	Grammar	Target uses plural instead of singular. Human nature is singular, not plural.	Critical	It distorts the overall meaning of the hymn in a very significant way. The back-translation has "direct it" (singular). So not only is it not visible in the back-translation, the back-translation covered up the error.

Figure 5.39: S.6.3 - Errors Identified by Translation Consultant (O9.T2.C2)

Based on the back-translation Version 2, I identified 5 errors in S.6.3:[57]

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[56]I added the Error subcategories and severity.

[57]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager.

Error ID	Source	Target	Suggested Target	Error Subcategory	Severity	Reviewer Comments	Reported by Consultant?
s.6.3.1	by living in union with the Spirit	and in union with the Spirit		Omission	Major		No
s.6.3.2	transfer	direct		Mistranslation	Major		No
s.6.3.3	life that has no end	eternal life		Mistranslation	Minor		No
s.6.3.4	making it perfect	kutufanya "making us perfect"	kuifanya "making it perfect"	Mistranslation	Critical	The Back-Translation has "make us complete"	Yes
s.6.3.5	proud force	nguvu zenye kiburi"proud forces"	nguvu yenye kiburi "proud force"	Grammar	Minor		Yes

Figure 5.40: S.6.3 - Errors Identified Using Back-Translation (O9.T2.C2)

S.6.4 - Translation Using Manual (O9.T2.C2)

Below is forward-translation S.6.4 and its corresponding back-translations.[58] The forward translation was made using the information from the Translator's Manual for this troparion.

Greek: Χρίεις τελειῶν, τὴν βρότειον οὐσίαν, * Ἄναξ ἄναρχε, Πνεύματος κοινωνίᾳ, * Ῥοαῖς ἀχράντοις, ἐκκαθάρας καὶ σκότους, * Ἰσχὺν θριαμβεύσας τε, τὴν ἐπηρμένην, * Νῦν εἰς ἄληκτον, ἐξαμείβεαι βίον.

GEV: King who has no beginning, you anoint our nature that dies, making it perfect by living in union with the Spirit. With the pure streams, you cleaned it from the dark mark of our evil deeds and defeated the proud force. Now you transfer it to life that has no end.

Kiswahili: Kupitia kwa ushirika wako na Roho Mtakatifu, ulichukua maumbile yetu yaliyo kuwa ya kufa, na kuyatia upako, Ee Mfalme usiyekuwa na mwanzo, na hivyo ukayafanya kuwa kamili. Na uliposhinda nguvu zenye kiburi katika Mito ya Yordani, uliosha maumbile hayo kutokana na doa nyeusi za matendo yetu maovu. Na sasa unayapeleka kwenye uzima wa milele.

Back-Translation: By your union with the Holy Spirit, you took our mortal form and annointed it, O begingless King, and thus made them complete. And upon defeating the Powers of Pride in the waters of Jordan, You Purified them From the dark stains of our evil deeds. And now you lead them into eternal life.

Figure 5.41: S.6.4 - Forward-Translation and Back-Translation (O9.T2.C2)

The Bible translation consultant who used the manual to check the translation made from the Manual identified 10 errors as shown below:[59]

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[58]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager. It is the one used for error analysis.

[59]I added the Error subcategories and severity.

Error ID	Source	Target	Suggested Target	Error Subcategory	Consultant Comments	Severity	Reviewer Comments
s.6.4.1		Eo "O"		Addition	Not in source	Neutral	The Greek is vocative as stated in the manual. So, it is likely that is the reason it was added.
s.6.4.2	by	Kupitia kwa "through"		Addition	Not in source	Neutral	It is in the source.
s.6.4.3	Spirit	Roho Mtakatifu "Holy Spirit"		Addition	Not in source	Neutral	
s.6.4.4	streams	Mito ya Yordani "River Jordan"		Omission		Critical	Missing "pure"
s.6.4.5	pure streams	Mito ya Yordani "River Jordan"		Mistranslation	made explicit the River Jordan	Minor	
s.6.4.6	anoint	kyuatia upako		Mistranslation	A more accurate word is available	Minor	This is similar to what the consultant reported for the other versions (6.1, 6.2)
s.6.4.7	cleaned	uliosha (physical cleansing)		Mistranslation	It would be better to ue the term for spiritual cleansing	Major	
s.6.4.8	dark mark	doa nyeusi "black dot"		Mistranslation	Literal	Neutral	No explanation given. This is the same error that occurs in 6.3.
s.6.4.9	nature	maumbile yetu yaliyokuwa yakufa	ulichukuwa maumbile yetu ambayo huwa hakufa	Grammar	Nature has been translated plural. It should be singular.	Critical	
s.6.4.10	you anoint our nature			Grammar	This phrase has been placed at the end of the sentence and made passive. This is unncessary and distorts the focus of the hymn	Major	

Figure 5.42: S.6.4 - Errors Identified by Translation Consultant (O9.T2.C2)

Based on the back-translation Version 2, I identified 13 errors in S.6.4:[60]

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments	Reported by Consultant?
s.6.4.1		Eo "O"	Addition	Neutral	The Greek is vocative as stated in the manual. So, it is likely that is the reason it was added.	Yes
s.6.4.2	by	Kupitia kwa "through"	Addition	Neutral	It is in the source.	Yes
s.6.4.3	Spirit	Roho Mtakatifu "Holy Spirit"	Addition	Neutral		Yes
s.6.4.4	streams	Mito ya Yordani "River Jordan"	Omission	Critical	Missing "pure"	Yes
s.6.4.5	pure streams	Mito ya Yordani "River Jordan"	Mistranslation	Minor		Yes
s.6.4.6						
s.6.4.7						
s.6.4.8						
s.6.4.9						
s.6.4.10	you anoint our nature		Grammar	Major		Yes
s.6.4.11	making it perfect	made them complete	Mistranslation	Critical	Also, wrong number and referent for direct object.	No
s.6.4.12	proud force	Powers of Pride	Mistranslation	Minor		No
s.6.4.13	transfer it	lead them	Grammar	Critical	Wrong number and referent for direct object. It sounds like the proud force is the referent.	

Figure 5.43: S.6.4 - Errors Identified Using Back-Translation (O9.T2.C2)

In S.6.1, the only major issue the Bible consultant found was the translation of

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[60]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager.

"cleansed", which used the Kikuyu word "umeyaosha" that implies "physical cleansing". The consultant proposed as an alternative the word "takasa". The back-translation has "anoint humanity" for the TFM "anoint...the nature of mankind", which is a critical error. However, the consultant reported that the Kikuyu actually has "created form of mankind". The back-translation also has "making them complete" (i.e. mankind) instead of referring to the nature of mankind. And, instead of "cleansed it" (i.e., human nature) the back-translator has "cleaned them" and instead of "translate it" (i.e., human nature) has "leads them". But neither of these errors were reported by the consultant, so might be a mistranslation by the back-translator.

In S.6.3, there is additional evidence of a misunderstanding about what is being cleansed. The GEV has "you cleaned it" (i.e. mortal nature), but per the consultant, in the translation the object of cleansed is plural rather than singular. As with S.6.1, the consultant reports that the Kikuyu word for "cleansed" implies "physical cleansing". The phrase "making it perfect" (referring to mortal nature) was translated "making us perfect" (kutufanya) rather than "making it perfect" (kuifanya). This same problem of using a plural rather than singular (referring to mortal nature) is also evident in the translation of "transfer it", per the consultant. This is not evident in the back-translation, which has "direct it". The problem with the back-translation, of course, is not the pronoun, but the use of the verb "direct" instead of "transfer".

In S.6.4, the word "pure" was omitted ("with pure streams"). This was reported by the consultant and evident in the back-translation. Also, the word for "nature" is plural when it should be singular. And, again, the Kikuyu word used to translate "cleaned" implies "physical cleansing". The back-translation has "made them complete" instead of "making it perfect" (referring to mortal nature). And it has "lead them" instead of "transfer it".

In summary, for the set S.6, the major issues identified in the first translation carry through to the others.

5.2.6.6   Results of Forward-Translations Set 7 (S.7)

The forward-translator for Set 7 was FTR7 and the back-translator was FTR6.[61] The translations are for the 9th Ode, troparion 2 of the second canon.

S.7.1 - Translation of TFM (O9.T2.C2)

Below is forward-translation S.7.1 and its corresponding back-translation. The forward translation was made using *The Festal Menaion* (Mother Mary and Archimandrite Kallistos Ware 1998) as the source text.

Greek	Χρίεις τελειῶν, τὴν βρότειον οὐσίαν, * Ἄναξ ἄναρχε, Πνεύματος κοινωνίᾳ, * Ῥοαῖς ἀχράντοις, ἐκκαθάρας καὶ σκότους, * Ἰσχὺν θριαμβεύσας τε, τὴν ἐπηρμένην, * Νῦν εἰς ἄληκτον, ἐξαμείβεαι βίον.
TFM	O King without beginning, through the communion of the Spirit thou dost anoint and make perfect the nature of mankind. thou hast cleansed it in the undefiled streams, putting to shame the arrogant force of darkness, and now Thou dost translate it unto endless life.
Kikuyu	Ui Muthamaki utari na kiambiriria, kuhitukira gwataniro ya Roho Mutheru, niwamuraga na ukaagiria mumbire wa mundu. Niuutheretie juiini itari thukie, niundu ucio ugiconora mahinya ma duma na mwitio wamo, na riu niuugarurite na ukauhe muoyo utagathira.
Back Translation	Free Back Translation: Oh King without beginning, through your communion with the Holy Spirit, your ordain and perfect the nature of man. You have sanctified me in unpolluted rivers, by that you shamed the powers of darkness and their pride, and now you have changed it and granted it eternal life.

Figure 5.44: S.7.1 - Forward-Translation and Back-Translation (O9.T2.C2)

The Bible translation consultant who used the manual to check the translation made from the TFM identified 16 errors as shown below:[62]

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[61]The person who has the ID FTR6 is the same person who created the back-translation for S.7.

[62]I added the Error subcategories and severity.

Error ID	Source	Target	Suggested Target	Error Subcategory	Consultant Comments	Severity	Reviewer Comments	Visible in back translation?
s.7.1.1	Spirit	Roho Mutheru "Holy Spirit"		Addition	Made explicit	Neutral		Yes
s.7.1.2	thou dost anoint	niwamuraga "you have killed"		Mistranslation		Neutral	What the consultant says is contradicted by s.7.1.8, in which he says it means "consecrate".	No
s.7.1.3		ni undu ucio "because of that"		Addition		Minor	The back-translation has "by that"	Yes
s.7.1.4	thou hast cleansed	Niuutheretie	niuthambitie	Mistranslation	omitted.	Critical	It does not appear to be omitted, just a mistranslation. The back-translation has "you have sanctified me"	No
s.7.1.5	make perfect the nature of mankind			Omission		Neutral	The back-translation has "perfect the nature of men", so I do not know why the consultant says it is omitted.	No
s.7.1.6	arrogant force of darkness	mmahinya ma nduma "forces of darkness"		Omission	Left out	Neutral	The back-transition has "powers of darkness and their pride", so it is there, it just isn't and adjective.	No
s.7.1.7	without beginning	utari na kiambiriria	utria utulre	Mistranslation	The suggested translation is a meaning oriented translation	Neutral	Actually, it is important for the play on words in the Greek that we preserve "without beginning" unless it has the wrong meaning, which it apparently does not. It contrasts with our nature that "dies" and the life that does not end.	Yes
s.7.1.8	anoint	niwamuraga "consecrate"		Mistranslation		Minor		No
s.7.1.9	make perfect	ukaagiria "make good"		Mistranslation		Critical		No
s.7.1.10	undefiled streams	njui-ini itari thukie "unpolluted streams"		Mistranslation		Critical		Yes
s.7.1.11	arrogant force of darkness	mahinya ma nduma "forces of darkness"		Mistranslation		Minor	Duplicate of s.7.1.6. Back-translation has "powers of darkness and their pride", so it is there, but it would be better if "pride" was the adjective "proud" modifying the powers.	No
s.7.1.12	translate it unto endless life	niuugarurite na ukauhe muoyo utagathira "you have changed it and given it eternal life"		Mistranslation		Major	The translator does not seem to understand the meaning of "translated it unto endless life.	Yes
s.7.1.13	thou dost anoint	niwamuraga "you have killed"		Mistranslation		Neutral	This has already been reported in s.7.1.2 and s.7.1.8. It clearly does not mean "you kill" but "you consecrate".	No
s.7.1.14		ukaagiria "wiped / hindered"		Mistranslation	Seems misplaced	Neutral	The consultant's translation here contradicts what he said in s.7.1.9 and the back-translation.	No
s.7.1.15		ugiconora		Grammar	Is past instead of perfect tense	Minor	Consultant does not give the meaning	No
s.7.1.16		utagathira	utathiraga	Grammar	is future instead of perfect tense	Major	Consultant does not give the meaning	No

Figure 5.45: S.7.1 - Errors Identified by Translation Consultant (O9.T2.C2)

Based on the back-translation Version 2, I identified 8 errors in S.7.1:[63]

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments	Reported by Consultant?
s.7.1.1	Spirit	Roho Mutheru "Holy Spirit"	Addition	Neutral		Yes
s.7.1.2	through the communion	through your communion	Addition	Major	I believe it is the nature's communion with the Spirit, not Christ's.	No
s.7.1.3		ni undu ucio "because of that"	Addition	Minor	The back-translation has "by that"	Yes
s.7.1.4	anoint	ordain	Mistranslation	Minor		No
s.7.1.5	cleansed it	sanctified me	Mistranslation	Major	Also, wrong referent for the direct object.	No
s.7.1.6	without beginning	utari na kiambiriria	Mistranslation	Neutral	Actually, it is important for the play on words in the Greek that we preserve "without beginning" unless it has the wrong meaning, which it apparently does not. It contrasts with our nature that "dies" and the life that does not end.	Yes
s.7.1.7	undefiled streams	njui-ini itari thukie "unpolluted streams"	Mistranslation	Critical		Yes
s.7.1.8	translate it unto endless life	niuugarurite na ukauhe muoyo utagathira "you have changed it and given it eternal life"	Mistranslation	Major	The translator does not seem to understand the meaning of "translated it unto endless life.	Yes

Figure 5.46: S.7.1 - Errors Identified Using Back-Translation (O9.T2.C2)

S.7.2 - Translation of GEV (O9.T2.C2)

[63]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager.

Below is forward-translation S.7.2 and its corresponding back-translations.[64] The forward translation was made using *Global English Version (GEV)* as the source text.

Greek	Χρίεις τελειῶν, τὴν βρότειον οὐσίαν, * Ἄναξ ἄναρχε, Πνεύματος κοινωνίᾳ, * Ῥοαῖς ἀχράντοις, ἐκκαθάρας καὶ σκότους, * Ἰσχὺν θριαμβεύσας τε, τὴν ἐπηρμένην, * Νῦν εἰς ἄληκτον, ἐξαμείβεαι βίον.
GEV	King who has no beginning, you anoint our nature that dies, making it perfect by living in union with the Spirit. With the pure streams, you cleaned it from the dark mark of our evil deeds and defeated the proud force. Now you transfer it to life that has no end.
Kikuyu	Muthamaki utari kiambiriria, ni wamuraga unduire witu wa gukua, ukautua mwega ni gutura gwataniro-ini ya Roho Mutheru. Na juui theru, niwatheririe maroro ma cĩĩko cia nduma cia unduire witu, na ukihoota hinya wa mwitio. Riu ni uugarurite ukautonyia muoyo-ini utari muthia.
Back Translation	Free Back Translation: _____King without beginning, you ordain our mortal nature, making it better by keeping it in the communion of the Holy Spirit. By clean rivers, you cleansed the spots of the dark deeds of our nature, and you defeated the power of pride. Now you have changed it and put in eternal life.

Figure 5.47: S.7.2 - Forward-Translation and Back-Translation (O9.T2.C2)

The Bible translation consultant who used the manual to check the translation made from the TFM identified 19 errors as shown below:[65]

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[64]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager. It is the one used for error analysis.

[65]I added the Error subcategories and severity.

Error ID	Source	Target	Suggested Target	Error Subcategory	Consultant Comments	Severity	Reviewer Comments	Visible in back translation?
s.7.2.1	you anoint our nature that dies	ni wamuraga unduire witu wa gukua		Mistranslation	This means "you kill our nature of death"	Neutral	This has already been reported in s.7.1.2, s.7.1.8, and s.7.1.13. It clearly does not mean "you kill" but "you consecrate" because 1) the consultant contradicts himself in s.7.1.8, and the back-translator understood it to mean "ordain". Perhaps there is a dialectical issue occurring between the translator and the native speaker the consultant worked with.	No
s.7.2.2	Spirit	Roho Mutheru "Spirit Holy"		Addition	Added word for "Holy"	Minor		Yes
s.7.2.3		unduire witu "our nature"		Addition	After the phrase "ciiko cia nduma" the translator added "cia unduire witu" "our nature"	Minor		No
s.7.2.4		cia unduire witu		Addition		neutral	Repetition of s.7.2.3	No
s.7.2.5	transfer it	ukautonyia "you have put it"		Mistranslation		Major	The consultant considered this to be an addition, but it occurs where "transfer it" should be. The Back-Translation has "put in eternal life". So it is a mistranslation not an addition. Because it is unclear to me whether Kikuyu has a word that means "transfer", I consider "put" to be a major issue rather than critical.	Yes
s.7.2.6	you anoint our nature that dies			Omission		Neutral	See s.7.2.1. The back-translation has "you ordain our mortal nature". So, I cannot accept that this is missing.	No
s.7.2.7	dark mark of our evil deeds.	marera ma ciiko "spots of the dark deeds"		Grammar		Critical	"dark" has been made a modifier of "deeds" rather than of "mark"	Yes
s.7.2.8	making it perfect	ukautua mwega "you make it good"		Mistranslation		Critical		Yes
s.7.2.9	pure streams	na njuui theru "clean streams"	kuhuthira njui theru "with pure streams"	Mistranslation		Major		Yes
s.7.2.10	anoint	niwamuraga "consecrate"		Mistranslation		Minor	Note how this contradicts s.7.2.1, showing that means "consecrate" not "kill"	No
s.7.2.11	our nature that dies	unduire witu "our traditions"		Mistranslation		Critical	This contradicts s.7.2.3 which says it means "our nature" not our "traditions". And, the back-translator translated it as "our mortal nature". However, the translation department confirmed that it means "our traditions", so it is a critical error.	No
s.7.2.12	making it perfect	ukautua mwega "you make it good"		Mistranslation		Neutral	Repetition of s.7.2.8	Yes
s.7.2.13	by living	ni gutura "to pierce"		Mistranslation		Major	The back-translation has "keeping it". Something is wrong here, perhaps a polysemous word and the sense is ambiguous in the context.	No
s.7.2.14	pure streams	theru "clean"		Mistranslation	Refers to physically clean not spiritually.	neutral	Repetition of s.7.2.9.	No
s.7.2.15	cleansed	niwatheririe		Mistranslation	Refers to physical cleansing not spiritual	Major		No
s.7.2.16	dark mark of our evil deeds.	ciiko cia nduma "deeds of darkness"		Mistranslation		Neutral	Repetition of s.7.2.7.	Yes
s.7.2.17	proud force	hinya wa mwitio "force of pride"		Mistranslation		Major		Yes
s.7.2.18	transfer it	niuugarurita "changed it"		Mistranslation		Critical	This is related to s.7.2.5.	Yes
s.7.2.19	with the Spirit	ya Roho "of the Spirit"		Mistranslation		Major		Yes

Figure 5.48: S.7.2 - Errors Identified by Translation Consultant (O9.T2.C2)

Based on the back-translation Version 2, I identified 11 errors in S.7.2:

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments	Visible in back translation?
s.7.2.1	anoint	ordain	Mistranslation	Minor		No
s.7.2.2	Spirit	Roho Mutheru "Spirit Holy"	Addition	Minor		Yes
s.7.2.3	transfer it	ukautonyia "you have put it"	Mistranslation	Major	The counsultant considered this to be an addition, but it occurs where "transfer it" should be. The Back-Translation has "put in eternal life". So it is a mistranslation not an addition. Because it is unclear to me whether Kikuyu has a word that means "transfer", I consider "put" to be a major issue rather than critical.	Yes
s.7.2.4	dark mark of our evil deeds.	marora ma ciiko "spots of the dark deeds"	Grammar	Critical	"dark" has been made a modifier of "deeds" rather than of "mark"	Yes
s.7.2.5	making it perfect	ukautua mwega "you make it good"	Mistranslation	Critical		Yes
s.7.2.6	pure streams	na njuui theru "clean streams"	Mistranslation	Major		Yes
s.7.2.7	making it perfect	ukautua mwega "you make it good"	Mistranslation	Neutral	Repetition of s.7.2.8	Yes
s.7.2.8	dark mark of our evil deeds.	ciiko cia nduma "deeds of darkness"	Mistranslation	Neutral	Repetition of s.7.2.7.	Yes
s.7.2.9	proud force	hinya wa mwitio "force of pride"	Mistranslation	Major		Yes
s.7.2.10	transfer it	niuugarurite "changed it"	Mistranslation	Critical	This is related to s.7.2.5.	Yes
s.7.2.11	with the Spirit	ya Roho "of the Spirit"	Mistranslation	Major		Yes

Figure 5.49: S.7.2 - Errors Identified Using Back-Translation (O9.T2.C2)

S.7.3 - Translation Using Manual (O9.T2.C2)

Below is forward-translation S.7.3 and its corresponding back-translations.[66] The forward translation was made using the information from the Translator's Manual for this troparion.

Greek	Χρίεις τελειῶν, τὴν βρότειον οὐσίαν, * Ἄναξ ἄναρχε, Πνεύματος κοινωνία, * Ῥοαῖς ἀχράντοις, ἐκκαθάρας καὶ σκότους, * Ἰσχὺν θριαμβεύσας τε, τὴν ἐπηρμένην, * Νῦν εἰς ἄληκτον, ἐξαμείβεαι βίον.
GEV	King who has no beginning, you anoint our nature that dies, making it perfect by living in union with the Spirit. With the pure streams, you cleaned it from the dark mark of our evil deeds and defeated the proud force. Now you transfer it to life that has no end.
Kikuyu	Muthamaki utari Kiambiriria, niuhakaga unduire witu wa gukua maguta, ukautua mwega ni kuwuiga gwataniro na Roho. Niwautheririe na njui theru, na niundu ucio ukiwehereria maroro ma nduma ya ciĩko citu njuru, na ukihoota hinya wa mwitio. Riu niuhete umundu ucio muoyo utari muthia.
Back Translation	Free Back Translation: ____King without beginning, you anoint our mortal nature with oil, you make it better by keeping it in union with the Spirit. You cleansed it with clean rivers, and by that you separated it from dark spirits of our evil deeds, and you triumphed over the power of pride. Now you have given that humanity life without end.

Figure 5.50: S.7.3 - Forward-Translation and Back-Translation (O9.T2.C2)

[66]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager. It is the one used for error analysis.

The Bible translation consultant who used the manual to check the translation made from the TFM identified 7 errors as shown below:[67]

Error ID	Source	Target	Suggested Target	Error Subcategory	Consultant Comments	Severity	Reviewer Comments	Visible in back translation?
s.7.3.1	and by that	na niundu ucio "and for this reason"		Grammar	The translator (probably) supplied it to show cause and effect.	Major	It does not convey the correct relationship between clauses.	No
s.7.3.2	and by that	na niundu ucio "and for this reason"		Grammar		Neutral	Repetition of s.7.3.1	No
s.7.3.3		umundu ucio		Addition	Not used before in hymn	Neutral	I cannot tell what this phrase means or what part of the source it corresponds to.	No
s.7.3.4	dark mark			Grammar	"dark" is modifying nduma instead of mark.	Major		No
s.7.3.5	making it perfect	ukautua mwega 'you make it good'	ukautua mukinyaniru 'you make it perfect'	Mistranslation		Major		Yes
s.7.3.6	With pure streams, you cleaned it"	niwautheririe na njui thera "you cleaned it with pure streams"		Grammar	phrases inverted to be more natural	Neutral		Yes
s.7.3.7	proud force	hinya wa mwitio "force of pride"		Mistranslation		Major		Yes

Figure 5.51: S.7.3 - Errors Identified by Translation Consultant (O9.T2.C2)

Based on the back-translation Version 2, I identified 8 errors in S.7.3:[68]

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments	Reported by Consultant?
s.7.3.1	cleaned it from the dark mark	separated it from dark spirits	Mistranslation	Critical		No
s.7.3.5	making it perfect	ukautua mwega "make it better"	Mistranslation	Major		Yes
s.7.3.6	With pure streams, you cleaned it"	niwautheririe na njui thera "you cleaned it with pure streams"	Grammar	Neutral		Yes
s.7.3.7	proud force	hinya wa mwitio "force of pride"	Mistranslation	Major		Yes
s.7.3.8	transfer it	given that humanity	Mistranslation	Major		No

Figure 5.52: S.7.3 - Errors Identified Using Back-Translation (O9.T2.C2)

For S.7.1, of the errors reported by the translation consultant, I categorized three as critical and two as major. The critical errors were the omission of the phrase "thou hast cleansed", the translation of "make perfect" as "make good", and the use of a Kikuyu word that means "unpolluted" instead of "undefiled" as in "undefiled streams". This latter problem is also evident in the back-translation. Major errors were "translate it unto endless life" being translated as "you have changed it and given it eternal life" and the use of a future tense for "give" instead of perfect. Note that the consultant was

[67]I added the Error subcategories and severity.

[68]Version 2 of the back-translation is the version that resulted from consultation with the translation office manager.

inconsistent. If it is future tense, the consultant should have said it meant "you have changed it and will give it eternal life". The back-translator has "changed it and granted it eternal life".

For S.7.2, of the errors reported by the translation consultant, I categorized four as critical and six as major. The critical ones are as follows. The word for "dark" was used as the modifier of "deeds" when it should modify "mark". This is also visible in the back-translation. The phrase "make it perfect" was translated as "make it good". The back-translation has "making it better". The phrase "our nature that dies" was translated as "our traditions". The back-translation has "our mortal nature", but the archdiocese translation office in Nairobi confirmed to me that the Kikuyu word means "our traditions". And, the phrase "transfer it" was translated as "changed it". This is visible in the back-translation and also occurred in S.7.1. The major errors included the use of a phrase meaning "put it" for the source "transfer it". However, it is arguable whether this is a major or minor error. It depends on whether there is a Kikuyu word that specifically means to move something from one location to another. The meaning of "put" also implies conveyance from one place to another. The back-translation has "put in". The consultant also reported that the phrase "by living" was translated as "pierce". The back-translation has "keeping it". Also, the consultant reported that the word used for "cleansed" implies physical cleansing. The last major error reported was translating "with the Spirit" as "of the Spirit". The back-translation has "of the Holy Spirit". Another major issue was translating "proud force" as "force of pride". The back-translation has "power of pride".

The consultant had significantly fewer problems with translation S.7.3. Two major errors reported in S.7.2 also appear in S.7.3: "dark" is used to modify "deed" instead of "mark", and "proud force" is translated as "force of pride". The back-translation has "separated it from dark spirits" for "cleaned it from the dark mark", yet this was not reported by the consultant so is likely just a back-translation error. The phrase "making it perfect" was translated as "make it better" (per the back-translation). And the

back-translation has "given that humanity" for "transfer it". Although the word used for "pure" in S.7.1 and S.7.2 means "unpolluted", the consultant did not report this error in S.7.3, which used the manual. And, the back-translation has "clean rivers" instead of "unpolluted".

Test Location: Kodiak, Alaska, USA

In Kodiak, Alaska, USA, I conducted testing of the manuals in February, 2019. I arrived there on the 16th and departed on the 28th. I stayed at the St. Herman of Alaska Theological Seminary in Kodiak. The seminary web site is https://www.sthermanseminary.org/.

5.3.1   Description of the Location

Kodiak, Alaska, in the USA, is the location of the St. Herman of Alaska Orthodox Theological Seminary. The seminary is under the jurisdiction of the Orthodox Church in America, Diocese of Alaska. The Bishop at the time of my testing was the Most Reverend David (Mahaffey), Archbishop of Sitka and Alaska. In 1792, Kodiak became the first permanent settlement by Russians in America. The first permanent missionaries arrived there in 1794, and included the monk St. Herman of Alaska. In this same year, the Holy Resurrection Church was founded, which is likely the first Orthodox parish in the Americas. The seminary was founded in 1973, and prepares students for service as catechists, clergy, or counselors. Many of the students are native Alaskans.

5.3.2   Languages Used for the Testing

The language used for training was English. The language used for the forward translations was Yupik. The back translation was from Yupik into English.

5.3.3   Background of the Participants

The forward translations were made by three Yupik men who were students at the seminary. One man was in his 70s, another in his 50's, and the third in his 30's. They were studying to become Readers and Chanters. They preferred to make the translations as a team rather than individually.

The back translations were mostly made by one woman, the wife of a student.

Each student filled out a background questionnaire. The background information on the forward translators is as follows:

Table 5.2: Kodiak - Background of Forward Translators

ID	Student	Lang	Trans Jhn	ID Jhn	ID Gen	Post HS Ed	Theo Ed	Trans Exp
FTR1	Yes	Yupik	24%	No	Yes	2	Yes	No
FTR2	Yes	Yupik	0%	No	Yes	2	Yes	No
FTR3	Yes	Yupik	24%	No	No	4	Yes	No
End of Table								
FT = Forward Translation.								
Student = Current student at seminary?								
Trans Jhn = % correct translating the Greek text of John 1.1.								
ID Jhn = Identified the Greek text as being from John?								
ID Gen = Identified Genesis as source of story of Noah?								
Post HS Ed = Years of Post High School Education.								
Theo Ed = Has theological education?								
Trans Exp = Has experience in liturgical translation?								

5.3.4   Training Provided to Participants

The training provided to participants in Kodiak was identical to the training provided in Nairobi, with the following two exceptions. First, because the students in Kodiak had little knowledge of Greek Grammar, I did not explain to them how to use the grammatical

section of the manual. Second, the students were used to following a *translation pro-tocol*. That is, step-by-step instructions on what to do. Therefore, I created a protocol for them to use and explained it to them during the training.

5.3.5 Troparia Tested and Results

During the training, it became clear to me that the students preferred to work together, rather than individually. For that reason, I decided to have the three male students work together to produce the forward translations. They did this for the first tropar-ion of Ode 9, the first canon (attributed to St. Kosmas the Hymnographer). The forward-translator team (of three) created a series of three translations for their as-signed troparion. The first translation was made using the English translation from *The Festal Menaion* (Mother Mary and Archimandrite Kallistos Ware 1998) as the source text. This created a baseline for comparison. The second translation was created using the *Global English Version* (GEV) as the source text. I created the GEV as an analog to the *Good News Bible* (a.k.a. *Today's English Version*.) This was described above. The forward-translators created their third and final translation after studying the man-ual for their assigned troparion. Two women worked as a team for the back-translation of Set 8.1 (from the TFM), and one for the rest.

Below, I provide the results.

5.3.5.1 Results of Forward-Translations Set 8 (S.8)

The Yupik speakers preferred to work as a team on the translations. So, only one set was produced. The forward-translator for Set 8 was FTR8a, FTR8b, and FTR8c. The back-translators were BTR7 and BTR8. However, BTR7 only participated in the first back-translation. The rest were made by BTR8. The translations are for Ode 9, troparion 1 of the first canon.

S.8.1 - Translation of TFM (O9.T1.C1)

Below is forward-translation S.8.1 and its corresponding back-translation. The forward translation was made using *The Festal Menaion* (Mother Mary and Archimandrite Kallistos Ware 1998) as the source text.

Figure 5.53: S.8.1 - Forward-Translation and Back-Translation (O9-T1-C1)

Based on the back-translation Version 2, I identified 13 errors in S.8.1:

Error ID	Source	Target	Error Subcategory	Severity	Comments
s.8.1.1	now (to be enlightened)		Omission	Minor	
s.8.1.2	to be enlightened	to save (the faith)	Mistranslation	Critical	
s.8.1.3	to be enlightened	(to save) the faith	Addition	Critical	
s.8.1.4	and	and those	Addition	Major	Results in an additional group of people. Wrong subject of verb.
s.8.1.5	sing	who are going to sing	Mistranslation	Major	
s.8.1.6	enlightenment	peace	Mistranslation	Critical	
s.8.1.7	poor man	poor	Omission	Major	
s.8.1.8	the Lord	the God	Mistranslation	Major	Wrong referent
s.8.1.9	has come	came	Grammar	Minor	Wrong tense
s.8.1.10	streams	river	Grammar	Minor	Wrong number
s.8.1.11	has made	made	Grammar	Minor	Wrong tense
s.8.1.12	who was sunk	who was drowned	Mistranslation	Minor	
s.8.1.13	in corruption	in sin	Mistranslation	Minor	

Figure 5.54: S.8.1 - Errors Identified Using Back-Translation (O9.T1.C1)

S.8.2 - Translation of GEV (O9.T1.C1)

Below is forward-translation S.8.2 and its corresponding back-translations.[69] The for-ward translation was made using *Global English Version (GEV)* as the source text.

Figure 5.55: S.8.2 - Forward-Translation and Back-Translation (O9-T1-C1)

Based on the back-translation Version 2, I identified 11 errors in S.8.2:

Error ID	Source	Target	Error Subcategory	Severity	Comments
s.8.2.1	now	right now	Addition	Minor	
s.8.2.2	in faith	by faith	Mistranslation	Minor	
s.8.2.3	poor man	poor	Omission	Major	
s.8.2.4	who had fallen	the one who sinned	Mistranslation	Minor	
s.8.2.5	truly		Omission	Minor	
s.8.2.6	the Lord	God	Mistranslation	Major	
s.8.2.7	heard him	helped him	Mistranslation	Minor	
s.8.2.8	streams		Omission	Minor	
s.8.2.9	he made		Omission	Critical	Missing connection between Christ
s.8.2.10	the ruined one	the one that was bad	Mistranslation	Major	
s.8.2.11	new again	new	Omission	Major	

Figure 5.56: S.8.2 - Errors Identified Using Back-Translation (O9.T1.C1)

S.8.3 - Translation Using Manual (O9.T1.C1)

[69]Version 2 of the back-translation is the version that resulted from discussion with the translators. It is the one used for error analysis.

Below is forward-translation S.8.3 and its corresponding back-translations. The forward translation was made using the information from the Translator's Manual for this troparion.

Figure 5.57: S.8.3 - Forward-Translation and Back-Translation (O9-T1-C1)

Based on the back-translation Version 2, I identified 9 errors in S.8.3:[70]

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments
s.8.3.1	receive light	receive the Spirit	Mistranslation	Major	
s.8.3.2	sing to them	sing	Omission	Major	
s.8.3.3	poor man	poor	Omission	Major	
s.8.3.4	who had fallen	who has sinned	Mistranslation	Minor	
s.8.3.5	truly		Omission	Minor	
s.8.3.6	Lord	God	Mistranslation	Major	
s.8.3.7	streams		Omission	Minor	
s.8.3.8	ruined one	who sinned	Mistranslation	Major	
s.8.3.9	again		Omission	Major	

Figure 5.58: S.8.3 - Errors Identified Using Back-Translation (O9.T1.C1)

My evaluation of the translations made in Kodiak is based solely on the back-translations.

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[70]Version 2 of the back-translation is the version that resulted from discussion with the translators.

In S.8.1, the translation made using the TFM, I identified three critical errors and four major errors. The critical errors were as follows. The phrase "to be enlightened" was translated "to save the faith". This was both a mistranslation and addition. The second occurrence of the word "enlightenment" was translated as "peace". The major errors were as follows. The phrase "and" was translated "and those" (an addition), which changed the meaning from asking David to sing to meaning the ones who were to be enlightened would do the singing. This error is reflected in the mistranslation of "sing" as "who are going to sing". The word "poor" was omitted from "poor man". And, the word "God" was substituted for "Lord".

In S.8.2, the above errors were corrected, with the exception of the omission of "poor" in "poor man" and the substitution of "God" for "Lord". Critically, this version omitted "he made" (from "he made the ruined one new again"). This results in an assertion that by entering the Jordan Christ made the ruined one new again. The "ruined one" was mistranslated as "the one that was bad", and the word "new" was omitted from "new again".

In S.8.3, we again find the omission of "poor" from "poor man" and the substitution of "Lord" for "God". The phrase "receive the light" was mistranslated as "receive the Spirit", although, of course, there is a connection between light and the Holy Spirit. The phrase "sing to them" was translated as simply "sing", opening the possibility that the subject of "receive the Spirit" and "sing" are the same, when the subject of "sing" should be David. The "ruined one" was translated as "who sinned". Whereas in S.8.2 the word "new" was omitted from "new again", this time it was the word "again" that was omitted.

Test Location: Seoul, Korea

In Korea, I conducted testing of the manuals in April, 2019. I arrived there on the 3rd and departed on the 16th. I stayed in a flat at the Metropolis headquarters in the Mapo-gu district of Seoul for the forward-translations, and in one at the parish of

St. Boris in Chuncheon for the back-translations. The Metropolis website is `http://www.orthodoxkorea.org`.

5.4.1   Description of the Location

The Orthodox Metropolis of Korea is located near the center of Seoul, in Mapo-gu. It comprises 7 parishes (Zographos 2015, p. 111). The current Metropolitan is His Eminence Ambrosios Zographos. His Eminence graciously gave his blessing for me to test the manual in the Metropolis.

The first Koreans to become Orthodox were settlers in the Russian territory of Ussuriisk, ceded to Russia by China in 1860, with a shared border with what is now North Korea (Biryukova 2014). However, the birth of the Orthodox Church in Korea itself occurred in 1900 at the celebration of the first Divine Liturgy by the Russian Archimandrite Chrysanthos Shchetkovsky. He was sent to establish an Orthodox mission to serve the needs of the expatriate Russians in Korea and to bring the Gospel to the native Koreans. The mission was initially under the Moscow Patriarchate,[71] but in 1921, the Patriarchate made the decision to put it under the jurisdiction of the Archdiocese of Tokyo.[72] This was due to the difficulties of helping the mission while the Moscow Patriarchate was suffering at the hands of the Soviet communist government. Subsequently, the Korean Orthodox themselves suffered during Japanese occupation and the tragic civil war in the Korean peninsula. The only Korea priest at the time, Fr. Alexei Kim Eui Han, was captured by the North Koreans and was never seen again.

The resurrection of the Orthodox Korea Church began through the efforts of Greek priests who served as chaplains for the Greek forces participating in the fight against North Korea: Archimandrites Chariton Simeonides, Andreas Halkiopoylos, and Daniel

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[71]Specifically, per Zographos (2015, pp. 101–102) it was under the Metropolis of Saint Petersburg until 1908, at which time it was made a diocese of Vladivostok.

[72]Northern Korea was put under the jurisdiction of the Archbishop of Harbin and Manchuria in 1934 (Zographos 2015, p. 105).

Iviritis (Zographos 2015, pp. 107–108), who served in succession. Through their efforts, a parish was again established in Seoul. In 1955, the Korean Orthodox Church asked the Ecumenical Patriarch to place the church under the patriarchate's jurisdiction. This request was granted in 1956, and has been in effect since then. The Patriarch put the Korean Orthodox Church first under the jurisdiction of the Archdiocese of Australia and New Zealand, then in 1962 under the Greek Orthodox Archdiocese of North and South America. The government of South Korea was ordered by the courts there to return confiscated Orthodox properties, but the Church was required to pay a sum it could not afford, resulting in the closure of some of its schools, and the transfer to the American archdiocese. The reason for this transfer was due to the financial situation of the Church (Zographos 2015, p. 109). In 1970, the Church was placed under the Greek Orthodox Metropolis of New Zealand, and in 2004, the Ecumenical Patriarch established the Holy Metropolis of Korea.

5.4.2 Languages Used for the Testing

The language used for training was English. The language used for the forward translations was Korean. The back translation was from Korean into English.

5.4.3 Background of the Participants

Two men were recruited by the Metropolitan of Korea to create forward-translations. They are two men of great experience in the preparation of publications for the Metropolis of Korea, many of which were translations from other languages, including English. Both men hold university degrees. Neither of these men were clergy. Both men self-reported that they read and write English "a little". Both have a university education (10 years for one, 4 for the other).

The back-translations were created by a Korean Orthodox priest. He also self-reported his ability to read and write English as "a little".

Each forward-translator filled out a background questionnaire. The background infor-
mation on the forward translators is as follows:

Table 5.3: Kodiak - Background of Forward Translators

ID	Student	Lang	Trans Jhn	ID Jhn	ID Gen	Post HS Ed	Theo Ed	Trans Exp
FTR1	No	Korean	100%	Yes	Yes	10	No	Yes
FTR2	No	Korean	18%	No	No	4	No	No
End of Table								
FT = Forward Translation.								
Student = Current student at seminary?								
Trans Jhn = % correct translating the Greek text of John 1.1.								
ID Jhn = Identified the Greek text as being from John?								
ID Gen = Identified Genesis as source of story of Noah?								
Post HS Ed = Years of Post High School Education.								
Theo Ed = Has theological education?								
Trans Exp = Has experience in liturgical translation?								

5.4.4   Training Provided to Participants

The training provided to participants in Korea was identical to the training provided in
Nairobi.

5.4.5   Troparia Tested and Results

The two forward-translators each produced a set of translations for Ode 9, Troparion 2,
Canon 1 and Ode 9, Troparion 1, Canon 2. Each produced first a forward-translation
using the TFM as the source, then the MOT (Global English Meaning Oriented Trans-
lation), then the GEV with reference to the manual.[73] The back-translations were all

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[73]In Kenya and Alaska, I asked people to make their T.2 translation using the GEV, then revise it
based on the manual, to create their T3 translation. I seemed to me that this confused people. So, in
Korea, I chose to have them use the MOT for the T2 translation, and the GEV for the T3 after reading

made by a Korean priest. An OCMC missionary, Fr. Christopher Moore, kindly arranged for some Koreans to review both the forward and back-translations to answer some questions I had. This resulted in a second version of the back-translations.

Below, I provide the results. Not surprisingly, these experienced men had significantly fewer issues in their translations as compared to those in Kenya and Kodiak. Again, however, I need to emphasize that the translations were first drafts–they have not been tested, reviewed, or revised. These first drafts are not an indication of the quality of published translations produced by the Metropolis.

5.4.5.1   Results of Forward-Translations Set 9 (S.9)

The forward-translator for Set 9 was FTR9 and the back-translator was BTR9. The translations are for Ode 9, troparion 2 of canon 1.

S.9.1 - Translation of TFM (O9.T2.C1)

Below is forward-translation S.9.1 and its corresponding back-translation. The forward translation was made using *The Festal Menaion* (Mother Mary and Archimandrite Kallistos Ware 1998) as the source text.
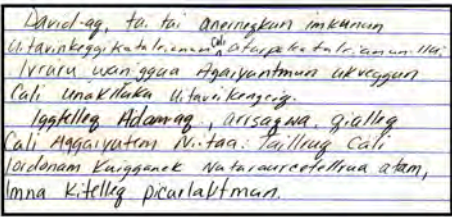
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the manual.

Greek	Ὁ Ἡσαΐας λούσασθε, καὶ καθάρθητε φάσκει· τάς πονηρίας ἔναντι, ἀφέλεσθε Κυρίου· οἱ διψῶντες, ὕδωρ ἐπὶ ζῶν πορεύεσθε· ῥανεῖ γὰρ ὕδωρ καινοποιὸν Χριστός, τοῖς προστρέχουσιν αὐτῷ ἐν πίστει, καὶ πρὸς ζωὴν τὴν ἀγήρω, βαπτίζει Πνεύματι.
TFM	'Wash you, make you clean', says Isaiah. 'Put away the evil of your doings from before the Lord. Ho, everyone that thirsteth, come ye to the living waters: for Christ will sprinkle with the water of renewal those who hasten to Him in faith, and He baptizes them with the Spirit unto life that grows not old.'

Back Translation 2

Isaiah says, 'Cleanse you and make clean.' 'Remove your evils you have done in front of the Lord. Oh, thirsty all the people, come to the water giving life. Christ will sprinkle the revitalizing water to the people running to Him with faith and baptize them with life not becoming old with Holy Spirit.'

Figure 5.59: S.9.1 - Forward-Translation and Back-Translation (O9-T2-C1)

Based on the back-translation Version 2, I identified 9 errors in S.9.1:

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments
s.9.1.1	from before	in front of	Mistranslation	Major	
s.9.1.2	living waters	water giving life	Mistranslation	Minor	
s.9.1.3	for		Omission	Major	Important for inter-clausal logic
s.9.1.4	water of renewal	revitalizing water	Mistranslation	Minor	
s.9.1.5	he baptizes	baptize	Omission	Major	
s.9.1.6	baptizes	baptize	Grammar	Minor	Wrong tense
s.9.1.7	Spirit	Holy Spirit	Addition	Minor	
s.9.1.8	unto life	with life	Grammar	Major	Should be result not instrumental
s.9.1.9	that grows	becoming	Mistranslation	Minor	

Figure 5.60: S.9.1 - Errors Identified Using Back-Translation (O9.T1.C1)

S.9.2 - Translation of MOT (O9.T2.C1

Below is forward-translation S.9.2 and its corresponding back-translations.[74] The forward translation was made using *Global English Meaning-Oriented-Translation (MOT)* as the source text.

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[74]Version 2 of the back-translation is the version that resulted from feedback by native speakers. It is the one used for error analysis.

Greek	Ὁ Ἠσαΐας λούσασθε, καὶ καθάρθητε φάσκει· τάς πονηρίας ἔναντι, ἀφέλεσθε Κυρίου· οἱ διψῶντες, ὕδωρ ἐπὶ ζῶν πορεύεσθε· ῥανεῖ γὰρ ὕδωρ καινοποιὸν Χριστός, τοῖς προστρέχουσιν αὐτῷ ἐν πίστει, καὶ πρὸς ζωὴν τὴν ἀγήρω, βαπτίζει Πνεύματι.
MOT	Wash yourselves and be clean from your evil doing, says Isaiah, who spoke messages from God. The Lord sees the evil you are doing! Stop doing it! You who are thirsty for God, come to the living water! For Christ will help people who run to him in faith--he will shake onto them water that makes them new--he baptizes them with the Holy Spirit, which gives them a life in which they will not grow old.

Figure 5.61: S.9.2 - Forward-Translation and Back-Translation (O9-T2-C1)

Based on the back-translation Version 2, I identified 11 errors in S.9.2:

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments
s.9.2.1	Wash yourselves	Cleanse you	Grammar	Minor	Wrong voice
s.9.2.2	from your evil doing	from your evil actions	Grammar	Minor	Wrong number for action.
s.9.2.3	spoke messages	spoke message	Grammar	Minor	Wrong number for message
s.9.2.4	the evil you are doing	evils you have done	Grammar	Minor	Wrong number and tense
s.9.2.5	who are thirsty	who long for God	Mistranslation	Major	Water satisfies thirst. So, translating thirst as long misses the boat.
s.9.2.6	living water	water that gives life	Grammar	Minor	
s.9.2.7	that makes them new	refreshing	Mistranslation	Major	
s.9.2.8	he baptizes	and baptizes	Omission	Minor	Use of "and" conveys it is Christ who baptizes
s.9.2.9	which		Omission	Minor	
s.9.2.10	grow	getting	Mistranslation	Minor	

Figure 5.62: S.9.2 - Errors Identified Using Back-Translation (O9.T1.C1)

S.9.3 - Translation of TFM, Using Manual (O9.T2.C1

Below is forward-translation S.9.3 and its corresponding back-translations.[75] The for-

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[75]Version 2 of the back-translation is the version that resulted from feedback by native speakers. It

ward translation was made using the information from the Translator's Manual for this troparion.

Figure 5.63: S.9.3 - Forward-Translation and Back-Translation (O9-T2-C1)

Based on the back-translation Version 2, I identified 6 errors in S.9.3:[76]

Figure 5.64: S.9.3 - Errors Identified Using Back-Translation (O9.T1.C1)

In translation S.9.1 (from the TFM), I identified no critical errors, but found four major ones. The phrase "from before" was translated "in front of". This mistranslation could

is the one used for error analysis.

[76]Version 2 of the back-translation is the version that resulted from feedback by native speakers. It is the one used for error analysis.

be interpreted to mean God is only concerned about sins committed "in front of" Him, i.e. in His presence. The word "for" was omitted from "come...to living waters...for Christ will sprinkle....". This results in loss of the relationship between the verbs "come" and "sprinkle". Another omission was the word "he" in the phrase "he baptizes". The fourth major error was translating "unto life" as "with life". The problem is that "life" is the result not the instrument.

In translation S.9.2 (from the MOT), I identified no critical errors, and two major ones. The first was translating "who are thirsty" as "who long for God". Technically speaking, this is a valid translation since it is thirst for God that is being talked about. However, the reason this is a major issue is that it results in a loss of semantic cohesion. The words "thirst" and "water" belong to a common semantic domain. Thirst is satisfied by water. The second major issue was "that makes them new" was mistranslated as "refreshing".

In translation S.9.3 (from the GEV, using the manual), I identified no critical errors and only two major ones. As in S.9.2, the phrase "that makes them new" was translated "refreshing". And, the phrase "in which they" was omitted from "into the life in which they will not grow old".

5.4.5.2   Results of Forward-Translations Set 10 (S.10)

The forward-translator for Set 10 was FTR10 and the back-translator was BTR9. The translations are for Ode 9 of troparion 2 of the first canon.

S.10.1 - Translation of TFM (O9.T2.C1)

Below is forward-translation S.10.1 and its corresponding back-translation. The forward translation was made using *The Festal Menaion* (Mother Mary and Archimandrite Kallistos Ware 1998) as the source text.

Greek	Ὀ Ἠσαΐας λούσασθε, καὶ καθάρθητε φάσκει· τάς πονηρίας ἔναντι, ἀφέλεσθε Κυρίου· οἱ διψῶντες, ὕδωρ ἐπὶ ζῶν πορεύεσθε· ῥανεῖ γὰρ ὕδωρ καινοποιὸν Χριστός, τοῖς προστρέχουσιν αὐτῷ ἐν πίστει, καὶ πρὸς ζωὴν τὴν ἀγήρω, βαπτίζει Πνεύματι.
TFM	'Wash you, make you clean', says Isaiah. 'Put away the evil of your doings from before the Lord. Ho, everyone that thirsteth, come ye to the living waters: for Christ will sprinkle with the water of renewal those who hasten to Him in faith, and He baptizes them with the Spirit unto life that grows not old.'

Figure 5.65: S.10.1 - Forward-Translation and Back-Translation (O9-T2-C1)

Based on the back-translation Version 2, I identified 10 errors in S.10.1:[77]

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments
s.10.1.1	Wash you	cleanse body	Addition	Critical	Severly distorts the meaning from spiritual to physical.
s.10.1.2	make you	make it	Mistranslation	Critical	Severly distorts the meaning from spiritual to physical.
s.10.1.3	clean	pure	Mistranslation	Minor	
s.10.1.4	says	said	Grammar	Minor	Wrong tense
s.10.1.5	Ho, everyone that thirsteth		Omission	Critical	
s.10.1.6	come ye to the living waters		Omission	Critical	
s.10.1.7	for		Omission	Critical	Loss of important interclausal information
s.10.1.8	baptizes	will baptize	Grammar	Minor	Wrong tense
s.10.1.9	them		Omission	Major	
s.10.1.10	that grows not old	not aging	Mistranslation	Neutral	

Figure 5.66: S.10.1 - Errors Identified Using Back-Translation (O9.T1.C1)

S.10.2 - Translation of MOT (O9.T2.C1)

Below is forward-translation S.10.2 and its corresponding back-translations. The forward translation was made using *GEV Meaning-Oriented-Translation (MOT)* as the

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[77]Version 2 of the back-translation is the version that resulted from feedback by native speakers.

source text.

Greek	Ὁ Ἠσαΐας λούσασθε, καὶ καθάρθητε φάσκει· τάς πονηρίας ἔναντι, ἀφέλεσθε Κυρίου· οἱ διψῶντες, ὕδωρ ἐπὶ ζῶν πορεύεσθε· ῥανεῖ γὰρ ὕδωρ καινοποιὸν Χριστός, τοῖς προστρέχουσιν αὐτῷ ἐν πίστει, καὶ πρὸς ζωὴν τὴν ἀγήρω, βαπτίζει Πνεύματι.
MOT	Wash yourselves and be clean from your evil doing, says Isaiah, who spoke messages from God. The Lord sees the evil you are doing! Stop doing it! You who are thirsty for God, come to the living water! For Christ will help people who run to him in faith--he will shake onto them water that makes them new--he baptizes them with the Holy Spirit, which gives them a life in which they will not grow old.

Back Translation 1

Isaiah said who delivers word of God said, 'Cleanse yourself (and) purify your evil actions.' The Lord knows evil you've doing! Stop it! Who long for God, draw near to living water! Christ helps the people who run to Him with faith, will sprinkle the water make them new. He give baptism to them together with holy, Holy Spirit giving life not making old.

Back Translation 2

Isaiah who delivers word of God said, 'Cleanse yourself (and) purify your evil actions. The Lord knows evil you're doing! Stop it! Who long for God, draw near to living water! Christ helps the people who run to Him with faith, will sprinkle the water make them new. He give baptism to them with holy Holy Spirit giving life not making old.

Figure 5.67: S.10.2 - Forward-Translation and Back-Translation (O9-T2-C1)

Based on the back-translation Version 2, I identified 11 errors in S.9.2:[78]

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[78]Version 2 of the back-translation is the version that resulted from feedback by native speakers.

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments
s.10.2.1	yourselves	yourself	Grammar	Minor	Wrong number
s.10.2.2	and be clean	(and) purify	Grammar	Minor	Misses the resultive relationship (washing results in being clean)
s.10.2.3	says Isaiah	said Isaiah	Grammar	Minor	Wrong tense
s.10.2.4	who spoke messages from God	who delivers word of God	Mistranslation	Minor	
s.10.2.5	sees	knows	Mistranslation	Minor	
s.10.2.6	You who are thirsty for God	Who long for God	Mistranslation	Major	Water satisfies thirst. So, translating thirst as long misses the boat. It is odd that this translator and the other made the same error. Was one looking at the other's translation?
s.10.2.7	For		Omission	Major	Important for interclausal relationship
s.10.2.8	will help	helps	Grammar	Minor	Wrong tense
s.10.2.9	onto them		Omission	Major	
s.10.2.10	with the Holy Spirit	together with Holy Spirit	Addition	Minor	Native speakers tell me that Holy Spirit has an instrumental case, so the addition is minor.
s.10.2.11	which		Omission	Minor	The relationship between baptism with the Holy Spirit and the giving of life is still conveyed via the Korea words that follow the missing word.
s.10.2.12	grow	making	Mistranslation	Major	

Figure 5.68: S.10.2 - Errors Identified Using Back-Translation (O9.T1.C1)

S.10.3 - Translation of GEV Using Manual (O9.T2.C1)

Below is forward-translation S.10.3 and its corresponding back-translations. The forward translation was made using the information from the Translator's Manual for this troparion.

Greek	Ὁ Ἡσαΐας λούσασθε, καὶ καθάρθητε φάσκει· τάς πονηρίας ἔναντι, ἀφέλεσθε Κυρίου· οἱ διψῶντες, ὕδωρ ἐπὶ ζῶν πορεύεσθε· ῥανεῖ γὰρ ὕδωρ καινοποιὸν Χριστός, τοῖς προστρέχουσιν αὐτῷ ἐν πίστει, καὶ πρὸς ζωὴν τὴν ἀγήρω, βαπτίζει Πνεύματι.
GEV	Wash yourselves and be clean, the prophet Isaiah says. Take away from the presence of the Lord the evil acts that you do. You who are thirsty, come to the living water! For on those who run to him in faith, Christ will sprinkle water that makes them new; and he baptizes them with the Spirit into the life in which they will not grow old.

Korean (handwritten)

Back Translation 1 (handwritten): Prophet Isaiah said, cleanse all hearts and make clean. Drive out all actions you're doing in front of the Lord. Thirsty man, come to spring of life! Christ will sprinkle the renewing water to the people run to Him with faith, (and) give baptism with endless life together with Holy Spirit.

Back Translation 2

Prophet Isaiah said, cleanse all hearts and make clean. Drive out all actions you're doing in front of the Lord. Thirsty man, come to spring of life! Christ will sprinkle the renewing water to the people run to Him with faith, (and) give baptism with endless life with Holy Spirit.

Figure 5.69: S.10.3 - Forward-Translation and Back-Translation (O9-T2-C1)

Based on the back-translation Version 2, I identified 6 errors in S.9.3:[79]

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[79]Version 2 of the back-translation is the version that resulted from feedback by native speakers.

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments
s.10.3.1	Wash yourselves	Cleanse all hearts	Mistranslation	Minor	Accurately conveys this is spiritual cleansing. Use of "all hearts" is an adequate substitute for "yourselves" if the person of the verb is 2nd. This is not clear.
s.10.3.2	be clean	make clean	Grammar	Minor	Misses the resultive relationship (washing results in being clean)
s.10.3.3	says	said	Grammar	Minor	Wrong tense
s.10.3.4	Take away	Drive out	Mistranslation	Minor	
s.10.3.5	the evil acts	all actions	Mistranslation	Critical	
s.10.3.6	For		Omission	Major	Misses an important interclausal dependency
s.10.3.7	that makes them new	the renewing	Omission	Major	Missing recipient of the action
s.10.3.8	he		Omission	Minor	Assuming the person and number of the verb is singular.
s.10.3.9	them		Omission	Major	Missing direct object
s.10.3.10	with the Spirit	together with Holy Spirit	Addition	Minor	Added "together with", but native speaker says Holy Spirit is in instrumental case, so minor problem.
s.10.3.11	with the Spirit	together with Holy Spirit	Addition	Minor	Added "Holy" to "Spirit"
s.10.3.12	into the life	with life	Grammar	Major	Not resultive
s.10.3.13	in which they		Omission	Major	
s.10.3.14	will not grow old	endless	Mistranslation	Major	

Figure 5.70: S.10.3 - Errors Identified Using Back-Translation (O9.T1.C1)

In translation S.10.1 (made from the TFM), I identified five critical errors and one major. The critical errors were as follows. The phrase "wash you" was translated as "cleanse body". This unfortunately distorts the meaning from being spiritual to physical. This physical interpretation carried through into the next error, where the phrase "make you" was translated "make it" (i.e. the body). The phrase "Ho, everyone that thirsteth" was omitted, as was the phrase "come ye to the living waters". The word "for" was omitted from the phrase "for Christ will sprinkle". The major error was the omission of the word "them" from "baptizes them".

In translation S.10.2 (made from the MOT), I found no critical errors and three major. The three major errors were as follows. The phrase "who are thirsty" was translated "who long for God". It is odd that this translator made the same error as the first. They were sitting next two each other and there was some exchange of words and glances at the other's work. The word "For" was omitted from "For Christ will". The phrase "onto

them" was omitted. And the word "grow" was mistranslated as "making".

In translation S.10.3 (made from the GEV using the Manual), I found one critical error and six major. The critical error was the mistranslation of "the evil acts" as "all actions". The major errors were as follows. The following words were omitted: "For" (as also seen in S.10.2), "them" from "that makes them new", the direct object "them" from "he baptizes them", and "in which they". The phrase "into the life" was mistranslated as "with life", and "will not grow old" was mistranslated as "endless".

5.4.5.3   Results of Forward-Translations Set 11 (S.11)

The forward-translator for Set 11 was FTR9 and the back-translator was BTR9. The translations are for Ode 9, troparion 1 of the second canon.

S.11.1 - Translation of TFM (O9.T1.C2)

Below is forward-translation S.11.1 and its corresponding back-translation. The forward translation was made using *The Festal Menaion* (Mother Mary and Archimandrite Kallistos Ware 1998) as the source text.

Figure 5.71: S.11.1 - Forward-Translation and Back-Translation (O9-T1-C2)

Based on the back-translation Version 2, I identified 9 errors in S.11.1:[80]

Error IDs	Source	Target	Error Subcategory	Severity	Reviewer Comments
s.11.1.1	accomplished	being accomplished	Grammar	Minor	Wrong tense
s.11.1.2	manner	ways	Grammar	Minor	Wrong number
s.11.1.3	bore	kept (or brooded)	Mistranslation	Minor	
s.11.1.4	within her		Omission	Major	
s.11.1.5	yet	although	Mistranslation	Minor	
s.11.1.6	and		Omission	Critical	Needed in order to convey the relationship between the bush not being burned and the Virigin not being harmed.
s.11.1.7	streams of Jordan	Jordan wave	Mistranslation	Minor	
s.11.1.8	suffered	any damage	Mistranslation	Minor	
s.11.1.9	they	it	Grammar	Minor	Wrong number

Figure 5.72: S.11.1 - Errors Identified Using Back-Translation (O9.T1.C2)

S.11.2 - Translation of MOT (O9.T1.C2)

Below is forward-translation S.11.2 and its corresponding back-translations. The forward translation was made using *GEV Meaning-Oriented-Translation (MOT)* as the source text.

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[80]Version 2 of the back-translation is the version that resulted from feedback by native speakers.
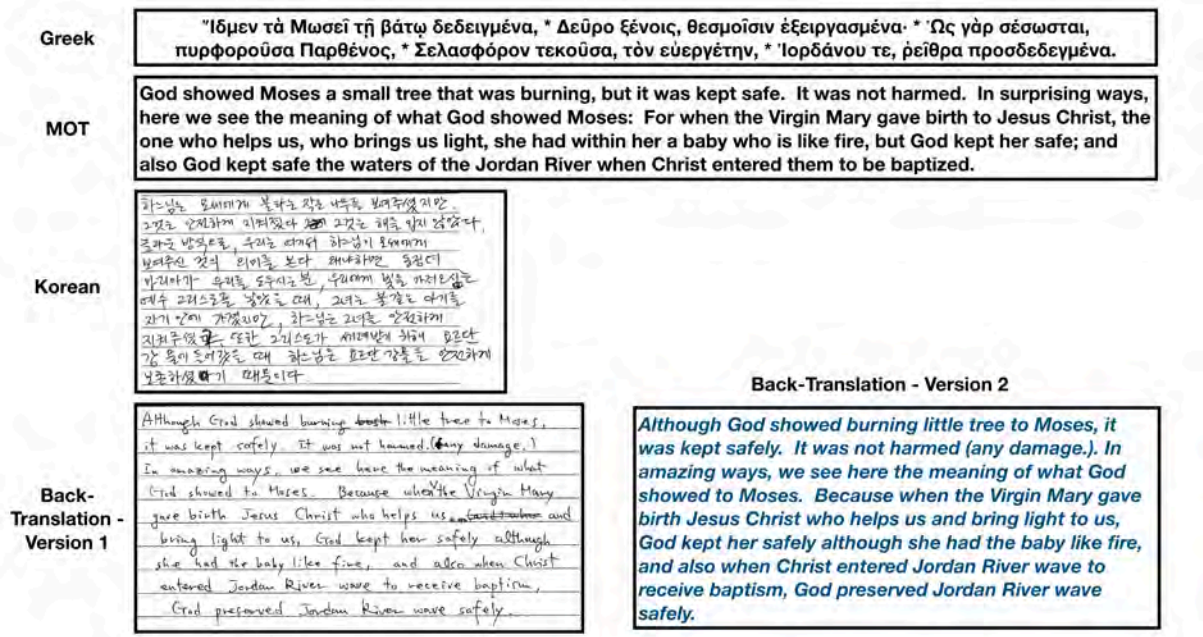
Figure 5.73: S.11.2 - Forward-Translation and Back-Translation (O9-T1-C2)

Based on the back-translation Version 2, I identified 5 errors in S.11.2:[81]

Error ID	Source	Target	Error Subcategory	Severity	Reviewer Comments
s.11.2.1	to Jesus christ	Jesus Christ	Omission	Neutral	Assuming "Jesus Christ" is marked as direct object via case
s.11.2.2	had within her	had	Omission	Major	
s.11.2.3	but	although	Mistranslation	Minor	
s.11.2.4	waters	wave	Mistranslation	Minor	
s.11.2.5	them	wave	Mistranslation	Minor	Should be plural

Figure 5.74: S.11.2 - Errors Identified Using Back-Translation (O9.T1.C2)

S.11.3 - Translation of GEV Using Manual (O9.T1.C2)

Below is forward-translation S.11.3 and its corresponding back-translations. The forward translation was made using the information from the Translator's Manual for this troparion.

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[81]Version 2 of the back-translation is the version that resulted from feedback by native speakers.

Figure 5.75: S.11.3 - Forward-Translation and Back-Translation (O9-T1-C2)

Based on the back-translation Version 2, I identified 13 errors in S.11.3:[82]

Error IDs	Source	Target	Error Subcategory	Severity	Reviewer Comments
s.11.3.1	The things	What	Mistranslation	Minor	
s.11.3.2	we see	we saw	Grammar	Minor	Wrong tense
s.11.3.3	here	today	Mistranslation	Major	
s.11.3.4	to the one who helps us	the benefactor	Mistranslation	Neutral	This translation uses the manual, which states that the Greek means "benefactor". Also, I assume the case on the Korea word is accusative.
s.11.3.5	who brings us light	bring light to us	Mistranslation	Minor	missing relative pronoun and wrong tense
s.11.3.6	within her		Omission	Major	
s.11.3.7	but	although	Mistranslation	Minor	
s.11.3.8	was kept safe	was safe	Grammar	Major	Should be passive.
s.11.3.9	and also	also because...too	Mistranslation	Minor	
s.11.3.10	streams	wave	Mistranslation	Minor	
s.11.3.11	when	was safe when	Addition	Kudos	Good job bringing out the relationship
s.11.3.12	they	it	Grammar	Minor	Wrong number
s.11.3.13	him	Christ	Addition	Kudos	

Figure 5.76: S.11.3 - Errors Identified Using Back-Translation (O9.T1.C2)

In translation S.11.1 (made from the TFM), I identified one critical error and one major. The critical error was the omission of the conjunction "and". This conjunction is important because it establishes the relationship between the bush not being burned,

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[82]Version 2 of the back-translation is the version that resulted from feedback by native speakers.

the Virgin not being harmed, "and the streams of the Jordan" suffering no harm. The major error was the omission of the phrase "within her".

In translation S.11.2 (made from the MOT), I identified no critical and one major error. The major error was the omission of the phrase "had within her".

In translation S.11.3 (made from the GEV using the Manual), I identified no critical errors and three major. The major errors were the translation of the word "here" as "today", the omission of the phrase "within her", and the mistranslation of "was kept safe" as "was safe". It should have been a passive, thereby indicating that God kept the Virgin safe.

5.4.5.4   Results of Forward-Translations Set 12 (S.12)

The forward-translator for Set 12 was FTR10 and the back-translator was BTR9. The translations are for Ode 9, troparion 1 of the second canon.

S.12.1 - Translation of TFM (O9.T1.C2)

Below is forward-translation S.12.1 and its corresponding back-translation. The forward translation was made using *The Festal Menaion* (Mother Mary and Archimandrite Kallistos Ware 1998) as the source text.

Greek	"Ἴδμεν τὰ Μωσεῖ τῇ βάτῳ δεδειγμένα, * Δεῦρο ξένοις, θεσμοῖσιν ἐξειργασμένα· * Ὡς γὰρ σέσωσται, πυρφοροῦσα Παρθένος, * Σελασφόρον τεκοῦσα, τὸν εὐεργέτην, * Ἰορδάνου τε, ῥεῖθρα προσδεδεγμένα.
TFM	That which was revealed to Moses in the bush we see accomplished here in strange manner. The Virgin bore Fire within her, yet was not consumed, when she gave birth to the Benefactor who brings us light, and the streams of Jordan suffered no harm when they received Him.
Korean	가시덤불로 모세에게 드러났던 것이 여기에서 신비로운 방법으로 성취됨을 본다. 우리에게 빛을 주신 유익자에게 생명을 주었을때 동정녀는 불을 품었으나 타지 않았도다. 요단강은 그분을 받았을 때 아무런 해도겪지 않았다.
Back-Translation - Version 1	We see what was revealed to Moses in thornbush being achived here in mysterious ways. The Virgin did not be burned although she embraced fire when she gave life to benefactor who has given light to us. River Jordan was not suffered with any harm when it received Him.
	Back-Translation - Version 2: We see what was revealed to Moses in thornbush being achived here in mysterious ways. The Virgin did not be burned although she embraced fire when she gave life to benefactor who has given light to us. River Jordan was not suffered with any harm when it received him.

Figure 5.77: S.12.1 - Forward-Translation and Back-Translation (O9-T1-C2)

Based on the back-translation Version 2, I identified 10 errors in S.12.1:[83]

Error IDs	Source	Target	Error Subcategory	Severity	Reviewer Comments
s.12.1.1	in strange manner	in mysterious ways	Grammar	Minor	Wrong number
s.12.1.2	bore	embraced	Mistranslation	Major	
s.12.1.3	within her		Omission	Major	
s.12.1.4	yet	although	Mistranslation	Minor	
s.12.1.5	was not	did not	Mistranslation	Minor	
s.12.1.6	gave birth	gave life	Mistranslation	Critical	
s.12.1.7	who brings	who has given	Mistranslation	Minor	
s.12.1.8	and		Omission	Major	Loses an important interclausal relationship
s.12.1.9	streams	River	Mistranslation	Minor	
s.12.1.10	they	it	Grammar	Minor	wrong number

Figure 5.78: S.12.1 - Errors Identified Using Back-Translation (O9.T1.C2)

S.12.2 - Translation of MOT (O9.T1.C2)

Below is forward-translation S.12.2 and its corresponding back-translations. The forward translation was made using *GEV Meaning-Oriented-Translation (MOT)* as the source text.

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[83]Version 2 of the back-translation is the version that resulted from feedback by native speakers.

Figure 5.79: S.12.2 - Forward-Translation and Back-Translation (O9-T1-C2)

Based on the back-translation Version 2, I identified 7 errors in S.12.2:[84]

Error IDs	Source	Target	Error Subcategory	Severity	Reviewer Comments
s.12.2.1	showed	has shown	Grammar	Minor	Wrong tense
s.12.2.2	that was burning	burned	Grammar	Major	Wrong tense. This is important to the hymns meaning. It had not burned. It was burning, yet not harmed.
s.12.2.3	but	although	Mistranslation	Minor	
s.12.2.4	to Jesus Christ	Jesus Christ	Omission	Neutral	I assume "Jesus Christ" in the Korean has an accusative case.
s.12.2.5	within her		Omission	Major	
s.12.2.6	waters	wave	Mistranslation	Minor	
s.12.2.7	them	Jordan River wave	Addition	Kudos	Although "Wave" is wrong, making the referent explicit makes it more clear.

Figure 5.80: S.12.2 - Errors Identified Using Back-Translation (O9.T1.C2)

S.12.3 - Translation of GEV Using Manual (O9.T1.C2)

Below is forward-translation S.12.3 and its corresponding back-translations. The forward translation was made using the information from the Translator's Manual for this

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[84]Version 2 of the back-translation is the version that resulted from feedback by native speakers.

troparion.

Figure 5.81: S.12.3 - Forward-Translation and Back-Translation (O9-T1-C2)

Based on the back-translation Version 2, I identified 13 errors in S.12.3:[85]

Error IDs	Source	Target	Error Subcategory	Severity	Reviewer Comments
s.12.3.1	The things	what	Grammar	Minor	Lose the plurality
s.12.3.2	completed	being achieved	Grammar	Minor	Wrong tense
s.12.3.3	For		Grammar	Major	Missing major interclausal connection
s.12.3.4	to the one who helps us	the benefactor	Over-translation	Kudos	The manual indicates that the Greek means benefactor. I assume the noun is in the accusative in Korean.
s.12.3.5	who brings us light	giving light	Omission	Minor	
s.12.3.6	carried	moved	Mistranslation	Critical	
s.12.3.7	within her	present inside of her	Addition	Minor	
s.12.3.8	but	although	Mistranslation	Minor	
s.12.3.9	and		Grammar	Minor	Misses interclausal relationship, but made up by "also...was the same"
s.12.3.10	also	also...was the same	Grammar	Kudos	Makes the interclausal relationships more evident
s.12.3.11	streams	River	Mistranslation	Minor	
s.12.3.12	when		Omission	Major	
s.12.3.13	they		Omission	Minor	

Figure 5.82: S.12.3 - Errors Identified Using Back-Translation (O9.T1.C2)

In translation S.12.1 (made from the TFM), I identified one critical error and three major. The critical error was translating "gave birth" as "gave life". The major errors were as follows. The word "bore" was mistranslated as "embraced". The phrase "within her"

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[85]Version 2 of the back-translation is the version that resulted from feedback by native speakers.

was omitted, as was the word "and" from the phrase "and the streams". This conjunction is important because it establishes the relationship between the bush not being burned, the Virgin not being harmed, "and the streams of the Jordan" suffering no harm.

In translation S.12.2 (made from the MOT), I identified no critical error and two major errors. The major errors were use of the wrong tense in "showed" (in the phrase "God showed Moses"), and the omission of the phrase "within her".

In translation S.13.3 (made from the GEV using the Manual), I identified one critical error and two major. The critical error was translating "carried" as "moved". The major errors were the omission of the word "for" and "when". These are categorized as major because they signal important inter-clausal relationships.

Chapter 6

Analysis and Discussion of the Results

Introduction

In the previous chapter, I described the test locations, training provided, background of the participants, what was tested, and the issues identified in the translations made. As I said in the previous chapter, it is very important to keep in mind that the translations presented in this dissertation are first drafts. Many were made by individuals with no translation experience, so they are also their first attempts to create a translation. In nearly all cases, their knowledge of English was limited. In the case of translations made for publication, they would undergo a series of revisions based on testing and review. *The quality of these first draft translations must not be interpreted as an indication of the quality of published translations produced in the archdioceses in which my testing occurred. I did not evaluate published translations and I make no claims about the quality of published translations.*

In this chapter, I analyze and discuss the results. I discuss what the results indicate and how they relate to the literature.

Consolidated Penalty Points Per Word

In order to evaluate the quality of translations, I identified errors and assigned severity levels to each error. Each severity level had points assigned to it: 10 penalty points for a critical error, 5 for a major, and 1 for a minor error. I summed the Penalty Points (PP) for each translation, then divided them by the number of words in the English source, which resulted in Penalty Points Per Word (PPPW). Please refer to the methodology chapter for more details. The table below is a consolidation of information about the quality of translations as determined by comparing the target forward-translations to their corresponding back-translations. In the previous chapter, I described the errors.

	A	B	C	D	E	F	G	H	J	K	M	N	O	P	Q	R
	Translation Set	T1		T2		T3		(T2-PPPW/ T1-PPPW) *100	(T3PPPW/ T1PPPW) *100	T1:T2 R	T1:T3 R	Location	Language	C/Trop (Ode 9)	Uni Grad ?	Trans Exp
		EC	PPPW	EC	PPPW	EC	PPPW									
3	S.1	8	0.429	4	0.136	5	0.305	31.6%	71.2%	68.4%	28.8%	Kenya	Kikuyu	C1T1	N	None
4	S.2	16	171.000	17	2.390	18	2.407	1.4%	1.4%	98.6%	98.6%	Kenya	Maragoli	C1T2	N	None
5	S.3	8	0.735	9	1.245	10	1.041	169.4%	141.7%	-69.4%	-41.7%	Kenya	Kikuyu	C2T1	N	None
6	S.4	12	1.776	16	2.041	15	2.388	114.9%	134.5%	-14.9%	-34.5%	Kenya	Kikuyu	C2T1	N	None
7	S.6	9	1.156	5	0.431	6	0.725	37.3%	62.8%	62.7%	37.2%	Kenya	Kiswahili	C2T2	N	OJE
8	S.7	6	0.600	9	1.020	4	0.490	169.9%	81.7%	-69.9%	18.3%	Kenya	Kikuyu	C2T2	Y	Semi
9	S.8	13	1.000	11	0.610	9	0.559	61.0%	55.9%	39.0%	44.1%	Kodiak	Yupik	C1T1	N	None
10	S.9	9	0.439	10	0.273	5	0.197	62.2%	44.9%	37.8%	55.1%	Korea	Korean	C1T2	Y	OJE
11	S.10	9	1.018	12	0.424	14	0.712	41.7%	70.0%	58.3%	30.0%	Korea	Korean	C1T2	Y	OJE
12	S.11	9	0.449	4	0.163	10	0.408	36.4%	90.9%	63.6%	9.1%	Korea	Korean	C2T1	Y	OJE
13	S.12	10	0.633	5	0.245	11	0.531	50.0%	83.9%	50.0%	16.1%	Korea	Korean	C2T1	Y	OJE

Figure 6.1: PPPW - All Translations - Based on Back-Translations

The following is a legend for the abbreviations used in both the table above and the one that follows the legend.

What	Meaning
C	Canon
EC	Error Count
OJE	On the Job Experience as a Translators
PPPW	Penalty Points Per Word
R	Reduction in PPPW
Semi	Limited Translation Experience
T1	Translation 1 (made using The Festal Menaion)
T1-PPPW	PPPW for Translation 1
T1:T2 R	Reduction of PPPW when T1 and T2 are compared
T1:T3 R	Reduction of PPPW when T1 and T3 are compared
T2	Translation 2 (made using the Global English Version)
T2-PPPW	PPPW for Translation 2
T3	Translation 3 (made using a Manual)
T3-PPPW	PPPW for Translation 3
Trans Exp	Translation Experience
Trop	Troparion
Uni Grad	University Graduate
σ	Standard Deviation

Figure 6.2: Consolidated PPPW Tables - Legend

Note that the table before the legend, *PPPW - All Translations - Based on Back-Translations*, has a letter above each column and a number to the left of each row. I will use these to indicate which cell in the table I am referring to. The first column, (A), identifies sets of translations (rows 3-13). A set consists of a T1, T2, and T3 translation. The test participants made the T1 translations using *The Festal Menaion* (TFM) as the source. Except for Sets 6 and 9-12, T2 was made using the *Global English Version* (GEV) as the source. For the exceptions, the T2 was made using the *Global English - Meaning Oriented Translation* (MOT).[1] The T3 translations were made from the *Global English Version*, but utilizing information found in the corresponding liturgical translator's manual. Note that I eliminated set S5 because the circumstances under which it was made resulted in unacceptable translations and back-translations. The forward-translator had no theological education, and the back-translator rushed

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[1]Like the GEV, the MOT is a Translation for Translator's (TFT). After testing with students at the seminary in Nairobi and Kodiak, I chose to use the MOT for the T2 translation instead of the GEV as an experiment. The GEV, along with the manual, was used for the T3. I had noticed that sometimes it seemed that once the translator got an erroneous interpretation into his head, it was difficult to dislodge it even if the source or manual contradicted that interpretation. Also, my instructions for sets S1-S4 were to use the GEV for the T2 translation and revise it based on information in the manual to create the T3 translation. For S.6, S.9-11, I decided to see what happened if the MOT was used for the T2 instead of the GEV. I believe it simplified the instructions, but it is not clear if it reduced the errors.

through his work. There were too many errors and omissions made in set S5 for it to be considered valid for use in my analysis.

For each translation, I compared the source text to the back-translation of the forward-translation. Based on this comparison, I identified errors. I categorized the errors into four categories: additions, omissions, grammar, and lexical. Columns B, D, and F provide the total number of critical, major, and minor errors for each translation. These columns are labeled as *EC*, i.e. Error Counts. The numbers in the columns labeled as *PPPW*, columns C, E, and G, are the *Penalty Points Per Word* for each translation. As discussed in the methodology chapter, the use of severity levels (and corresponding penalty points) and the calculation of a per word penalty point score normalizes the scores so they can be compared across translations.

Column H is a calculation of the decrease or increase of PPPW when we compare T2 and T1 translations. The T2 PPPW was divided by the T1 PPPW and multiplied by 100 to give a percentage. Column J is a similar calculation, but dividing the T3 PPPW by the T1 PPPW.

Then, in order to convert the result in columns H and J into reduction of PPPW, the values were subtracted from 100%. So, for example, the division of the T2 PPPW by the T1 PPPW for S.1 resulted in a value of 31.6% (cell H3). The reduction was 100% minus 31.6%, which is 68.4% (cell K3). In other words, the PPPW resulting from use of a TFT compared to the use of the TFM was 68.4%. Column K is used for hypothesis 1 and column M for hypothesis 2.

Note in columns K and M, in the majority of cases there was a reduction in PPPW, but in others there was an increase. I will discuss this in the discussion section below. For those who are reading the PDF version of this thesis, or a color printout, the cells in columns K and M that have a positive reduction in PPPW are marked in blue, and those that do not are in white. Cells K10 and M10 provide the average reduction of PPPW.

Note that cell C4 has a highly anomalous value. For set S.2, the translation T1, made

using *The Festal Menaion* (TFM), has a PPPW of 171. That is, 171 penalty points per word. This is compared to the other 10, which have a T1 PPPW that ranges from 0.249 (S.1, cell C3) to 1.776 (S.4, cell C6). The reason for the high PPPW for the S.2 T1 translation is that it has a large number of critical and major errors. In the case of anomalous values, also known as outliers, one common practice is to remove that value from the calculations. In the analysis section below, when it is possible to include S.2 in the calculations without skewing the results, I do so. In cases where it unacceptably skews the results (i.e., when calculating averages), I exclude S.2. I will indicate when this is done.

While I compared back-translations to forward-translations, I wondered about the quality of the back-translations. It is always the case in Bible translation quality assurance that back-translations are used with caution. They are considered to be a *starting* point for additional investigation into quality. The follow-on investigation is always done by working with native speakers. In order to determine the quality of the back-translations, I used two approaches.

First, I asked a native speaker questions about the back-translations to see if they agreed with the back-translation. For Kenya, it was Fr. Raphael Kamau who gave me feedback. He works in the office of translations and publications. For Kodiak, I spoke with the three forward-translators.[2] For Korea, OCMC missionary Fr. Christopher Moore discussed the back-translations with native speakers in his parish in Korea. In all three locations, based on their feedback, some corrections were made to the back-translations.

Second, in Kenya, I was able to obtain the services of an experienced Bible translation consultant. He is a consultant with the Wycliffe Bible translators and is a Kenyan. He worked with native speakers of the Kikuyu language and Swahili to check translation

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[2]It is best to work with someone other than the ones who made the translation so that we can see how someone interprets the translation without knowing what it is supposed to say. But, I had no other Yupik speakers available.

sets S1, S3, S4, S6, and S7. The two native speakers are both experienced translators. One was a member of the team that produced a recent new translation of the Kikuyu Bible. The other is being trained as a Bible translation consultant.[3] The use of a third party Bible translation consultant was advantageous in a number of ways. I worked diligently to ensure that my identification of errors in the back-translations was not personally biased. By also using a third party, this further ensures there is no bias in the results. Also, by comparing the errors found by the consultant to the ones I personally found using back-translations, I had increased confidence that the back-translations revealed the majority of errors in the forward-translations. And, perhaps most importantly, the fact that a Protestant Christian could use the manuals to understand the meaning of Eastern Orthodox Christian hymns and to effectively and accurately identify errors in the translations is an important finding of my research. I will discuss this more below and in the final chapter of the thesis.

The table below provides a summary of PPPW for the five sets of translations checked by the Bible translation consultant, working with the two native speakers discussed above.

	A	B	C	D	E	F	G	H	J	K	M	N	O	P	Q	R
	Translation Set	T1		T2		T3		(T2-PPPW/ T1-PPPW) *100	(T3PPPW/ T1PPPW) *100	T1:T2 R	T1:T3 R	Location	Language	C/Trop (Ode 9)	Uni Grad?	Trans Exp
		EC	PPPW	EC	PPPW	EC	PPPW									
3	S.1	9	0.643	9	0.356	12	1.407	55.4%	218.8%	44.6%	-118.8%	Kenya	Kikuyu	C1T1	N	None
4	S.3	7	0.469	9	1.061	5	0.469	226.1%	100.0%	-126.1%	0.0%	Kenya	Kikuyu	C2T1	N	None
5	S.4	9	1.449	5	0.551	8	1.245	38.0%	85.9%	62.0%	14.1%	Kenya	Kikuyu	C2T1	N	None
6	S.6	4	0.156	8	0.765	6	0.627	491.6%	403.4%	-391.6%	-303.4%	Kenya	Kiswahili	C2T2	N	OJE
7	S.7	9	0.978	13	1.431	4	0.392	146.4%	40.1%	-46.4%	59.9%	Kenya	Kikuyu	C2T2	Y	Semi

Figure 6.3: PPPW - All Translations - Based on Consultant Check

The legend for the table above, is identical to the other table. As with the errors I found using back-translations, I categorized the errors found by the consultant and also assigned error severity levels. As can be seen from columns K and M in the table above, two out of five of the sets showed a reduced PPPW by using a Translation

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[3]The identify of these individuals will not be given for safety reasons. They sometimes work in areas in East Africa where Christians have been kidnapped or killed.

for Translators (TFT) and two out five that used the manual. That is, 40% of the sets showed a reduction. Using the back-translations, only two failed to reduce PPPW. They are two of the three that failed to reduce PPPW based on the consultant's checking.

When we compare the sets with positive results based on back-translations, with the results based on the checking by the translation consultant, we can observe the following.

Regarding reduction of PPPW based on use of a TFT, only S.1 has a decrease in both tables. And, whereas based on the back-translations, S.4 did not have a decrease of PPPW from using a TFT, the results from the consultant indicate that it did.

Regarding reduction of PPPW based on use of a liturgical translator's manual, only S.7 has a decrease in both tables. And, whereas based on its back-translations, S.4 did not have a reduction using a manual, the results from the consultant indicate that it did.

We can also observe that the results of the two methods of evaluation agree regarding set S.3. It failed to show a decrease in PPPW through use of either a TFT or a manual. The fact that the results for the consultant show a decrease in PPPW by using both a TFT and a manual for set S.4 is probably indicative of an issue with the quality of the back-translation rather than the forward-translation. Based on the back-translations, I found no decrease in PPPW for set S.4.

How should the results from the consultant be interpreted? Should they replace the ones from the back-translations? I believe they should not replace them, but be considered as a supplement. The reason the results from the consultant should not replace the ones based on the back-translations is as follows. The individuals who made the back-translations were not shown the source text. They had no prior exposure to the hymns. This means the back-translations they produced reflect their understanding of the meaning *based solely on the forward-translations*. In the cases where the back-translations preserve the meaning of the hymn as found in the source text, it likely indicates that the forward-translation also accurately preserved the meaning. It must

be kept in mind that the two languages of the forward-translations which were evaluated by the consultant and two native speakers are Kikuyu and Swahili. There are 6.6 million speakers of Kikuyu, and 16.6 million speakers of Swahili. Even small languages can have multiple dialects. How much more so ones with millions of speakers. Some of the interpretations made by the native speakers working with the consultant could be caused by dialectical differences. Some could be because of lexical polysemy, resulting in ambiguity. A case in point is that the consultant reported that the Kikuyu phrase used to translation "you anoint our nature that dies" in S.7.2 means "you kill our nature of death", yet the back-translator understood it to mean "ordain our mortal nature". I also found instances where the errors reported by the consultant were contradicted by other comments he made.

Based on my review of the reports given me by the consultant, I found them to be on the whole very reliable and in most ways superior to the back-translations. However, because there were discrepancies within the consultant's reports and because the interpretations made by the back-translators were based solely on the forward-translations without access to the source text, I view the results from the consultant as a supplement rather than replacement for the back-translations.

Analysis

In this section, I analyze the results presented above.

6.3.1   Acceptance of the Hypotheses

The criteria for acceptance of the two hypotheses was that at least 25% of the sets of translations would demonstrate a reduction in PPPW through use of either a Translation for Translators (TFT) or a liturgical translator's manual, as compared to the PPPW of a comparative translation. The TFT used in the testing was a translation I created, usu-

ally the Global English Version (GEV), but in some cases the Global English Meaning Oriented Translation (GE-MOT). I am the author of the liturgical translator's manuals that were tested. The comparative translations were made from *The Festal Menaion* (TFM).

Hypothesis 1 predicts that for at least 25% of the sets of translations, the PPPW of a translation made from a Translation for Translators (TFT) will be less than the PPPW of a translation made from *The Festal Menaion* (TFM). The table below shows the percentage of sets with reduction in PPPW for the translations made using a TFT versus the TFM. Results for both the error analysis using back-translations and the one made by a translation consultant are shown. The results support acceptance of hypothesis 1, but with caveats as will be discussed.

Detected by	Educational Level		
	All	No-Uni	Uni-Grad
Back-Translation	73%	67%	80%
Consultant Checking	40%	50%	0%

Figure 6.4: Hypothesis 1: % of Sets With PPPW Reduction - TFT vs TFM

Of the eleven pairs of T2 and T1 translations analyzed using back-translations, eight had a reduced PPPW for the T2 translation made using a TFT. That is, 73% of the translations. Of the five pairs of T2 and T1 translations analyzed using the results of the translation consultant check, two had a reduced PPPW. That is, 40%. Of the 33 translations made, fifteen were by people who had a four-year university degree. If we divide the population of sets into those created by individuals without a four-year university degree and those who have a degree, we see that translations made by individuals with a degree are significantly more likely to have a reduced PPPW–80% versus 67% for those without a degree. This is based on the analysis using back-translations. For the set of five translations that were checked by the Bible translation consultant, only one was created by an individual with a university degree. In that particular case, the individual's PPPV for the T2 translation made using a TFT was not less than the PPPV for the corresponding T1 translation using the TFM. The results

support acceptance of hypothesis 1.

Hypothesis 2 predicts that for at least 25% of the sets of translations, the PPPW of the T3 translation (made using a manual) will be less than the PPPW of the T1 translation (made from *The Festal Menaion*). The table below shows the percentage of sets with reduction in PPPW for the translations made using a manual versus the TFM. Results for both the error analysis using back-translations and the one made by a translation consultant are shown.   These results support acceptance of hypothesis 2, but with caveats as will be discussed.

Detected by	Educational Level		
	All	No-Uni	Uni-Grad
Back-Translation	82%	67%	100%
Consultant Checking	40%	25%	100%

Figure 6.5: Hypothesis 2: % of Sets With PPPW Reduction - Manual vs TFM

Of the eleven pairs of T3 and T1 translations analyzed using back-translations, nine had a reduced PPPW for the T3 translation made using a manual as compared to the T1 translation made using *The Festal Menaion*. That is, 82% of the translations. Of the five pairs of T3 and T1 translations analyzed using the results of the translation consultant check, two had a reduced PPPW. That is, 40%. If we divide the population of sets into those created by individuals without a four-year university degree and those who have one, we see that use of a liturgical translator's manual by individuals with a university degree is significantly more likely to result in an improvement in quality. For the analysis made using back-translations, 67% of the sets made by those without a university degree exhibited a reduction in PPPW vs 100% for those with a university degree. Five of the eleven sets were created by university degree holders. But, as stated above, the set of five that were checked by the Bible translation consultant only contained one set created by an individual with a university degree. The percentage of sets with a decreased PPPW in translations made by non-university degree holders was 25% vs. 100% for the university degree holder. So, in both the analysis made using back-translations and the one made from the reports of a Bible translation consultant,

in all cases a university-degree holder improved the quality of his translation by use of a liturgical translator's manual.

Next, I break out the population of translations by geographic location and by troparion tested.

6.3.2   PPPW Reduction by Location and Troparion

The table below presents PPPW information broken out by the three locations where I conducted my research and by the Theophany Ode 9 troparia which were used for the testing. This table includes set S.2. The table is based on the back-translations, since I was only able to obtain the services of a Bible translation consultant in one location, namely, Kenya. The percentage of reduction is for the translations made using a liturgical translator's manual (T3) versus the ones made using *The Festal Menaion* (T1).

	A	B	C
	Location	n	% w/ Reduction
2	Kenya	6	67%
3	Kodiak	1	100%
4	Korea	4	100%
5	All	11	82%
6			
7	C1T1	2	100%
8	C1T2	3	100%
9	C2T1	4	50%
10	C2T2	2	100%

Figure 6.6: PPPW by Location and Troparia With Set S.2

In the table above, and the one that follows, column B provides the number (n) of sets of translations that were used for the analysis. Column C provides the percentage of sets for which there was a reduction of Penalty Points Per Word (PPPW) when the PPPW for translation T1 (made using the TFM) is compared to the PPPW for translation T3 (made using the manual). Of the eleven sets of translations, 82% (9 out of 11) had a

PPPW that was reduced by using the manual. This has been broken down by location and by troparion. For Kenya, 67% (4 out of 6) had a reduced PPPW. For Kodiak, only one set was made, but the PPPW was reduced by using the manual. For Korea, 100% of the sets (4 out of 4) had a reduced PPPW using the manual.

If we look at the results by troparion, in the table above, we see that for Ode 9, Canon 1, two sets (B7) were created for Troparion 1 (C1T1) and three sets (B8) for Troparion 2 (C1T2). For Ode 9, Canon 2, four sets (B9) were created for Troparion 1 (C2T1) and two sets (B10) for Troparion 2. We also see from Cells C7 to C10, for all cases except C2T1, all T3 translations had a lower PPPW than the corresponding T1 translation. In the case of Troparion 1 for Canon 2 (9th Ode), 50% (2 out of 4) sets had a reduction in PPPW by using the manual.

For those sets that had a reduced PPPW by using a liturgical translator's manual, the PPPW values and percentage of reduction of PPPW are show in the table below. This table does not include set S.2 because its T1 PPPW was extremely anomalous and greatly skewed the calculation of averages. It had a T1 PPPW value of 141.

		TFM (T1) vs Manual Use (T3)		
Location	n	Ave T1 PPPW	Ave T3 PPPW	Ave PPPW Reduction
Kenya	5	0.728	0.507	28%
Kodiak	1	1.000	0.559	44%
Korea	4	0.635	0.439	31%
All	10	0.748	0.485	34%
σ		0.343	0.217	15.6%
Troparion				
C1T1	2	0.714	0.432	36.4%
C1T2	2	0.728	0.455	42.6%
C2T1	4	0.541	0.469	12.6%
C2T2	2	0.878	0.608	27.8%

Figure 6.7: PPPW by Location and Troparia Without Set S.2

Because it was necessary to remove S.2 for the calculation of averages, the total number of sets was reduced to ten (i.e., n=10). Column C provides the average Penalty Points Per Word (PPPW) for the T1 translations made using *The Festal Menaion* (TFM).

Column D shows the average PPPW for the T3 translations made using the Liturgical Translator's Manual. Column E provides the percentage of reduction of PPPW by using the manual versus using the TFM. Overall, there was a 34% reduction in PPPW (cell E6). Put another way, translation quality as measured by translation errors improved on average 34% by using a translator's manual. The average reduction of PPPW has been broken out by location and troparion. In Kenya, there was an average reduction of PPPW of 28% (cell E3), in Kodiak, 44% (cell E4), and in Korea 31% (cell E5). I have also shown the standard deviation σ for the PPPW by location. Using cells E6 and E7, we predict that when a liturgical translator's manual is used, if the quality increases, it will increase 18-50%, and on average 34%.[4]

For Theophany Canon 1, there was a 36% reduction of PPPW for Troparion 1 of Ode 9 (cell E10) and 43% (cell E11) for Troparion 2. For Canon 2, Ode 9, there was a 13% reduction of PPPW for Troparion 1 (cell E12) and 28% for Troparion 2 (E13). Keep in mind that Troparion 1 of Canon 2, Ode 9 (C2T1) was the only one that did not have a reduction of PPPW for all sets. Only two out four (25%) of C2T1 translation had a reduction. And of those two, it is interesting to note that the average PPPW was only reduced by 13%, which is significantly less than the reduction for the other troparia. Two of the sets checked by the translation consultant were for C2T1, and one had a reduction. Set S.4 had a 14% reduction of PPPW. But, based on the back-translation analysis, there was no reduction for S.4 using the manual. This is an indication that errors introduced by the back-translator erroneously increased the PPPW in this case. It is also interesting to note in cells C10 to C13, that the PPPW for C2T1 is significantly lower than the others for the T1 translation. But, its average T3 PPPW is not unusual. This explains the reason the PPPW reduction is less than for the other sets. The gap between its T1 PPPW and T3 PPPW is narrower than the other sets.

Based on the errors found by the professional translation consultant, the average percentage of reduction of PPPW by using the manual was 37%, which is very close to

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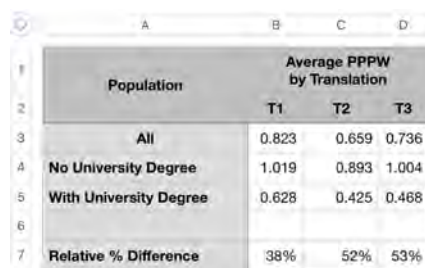
[4]E6 - E7 = 18. E6 + E8 = 50.

the 34% reduction computed based on detecting errors by use of back-translations. In all these cases, the computation was for those sets that had a reduced PPPW.

6.3.3   PPPW Variance by Translation

In this section, I present a summary of Penalty Points Per Word (PPPW) broken out by translation. Three translations were made for each set. The T1 translation was made using *The Festal Menaion* (TFM) as the source text. This established a baseline for comparison to the subsequent translations. T2 was made using a Translation for Translators (TFT) for the source, which was one of the Global English translations. T3 was made using the information in the liturgical translator's manual for that particular hymn. For each set, the T1, T2, and T3 translations were made by the same individual.

The table below shows the average PPPW for T1, T2, and T3.

Population	Average PPPW by Translation		
	T1	T2	T3
All	0.823	0.659	0.736
No University Degree	1.019	0.893	1.004
With University Degree	0.628	0.425	0.468
Relative % Difference	38%	52%	53%

Figure 6.8: PPPW by Translation Type (T1, T2, T3)

The averages presented above exclude the S2 set, which had an extreme anomalous value for the T1 translation. This resulted in 10 sets, evenly divided between those without a university degree (S1, S3, S4, S6, S8) and those with a degree (S6, S9-12). In the table above, I have included the relative percent difference of PPPW for those who have a degree versus those who do not. It is very significant that for the T1 translation, those with a university degree (cell B7) had 38% less PPPW than those without a degree. This is indicative that there is a relationship between personal factors[5] and translation quality. This is, of course, not unexpected, but needs to be kept in mind. When we look at the T2 translation, made using a Translation for Translators (TFT),

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[5]See Chapter 3.

we see that the gap in quality between translations made by those without a degree and those with a degree widens. Those with university degrees (cell C7) had a PPPW that was 52% less than those without a degree. And, for the T3 translation, made by using a translator's manual, the percentage of difference is 53% (cell D7), which is nearly the same as with the T2.

6.3.4   Results from Questionnaires

After completing their third translation (the one using the manual), the test participants completed a questionnaire regarding how useful they found features of the manual they had just used. A sample questionnaire is available in Appendix E.2. Not all individuals completed the questionnaire. Of those that did, some did not answer all the questions. For each question below, the number of respondents is indicated.

- 88% of respondents (n=8) said the manual helped very much, and 13% said it helped a little.

To what degree did they find the features of the manuals to be helpful?

- 57% of respondents (n=7) found the Global English translations to be very helpful, and 43% said they helped them a little.
- 71% of respondents (n=7) found the word-by-word notes to be very useful, and 29% said they helped them a little.
- 80% of respondents (n=5) said the grammatical information was very useful, and 20% said it helped them a little.

Test participants were also given the opportunity to write comments and suggestions based on their experience using the manual to create a translation. Comments were received from only five, as follows:

The translator of set S3 (Kenya, Kikuyu language) said, "The handbook is very helpful in obtaining the meaning word by word, however, in this specific hymn not all the words

in the hymn were their sources presented."[6]

The translator of set S4 (Kenya, Kikuyu language) said, "It helped me very much to understand the meaning of the words."

The translator of set S6 (Kenya, Swahili language)said,

> It made it very clear that this hymn is about the mystery of Christ's baptism. It also clarified 3 most important parts: that Christ "cleaned", "anointed" and "transferred" our "dying nature" to life eternal. It also show how deeply rooted in Scripture each phrase is. This is by far the best tool for translation I have ever come across since I started doing amateur translations 10 years ago.

The translators of set S8 (Kodiak, Yupik language) said, "Provide the whole Canon Ode and tell them which Ode they are going to translate. Ask if they are studying Greek and mention about interlinear and dependency grammar."[7]

The translator of set S11 (Korea), who also made S9, said, "Reference other language's translation, ex) English. French. Provide notes for chant."

As can be seen for the summary above, the test participants were generally very positive regarding the manuals.

The back-translators also filled out a questionnaire. The main comment I observed was a preference for short, concise translations versus more wordy ones. By nature, the Global English translations are more wordy than, say, *The Festal Menaion* because they use a limited vocabulary and make explicit implied information.

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[6]These quotations are verbatim.

[7]Three Yupik men worked as a group to make translations. Because only one had studied Greek, and for less than a year, I did not go into great detail about how to use the grammatical tools in the manuals.

Discussion

In this section, I discuss the results. I begin by discussing the limitations regarding the population of data I had for the analysis. I then discuss the fact that although many sets demonstrated a decreased PPPW through use of a TTF and manual, there were other sets that had an increase in PPPW. This was an unexpected result. I also discuss the categories (types) of errors that were identified in the translations, and the effectiveness of detecting errors using a back-translation (the indirect method) versus a professional translation consultant checking the translation with native speakers who are themselves experienced translations and evaluating the forward-translation directly. Then, I discuss an important question: which, if any, of the errors that were found should have been avoided by use of a manual? I present my reasons for believing that the majority of errors were caused by either a lack of fluency in English or failure to pay attention to detail, and should have been avoided by use of a manual. Although the TFT translations I created (e.g. GEV) are tailored to people who speak English as a foreign language, and although I tried to write as simply and clearly as possible in the manuals so that such individuals could understand them, there is a level of fluency in English that must exist in order to make use of a TFT or a manual. Regarding failure to pay attention to details when making a translation, neither a TFT nor a manual can address this. Last of all, in the analysis section below, I discuss error prevention by phase. One of the most significant findings of my research is that someone who is not an Eastern Orthodox Christian, but is a professional, experienced Bible translation consultant, can use Liturgical Translator's Manuals to understand the meaning of the Canons of Theophany and effectively identify translation errors. I attribute this to the high degree of overlap between words and phrases of the Biblical texts and those of the liturgical ones. I also attribute it to the strict requirements for being appointed as a professional Bible translation consultant by either the Wycliffe Bible Translators or the United Bible Societies.

6.4.1   Limitations of the Population Tested

The population size for my research was eleven sets of translations, with 33 forward-translations and 33 back-translations. The level of effort required for me to obtain and analyze these 66 translations made it impractical to obtain a larger population within the time limit of my research. The small population size (n=11) and nature of the relationship between the T1 PPPW, T2 PPPW, and T3 PPPW did not permit use of either parametric or non-parametric statistical tests of correlation. Parametric methods usually require n >= 30. Non-parametric methods can be applied for small population sizes, for example, the Spearman R. But, this test requires a monotonic relationship between the variables. The relationship between PPPW when translating from *The Festal Menaion* versus using a translator's manual is not monotonic.[8] Because I could not use a statistical test of correlation, I compared percentages of decrease in PPPW between the T1, T2, and T3 translations.

6.4.2   Decreased Versus Increased PPPW

It must be noted that although the percentage of sets that had reduced PPPW was greater than 25%, leading to acceptance of the two hypotheses, there is a converse statistic. That is, there are translations whose PPPW increased, i.e. the quality decreased. If we consider translations created by individuals without a four year university degree, in two out six cases (33%), the PPPW for their T2 translation (made using a TFT) was higher than the PPPW for their T1 translation (made using *The Festal Menaion*). And, for translations made by university graduates, one out of five (20%) of the T2 translations had a higher PPPW. If we look at the results for using the manual (T3) versus *The Festal Menaion* (T1), again, two out of six (33%) of the translations made by non-university graduates showed an increase in PPPW, but none of the ones

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[8]In a monotonic relationship, when the value of one variable changes, there is a corresponding change in the other.

made by university graduates.

These results suggest that there are additional independent variables that are influencing the quality besides use of a TFT or use of a translator's manual. And, that these additional variables correlate with the level of education of the translator.

Before turning to the question of what variables might be overriding the effect of using a TFT or a manual, it is important to discuss the types of errors found in the translations.

6.4.3   Error Categories

One question of interest is what types of errors occurred the most often and for which populations (university graduate versus non-graduate)? I placed each error into one of four categories: an addition, an omission, grammatical, or lexical. I did this for both the errors I identified using back-translations and the ones identified by the Bible translation consultant.

The summary percentages of errors by category are shown below:

Detected Through	Error Category			
	Addition	Omission	Grammar	Lexical
Back-Translation	7%	26%	25%	42%
Consultant Checking	15%	14%	28%	43%

Figure 6.9: Percentage of Errors by Category

Seven percent of the errors identified using a back-translation were additions. That is, words that had been added, yet could not be justified. Of the ones identified by the translation consultant, 15% were additions. For the category of omissions, 26% of the errors were omissions, based on the back-translations. Of the errors identified by the consultant, 14% were omissions. Between 25% and 28% were grammatical errors, and 42-43% were lexical errors. Although the category of *lexical* can include any error that is not an addition, omission, or grammatical error, it usually was the use of a word that has a meaning that differs from the meaning of the source word, i.e. a mistranslation.

This leads to the next topic of discussion–the effectiveness of using a back-translation to detect errors versus the work of a professional Bible translation consultant working with native speakers.

6.4.4   Error Detection Using a Back-Translation vs. a Bible Consultant

The quality of all sets of translations was evaluated using back-translations, which is an indirect method. Sets S1, S3, S4, S6, and S7 were also evaluated using a direct method. That is, a translation consultant worked with two native speakers who examined both the source text and the resulting target-language translation. The number of errors identified using back-translations for sets S1, S3, S4, S6, and S7 was 126. For the same translations, the consultant identified 117 errors.

If we consider the table above, that 25% of the errors found using a back-translation were grammatical ones, and 28% of those identified by the consultant were grammatical, it raises an interesting question. Should we consider the indirect method of error detection (i.e. back-translations) as effective as the direct method (a professional consultant using additional techniques with native speakers)? The answer is no. The grammatical errors found in the back-translations versus the ones found by the consultant did not always match up. The native speakers that the consultant worked with evaluated the forward-translations, not the back-translations. The native speaker works directly with the forward-translation rather than relying on a back-translation. He is therefore more likely to detect grammatical errors than someone who uses the indirect method of back-translations. Also, based on working with the 33 back-translations, my sense is that many of the grammatical errors seen in the back-translations were the result of the back-translator not being proficient in English rather than an error in the forward-translation.

In order to get a sense for how effective a back-translation is versus having a native

speaker evaluating a translation under the direction of a professional Bible translation consultant, I examined each error reported by the consultant to see if it was also detectable in the back-translation. The results are shown in the table below:

Translation Set	T1	T2	T3	Location	Language	C/Trop (Ode 9)
S.1	33%	22%	42%	Kenya	Kikuyu	C1T1
S.3	88%	100%	91%	Kenya	Kikuyu	C2T1
S.4	90%	100%	88%	Kenya	Kikuyu	C2T1
S.6	25%	22%	60%	Kenya	Kiswahili	C2T2
S.7	31%	53%	43%	Kenya	Kikuyu	C2T2
Average	54%	59%	65%			
σ	33%	39%	24%			

Figure 6.10: Percentage of Consultant Identified Errors Also Seen in Back-Translation

For S1, for example, 33% of the errors reported by the consultant were also detectable in the back-translation. For S2, 22% were detectable, and for S3, 42%. But note that for S3 and S4, the percentage is significantly higher than S1, S6, and S7. I believe this indicates differences in the abilities of the individuals who created the back-translations. The more faithfully the back-translation conveys the meaning of the forward-translation, the more likely it is that errors in the forward-translation will also be apparent in the back-translation.

These percentages suggest that on average the error detection using the back-translations was 60% as effective as a professional Bible translation consultant working with native speakers to compare the source to the target. However, the standard deviation is about 32%. This supports my assertion that the results can widely vary from one back-translator to another. The likely cause of this are personal characteristics of the back-translator: their attentiveness to detail and their proficiency in both the target language and the language of the back-translation (in our case, English).

As I have stated previously, experienced Bible translation advisors and consultants know that back-translations are *simply a starting point* for detecting translation errors. Experience teaches an advisor or consultant to use a variety of methods to determine whether an error exists and to not rely on just one. In cross-cultural communication

it is easy for misunderstandings to arise. When a consultant asks a native-speaker a question, the native-speaker might not fully understand the question and can give an incorrect answer. This can result in a false belief on the part of the consultant that an error does not exist or that one does. An experienced consultant will ask the same question in a variety of ways and with a number of people to confirm the answer. Or, use a different technique to get an answer.[9] Also, it must be noted that the individuals who created these back-translations did not have translation experience. Nor did they have experience creating back-translations. My research was based on their *first* attempt and their *first* draft. In reality, advisors and consultants would give feedback to the individuals who made the back-translations, and give them the opportunity to improve their skill in creating a back-translation. And only those individuals who could reliably and consistently produce accurate back-translations would be selected for further work.

However, it is useful to know that on average, 60% of the errors reported by the consultant were detectable in the back-translations. This validates the use of a back-translation to evaluate a translation, but only as one of the tools used and as a starting point for discussion.

6.4.5   Errors Correctable Using a Manual

The purpose of my research was to determine whether there was a positive correlation between use of a Translation for Translators (TFT) and use of a liturgical translator's manual and the quality of the resulting translation. As discussed in the methodology chapter, there are personal factors that can affect translation quality: the degree of fluency in both the source and target languages; reading and cognitive skills; translation experience; and behavioral decisions made while making a translation.

As I worked to identify errors and to analyze the ones reported by the consultant, my

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[9]For example, ask someone to restate in his or her own words what the translation says. Or, listen while someone reads the translation and note points at which they slow down or look puzzled.

sense was that many of the errors were caused by personal factors. To explore this idea, I analyzed the errors and report the results below.

If the meaning of the source is not clear in the target translation, sometimes a translator will add a clarifying word that does not exist in the source. In many cases, the added word is appropriate. In others, it is not. In the translations produced for my research, an example of an addition that is possibly appropriate is in S.1.3, where the translator translated the phrase *receive light* by adding the words *of wisdom*: light of wisdom. The translator apparently believed that receiving light could be interpreted literally[10] and sought to clarify the meaning by adding the phrase *of wisdom*. In S.3.1, the translator added *tongue of flame*, a way of saying in the Kikuyu language that the bush Moses saw was burning. This makes implied information to be explicit. If the typical person listening to the hymn being chanted is unlikely to know the story of Moses and the burning bush, the addition could be justified. In S.6.4, S.7.1, and S.7.2, the translators added the word *Holy* to *Spirit*, likely to make it clear that it refers to the third person of the Trinity rather than a person's spirit. In all of these cases, an advisor or consultant would need to do extensive testing with native speakers to determine whether the additions are necessary. In general, if a translation is being interpreted incorrectly or has no meaning, and the problem can be fixed by making explicit something that is implied by the context, this is permitted.

An example of an inappropriate addition is the adding of the phrase *something amazing* to *mystery*, found in S.3.3, in reference to the fulfillment of what Moses saw (i.e. the Virgin was not harmed by the fire of God within her, and the streams of Jordan were not harmed by the fire of God that entered them). Neither the Translation for Translators (TFT) or the manual for this troparion have this addition. The translator's motive for adding it is unknown.

Another category of errors is omissions. These are errors that could have been avoided by attentiveness or a better understanding of English. In the back-translations, 7% of

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[10]For example, receive a torch or lamp.

the errors were omissions as were 15% of those found by the consultant. In translation S.1.2, the translator omitted the word *truly*. In S.1.3, the translator omitted the words *truly, therefore, streams*. In S.3.1, the word *accomplished* was omitted. In S.3.3, the word *Moses* was omitted. In S.4.1, *but* was omitted. In S.4.2, *when, also* were omitted. In S.6.4, the word *pure* was omitted. In some cases, these omissions could be the result of the translator not understanding English well (e.g., logical connectors such as *but, when*), but in others it can only be a matter of not paying attention (e.g. the omission of *Moses*).

The third category is grammatical errors. Most of the grammatical errors could have been avoided based on the information in the source text or the manual for that text. Examples include S.1.3, where the translator uses a plural actor for a verb that has David as the actor. It should therefore be singular. For the phrase "come to God", the translator used singular instead of plural number. The cause of these errors cannot be traced to a deficiency in the source text or the manual. I attribute them to personal factors.[11]

All three target languages used for my research in Kenya belong linguistically to the Bantu family. Bantu languages have an extensive noun class system. For example, Swahili has nine noun classes. In S.3.1, the translator used the wrong noun class when he translated the source text word *streams*. He also used singular instead of plural number. But, the reason for these two grammatical problems was because he translated the word *streams* with a word meaning *large lake, sea*. The word *stream* is a core English word per the Oxford 3000 list. One would expect a high school graduate in Kenya to know its meaning since English is both an official language and a language used for instruction in the educational system from primary school onwards. In the manuals, I do not not provide definitions for words that are considered core per the Oxford 3000 list. My expectation is the translator will use a dictionary to check the meaning of such words if he does not know it. I told the forward-translations that they

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[11]See Chapter 3, where I discuss personal factors that influence translation quality.

could use a dictionary while making the translations. Also, the manual for this troparion describes the Jordan as a *river*. So, it should have been clear to the translator that the word *stream* does not mean a large lake or ocean. In S.3.2, we see another error of using the wrong number. The phrase *strange ways* (plural) was translated as *strange way* (singular). Again, the cause of this error is most likely the failure to pay attention to details. In S.4.1, the translator translated the phrase *we see accomplished* as *we saw accomplished* and *who brings* as *who brought*. The later error also occurs in S.4.2. These tense errors could be a lack of attention to detail, or an issue understanding English tenses.

The majority of grammatical errors that were identified could have been avoided by a translator's correct understanding of English or attention to the information conveyed in the source text and the manuals. The grammatical features of every word are explicitly stated in the manuals. However, an exception is S.1.2, where the translator used the near past tense instead of far past. There are languages in the world that distinguish between events that happened recently versus long ago. I did not address this in the manuals and should have. Specifically, for past tense verbs, I should tell the translator when to use the remote past if their language makes such a distinction. Of course, they also should be told that an immediate past might be appropriate for an event that occurred in the distant past if their language uses this in a manner similar to the English or Greek historical present in order to make the event more vivid or to draw the listener into the event.

If an error was not an addition, omission, or grammatical, I categorized it as a lexical error. Most of the lexical errors were semantic. That is, a mistranslation–the use of a target word that has a meaning that differs from the source word. Most of the lexical errors that occurred can be attributed to personal factors.

In the translations created for my research, the most striking example of culture and worldview coloring the translation is S.1.1, S.1.2, and S.1.3. In the first troparion for canon 1, ode 9, the hymn writer describes Adam as a *poor man*, *fallen* and as *lost to*

corruption. There are many examples around the world of how native peoples have responded to European colonization and the introduction of modern technologies. In Papua New Guinea, for example, many tribal groups viewed (and some still view) Europeans as dead ancestors who had learned secret magical prayers to force ancestral spirits to grant material goods. In India, during British rule, there were examples of people who became Christian for monetary benefits, the so-called *rice Christians*. In Kenya, many expatriates have experienced people relying on them to provide money or Western material goods. It is this context that hints at what might have been in the mind of the translator for set 1. In S.1.1, the Kikuyu word chosen to translate *poor* means *materially poor*. This also occurred in S.1.2 and S.1.3. Translation S.1.3 was supposed to be made after referring to the manual. The manual explicitly states that Adam's poverty was not monetary. It says he was poor in that sense that he lost the grace of God. And in S.1.1, the Kikuyu word chosen to translate *corruption* means *monetarily corrupt*. In S.1.3, the word *ruined* was translated using a Kikuyu word that means *spoiled*, that is, a child who has been given everything they asked for and whose character has therefore been ruined. Between the three series of translations, we can see evidence that the translator's worldview has colored his interpretation of the meaning of the hymn. Adam is viewed as a spoiled child who became impoverished and God entered the Jordan river to rescue him from his financial woes. This misinterpretation should have been corrected by use of the manual. It is not unusual to see the perspective of the translator's worldview result in misunderstandings. For example, in Papua New Guinea, when a consultant checked the Ogea Gospel of Mark, the Ogea native speakers believed the reason Herod's wife asked for the head of John the Forerunner on a plate was so they could eat it.[12] Less than 100 years before, the Ogea had been cannibals. It is the job of a translation advisor or consultant to use a variety of testing techniques to determine how people understand a translation so corrections can be made.

In S.3.1 and S.3.2, the word *bush* (i.e. a small tree-like plant) was translated by using

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[12]I was personally present. This occurred in 1981 at Ukarumpa, Papua New Guinea.

a word that means *wilderness*. This is an error that was corrected by the translator when he referred to the manual and made translation S.3.3. In the manual, I define the word *bush* using its primary sense. The Oxford Learner's Dictionary lists the primary meaning of *bush* as *a plant that grows thickly with several hard stems coming up from the root*. The third sense of the word is stated to be *an area of wild land that has not been cleared*. I should have anticipated that people in Africa (and possibly other parts of the world) would have the third sense as the primary sense in their country. The primary sense is the one the average person thinks of when they hear the word in isolation. If, with no context, you ask a person in the United States what the word *bush* means, they will say it is a kind of plant. But, in Anglophone African countries or in Australia or New Zealand, it is likely the person would say it was the wilderness, as in the Australian *outback*. So, although I defined the word in the manual, it would have been good to discuss this possible misinterpretation. In set S.3, we have a good example of a lexical semantics error being cleared up through use of the manual. The translator's misunderstanding of 'bush' as meaning *bush land, wilderness* that is evident in S.3.1 and S.3.2 was corrected by reading the manual, in which it explicitly says this is a 'small tree'.

Another example of a lexical error is translation S.4.3, in which the translator translated *strange ways* as *ways that cannot be known*. And, translated the Virgin *was kept safe* as *did not get spoiled*.

Based on my review of the errors found in the translations, I believe that the majority can be attributed to shortcomings in the area of personal factors: fluency in English or the target language; reading and cognitive skills; translation experience; or behavioral decisions (focus, attentiveness, time on task). The results of my testing indicate that a person with a four year university degree will likely have fewer errors and make better use of the manuals. My goal was to write the manuals using a level of English accessible to a high school graduate whose proficiency in English would grant them acceptance into a university in the UK. In my literature chapter, I note that at one point in

its history, the United Bible Society (UBS) created a simplified version of the Bible translator's handbooks, which it called *Translator's Guides*. In personal communication,[13] the UBS informed me that the guides were allowed to go out of print. The reason they gave was that the educational level of the translators had risen to the point that they were able to use the handbooks, thus doing away with the need for the guides.

Language proficiency, reading skills, and cognitive skills are noted in the literature as factors that contribute to a person's successful completion of a university degree. The results of my research show a relationship between completion of a university degree and successful use of translator's manuals. This suggests that the personal factors required to complete a degree are applicable to reading and comprehending a translator's manual. It is evident that personal factors have acted as confounding[14] variables in my research.

6.4.6   Quality Assurance by Phase

As discussed in Chapter 1 and elsewhere, there are two quality assurance phases for translation. In the prevention phase, the goal is to reduce the number of errors introduced in the first draft. In the detection phase, the goal is to identify and remove any errors that were not prevented from entering the draft.

For the prevention phase, the results of my research indicate that the use of a Translation for Translators (TFT) and a liturgical translators manual can be effective for some populations. Specifically, translators who have a four year university degree are more likely to have the literary analysis skills and proficiency in English required to make effective use of a translator's manual. For those who do not have a university degree, the use of a TFT by itself can be effective.

For the detection phase, a significant result of my research was to demonstrate that a

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[13]By email, 5 August, 2019.

[14]A confounding variable is one that influences both dependent and independent variables.

professional *Bible* translator can make effective use of a *liturgical* translator's manual to detect errors in a translation of a *liturgical* text. The Bible consultant who checked 15 translations (sets S1, S3, S4, S6, and S7) is not an Eastern Orthodox Christian. He is a Protestant who works for a Protestant missionary organization, the Wycliffe Bible Translators. Yet, he was able to understand the meaning of the troparia that were used for my research from the Canons of Theophany by studying the manual for each troparia. I believe he was able to make use of the manuals for two reasons. First, the liturgical texts make significant reference to the Biblical texts in the liturgical ones. Many of the same words and phrases and concepts occur in both. Second, the education, training, and experience required to be certified as a professional Bible translation consultant is such that they are applicable to the checking of a liturgical translation.[15] I will return to this in my final chapter on conclusions and recommendations.

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[15]I covered this in Chapter One.

Chapter 7

Conclusions and Recommendations

Summary

The motivation of my research was to determine whether *Bible* translation quality assurance techniques can be used to improve the quality of *liturgical* translations. Specifically, I focused on a Bible translation quality assurance tool called a *translator's manual*. In Bible translation, such manuals are used in two phases: an error prevention phase (when a translation is first made or is revised) and an error detection phase. My focus was also on individuals 1) who do not know Greek well enough to translate from the Greek source text, 2) who therefore use English as their source text, and 3) who know English as a foreign language. I proposed that the quality of a *liturgical* translation can be improved by use of a *liturgical* translator's manual and/or a Translation for Translators (TFT). A TFT is a translation included in a manual, and provides a model translation that incorporates the information and recommendations of the manual. For

my research, I created five liturgical translator's manuals for the Canons of Theophany and fifteen Translations for Translators (TFT). I created a manual for the heirmos of Ode 1, Canon 1, which I used to train people in the use of the manuals. The people I trained were the participants in the testing I conducted. And, I created manuals for the first two troparia of Ode 9, for both canons.[1] These four were used for testing.

The manuals I created have 21 features: 1) the Greek source text; 2-5) Global English model translations; 6) additional translations; 7) a summary of the meaning of the hymn; 8) Biblical references made by the Hymn; 9) discussion of each word, including 10) grammar notes; 11) advice for translators; 12) the meaning of the word; 13) the referent(s) the word refers to; 14) citations and further reading; 15) Bible verses using the same Greek Word; 16) what the Fathers say; 17) the theology of the hymn; 18) grammatical tags for each word; 19) a syntactic analysis of the hymn; 20) a list of abbreviations; and 21) a bibliography. The five manuals I created are included as appendices in this dissertation.

As a tool to help me develop the liturgical translator's manuals, I created a database of the Greek liturgical texts and translations and a web-based software application called *The Online Liturgical Workstation*.[2] I used OLW to search the database of liturgical texts and to create the content of the manuals. Through OLW, I generated PDF files that were printed for the purpose of testing the manuals. In the future, OLW can be used to create liturgical translator's manuals for additional hymns and liturgical texts. It available to translators, researchers and scholars who request a free account. For those without an account, the database is publicly available to search the liturgical texts.

With the blessing and assistance of three Hierarchs, I arranged for nine individuals to create sets of translations for my research, in three locations: Kenya (Nairobi), Kodiak (Alaska, USA), and Korea (Seoul, Republic of Korea). In Korea, the two test

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[1]The first troparion is not the heirmos. It is the second verse of the ode.

[2]https://olw.ocmc.org

participants each created two sets of translations, making a total of eleven sets. Each individual created three translations per set. The first translation was made using *The Festal Menaion* (TFM) as the source text. This established a baseline from which comparisons could be made. The TFM was chosen because it is a widely available and highly respected translation. If a translator does not know Greek, a Hierarch would likely have him use the TFM as his source to translate the Canons of Theophany. The second translation was made using a Translation for Translators (TFT), in most cases, the Global English Version (GEV), which I created. The third translation was made based on information found in the liturgical translator's manual for the troparion being translated.

In total, 33 forward-translations were made. For each forward-translator, a different native speaker translated the translation back into English. This resulted in 33 back-translations. In total, my dataset included 66 translations, half of which were forward-translations and half of which were their corresponding back-translations. I evaluated the quality of the translations by comparing the English source to its corresponding back-translation. I assigned a severity level to each error I identified. Each level of error severity was assigned a numeric penalty point value: 10 points for critical errors, 5 for major errors, and 1 for minor. I summed the penalty points for each translation and divided them by the number of words in the English source. In this manner, I normalized the results so I could make valid comparisons between the translations. I did this because the number of words in the TFM usually varied compared to the GEV, and errors vary in the degree to which they distort the meaning of the original text.

For each translation, I then had a calculation of *Penalty Points Per Word* (PPPW). I compared the PPPW for the TFM (baseline) translation (T1) to the one made using a Translation for Translators (T2) and to the one made using the manual (T3). I computed the percentage of reduction of PPPW from using a TFT and a manual.

In order to have an additional evaluation of the translations, I was able to obtain the services of a professional Bible translation consultant in Kenya, who was able to identify

errors in the translation made into Kikuyu and Swahili. This allowed me to assess the effectiveness of using the back-translations to detect errors in the forward-translations and also allowed me to evaluate the use of liturgical translator's manuals in the detection phase of quality assurance.

As a result of the analysis of errors found in the translations, I observed that 73% of the sets of translations had a reduction in PPPW through use of a Translation for Translators (TFT) and 82% sets had a reduction of PPPW when a manual is used. These were the results based on analysis using the back-translations. Of the five sets evaluated by a Bible translation consultant, 40% had a reduced PPPW by use of a TFT and 60% by use of a liturgical translator's manual. When the results are broken down by troparion, I found that for three out of four of the troparia, there was a 100% success for the reduction of PPPW by use of a manual. For Troparion 2 of Canon 2, Ode 9 (C2T1), four sets of translations were made, but only one set had a reduction of PPPW, and the reduction was only 9%.

Of the sets that had a reduced PPPW, the degree to which PPPW was reduced averaged 34%. That is, of the 73% of sets for which the PPPW was reduced by use of a manual, the quality was improved by 34% as measured by PPPW. This was based on the back-translations. The quality improvement found based on the check made by a professional Bible translation consultant was 37%. So, by both methods of evaluation, for those sets that had a reduced PPPW, there was a similar percentage of reduction of PPPW. That is, both methods show a similar increase in the quality of translations by use of a liturgical translator's manual. Reduction of PPPW indicates an increase in quality as defined by translation accuracy.

For which populations is it more likely that a translator can successfully use a liturgical translator's manual? If the population of sets of translations (n=11) is divided into those created by individuals who have a four-year university degree versus those who do not, I found that the percentage of sets with a decreased PPPW rose to 100% versus 67% for those without a degree. In other words, a translator who has earned a four-year uni-

versity degree has a significantly higher probability of successfully using a translator's manual and thereby improving the quality of the translation.

One of the challenges I had in analyzing the results of the testing is that the majority of errors that both the consultant and I identified were not caused by factors controllable by use of a translator's manual. The majority of errors appeared to be the result of personal factors: language fluency (in both the source and target languages); reading and cognitive skills; translation experience; and behavioral choices.[3] This latter personal factor is most clearly seen in omissions. Omitting words or phrases that are in the source text is likely caused by not paying attention to detail. If the translator compared his translation to the source, he could have detected the omissions. Grammatical errors such as using the wrong tense or the wrong number could either be caused by a lack of fluency in English or a failure to pay attention to details. I speculate that the reason there was significant increase in quality for translations made by university degree holders is that the personal factors required to earn a degree are also ones that apply to comprehending a liturgical translator's manual and successfully using the information to create a translation.

Conclusions

There are two phases for the quality assurance of translations: an error prevention phase and an error detection phase. The goal of the error prevention phase is to minimize errors made in the first draft or revision of a translation. The goal of the detection phase is to identify errors so they can be corrected. I conclude that a translation for translators (TFT) and a liturgical translator's manual can be effectively used in both phases, resulting in an improvement of the quality of a translation in terms of its accuracy.

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[3]See the section in Chapter 3 on personal factors that affect translation quality.

7.2.1   Conclusions for the Translation Error Prevention Phase

For the error prevention phase, based on my research, I conclude that use of a transla-
tion for translators (TFT) and/or a liturgical translator's manual *can* result in a significant
improvement in quality, but does not guarantee improvement. I also conclude that there
are personal attributes of translators that affect both the ability to make use of a manual
and the quality of a translation.

And, I conclude that the educational level of the translator correlates both negatively
and positively in the quality of a translation produced using a translator's manual. For
some individuals without a university degree, use of a translator's manual increases
rather than decreases errors. But, conversely, use of a translator's manual by an indi-
vidual with a university degree has a high probability of increasing the quality of their
translation. I conclude that the educational level of a translator has a correlation to
unidentified personal attributes, which I speculate to be proficiency in the English lan-
guage, reading skills, and cognitive skills.

7.2.2   Conclusions for the Translation Error Detection Phase

The professional Bible translation consultant who checked translations is a Protestant.
However, he was able to successfully use the information provided by the liturgical
translators manuals to identify errors in the translations made by test participants in
Kenya. I was able to confirm his findings either because they were also evident in the
back-translations (which he did not have) or the Translation and Publications Office in
Kenya agreed the error existed in the source. I conclude that a liturgical translator's
manual is effective as a tool during the detection phase of the quality assurance phase.

The other tool used during the detection phase was a back-translation. Anyone with
experience in evaluating translations knows that a back-translation is a useful *starting*
point. It is a starting point because the errors evident in a back-translation might not be

in the forward-translation. They might be an error made by the back-translator. And, at times, there may be errors in the forward-translation that are not evident in the back-translation. Not surprisingly, based on comparison of the errors found by the Bible translation consultant versus the ones I found using back-translations, I conclude that back-translations are a useful tool, but not as effective as working directly with native speakers. This is in agreement with the literature and my prior experience as an L2 Bible translation advisor.

Below, I make recommendations for four groups: Overseas sponsors of projects to translate the liturgical texts into local languages; Hierarchs who send individuals to provide assistance to the Church in other countries; faculties of universities with Eastern Orthodox Christian Theological schools; and researchers. While I discuss these, along with recommendations, please keep in mind that the translations created by test participants for my research were first drafts. Many were made by individuals with no translation experience. In nearly all cases, their knowledge of English was limited. In the case of translations prepared for publication, they would undergo a series of revisions based on testing and review. The quality of these first draft translations must not be interpreted as an indication of the quality of published translations produced in the archdioceses in which my testing occurred. I did not evaluate published translations and I make no claims about the quality of published translations.

Recommendations for Sponsors of Liturgical Translation Projects

Translation is a difficult task and should be done by experienced and qualified individuals. When possible, translations should be made by individuals who have earned a four-year university degree or higher. Ideally, translators should have completed specialized courses in translation theory and practice. Courses in Bible translation are applicable to liturgical translation. Translators can take such courses at universities

in their country (if available) or overseas. If a Hierarch does not Himself know the language into which a translation is made, and therefore cannot directly evaluate the quality, my recommendation is to require that the translation to be translated back into a language known by the Hierarch. Back-translations should be made by people whose prior work has been evaluated and demonstrated to be accurate. The back-translations should not be made by the same individual who made the forward-translation. And, the back-translator should not have access to the source text. If possible, an even better means of quality assurance is to obtain the services of a professional translation consultant. This can be an expatriate Orthodox Christian who specializes in translation, or an expatriate or national Bible translation consultant. A plan should be devised to recruit and train nationals to become translation consultants. If possible, translations should not be published unless they have been evaluated by professional translation consultants.

Recommendations for Hierarchs Who Send Missionaries

In keeping with the command to go into the whole world and make disciples of all nations,[4] the Eastern Orthodox Christian Church in many countries has sent Hierarchs, clergy, and lay people to other nations and cultures. As His Eminence Archbishop Makarios of Kenya said, "Without translations, there is, can be, no Mission." (Tillyrides 2004). In order to achieve their purpose, translations must be accurate. My research has demonstrated that use of a translator's manual can improve translation quality. But, it is critical to understand that such manuals are just one tool and are meant to fit into an overall translation quality assurance process that has been tested and refined for over 100 years by Protestant Bible translation organizations such as the United Bible Societies and the Wycliffe Bible Translators. Their approach to translation provides

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[4]Matthew 28.18-20

teaching people translation theory and practice to help them make better translations into their local language. Their approach involves the recruitment of individuals to be sent overseas to learn local languages and work along side native translators. After years of experience, some of these translation advisors become consultants, checking the translations of languages they do not know by using proven techniques. Such consultants are required to have an M.A. or Ph.D. in one of the following areas: linguistics, biblical studies, or biblical languages and course work in these areas and anthropology at a graduate level.[5] The proven translation process requires all translations to be checked by consultants before they are published. My recommendation to Hierarchs in countries that send individuals to work overseas is to recruit, fund, and send qualified translation specialists to assist overseas Hierarchs in their translation projects. In addition to the qualifications defined by Bible translation organizations, these individuals should be qualified in Orthodox theology, liturgical theology, and liturgical Greek. The Church overseas should also fund overseas translation projects to support national translators and consultants.

Recommendations for Eastern Orthodox Christian Universities

Of all the people in the world, who are more qualified to make liturgical translator's manuals than professors of Eastern Orthodox Christian theology? There are foundational projects that can be undertaken such as a grammatical analysis of the entire digital version of the Greek liturgical corpus, including tagging of grammatical features of the words and syntax. When aligned with translations of the liturgical texts, the result would be searchable parallel, aligned corpora.[6] Another project is to tag nouns

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[5] https://forum-intl.org/wp-content/uploads/2019/03/ FOBAITranslationConsultantsQualifications2018.pdf.

[6] *Parallel* means the Greek and translations appear side-by-side. *Aligned* means each Greek paragraph is aligned with its corresponding translation.

and pronouns in the Greek liturgical text with their ontological referent. This requires the creation of a liturgical ontology. An example would be an ontological entity for the Theotokos. If all references to the Theotokos are tagged in the liturgical text, it would be possible to search the liturgical database and find all occurrences even if the word *Theotokos* does not appear. These two projects, grammatical and ontological tagging, would facilitate research in the theology and linguistics of the liturgical texts. An aligned parallel corpora (Greek source aligned with translations) would facilitate translation studies. These two projects are foundational to research required to create liturgical translator's manuals for the entire liturgical text. The research for these projects can be fields of investigation for professors and their graduate students. The result would not only benefit the Church worldwide, but in particular, provide an important tool for the understanding of the meaning of the liturgical texts, and lead to higher quality translations. I must note that the freely available *Online Liturgical Workbench*[7] provides tools for grammatical and ontological tagging and the creation of translator's manuals or commentaries on the liturgical texts. Faculty can also develop and teach courses in liturgical translation theory and practice. They can also make short-term trips overseas to offer such courses to native translators.

Recommendations for Future Research

I have two recommendations for those who wish to build on my research. I measured the effect of using a translator's manual on quality by comparing the source text and back-translations. An alternative for future research is to measure the effect of manuals on an individual's understanding of the meaning of the source text as indicated by answers to questions. A set of questions can be prepared for each hymn. Test participants can answer the questions first based on *The Festal Menaion* translation, then based on using a manual. The difference in understanding can be evaluated by comparing the two sets of answers. An advantage of this approach is that test participants

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[7] https://olw.ocmc.org

can be students at the researcher's university. Also, the population studied can be significantly greater than mine, allowing the use of parametric statistical analysis. Another area of research that I recommend is to determine which personal factors contribute to the ability to make effective use of a translator's manual. Which ones matter the most? Which populations are more likely to have these personal factors? Can these factors be positively modified through feedback and/or training? In order to evaluate the use of liturgical translator's manuals, I recommend that instruments be identified and used to measure the participant's proficiency in English and his or her reading and cognitive skills. This was beyond the scope of my research and is very challenging to do cross-culturally.

Contributions of This Research

The research of this thesis contributes what is likely the first empirical study of the relationship between the use of translator's manuals and translation quality. This relationship is something that is commonly believed in the field of Bible translation. As a former Bible translator, my own experience suggests this is true. But, when I reviewed the literature, I found no empirical studies on the effectiveness of such manuals. This was confirmed when I contacted the United Bible Society.

The research also contributes to *liturgical* translation. I am unaware of any research that has specifically focused on how to improve the quality of translations of the liturgical texts.

It is my hope, that my research will inspire other people to also research ways to improve the quality of liturgical translations. The chanting of hymns in commemoration of Biblical events, the Saints, and historical events in the Church, is a means by which people participate in the event, are inspired to emulate the example of our Lord and the Saints, and to give praise to God. This can only happen if people understand the meaning of words of the hymns, prayers, and litanies through good translations.

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Abbreviations for author names and words come from Lampe[8] for original sources from the period covered by Lampe, and the abbreviations from the Society of Biblical Literature for more recent works.

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MNTG   Brooks, James A. and Carlton L. Winbery (1994). *A Morphology of New Testament Greek*. Lanham, Maryland.

GSG   Conybeare, F. C. and St. George Stock (1905). *The Cambridge Grammar of Medieval and Early Modern Greek*. Boston.

DLP   Crystal, David (2018). *A Dictionary of Linguistics and Phonetics*. Malden, MA.

BDAG   Danker, Frederick William, ed. (2001). *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*.

OALD   Deuter, Margaret, Jennifer Bradbery, and Joanna Turnbull, eds. (2015). *Oxford Advanced Learner's Dictionary*. Oxford.

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[8]I am following the example of Skekas 2008 in using Lampe.

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AF   Holmes, Michael W. (2007). *Apostolic Fathers*. Grand Rapids, MI.

CGMEMG   Holton, David, Geoffrey Horrocks, et al., eds. (2019). *The Cambridge Grammar of Medieval and Early Modern Greek*. Cambridge.

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Suda   Kuster, Ludolf, ed. (1705). *Suidae Lexicon, Graece et Latine*. Cambridge.

LSJ   Liddell, H.G. and R. Scott, eds. (1996). *A Greek-Engish Lexicon. With a Revised Supplement*. Oxford.

L&N   Louw, Johannes P. and Eugene A. Nida (1989). *Greek-English Lexicon of the New Testament Based on Semantic Domains*. New York.

PG   Migne, Jacques-Paul, ed. (1857–1866). *Patrologiæ Cursus Completus (Series Græca)*. Paris.

GE   Montanari, Franco (2015). *The Brill Dictionary of Ancient Greek*.

TFM   Mother Mary and Archimandrite Kallistos Ware (1998). *The Festal Menaion*. South Canaan, PA.

NPNF   Schaff, Philip and Henry Wace, eds. (1886–1889). *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*. USA.

SOED   *SOED* (2007). *Shorter Oxford English Dictionary*.

EOPT   ΑΓΙΟΡΕΙΤΟΥ, ΝΙΚΔΗΜΟΥ ΤΟΥ (1987). *ΕΟΡΤΟΔΡΟΜΙΟΝ. ΕΡΜΗΝΕΙΑ ΕΙΣ ΤΟΥΣ ΑΣΜΑΤΙΚΟΥΣ ΚΑΝΟΝΑΣ ΤΩΝ ΔΕΣΠΟΤΙΚΩΝ ΚΑΙ ΘΕΟΜΗΤΟΡΙΚΩΝ ΕΟΡΤΩΝ*. ΘΕΣΣΑΛΟΝΙΚΗ.

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Appendix A

Canons of Theophany - Greek Source Text

From the book *MHNAION TOY IANOYAPIOY*, 2009, Ἔκδοσις Γ᾽, Ἀποστολικὴ Διακονία τῆς Ἐκκλησίας τῆς Ἑλλάδος.

1   Εἶθ᾽ οὕτως, οἱ Κανόνες.

2   Κανὼν τοῦ Κυρίου Κοσμᾶ οὗ ἡ Ἀκροστιχίς.

3   Βάπτισμα ῥύψις γηγενῶν ἁμαρτάδος.

4   Ὠδὴ α΄. Ἦχος β΄. Ὁ Εἱρμὸς.

5   »Βυθοῦ ἀνεκάλυψε πυθμένα, καὶ διὰ ξηρᾶς οἰκείους ἕλκει, ἐν αὐτῷ κατακαλύψας

6   ἀντιπάλους, ὁ κραταιός, ἐν πολέμοις Κύριος˙ ὅτι δεδόξασται.

7   Ἀδὰμ τὸν φθαρέντα ἀναπλάττει, ῥείθροις Ἰορδάνου καὶ δρακόντων, κεφαλὰς

8   ἐμφωλευόντων διαθλάττει, ὁ Βασιλεὺς τῶν αἰώνων Κύριος˙ ὅτι δεδόξασται.

9   Πυρὶ τῆς θεότητος ἀΰλῳ, σάρκα ὑλικὴν ἠμφιεσμένος, Ἰορδάνου περιβάλλεται τὸ νᾶμα,

10 ὁ σαρκωθεὶς ἐκ Παρθένου Κύριος˙ ὅτι δεδόξασται.

11 Τὸν ῥύπον ὁ σμήχων τῶν ἀνθρώπων, τούτοις καθαρθεὶς ἐν Ἰορδάνῃ, οἷς θελήσας

12 ὡμοιώθη ὃ ἦν μείνας, τοὺς ἐν σκότει φωτίζει Κύριος˙ ὅτι δεδόξασται.

13   Ἕτερος Κανὼν Ἰαμβικός,

14   τοῦ Ἁγίου Ἰωάννου τοῦ Δαμασκηνοῦ,

15   οὗ ἡ Ἀκροστιχὶς διὰ Στίχων Ἡρωελεγείων.

16 Σήμερον ἀχράντοιο βαλών, Θεοφεγγέϊ πυρσῷ,

17 Πνεύματος, ἐνθάπτει νάμασιν, ἀμπλακίην,

18 Φλέξας παμμεδέοντος ἑύς Πάϊς· Ἠπιόων δέ,

19 Ὑμνηταῖς μελέων τῶν δε δίδωσι χάριν.

20   Ὠδὴ α΄ Ἦχος β΄ Ὁ Εἱρμὸς

21 » Στείβει θαλάσσης, κυματούμενον σάλον,

22 » Ἤπειρον αὖθις, Ἰσραὴλ δεδειγμένον.

23 » Μέλας δὲ πόντος, τριστάτας Αἰγυπτίων,

24 » Ἔκρυψεν ἄρδην, ὑδατόστρωτος τάφος,

25 » Ῥώμη κραταιᾷ, δεξιᾶς τοῦ Δεσπότου.

26 Ὄρθρου φανέντος τοῖς βροτοῖς σελασφόρου,

27 Νῦν ἐξ ἐρήμου, πρὸς ῥοὰς Ἰορδάνου

28 Ἄναξ ὑπέσχες, ἡλίου σὸν αὐχένα,

29 Χώρου ζοφώδους, τὸν Γενάρχην ἁρπάσαι,

30 Ῥύπου τε παντός, ἐκκαθᾶραι τὴν κτίσιν.

31 Ἄναρχε ῥείθροις, συνταφέντα σοι Λόγε,

32 Νέον περαίνεις, τὸν φθαρέντα τῇ πλάνῃ,

33 Ταύτην ἀφράστως, πατρόθεν δεδεγμένος,

34 Ὄπα κρατίστην· Οὗτος ἠγαπημένος,

35 Ἴσος τέ μοι Παῖς, χρηματίζει τὴν φύσιν.

36 Ὠδὴ γ΄ Ὁ Εἱρμὸς

37 »Ἰσχὺν ὁ διδούς, τοῖς Βασιλεῦσιν ἡμῶν Κύριος, καὶ κέρας χρηστῶν αὐτοῦ ὑψῶν,

38 Παρθένου ἀποτίκτεται, μολεῖ δὲ πρὸς τὸ Βάπτισμα· διὸ πιστοὶ βοήσωμεν· Οὐκ ἔστιν

39 ἅγιος, ὡς ὁ Θεὸς ἡμῶν, καὶ οὐκ ἔστι δίκαιος, πλὴν σου Κύριε.

40 Στειρεύουσα πρίν, ἠτεκνωμένη δεινῶς σήμερον, εὐφραίνου Χριστοῦ ἡ Ἐκκλησία· δι᾽

41 ὕδατος καὶ Πνεύματος· υἱοὶ γὰρ σοι γεγέννηνται, ἐν πίστει ἀνακράζοντες· Οὐκ ἔστιν

42 ἅγιος, ὡς ὁ Θεὸς ἡμῶν, καὶ οὐκ ἔστι δίκαιος, πλὴν σου Κύριε.

43 Μεγάλη φωνῇ, ἐν τῇ ἐρήμῳ βοᾷ Πρόδρομος· Χριστοῦ ἑτοιμάσατε ὁδούς, καὶ τρίβους

44 τοῦ Θεοῦ ἡμῶν, εὐθείας ἀπεργάσασθε, ἐν πίστει ἀνακράζοντες· Οὐκ ἔστιν ἅγιος, ὡς ὁ

45 Θεὸς ἡμῶν, καὶ οὐκ ἔστι δίκαιος, πλὴν σου Κύριε.

46 Εἱρμὸς ἄλλος.

47 »Ὅσοι παλαιῶν, ἐκλελύμεθα βρόχων,

48 » Βορῶν λεόντων, συντεθλασμένων μύλας,

49 » Ἀγαλλιῶμεν, καὶ πλατύνωμεν στόμα,

50 » Λόγῳ πλέκοντες, ἐκ λόγων μελῳδίαν,

51 » Ὧ τῶν πρὸς ἡμᾶς, ἥδεται δωρημάτων.

52 Νέκρωσιν ὁ πρίν, ἐμφυτεύσας τῇ κτίσει,

53 » Θηρὸς κακούργου, σχηματισθεὶς εἰς φύσιν,

54 » Ἐπισκοπεῖται, σαρκικῇ παρουσίᾳ·

55 » Ὄρθρῳ φάναντι, προσβαλὼν τῷ Δεσπότῃ,

56 » Φλᾶν τὴν ἑαυτοῦ, δυσμενεστάτην κάραν.

57 Ἕλκει πρὸς αὐτὸν τὴν θεόδμητον φύσιν,

58 » Γαστρὸς τυράννου, συγκεχωσμένην ὅροις.

59 » Γεννᾷ τε αὖθις, γηγενῶν ἀναπλάσει,

60 » Ἔργον φέριστον, ἐκτελῶν ὁ Δεσπότης.

61 » Ἵκται γὰρ αὐτήν, ἐξαλεξῆσαι θέλων.

<p style="text-align:center">Ἡ Ὑπακοὴ Ἦχος πλ. α΄</p>

63 **Ὅ**τε τῇ Ἐπιφανείᾳ σου ἐφώτισας τὰ σύμπαντα, τότε ἡ ἁλμυρὰ τῆς ἀπιστίας θάλασσα

64 ἔφυγε, καὶ ὁ Ἰορδάνης κάτω ῥέων ἐστράφη, πρὸς οὐρανὸν ἀνυψῶν ἡμᾶς, ἀλλὰ τῷ

65 ὕψει τῶν θείων ἐντολῶν σου, συντήρησον Χριστὲ ὁ Θεός, πρεσβείαις τῆς Θεοτόκου,

66 καὶ ἐλέησον ἡμᾶς.

<p style="text-align:center">Ὠδὴ δ΄ Ὁ Εἱρμὸς</p>

68 »**Ἀ**κήκοε Κύριε φωνῆς σου, ὃν εἶπας· Φωνὴ βοῶντος ἐν ἐρήμῳ ὅτε ἐβρόντησας

69 πολλῶν ἐπὶ ὑδάτων, τῷ σῷ μαρτυρούμενος Υἱῷ, ὅλος γεγονὼς τοῦ παρόντος,

70 Πνεύματος δὲ ἐβόησε· Σὺ εἶ Χριστός, Θεοῦ σοφία καὶ δύναμις.

71 **Ῥ**υπτόμενον ἥλιον τίς εἶδεν, ὁ Κήρυξ βοᾷ, τὸν ἔκλαμπρον τῇ φύσει, ἵνα σε Ὕδασιν

72 Ἀπαύγασμα τῆς δόξης, Πατρὸς χαρακτὴρ ἀϊδίου ἐκπλύνω· καὶ χόρτος ὤν, πυρὶ ψαύσω

73 τῆς σῆς Θεότητος; σὺ γὰρ Χριστός, Θεοῦ σοφία καὶ δύναμις.

74 **Ὑ**πέφηνεν ἔνθεον ἣν εἶχεν, εὐλάβειαν Μωσῆς περιτυχὼν σοι· ὡς γὰρ τῆς βάτου σε

75 φωνήσαντα ᾐσθήθη, εὐθὺς ἀπεστράφη τάς ὄψεις· ἐγὼ δὲ πῶς βλέψω σε τρανῶς, ἢ

76 πῶς χειροθετήσω σε; σὺ γὰρ Χριστός, Θεοῦ σοφία καὶ δύναμις.

77 **Ψ**υχῆς τελῶν ἔμφρονος, καὶ λόγῳ τιμώμενος, ἀψύχων εὐλαβοῦμαι· εἰ γὰρ βαπτίσω σε,

78 κατήγορόν μοι ἔσται, πυρὶ καπνιζόμενον ὄρος, φυγοῦσα δὲ θάλασσα διχῇ, καὶ Ἰορδάνης

79 οὗτος στραφείς· σὺ γὰρ Χριστός, Θεοῦ σοφία καὶ δύναμις.

<p style="text-align:center">Εἱρμὸς ἄλλος.</p>

81 »Πυρσῷ καθαρθεὶς μυστικῆς θεωρίας,

82 » Ὑμνῶν Προφήτης τὴν βροτῶν καινουργίαν,

83 » Ῥήγνυσι γῆρυν, Πνεύματι κροτουμένην,

84 » Σάρκωσιν ἐμφαίνουσαν ἀρρήτου Λόγου,

85 » Ὧ τῶν δυναστῶν τὰ κράτη συνετρίβη.

86 Πεμφθεὶς ὁ Πατρὸς παμφαέστατος Λόγος,

87 Νυκτὸς διῶσαι τὴν καχέσπερον σχέσιν,

88 Ἔκριζον ἥκεις, καὶ βροτῶν ἁμαρτίας,

89 Υἷας συνελκύσαι τε τῇ σῇ Βαπτίσει,

90 Μάκαρ φαεινούς, ἐκ ῥοῶν Ἰορδάνου.

91 Αὐτὸν προσιδὼν τὸν περίκλυτον Λόγον,

92 Τρανῶς ὁ κήρυξ ἐκβοᾶται τῇ κτίσει,

93 Οὗτος προών μου, δεύτερος τῷ σαρκίῳ,

94 Σύμμορφος ἐξέλαμψεν ἐνθέῳ σθένει,

95 Ἔχθιστον ἡμῶν ἐξελεῖν ἁμαρτίαν.

96 Νομὴν πρὸς αὐτὴν τὴν φερέσβιον φέρων,

97 Θηρᾷ δρακόντων φωλεοῖς ἐπιτρέχων.

98 Ἄπληστα κύκλα καββαλὼν Θεὸς Λόγος,

99 Πτέρνῃ τε τὸν πλήττοντα παμπήδην γένος,

100 Τοῦτον καθειργνύς, ἐκσαῴζει τὴν κτίσιν.

101

Ὠδή ε΄ Ὁ Εἱρμὸς

103 » Ἰησοῦς ὁ ζωῆς ἀρχηγός, λῦσαι τὸ κατάκριμα ἥκει, Ἀδὰμ τοῦ πρωτοπλάστου·

104 καθαρσίων δέ, ὡς Θεὸς μὴ δεόμενος, τῷ πεσόντι καθαίρεται ἐν τῷ Ἰορδάνῃ· ἐν ᾧ τὴν

105 ἔχθραν κτείνας, ὑπερέχουσαν πάντα νοῦν, εἰρήνην χαρίζεται».

106 Συνελθόντων ἀπείρων λαῶν, ὑπὸ Ἰωάννου βαπτισθῆναι, αὐτὸς ἐν μέσῳ ἔστη,

107 προσεφώνει δὲ τοῖς παροῦσι· Τὶς ἔδειξεν ἀπειθεῖς, τὴν ὀργὴν ὑμῖν ἐκκλῖναι τὴν

108 μέλλουσαν; καρποὺς ἀξίους Χριστῷ ἐκτελεῖτε· παρὼν γὰρ νῦν, εἰρήνην χαρίζεται.

109 Γεωργὸς ὁ καὶ Δημιουργός, μέσος ἑστηκὼς ὡς εἰς ἁπάντων, καρδίας ἐμβατεύει·

110 καθαρτήριον δὲ πτύον χειρισάμενος, τὴν παγκόσμιον ἅλωνα πανσόφως διΐστησι, τὴν

111 ἀκαρπίαν φλέγων, εὐκαρποῦσιν αἰώνιον, ζωὴν χαριζόμενος.

<p style="text-align:center">Εἱρμὸς ἄλλος.</p>

112

113 » Ἐχθροῦ ζοφώδους καὶ βεβορβορωμένου,

114 » Ἰὸν καθάρσει Πνεύματος λελουμένοι,

115 » Νέαν προσωρμίσθημεν ἀπλανῆ τρίβον,

116 » Ἄγουσαν ἀπρόσιτον εἰς θυμηδίαν,

117 » Μόνοις προσιτήν, οἷς Θεὸς κατηλλάγη».

118 Ἀθρῶν ὁ Πλάστης ἐν ζόφῳ τῶν πταισμάτων,

119 Σειραῖς ἀφύκτοις, ὃν διαρθροῖ δακτύλοις,

120 Ἵστησιν ἀμφ᾽ ὤμοισιν ἐξάρας ἄνω,

121 Νῦν ἐν πολυρρύτοισι δίναις ἐκπλύνων,

122 Αἴσχους παλαιοῦ τῆς Ἀδὰμ καχεξίας.

123 Μετ᾽ εὐσεβείας προσδράμωμεν εὐτόνως,

124 Πηγαῖς ἀχράντοις ῥεύσεως σωτηρίου,

125 Λόγον κατοπτεύσοντες ἐξ ἀκηράτου,

126 Ἄντλημα προσφέροντα δίψης ἐνθέου,

127 Κόσμου προσηνῶς ἐξακεύμενον νόσον.

<p style="text-align:center">Ὠδὴ ϛ΄ Ὁ Εἱρμὸς</p>

128

129 » Ἡ φωνὴ τοῦ Λόγου, ὁ λύχνος τοῦ Φωτός, ὁ Ἑωσφόρος, ὁ τοῦ Ἡλίου Πρόδρομος,

130 ἐν τῇ ἐρήμῳ. Μετανοεῖτε, πᾶσι βοᾷ τοῖς λαοῖς, καὶ προκαθαίρεσθε· ἰδοὺ γὰρ πάρεστι

131 Χριστός, ἐκ φθορᾶς τὸν κόσμον λυτρούμενος.

₁₃₂ Γεννηθεὶς ἀρρεύστως, ἐκ Θεοῦ καὶ Πατρός, ἐκ τῆς Παρθένου, δίχα σαρκοῦται ῥύπου

₁₃₃ Χριστός· οὗ τὸν ἱμάντα, τὴν ἐξ ἡμῶν τοῦ Λόγου συνάφειαν, λύειν ἀμήχανον (διδάσκει

₁₃₄ ὁ Πρόδρομος), γηγενεῖς ἐκ πλάνης λυτρούμενος.

₁₃₅ Ἐν πυρὶ βαπτίζει, τελευταίῳ Χριστός, τοὺς ἀπειθοῦντας, καὶ μὴ Θεὸν φρονοῦντας

₁₃₆ αὐτόν· ἐν Πνεύματι δὲ καινοποιεῖ, δι᾽ ὕδατος χάριτι, τοὺς ἐπιγνώμονας αὐτοῦ τῆς

₁₃₇ Θεότητος, τῶν πλημμελημάτων λυτρούμενος.

₁₃₈ Εἱρμὸς ἄλλος.

₁₃₉ » Ἱμερτὸν ἐξέφηνε σὺν πανολβίῳ,

₁₄₀ » Ἤχῳ Πατήρ, ὃν γαστρὸς ἐξηρεύξατο.

₁₄₁ » Ναί φησιν, Οὗτος, συμφυὴς γόνος πέλων,

₁₄₂ » Φώταυγος ἐξώρουσεν ἀνθρώπων γένους,

₁₄₃ » Λόγος τέ μου ζῶν, καὶ βροτὸς προμηθείᾳ.

₁₄₄ Ἐκ ποντίου λέοντος ὁ τριέσπερος,

₁₄₅ Ξένως Προφήτης ἐγκάτοις φλοιδούμενος,

₁₄₆ Αὖθις προῆλθε, τῆς παλιγγενεσίας,

₁₄₇ Σωτηρίαν δράκοντος ἐκ βροτοκτόνου,

₁₄₈ Πᾶσι προφαίνων, τῶν χρόνων ἐπ᾽ ἐσχάτων.

₁₄₉ Ἀνειμένων Πόλοιο παμφαῶν πτυχῶν,

₁₅₀ Μύστης ὁρᾷ πρὸς Πατρὸς ἐξικνούμενον,

₁₅₁ Μένον τε Πνεῦμα τῷ παναχράντῳ

₁₅₂ Λόγῳ, Ἐπελθὸν ὡς πέλειαν ἀφράστῳ τρόπῳ,

₁₅₃ Δήμοις τε φαίνει, προσδραμεῖν τῷ Δεσπότῃ.

₁₅₄ Κοντάκιον. Ἦχος δ᾽. Αὐτόμελον. Ῥωμανοῦ τοῦ Μελῳδοῦ.

₁₅₅ Ἐπεφάνης· σήμερον τῇ οἰκουμένῃ, καὶ τὸ φῶς σου Κύριε, ἐσημειώθη ἐφ᾽ ἡμᾶς, ἐν

₁₅₆ ἐπιγνώσει ὑμνοῦντάς σε. Ἦλθες ἐφάνης τὸ Φῶς τὸ ἀπρόσιτον.

Ὁ Οἶκος

Τῇ Γαλιλαίᾳ τῶν Ἐθνῶν, τῇ τοῦ Ζαβουλὼν χώρᾳ, καὶ τοῦ Νεφθαλεὶμ γαίᾳ, ὡς εἶπεν ὁ Προφήτης, φῶς μέγα ἔλαμψε Χριστός· τοῖς ἐσκοτισμένοις φαεινὴ ὤφθη αὐγή, ἐκ Βηθλεὲμ ἀστράπτουσα· μᾶλλον δὲ ἐκ Μαρίας ὁ Κύριος πάσῃ τῇ οἰκουμένῃ ἀνατέλλει τάς ἀκτῖνας, ὁ Ἥλιος τῆς Δικαιοσύνης. Διὸ οἱ ἐξ Ἀδὰμ γυμνοί, δεῦτε πάντες ὑποδύωμεν αὐτόν, ἵνα θαλφθῶμεν· σκέπη γὰρ γυμνῶν, καὶ αἴγλη ἐσκοτισμένων, ἦλθες ἐφάνης τὸ Φῶς τὸ ἀπρόσιτον.

Σ υ ν α ξ ά ρ ι ο ν

Τῇ ΣΤ΄ τοῦ αὐτοῦ μηνός, τὰ Ἅγια Θεοφάνεια τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Στίχ. Τοὺς οὐρανοὺς Βάπτισμα τοῦ Χριστοῦ σχίσαν,

Τοὺς αὐτὸ μὴ χραίνοντας ἔνδὸν εἰσάγει.

Βάπτισεν ἐν ποταμῷ Χριστὸν Πρόδρομος κατὰ ἔκτην.

Αὐτῷ ἡ δόξα καὶ τὸ κράτος, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὠδὴ ζ΄ Ὁ Εἱρμὸς

» Νέους εὐσεβεῖς, καμίνῳ πυρὸς προσομιλήσαντας, διασυρίζον πνεῦμα δρόσου, ἀβλαβεῖς διεφύλαξε, καὶ θείου Ἀγγέλου συγκατάβασις· ὅθεν ἐν φλογὶ δροσιζόμενοι, εὐχαρίστως ἀνέμελπον· Ὑπερύμνητε, ὁ τῶν Πατέρων Κύριος, καὶ Θεὸς εὐλογητὸς εἶ.

Ὥσπερ οὐρανῷ, σὺν τρόμῳ καὶ θαύματι παρίσταντο, ἐν Ἰορδάνῃ αἱ Δυνάμεις τῶν Ἀγγέλων σκοπούμεναι, τοσαύτην Θεοῦ τὴν συγκατάβασιν, ὅπως ὁ κρατῶν τὴν ὑπέρῳον τῶν ὑδάτων ὑπόστασιν, ἐν τοῖς ὕδασι, σωματοφόρος ἔστηκεν, ὁ Θεὸς ὁ τῶν Πατέρων ἡμῶν.

Νεφέλη ποτέ, καὶ θάλασσα θείου προεικόνιζε, Βαπτίσματος τὸ θαῦμα, ἐν οἷς ὁ πρὶν

180 βαπτίζεται, διεξοδικῶς τῷ Νομοθέτη λαός, θάλασσα δὲ ἦν τύπος ὕδατος, καὶ νεφέλη

181 τοῦ Πνεύματος, οἷς τελούμενοι· Εὐλογητὸς εἶ κράζομεν, ὁ Θεὸς ὁ τῶν Πατέρων ἡμῶν.

182 Ἅπαντες πιστοί, ἐν ᾧ τὴν τελείωσιν ἐλάβομεν, θεολογοῦντες ἀσιγήτως, σὺν Ἀγγέλοις

183 δοξάσωμεν, Πατέρα Υἱὸν καὶ Πνεῦμα Ἅγιον· τοῦτο γὰρ Τριὰς ὑποστάσεσιν ὁμοούσιος,

184 εἷς δὲ Θεός, ᾧ καὶ ψάλλομεν· Ὁ τῶν Πατέρων Κύριος, καὶ Θεὸς εὐλογητὸς εἶ.

185 Εἱρμὸς ἄλλος.

186 » Ἔφλεξε ῥείθρῳ τῶν δρακόντων τὰς κάρας,

187 » Ὁ τῆς καμίνου τὴν μετάρσιον φλόγα,

188 » Νέους φέρουσανεὐσεβεῖς κατευνάσας,

189 » Τὴν δυσκάθεκτον ἀχλὺν ἐξ ἁμαρτίας,

190 » Ὅλην πλύνει δέ, τῇ δρόσῳ τοῦ Πνεύματος.

191 Σὲ ζωγραφοῦσαν τὴν Ἀσσύριον φλόγα,

192 Ἐκστῶσαν ἴστης, εἰς δρόσον μετηγμένην.

193 Ὕδωρ ὅθεν νῦν ἀμφιέσσαο φλέγον,

194 Σίντην κάκιστον Χριστὲ προσκεκευθμένον,

195 Πρὸς τὴν ὄλισθον ἐκκαλούμενον τρίβον.

196 Ἀπορραγέντος τοῦ Ἰορδάνου πάλαι,

197 Ἰσθμῷ περᾶται λαός, Ἰσραηλίτης,

198 Σὲ τὸν κράτιστον ἐμφοροῦντα τὴν κτίσιν,

199 Ἠπειγμένως νῦν ἐν ῥοαῖς διαγράφων,

200 Πρὸς τὴν ἄρρευστον καὶ ἀμείνονα τρίβον.

201 Ἴδμεν τὸ πρῶτον τὴν πανώλεθρον κλύσιν,

202 Οἰκτρῶς σε πάντων εἰς φθορὰν παρεισάγειν,

203 Ὦ τρισμέγιστα χρηματίζων καὶ ξένα.

204 Νῦν δὲ κλύσαντα Χριστὲ τὴν ἁμαρτίαν,

205 Δι᾽ εὐπάθειαν, καὶ βροτῶν σωτηρίαν.

Ὠδὴ η' Ὁ Εἱρμὸς

207 » Μυστήριον παράδοξον, ἡ Βαβυλῶνος ἔδειξε κάμινος, πηγάσασα δρόσον, ὅτι

208 ῥείθροις ἔμελλεν, ἄϋλον πῦρ εἰσδέχεσθαι ὁ Ἰορδάνης, καὶ στέγειν σαρκί, βαπτιζόμενον

209 τὸν Κτίστην, ὅν εὐλογοῦσι Λαοί, καὶ ὑπερυψοῦσιν, εἰς πάντας τοὺς αἰῶνας.

210 Ἀπόθου φόβον ἄπαντα, ὁ Λυτρωτὴς τῷ Προδρόμῳ ἔφησεν· ἐμοὶ δὲ πειθάρχει, ὡς

211 Χριστῷ μοι πρόσελθε· τοῦτο γὰρ φύσει πέφυκα· ἐμῷ προστάγματι εἶξον, καὶ βάπτισόν

212 με συγκαταβάντα, ὅν εὐλογοῦσι Λαοί, καὶ ὑπερυψοῦσιν, εἰς πάντας τοὺς αἰῶνας.

213 Ῥημάτων ὡς ἀκήκοεν, ὁ Βαπτιστὴς τοῦ Δεσπότου, σύντρομος παλάμην ἐκτείνει,

214 χειραπτήσας ὅμως δέ, τὴν κορυφὴν τοῦ Πλάστου αὐτοῦ, τῷ βαπτισθέντι ἐβόα· Ἁγίασόν

215 με· σὺ γὰρ Θεός μου, ὅν εὐλογοῦσι Λαοί, καὶ ὑπερυψοῦσιν, εἰς πάντας τοὺς αἰῶνας.

216 Τριάδος ἡ φανέρωσις, ἐν Ἰορδάνῃ γέγονεν· αὕτη γὰρ ὑπέρθεος φύσις, ὁ Πατὴρ

217 ἐφώνησεν. Οὗτος ὁ βαπτιζόμενος, Υἱὸς ὁ ἀγαπητός μου, τὸ Πνεῦμα συμπαρῆν τῷ

218 ὁμοίῳ· ὅν εὐλογοῦσι Λαοί, καὶ ὑπερυψοῦσιν, εἰς πάντας τοὺς αἰῶνας.

Εἱρμὸς ἄλλος.

220 » Ἐλευθέρα μὲν ἡ κτίσις γνωρίζεται.

221 » Υἱοὶ δὲ φωτός, οἱ πρὶν ἐσκοτισμένοι.

222 » Μόνος στενάζει, τοῦ σκότους ὁ προστάτης.

223 » Νῦν εὐλογείτω συντόνως τὸν αἴτιον,

224 » Ἡ πρὶν τάλαινα τῶν Ἐθνῶν παγκληρία.

225 Τριττοὶ θεουδεῖς ἐμπύρως δροσούμενοι,

226 Αἰγλῆντα τριτταῖς παμφαῶς ἀγιστείαις,

227 Σαφῶς ἐδήλουν τὴν ὑπέρτατον φύσιν,

228 Μίξει βροτείᾳ πυρπολοῦσαν ἐν δρόσῳ,

229 Εὐκτῶς ἄπασαν τὴν ὀλέθριον πλάνην.

230 Λευχειμονείτω πᾶσα γήϊνος φύσις,

²³¹ Ἐκπτώσεως νῦν οὐρανῶν ἐπηρμένη·

²³² Ὧ γὰρ τὰ πάντα συντετήρηται Λόγῳ

²³³ Νάουσι ῥείθροις ἐκπλυθεῖσα πταισμάτων,

²³⁴ Τῶν πρὶν πέφευγε παμφαῶς λελουμένη.

²³⁵

²³⁶ **Ὠδὴ θ' ΜΕΓΑΛΥΝΑΡΙΑ Ψαλλόμενα ἐν τῇ Ὠδῇ ταύτῃ Ἦχος β'**

²³⁷ Μεγάλυνον ψυχή μου, τὴν τιμιωτέραν καὶ ἐνδοξοτέραν, τῶν ἄνω στρατευμάτων. (Δὶς).

²³⁸ Μεγάλυνον ψυχή μου, τὸν ἐν Ἰορδάνῃ, ἐλθόντα βαπτισθῆναι.

²³⁹ Μεγάλυνον ψυχή μου, τὸν ὑπὸ Προδρόμου, τὸ βάπτισμα λαβόντα.

²⁴⁰ Μεγάλυνον ψυχή μου, τὸν ἐκ τῆς πατρῴας, φωνῆς μαρτυρηθέντα.

²⁴¹ Μεγάλυνον ψυχή μου, τὸν ἕνα τῆς Τριάδος, κλίναντα τὸν αὐχένα, καὶ βάπτισμα

²⁴² λαβόντα.

²⁴³ Προφῆτα, δεῦρο πρός με, ἔκτεινον τὴν χεῖρα, καὶ βάπτισόν με τάχος.

²⁴⁴ Προφῆτα, ἄφες ἄρτι, καὶ βάπτισόν με θέλων· πληρῶσαι καὶ γὰρ ἦλθον, πᾶσαν

²⁴⁵ δικαιοσύνην.

²⁴⁶

²⁴⁷ **Ἕτερα εἰς τὸν Ἰαμβικὸν Κανόνα.**

²⁴⁸ Σήμερον ὁ Δεσπότης, κλίνει τὸν αὐχένα, χειρὶ τῇ τοῦ Προδρόμου.

²⁴⁹ Σήμερον Ἰωάννης, βαπτίζει τὸν Δεσπότην, ἐν ῥείθροις, Ἰορδάνου.

²⁵⁰ Σήμερον ὁ Δεσπότης, νάμασιν ἐνθάπτει, βροτῶν τὴν ἁμαρτίαν.

²⁵¹ Σήμερον ὁ Δεσπότης, ἄνωθεν μαρτυρεῖται, Υἱὸς ἠγαπημένος.

²⁵² Σήμερον ὁ Δεσπότης, ἦλθεν ἁγιάσαι, τὴν φύσιν τῶν ὑδάτων.

²⁵³ Σήμερον ὁ Δεσπότης, τὸ βάπτισμα λαμβάνει, ὑπὸ χειρὸς Προδρόμου.

²⁵⁴

²⁵⁵ Δόξα...

256 Μεγάλυνον ψυχή μου, τῆς τρισυποστάτου, καὶ ἀδιαιρέτου, Θεότητος τὸ κράτος.

257   Καὶ νῦν...

258 Μεγάλυνον ψυχή μου, τὴν λυτρωσαμένην, ἡμᾶς ἐκ τῆς κατάρας.

259   Ὁ Εἱρμὸς

260 » Ἀπορεῖ πᾶσα γλῶσσα, εὐφημεῖν πρὸς ἀξίαν, ἰλιγγιᾷ δὲ νοῦς καὶ ὑπερκόσμιος, ὑμνεῖν
261 σε Θεοτόκε· ὅμως ἀγαθὴ ὑπάρχουσα, τὴν πίστιν δέχου· καὶ γὰρ τὸν πόθον οἶδας, τὸν
262 ἔνθεον ἡμῶν· σὺ γὰρ Χριστιανῶν εἶ προστάτις, σὲ μεγαλύνομεν.

263 Δαυῒδ πάρεσο, Πνεύματι τοῖς φωτιζομένοις· Νῦν προσέλθετε, ᾆδε πρὸς Θεόν, ἐν
264 πίστει λέγων φωτίσθητε· οὗτος ὁ πτωχὸς ἐκέκραξεν Ἀδὰμ ἐν πτώσει· καὶ γὰρ αὐτοῦ
265 εἰσήκουσε Κύριος ἐλθών, ῥείθροις τοῦ Ἰορδάνου, φθαρέντα δὲ ἀνεκαίνισεν.

266 Ὁ Ἡσαΐας λούσασθε, καὶ καθάρθητε φάσκει· τάς πονηρίας ἔναντι, ἀφέλεσθε Κυρίου·
267 οἱ διψῶντες, ὕδωρ ἐπὶ ζῶν πορεύεσθε· ῥανεῖ γὰρ ὕδωρ καινοποιὸν Χριστός, τοῖς
268 προστρέχουσιν αὐτῷ ἐν πίστει, καὶ πρὸς ζωὴν τὴν ἀγήρω, βαπτίζει Πνεύματι.

269 Συντηρώμεθα χάριτι, πιστοὶ καὶ σφραγῖδι· ὡς γὰρ ὄλεθρον ἔφυγον, φλιᾶς Ἑβραῖοι
270 πάλαι αἱμαχθείσης· οὕτω καὶ ἡμῖν, ἐξόδιον τὸ θεῖον τοῦτο, τῆς παλιγγενεσίας λουτήριον
271 ἔσται· ἔνθεν καὶ τῆς Τριάδος, ὀψόμεθα φῶς τὸ ἄδυτον.

272   Εἱρμὸς ἄλλος.

273 » Ὢ τῶν ὑπὲρ νοῦν, τοῦ τόκου σου θαυμάτων!
274 » Νύμφη πάναγνε, Μῆτερ εὐλογημένη·
275 » Δι᾿ ἧς τυχόντες παντελοῦς σωτηρίας,
276 » Ἐπάξιον κροτοῦμεν ὡς εὐεργέτῃ,
277 » Δῶρον φέροντες ὕμνον εὐχαριστίας.

278 Ἴδμεν τὰ Μωσεῖ τῇ βάτῳ δεδειγμένα,

279 Δεῦρο ξένοις, θεσμοῖσιν ἐξειργασμένα.

280 Ὡς γὰρ σέσωσται, πυρφοροῦσα Παρθένος,

281 Σελασφόρον τεκοῦσα τὸν εὐεργέτην,

282 Ἰορδάνου τε, ῥεῖθρα προσδεδεγμένα.

283 Χρίεις τελειῶν, τὴν βρότειον οὐσίαν,

284 Ἄναξ ἄναρχε, Πνεύματος κοινωνία,

285 Ῥοαῖς ἀχράντοις, ἐκκαθάρας καὶ σκότους,

286 Ἰσχὺν θριαμβεύσας τε, τὴν ἐπηρμένην,

287 Νῦν εἰς ἄληκτον, ἐξαμείβεαι βίον.

Appendix B

Canons of Theophany - Extratextual References

Below are tables I created (one per canon) that summarize the sources of extratextual references in the two Canons of Theophany as identified in five sources in the literature: the commentaries by Theodore Prodromos (Θεόδωρος Πρόδρομοσς)[1] and St. Nikodemos the Hagiorite (Νικόδημος Αγιορείτης),[2] Skrekas (2008), Mother Mary and Archimandrite Kallistos Ware (1998), and Pokhilko (2004)..[3] I discuss these tables in the literature chapter.

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[1]Stevenson (1888)

[2]ΕΟΡΤΟΔΡΟΜΙΟΝ.

[3]Ac=Acrostic; C=Canon; H=Heirmos; O=Ode; T1=Troparion 1, etc.; V=Verse. For the sources: Po=Pokhilko; Pro=Prodromos; Nik=Nikodemos; Sk=Skrekas; TFM=The Festal Menaion. Skrekas always discusses the specific Greek words or phrases. Pokhilko rarely discusses specific Greek words or phrases. The Festal Menaion is English language only, and does not cite the Greek. This is why some entries in the table do not have Greek. When the cell of a row for the *What* column is blank, it means the source applies to the whole verse.

Table B.1: Canon 1 of Theophany - Extratextual Sources

C	O	V	What	Source	Who
1	1	Ac		Gr. Naz.	Pro 76
1	1	Ac		Gr. Naz.[4]	Nik 247
				1 Pet 3.21	
1	1	H		Gen 1.10, 27[5]	Pro 76
1	1	H		Exo 14.28-29; 15.4	Pro 77
1	1	T1		Isa 29.16; Rom 9.21	Pro 78
				Deut 4.24; Heb 12.29	
				Psa 73.13[6]	
1	1	T1	ὁ κραταιός ἐν πολέμοις Κύριος	Psa 23.8	Nik 251
				Exo 15.1[7]	
				Exo 15.18; Deut 4.24	Nik 252
				Gr. Naz.[8]	
				Psa 72.14; Job 41.26	Nik 253
1	1	T1		Psa 73.13	TFM 367
1	1	T2		Rom 6.3-5. Gr. Naz.[9]	Po 87
1	1	T3		Psa 35.10, 50.9	Pro 79
1	1	T3		Gr. Naz.[10]	Nik 254
				Psa 50.9; Jhn 1.9	
				Gr. Naz.[11]	Nik 255
1	3	H		1 Sam 2.1	Pro 79
1	3	H		1 Sam 2.10	EOPT 255[12]
1	3	H	Rejoice…that…wast barren through water and the Spirit	Isa 54.1 Jhn 3.5	TFM 368

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[4]Λόγῳ περί βαπτίσματος.

[5]The biblical book abbreviation, chapter, and verse numbers were added, I believe, by Stevenson, based on the biblical quotations in Prodromos' commentary.

[6]Stevenson shows it as vs. 14, but the modern versions of the LXX have this verse numbered as 13. In such cases, I will use the current LXX numbering.

[7]Nik has Ἔξ. ιε´ 3. But, the text quoted is actually Exo 15.1 from the first biblical ode.

[8]Λόγος εἰς τό Βάπτισμα.

[9]Or 40.9

[10]Λόγος εἰς τό Βάπτισμα.

[11]Two quotations. The first from Λόγος εἰς τό Βάπτισμα. The second from Λόγος εἰς τά Φῶτα.

[12]Also cited on p. 256.

Continuation of Table B.1
C	*O*	*V*	*What*	*Source*	*Who*
1	3	T1		1 Sam 2.1; Jhn 3.5[13] Isa 54.1	Pro 80
1	3	T1		Jhn 3.5-6 1 Sam 2.2, 5; Isa 53.1 Cyr. Alex. [15]	EOPT 255[14] EOPT 257
1	3	T1	Prepare…make straight	Isa. 40.3; Mat. 3.3	TFM 368
1	3	T2		Isa 40.3	Pro 80
1	3	T2		Isa 40.3 Mat 3.1; Luk 3.3 Mat 3.5; Luk 3.2	Nik 258 Nik 259
1	4	H		Hab 3.1; Isa 60.3 Mat 3.16-17; 16.16 Jon 1.29	Pro 81 Pro 82
1	4	H		Hab 3.1; Isa 40.3[16]	Pro 81
1	4	H		Hab 3.1; Isa 40.3; Mat 3.17 Psa 28.3, 44.8	Nik 259 Nik 260
1	4	H		Isa. 40.3; Mat 3.3, 6-17; Psa 28.3; 1 Cor. 1.24	TFM 370
1	4	H	Image of the everlasting Father	Heb 1.3	TFM 370
1	4	T1		Deut 2.24; Mal 4.2 Heb 1.3; 12.29	Pro 82
1	4	T1	Moses…bush	Exo 3.6	TFM 370
1	4	T2		Exo 3.2,5-6	Pro 83
1	4	T2		Gr. Naz.[17] Exo 3.6	Nik 262
1	4	T2	mountain that smoked with fire	ref. to Sinai. Exo 19.18	TFM 370
1	4	T2	sea which fled	ref. to Red Sea	TFM 370
1	4	T2	Jordan turned back	Psa 113.5	TFM 370

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[13]Stevenson incorrectly has IV,5.

[14]Also cited on p. 256.

[15]com. in Isaiam prophetam. PG 70.1193.4.

[16]Stevenson erroneously has LX,III.

[17]Λόγος εἰς τό Βάπτισμα.

				Continuation of Table B.1		
C	O	V	What	Source	Who
1	4	T3		Exo 19.18,22; Psa 113.3,5,7	Pro 83
1	4	T3		Exo 19.18; Psa 113.3,5	Nik 263
				Greg. Naz.[18] Chrys.[19]	Nik 264
1	5	H		Col 1.18, 3.3-4; 1 Cor 15.20,22	Pro 84
				Rom 6.23; Eph 2.14-16	
1	5	H		Acts 3.14-15	Nik 264
				Gen 2.17; Rom 6.23; Eph 2.14	Nik 265
				Phil 4.7; Isa 26.12	
				Heb 6.6; Rom 6.3-5; Psa 73.14	
1	5	H		Acts 3.15; Eph 2.16; Phil. 4.7	TFM 372
1	5	T1		2 Kings 19.10; Jer 2.30	Pro 86
				Mat 3.2,7,8; 13.24; Luk 17.21;	
				Rom 11.3; Rev 16.6	
1	5	T1		Mat 3.7-8; Jhn 1.26	Nik 267
				Mat 3.2; Luk 17.21	Nik 268
1	5	T1	Offer worthy fruits to Christ	Mat 3.7-8	TFM 372
1	5	T2		Mat 3.11-12; Luk 3.16,17	Pro 87
1	5	T2		Mat 3.11-12; Jhn 1.26; 1 King 8.39	Nik 268
				Greg. Naz.[20]	
1	5	T2	stings in men's midst	Jhn. 1.16	TMF 372
1	5	T2	bring forth good fruit	Mat 3.11-12	TFM 372
1	6	H		Gr. Naz.	POM 87
				Deut 14.15; Mat 18.16; 2 Cor 13.1	
1	6	H	Voice of the Word	Ref. to John the Baptist	TFM 373
1	6	H		Mat 3.2	Nik 270
				Greg. Naz.[21]	
1	6	T1		Mat 3.2; Mrk 1.7; Luk 3.16;	Pro 80
				Jhn 1.27; Act 13.25	

[18]Nik. did not provide a source. I identify it as Praeparatio evangelica. Book 3. PG 10.7.2.

[19]I identified the quotation as Scr. Eccl. De Gloria in tribulationibus. PG 51.159.24.

[20]Λόγος εἰς τά φῶτα.

[21]I identify the quotation as being from *In sancta lumina (orat. 39)* PG 36.352.31.

				Continuation of Table B.1	
C	*O*	*V*	*What*	*Source*	*Who*
				Psa 18.5[22]	
1	6	T1		Greg. Naz.[23]	Nik 270
				1 Cor 2.10	Nik 271
				Greg. Naz.[24]	
				Greg. Naz.[25]	Nik 272
				Psa 19.4	
				Greg. Naz.[26]	
1	6	T1	loose the latchet of His shoes	Mrk 1.7	TFM 373
1	6	T2	Ἐν πυρί βαπτίζει	Mat 3.2; Luk 3.16	Pro 90
1	6	T2		Greg. Naz.[27]	Nik 273
				Luk 3.16; Mat 3.11	Nik 274
1	7	H		Dan 3.5,11,49,50; Isa 9.6	Pro 91
1	7	H		(biblical) Ode 7, stichos 25	Nik 275
				Dan 3.6	Nik 276
1	7	T1 1	sea and cloud… baptized by Moses	1 Cor 10.2	TFM 376
1	7	T2		1 Cor 10.1-2; Exo 14.22; Heb 11.29 Exo 15.4; Psa 135.15	Pro 92
1	7	T2		1 Cor 10.1-2; Jhn 3.5; Greg. Naz.[28] Heb 9.13	Nik 277 Nik 278
1	7	T3		Isa 6.3	Pro 93
1	7	T3		(biblical) Ode 7, stichos 1,28	Nik 279
1	8	H		Dan 3.47, 50; Mat 3.13; Mrk 1.9	Pro 93
1	8	T1		Dan 3.89; Psa 118.68 Mat 18.17; Luk 18.19	Pro 94
1	8	T1		Psa 77.35; Mrk 10.18	Nik 280

[22]Stevenson has it as verse 6, but in modern LXX editions it is verse 5.

[23]Λόγος εἰς τό Βάπτισμα

[24]Λόγος ἐπιταφίου εἰς τόν Βασίλειον

[25]Λόγος εἰς τά φῶτα.

[26]α΄Ἐπιστολή πρός Κληδόνιον.

[27]Λόγος εἰς τό Βάπτισμα

[28]Λόγος εἰς τό Βάπτισμα

Continuation of Table B.1
C	*O*	*V*	*What*	*Source*	*Who*
1	8	T2		Mat 3.14	Pro 95
1	8	T2		Greg. Naz.[29] Jhn 4.2; Mat 3.15[30]	Nik 282
1	8	T3		Mat 3.15-16	Pro 95
1	8	T3		Psa 96.9	Nik 284
				Eph 5.13	Nik 285
				Mat 3.17	Nik 286
				Greg. Naz.[31]	
1	9	H		1 Cor 13.1	Pro 96
					Nik 287
1	9	T1		Psa 33.6-7;[32] 79.2	Pro 97
1	9	T1		Greg. Naz.[33] Psa 33.6	Nik 288
				Greg. Naz.[34] Psa 79.2	Nik 289
1	9	T1	enlightened	ref. to baptism	TFM 379
1	9	T1	the Lord heard him	Ps. 33.5-7	TFM 379
1	9	T2		Isa 1.16; Jhn 4.14	Pro 97
1	9	T2		Isa 1.16; Jhn 4.14	Nik 289
				Isa 55.1; Jhn 3.7, 4.14	Nik 290
				Greg. Naz.[35] Ezek 36.25	
1	9	T2	Wash you, make you clean	Isa 1.16; 55.1	TFM 380
1	9	T2	baptizes them with the Spirit	Jhn 4.14	TFM 380
1	9	T3		Exo 1.5; 12.7, 13, 29;	Pro 97-98

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[29] Λόγος εἰς τά φῶτα

[30] In his discussion of this troparion, Nikodemos quotes from Gregory Palamas, Homily 60.11.4 (Λόγος Β΄ εἰς τό Βάπτισμα οὐ ἡ ἀρχή χθές συνεκκλυσιάζων).

[31] Λόγος εἰς τά φῶτα. Nikodemos also cites (ὁ Σχολιαστής Νικήτας) and Gregory Palamas (ὁ μέγας τῆς Θεσσαλονίκης Γρηγόριος)

[32] Stevenson appears to have mistakenly identified this Psalm as XXIII instead of XXXIII.

[33] From his Λόγος εἰς τό Βάπτισμα. And also from Ἐγκώμιον εἰς τόν Ἀθανάσιον.

[34] From his Λόγος εἰς τά φῶτα.

[35] Λόγος εἰς τό Βάπτισμα.

			Continuation of Table B.1		
C	*O*	*V*	*What*	*Source*	*Who*
				Psa 77.51; 104.36	
1	9	T3		Rom 6.3; Exo 12.7,13	Nik 291
				Greg. Naz.[36]	Nik 292
				Greg. Nys.[37]	Nik 293
1	9	T3	marking door posts	Exo 12.7, 13	TFM 380
1	9	T3	divine washing unto regeneration	Tit. 3.5	
			End of Table		

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[36]Λόγος περί τῶν κατά τό Βάπτισμα λελουμένων. There is an additional quote from this source on the same page. On the following page (293) he quotes from Ἰωσήφ ὁ Βρυέννιος, Λόγος εἰς τά Θεοφάνεια.

[37]Λόγος περί μετανοίας.

Table B.2: Canon 2 of Theophany - Extratextual Sources

C	O	V	What	Source	Who
2	1	H		Gen 1.6; Exo 15.6	Pro 100
2	1	H		Gr. Naz.[38]	Po 86
				J. D. Expos 82.67-9	Po 86
2	1	H		Gen 1.9; Exo 15.6	Nik 297
2	1	H	μέλας δὲ πόντος	Il. 24.79, Eur. IT. 107	Sk 78
2	1	H	τριστάτας	Exo 15.4	Sk 78-79
2	1	H	ῥώμη κραταιᾷ	Exo 6.1 χειρὶ κραταιᾷ	Sk 79
2	1	T1		Rom 13.13	Pro 102
2	1	T1	Light of the Dawn	ref. to John the Baptist	TFM 367
2	1	T2		Rom 6.3	Pro 103
2	1	T2		Greg. Naz.[39]	Nik 299
				Rom 6.3-5	Nik 300
				Greg. Naz.[40]	
2	1	T2	Word without beginning	Gr. Naz.[41]	Po 87
			the testimony of the Father	Basil[42]	
2	1	T2		Jon 4.14	Pro 79
2	1	T2	buried man with Thee	Rom. 6.4	TFM 368
2	3	H		Psa 57.7; 1 Sam 2.1	Pro 103
				Gr. Naz.	Pro 103.24
2	3	H		Prov 5.22; Psa 57.7	Nik 301
				1 Sam 2.1; Psa 80.11	
2	3	H	From…snares…set loose	Psa 90.3	Po 88
2	3	H	jaws…lions…broken	Psa 57.7	TFM 369
					TFM 369
2	3	H	βορῶν…μύλας	Psa 57.7	Sk 84
2	3	T1		Psa 17.12; Exo 14.16-25	Pro 104
				Mrk 8.28-29; Luk 9.19-20	
				Jhn 1.29	Pro 105

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[38]Or 39.17

[39]Λόγος εἰς τά Ἐπιφάνια.

[40]Nikodemos does not give the source. I have identified it as *In sanctum baptisma* (orat. 40).

[41]Or 39.12

[42]Hom in Ps. PG 29.392AB

				Continuation of Table B.2		
C	*O*	*V*	*What*	*Source*	*Who*	
		T1		Gen 3.1-14	Po 88	
2	3	T1	crushes his head	Gen 3.15	Po 89	
2	3	T1	Νέκρωσιν…κτίσει	Gr. Nyss.[43]	Sk 85	
2	3	T1	ἐμφυτεύσας < ἐφύτευσεν	Gen 2.8	Sk 85	
2	3	T1	Ἐπισκοτεῖται…παρουσίᾳ	Gr. Naz.[44] PG 36.349.14 ff	Sk 85	
2	3	T2		Luk 15.8-9	Pro 105	
2	3	T2		Gen 1.27	Nik 303	
2	3	T2		Luk 15.8-10 Gr. Naz. [45]	Po 89	
2	3	T2	ἔργον φέριστον	Gr. Naz.[46]	Sk 87	
2	4	H		Hab 3.3, 14 Isa 6.6-7	Pro 106 Pro 106	
2	4	H		Hab 3.3, 14 Cyr. Alex.[47]	Nik 304	
2	4	H	Prophet	Hab 3.3, 3.14	Po 89	
2	4	H	Ὑμνῶν…καινουργίαν	Hab 3.2	Sk 88	
2	4	H	Ὢ …συνετρίβη	Hab 3.14	Sk 89	
2	4	T1		Gr. Naz. Rom 8.29; 1 Tim 6.15	Pro 106.20 Pro 106	
2	4	T1		Rom 8.1	Nik 305	
2	4	T1		Jhn 1.1-14 Gr. Naz.[48]	Po 90	
2	4	T1	Πεμφθεὶς…Ἰορδάνου	Jhn 1.15ff	Sk 91	
2	4	T2		Jhn 1.15	Pro 107 Nik 306	

[43]Or. Catech 6 (31.8; PG 45.28A).

[44]Or. 39.

[45]Or 38.14.12-15. Pokhilko says this was suggested by Nikodimos Eorto 1.303 and that Gr. Naz. says 'He lighted a candle - His own flesh - and swept the hose, cleansing the world from sin; and sought the drachma, the royal image that was covered up by passions.'

[46]Alphabeticum.

[47]τόμῳ Γ΄. I have identified this as Commentarius in xii prophetas minores.

[48]Or 38.15

				Continuation of Table B.2	
C	*O*	*V*	*What*	*Source*	*Who*
2	4	T2		Jhn 1.15	TFM 371
2	4	T2	Σύμμορφος…σθένει	Luk 1.35	Sk 92
2	4	T3		Gen 3.15	Pro 107
2	4	T3		2 Pet 2.4. Rom 8.20b, 21 Gen 3.15 Chrys.[49]	Nik 307 Nik 308
2	4	T3		Gen 3.15; Mat 18.12-14; Luk 15.4	Po 91
2	4	T3		Gen 3.15	TFM 371
2	4	T3	Πτέρνῃ…γένος	Gen 3.15	Sk 93
2	4	T3	Τοῦτον...κτίσιν	2 Pet 2.4	Sk 93
2	4	T3	saves the creation	Rom 8.19-23	Po 91
2	4	T3	ἐκσαῶζει τὴν κτίσιν	Rom 8.21	Sk 93
2	5	H		Eph 1.15, 6.12 Jhn 14.6; 2 Cor 5.18	Pro 107 Pro 107
2	5	H		Jhn 14.6; Rom 5.10; Eph 2.15 Isa 14.19 Basil[50]	Nik 308 Nik 309 Nik 309
2	5	H		Gen. 3.1-15; Rom 5.12-14; 1 Cor 15.22	Po 92
2	5	H	reconciled	Rom 5.10; Eph 2.15	Po 92
2	5	H	unapproachable gladness	1 Tim 6.16; Romanos[51]	Po 92
2	5	H	Ἰὸν…λελουμένοι	Gr. Naz.[52]	Sk 94
2	5	H	Μόνοις...κατηλλάγη Μόνοις...κατηλλάγη	2 Cor 5.18-20; Rom 5.10 Eph. 2.15	Sk 95
2	5	T1		Gr. Naz.[53]	Pro 109.9

[49]I identified this as *In Genesim*, PG 53.143.17.

[50]I identified the quote as from Enarratio in prophetam Isaiam as found inTrevisan (1939, p. 14.280.11).

[51]Cant 16 refrain.

[52]De vita sua 1104.

[53]I was able to determine that Prodromos is quoting Gregory of Nazianzus' orat. 38 on Theophany.

			Continuation of Table B.2		
C	*O*	*V*	*What*	*Source*	*Who*
				Mat 12.11; Psa 48.13	Pro 109
2	5	T1		Mat 12.11; Psa 48.13	Nik 309
2	5	T1	Σειραῖς ἀφύκτοις	Cyr. Alex.[54] PG 70, 860, 2-3	Sk 96
2	5	T1	laid him on his shoulders	Mat 18.12-14; Luk 15.4-7 Gr. Naz.[55] Gr. Ny.[56] Chrys.[57]	Po 93
2	5	T1		Greg. Naz.[58]	Nik 310
2	5	T1	laid him on his shoulders	Luk 15.5	TFM 373
2	5	T1	Ἵστησιν…ἄνω	Luk 15.5	Sk 96
2	5	T1	Αἴσχους παλαιοῦ	Gr. Naz.[59]	Sk 97
2	5	T2		Isa 12.3, 55.1[60]	Pro 109
2	5	T2		Isa 12.3, 55.1; Jhn 4.11 Basil[61] Psa 41.3	Nik 310
2	5	T2	Μετ᾽…νόσον	Isa. 12.3, 55.1; Jhn 4.11	Sk 96
2	5	T2	drink…from the bucket	Jhn 4.5-26. Isa 12.3; 55.1	Po 94

The first quotation is found in PG 36.328.34. The second is found in PG 36.328.36 and repeated in PG 36.660.27.

[54]Commentarius in Isaiam.

[55]Or. 38.14.

[56]Lumin. (Opera, 9.1.224).

[57]De cognitione dei et in sancta theophania. PG 64.44.

[58]Nikodemos says the quote is from "τήν Χριστοῦ Γέννησιν λόγῳ", but it appears in *In theophania (orat. 38)*, PG 36.328.37.

[59]Or. 38. PG 36.238.34-38)

[60]Stevenson erroneously identified it as Isa 53.1 (LIII, 1). There is also a quotation of David given by Prodromos (p. 110.3), Ἔδιψέ σε ἡ ψυχή μου, which Stevenson identifies as Psa 12.2, which does not match. He might have meant Psa 12.3. However only the last two words of the quotation appear in that verse. Perhaps Prodromos is quoting Ps. 41.3 (ἐδίψησεν ἡ ψυχή μου πρὸς τὸν θεὸν) or 62.2 (ὁ θεός μου πρὸς σὲ ὀρθρίζω ἐδίψησέν σοι ἡ ψυχή μου). Psa 62.2 might have been what Stevenson meant: LXII instead of XII.

[61]I identified this as *Homilia exhortatoria ad sanctum baptimsa*, PG 31.424.38.

			Continuation of Table B.2		
C	*O*	*V*	*What*	*Source*	*Who*
2	5	T2	Ἄντλημα	Jhn 4.11	Sk 96
2	5	T2	δίψης ἐνθέου	Psa 62.2	Sk 96
2	6	H		Mat 3.17; Luk 3.22 Heb 1.3, 4.14; 1 Pet 1.23	Pro 110
2	6	H		Mat 3.17; Psa 44.1[62]	Nik 311
2	6	H	from the womb	Psa 109.3	TFM 374
2	6	H	His beloved	Psa 44.1;[63] 109.3	Po 95
2	6	H	Φώταυγος	Heb 1.3	Sk 101
2	6	T1	φλοιδούμενος	Lycophron Alexandra 33-35 about Heracles[64]	Pro 110, Nik 314 Po 96 Sk 102
2	6	T1	The Prophet	Jonas 1-2, Mat 12.40	Po 96
2	6	T1	παλιγγενεσία	Either refers to baptism (Tit 3.5) or, resurrection from the dead (Mat 29.28)	TFM 374
2	6	T1	παλιγγενεσία	Believes refers to resurrection (Mat 29.28)	Po 96 Po 96
2	6	T2		Jhn 1.33 Jhn 1.32-33 Severianus[65]	Nik 314 Nik 315 Nik 315-6
2	6	T2	He who knew the mysteries	Ref. to John the Baptist	TFM 374
2	6	T2	Ἀνειμένων…Δεσπότῃ	Mat 3.16, Jhn 1.33	Pro 111 Sk 105 TFM 374

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[62]In some editions of the LXX, this is 44.2.

[63]Pokhilko points out that St. Nikodemos quotes this Psalm (ΑΓΙΟΡΕΙΤΟΥ 1987, p. 312).

[64]Starting with Prodromos, all four of our sources refer to Heracles. Pokhilko and Skrekas state that Cyr. Alex. was the first to compare the stories of Heracles and Jonah (Commentarius in xii prophetas minores). Pokhilko notes that φλοιδούμενος is a rare word that happens to also appear in John of Damascus' Laudatio s. Joh. Chrysostomi 8.13.

[65]Nikodemos identifies it as *Λόγος περί τοῦ Ἁγίου Πνεύματος τόμ. ϛ΄*. It is found in Servianus' *De spiritu sancto [Sp.] (olim sub auctore Joanne Chrysostomo)*, PG 52.821.4.

			Continuation of Table B.2		
C	*O*	*V*	*What*	*Source*	*Who*
2	6	T3	doors of heaven opened… Spirit who proceeds from the Father rests on…the Word	Mat 3.16; Mrk 1.10-12; Luk 3.22; Jhn 1.32-34	Po 97
2	7	H		Dan 3.49-50	Pro 112
2	7	H		Psa 73.13	Nik 317
2	7	H		Dan 3.26-56	Po 98
2	7	H T1	Burnt the heads of dragons (H) burn up the evil spoiler	Just.[66]	
2	7	H	Burnt the heads of the dragons	Psa 73.13	TFM 376
2	7	T1		Dan 3.19, 49-50; Deut 4.24; Heb 12.29	Pro 113
2	7	T2		Exo 14.27, 15.22; Deut 3.20,28 Joshua 1.2; 3.13,16; 4.23[67]	Pro 113
2	7	T2		Joshua 3.1-17	Po 98
2	7	T2		Joshua 3.16	TFM 377
2	7	T2	Ἰσθμῷ περᾶται	Joshua 3.17	Sk 111
2	7	T2	ἀμείνονα τρίβον	Gr. Naz.[68]	Sk 111
2	7	T2	Bringing it to a better and changeless path.	Isaias 40.3, Mat 3.3, Mrk 1.3, Luk 3.4, Jhn 1.23, Mat 7.13-14, and Jhn 14.4-6[69]	Po 98
2	7	T3		Gen 6.5; 7.17-24	Pro 114
2	7	T3		Gen 7-8; 1 Pet 3.20-21 Just.[70]	Po 99
2	7	T3		Gen 7.14	TFM 377
2	7	T3	τὴν πανώλεθρον κλῦσιν	Gen 7.4	Sk 111,

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[66]dial. 88.3: "…a fire was kindled in the Jordan." Perhaps this is the source of the tradition.

[67]Stevenson has Ios as the book abbreviation. I believe this is Joshua.

[68]Carm. mor. PG 37.751.

[69]I find it farfetched that all these verses apply to this part of the troparion.

[70]dial. 138.1-2. Pokhilko also points to Gr. Naz. Or 39.16 (Dove…proclaims the end of the deluge); Chrys. Matt 12.3 PG 57.205 (The Dove itself at that time…appeared…to teach you also that upon you no less at your baptism the Spirit comes.)

			Continuation of Table B.2		
C	*O*	*V*	*What*	*Source*	*Who*
					TFM 377
2	7	T3	τρισμέγιστα	Title used for Hermes Trismegistos Artem 26.12,14	Sk 113
2	8	H		Rom 6.20; 8.23; Eph 1.5 Is 9.2; Mat 4.16	Pro 114
2	8	H		Jhn 8.34 Jhn 1.9, 12.36	Nik 320 Nik 321
2	8	H	prince of darkness	Jhn 8.34	Po 101
2	8	H	τοῦ σκότους ὁ προστάτης	Referring to Satan Gr. Naz[71] Rom. Mel.[72]	Sk 115
2	8	T1		Dan 3.51-90	Pro 102
2	8	T1		Greg. Nys.[73]	Nik 322
2	8	T1	dew in the fire…fire of dew	Romanos[74]	Po 102
2	8	T1	Μίξει (mixed)	Gr. Naz.[75]	Po 102
2	8	T1	ὑπέρτατον φύσιν	Various works by	Sk 118
2	8	T2		Greg. Naz.[76] Greg. Naz.[77] John Dam.[78] Chrys.[79]	Nik 323 Nik 324
2	8	T2	πνεύματος κοινωνία	2 Cor 13.2	Sk 123
2	9	H		Isa 66.7-8; Luk 1.42 Basil[80]	Nik 325 Nik 325

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[71]carm. PG 37.946.6.

[72]Cantica Dubia 76.2.1.

[73]Ὁμιλία ιβ´ κατ᾽ Εὐνομίου. Found in *Contra Eunomium* 3.10.38 (Jaeger 1960).

[74]Cant 16.4. The quotation given by Pokhilko is *Christ is the dew in the fire, and fire in the Jordan.*

[75]Or 2.23.4.

[76]Nikodemos does not quote, but refers to Gregory's Λόγῳ περί Βαπτίσματος.

[77]Λόγος εἰς τά φῶτα. This is *In scanta lumina (orat. 39)*, PG 36.353.15.

[78]Βιβλίον Δ´κεφάλαιον πς´.   I identify this as from *Expositio fidei* as found in Kotter (1973,

p. 3.239.82.77)

[79]Λόγῳ εἰς τό ἅγιον Βάπτισμα τοῦ Σωτῆρος. As found in PG 49.366.2.

[80]Λόγος εἰς τήν Χριστού Γέννησιν. As found in PG 31.1465.53.

			Continuation of Table B.2		
C	*O*	*V*	*What*	*Source*	*Who*
2	9	T1		Exo 3.2ff	Pro 116
2	9	H		Gen 3.16	Po 116
2	9	T1	Moses in the bush	Exo 3.2-4	Po 104
2	9	T1	fire	Deut 4.24	Po 104
2	9	T1	Moses in the bush	Exo 3.2-4	TFM 381
2	9	T2		Exo 30.30; Lev 8.6,12	Pro 117
2	9	T2		Greg. Naz.[81]	Nik 328
				Isa 61.1; Psa 44.8	
				John Dam.[82]	
				Exo 29.4-7	
				2 Cor 1.21-22; 1 Jhn 2.27	Nik 329
				Greg. Naz.[83]	
				Psa 33.8	
2	9	T2	anoint and make perfect	2 Cor 1.21-22; 1 Jhn 2.27	TFM 381
			the nature of mankind	2 Cor 1.21-22; 1 Jhn 2.27	
			End of Table		

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[81]Λόγος εἰς τό Πάσχα

[82]Βιβλίον Δ´κεφ. πς´.

[83]Λόγος εἰς τό Βάπτισμα. From *In sanctum baptimsa (orat. 40)* as found in PG 36.377.23.

Appendix C

Manuals That Were Tested

The manuals I created are electronic. That is, in keeping with the media of the 21st century, their component parts are stored in a database and the electronic version is viewable by users of the Online Liturgical Workstation (OLW) at `https://olw.ocmc.org`. I created OLW partly as a tool for my own purpose to create the manuals. Using OLW, it is possible to view the manuals online, and to generate a PDF file for each hymn. For purposes of testing, I provided printed copies of the PDFs to the participants. These PDF files have been merged into the thesis appendix, below, preserving their layout and page numbering. This means that you can see both the overall thesis page number and the page number of each page of the included manuals. Post-testing, in some cases I discovered an incorrect grammatical analysis. If this occurred, I have added an errata before the manual. Keep in mind that the vocabulary of the Global English translations are restricted to the Oxford 3000 list of basic English words.

Canon 1 Ode 1 Heirmos: He uncovered the bottom of the deep

He Uncovered the Bottom of the Deep

A Liturgical Translator's Manual

Dr. Michael Colburn

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The Orthodox Christian Mission Center

2018-12-26

O Lord, through the prayers of our Holy Fathers Kosmos the

Poet, John of Damascus, and Nikodemos of the Holy

Mountain, give us understanding and grace to create

translations that are pleasing to You!

Contents

Purpose

This handbook is for people who speak English as a foreign language and are translating the liturgical texts into a non-Indoeuropean language. It answers the following questions: What does the Greek text say? What does it mean? What problems might I have translating it and how might I solve those problems? It answers these questions by providing the Greek text, example English translations, notes about each Greek word or phrase, and a detailed grammatical analysis[1].

Types of Translations

The type of translation a person creates depends on what the priority is. If the priority is to preserve the order of the Greek words and phrases and to use words that give the literal meaning of the Greek, I call this a *Structure-Oriented Translation*. I created the GE-SOT as an example. If the priority is to convey the meaning of the Greek text, I call this a *Meaning-Oriented Translation*. I created the GE-MOT as an example. Some translations balance these two priorities, for example, the translation in *The Festal Menaion* by His Eminence Kallistos Ware and Mother Mary (TFM). I created the GEV as another example. Whether or not a translation is structure-oriented, or meaning-oriented, or falls in between, when you translate a hymn, it is important to create a translation that can be sung based on a melody. So, the translation sometimes has to be adjusted by using different words or a different word order. Fr. Seraphim Dedes' translation is an example.

About the Global English Translations

The GEV, GE-SOT and GE-MOT use the Oxford 3000[2] list of the most important English words. People who speak English as a second language should know these words. By trying to use only these 3000 words, the Global English translations have to adjust the translation in ways similar to what happens when people translate the Greek into non-Indoeuropean languages. These translations demonstrate three types of translation. The GE-SOT is the closest to the Greek word order and the literal meaning. It is used for the word by word discussion of the meaning and for the interlinear grammar and dependency diagram. The GE-MOT will help you understand the meaning. It does this by adding information that is implied by the Greek text. If you must translate from English, ask your Bishop which translation He prefers. If He is not available to ask, then use the GEV.

How to Use this Handbook

If you can, first read the Greek text. Then study the translations. Note what is similar and different. Make a first draft translation from the Greek or the GEV. Write down questions you have. Look for answers in the notes and grammar sections. Make changes to your translation based on what you read. Let other people read your translation. Ask questions to learn how they understand it. Make changes as needed. Adjust the translation to fit the melody it will be sung to.

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[1]Comments, corrections, and suggestions for improvement should be sent to Michael Colburn at m.colburn@ocmc.org.

[2]https://www.oxfordlearnersdictionaries.com/us/about/oxford3000.

He Uncovered the Bottom of the Deep

The Text and Translations

AGES Topic~Key: he.h.m2~VythouAnekalypse.text

he - Heirmologion (τό Εἱρμολόγιον), h - Heirmoi (Εἱρμοί), m2 - Mode 2 (Ἦχος β')

Source Text

If you know Greek, use this as your source text:

gr_gr_cog	Βυθοῦ ἀνεκάλυψε πυθμένα καὶ διὰ ξηρᾶς οἰκείους ἕλκει, ἐν αὐτῷ κατακαλύψας ἀντιπάλους, ὁ κραταιός, ἐν πολέμοις Κύριος, ὅτι δεδόξασται.

Global English Translations

If you do not know Greek, you can use the en_uk_gev as your source text (model):

Structure Oriented (en_uk_gesot)	[He] uncovered [the] bottom of [the] deep, and brings [his] own through dry land, [he who] covered in it [those] opposing, the Lord, powerful in wars: for he has gained honour for himself.
Model (en_uk_gev)	The Lord, who is powerful in wars, uncovered the bottom of the deep sea, and brought His people across its dry land, but there He covered their enemies with its waters. For He has gained honour for Himself!
Meaning Oriented (en_uk_gemot)	The Lord, who is like a great soldier in a battle, exposed the bottom of the deep sea, and he brought his own people across the dry ground at the bottom of the sea; but there He covered their enemies with its water! Sing to the Lord, because He has gained honour for Himself!

4   The Text and Translations

Other Translations

en_uk_tfm	The Lord mighty in battle uncovered the foundations of the deep and led His servants on dry ground; but He covered their adversaries with the waters, for He has been glorified.
en_us_dedes	The Lord who is powerful in battle * once exposed the bottom of deep sea * and He drew His people through it as on dry land, * while there again He engulfed the enemies, * for He is glorified.

Note: some liturgical hymns originally used punctuation marks to indicate the boundary of metric feet. They do not have a grammatical role. They are called *scansion* symbols. In the modern version of source text or translations you might see asterisks (*) or forward slashes (/) used as scansion symbols.

Notes About the Text

Summary

This is the heirmos of the first ode of the Canon that St. Kosmos the Melodist wrote for the feast of Theophany. The writer asks us to remember what God did for the people of Israel long ago. And, he asks us to praise the Lord for what He did. The people of Israel were slaves in Egypt. They were forced to work for the people of Egypt. There was a man named Moses, who was one of the people of Israel. God used Moses to lead His people out of Egypt and take them to another land where they could be free. But when they left Egypt, the army of the people of Egypt followed them, to bring them back to Egypt. The people of Israel were trapped between the army and the Red Sea, which is very deep. God told Moses (Exod 14:4) that people would praise God because of the victory He would win over the leader of the people of Egypt (the Pharaoh). This is how He did it. God divided the water of the sea so that it opened up a path for the people to cross to the other side by walking on the ground that had been under the sea. When the army of Egypt tried to follow the people across to the other side, God closed the waters back up again. In that way, God destroyed the army of Egypt. Afterward, Moses told the people to sing a song to God to give Him praise and to thank Him. He said to them, "Sing to the Lord for He has gained great honour for Himself!". You can read this story in the book of Exodus in chapter 14. The Song of Moses is the first Biblical Ode. You can read it in Exodus 15:1-19.

References to the Bible

This liturgical text makes the following references to the Bible:

❖ **for he has gained honour for himself** • ὅτι δεδόξασται ➡ Exod 15:1 for he is very greatly glorified γὰρ δεδόξασται • Extratextual Reference • This is the first verse of the first ode. The first ode always refers to the first Biblical ode, the Song of Moses, found in Exod 15. The Song of Moses starts with the words, *Let us sing to the Lord, for gloriously he has glorified himself; horse and rider he threw into the sea.* NETS. God glorified Himself by rescuing the people of Israel when He drowned the Egyptian army (*horse and rider he threw into the sea).* The response of the people of Israel was to *sing to the Lord*. The writer of the hymn refers to this with the words *for He has gained honour for Himself.* The writer of the hymn is reminding his readers that we are to sing to the Lord because of His glorious works.

Discussion

The notes are sorted based the order of words in the en_uk_gesot version of the text. English quotations from the Bible are from the World English Bible British Edition (WEBBE) unless otherwise stated.

❖ **[He] uncovered** • ἀνεκάλυψε • MEANING: The Greek word ἀνεκάλυψε is from ἀνα- *un-* + καλύπτω *to cover*. It is the opposite of κατακαλύπτω *to cover* used later in the verse. • CHECK YOUR BIBLE ➡ Isa 26:21 disclose (uncover) • ἀνα-καλύψε.

6   Notes About the Text

❖ **[the] bottom** • πυθμένα • MEANING: The bottom of the sea is the ground or rock which is beneath the water of the sea.

❖ **of [the] deep** • Βυθοῦ • MEANING: The Greek noun *βυθός* means *the depth* (of something). In this context, it means the *depth of the sea* or the *deep sea*. • ADVICE FOR TRANSLATOR: If your language has a word for *depth*, and it can mean the *sea*, then you should use that word. If your language does not use *depth* or *the deep* to mean the *sea*, you should translate it using your language's word for *sea*.

❖ **and** • καὶ • GRAMMAR: This is a coordinating conjunction. It coordinates the verb *uncovered* with the verb *leads.*

❖ **brings** • ἕλκει • MEANING: Lexicons such as *LSJ* translate ἑλκέω as *to drag*. But, in the context of what God did as recorded in Exodus, the meaning is that God brings his people across the bottom of the sea, not that God dragged them. Nearly all English translations use the word *leads* or *led* as the translation in this verse. • GRAMMAR: The verb here is in the present tense. It is probably a historical present, about which *Smyth*:1883 says, "In lively or dramatic narration the present may be used to represent a past action as going on at the moment of speaking or writing." Fritz 2015 quotes Wackernagel 1920 as saying that in some cases, the historical present makes the event vivid and the listener "becomes a direct witness of what has happened in the past." • ADVICE FOR TRANSLATOR: Regarding the tense of the verb, note that all our English model translations have used the past tense instead of the present. However, you should think about how people tell stories in your language. Do they ever switch the tense from the past to the present or some other form? Why do they do this? What is the effect? If the reason is to make the important part of the story vivid or help the listener feel that he or she is part of the event, then you should consider using this technique in your translation.

❖ **[his] own** • οἰκείους • MEANING: The Greek word means *belonging to the household*. It can refer to the things, servants, or family that live in a household. It can refer to anything that is part of a household: the things in the house, the servants, the family, etc. In this case, it is referring to the people who are members of God's household, that is, the people of Israel. • REFERS TO GROUP ➥ Jews: The people in this hymn are the people of Israel, the Jews, who were being led by God from their captivity in Egypt to the land God promised to give them. • ADVICE FOR TRANSLATOR: The Greek word was translated into English by GEV-SOT as *his own*, by the GEV and HTM as *his people* and by the TFM as *his servants*. If your language has a word that means *that which belongs to a household* and it can refer to the people of the household, you should use that word. Otherwise translate it either as *his people* or *his servants*. • CHECK YOUR BIBLE ➥ Gal 6:10 household • οἰκείους.

❖ **through dry land** • διὰ ξηρᾶς • MEANING: The *dry land* refers to the bottom of the sea, which became dry after the water that had covered it was removed by God. • CHECK YOUR BIBLE ➥ Exod 14:16 the dry land • τὸ ξηρόν.

He Uncovered the Bottom of the Deep   7

✤ **[he who] covered** • κατακαλύψας • MEANING: The Greek word is from κατὰ over- + καλύπτω *to cover* and means *to cover over, to cover up*. It is the opposite of ἀνακαλύπτω *to uncover,* which is used earlier in the verse. • CHECK YOUR BIBLE ➟ Exod 14:28 covered • ἐκάλυψεν.

✤ **in it** • ἐν αὐτῷ • GRAMMAR: The pronoun *αὐτῷ* (*it*) refers to the water of the sea. • ADVICE FOR TRANSLATOR: When you translate *αὐτῷ* as a pronoun into your language, do people understand that it means *the sea*? If not, you can replace the pronoun with a noun. Note that this is what some English translations did: *the waters* (TFM), *the deep* (HTM), *its waters* (GEV, GEV-MOT).

✤ **[those] opposing** • ἀντιπάλους • MEANING: The Greek word is an adjective and literally means *a person who wrestles against you*, that is *a person who tries to force you down to the ground*. But, here it means an *opposing person*, a person who opposes you and is fighting against you by any way he can. • REFERS TO GROUP ➟ Egyptians: Those who were opposing the people of Israel were the soldiers of the army of Egypt who were chasing them.   • ADVICE FOR TRANS-LATOR: Based on Osborn and Hatton 1999, three possible translations are *their enemies*, or *those who hated them*, or *those who opposed them*. Although the Greek word is not the same in the Septuagint, see Exod 15:7 in the Bible in your language and look for a word or phrase that means *someone who fights against you*.

✤ **the Lord** • Κύριος • MEANING: When the word κύριος is used as a title of a person, it means that he or she is a person *having power* or *authority over* other people (*LSJ*) or *one who gives commands* (**LN:1989**12.9). • REFERS TO GOD ➟ God the Son: The Eastern Orthodox liturgical texts identify the *Lord* as the *Son of God.* • ADVICE FOR TRANSLATOR: **LN:1989**12.9 suggest using a word that means *chief* or *leader*. If such a word cannot be used in your language as a title for God, they suggest using a phrase, such as *God our chief* or *God the one who commands us.* • CHECK YOUR BIBLE ➟ Exod 15:19 the Lord • κύριος.

✤ **powerful in wars** • κραταιός ἐν πολέμοις • MEANING: The writer of the hymn is saying that God has power that is like the power of a man who can defeat his enemies when they fight him.   • ADVICE FOR TRANSLATOR: One way to translate this is, *who is like a man powerful in war*.

✤ **for he has gained honour for himself** • ὅτι δεδόξασται • CHECK YOUR BIBLE ➟ Exod 14:17 I will get myself honour • ἐνδοξασθήσομαι .

Grammar

Interlinear Text

This section provides information about the grammar of words (that is, the morphology) [3]. The Greek words appear in the same order as they do in the source text.

1	2	3	4
Βυθοῦ	**ἀνεκάλυψε**	**πυθμένα**	**καὶ**
of.[the].deep	[He].uncovered	[the].bottom	and
NOUN.SG.M.GEN	VERB.3.SG.AOR.ACT.IND	NOUN.SG.M.ACC	CONJ
βυθός	ἀνακαλύπτω	πυθμήν	καὶ

5	6	7	8	9
διὰ	**ξηρᾶς**	**οἰκείους**	**ἕλκει**	**,**
through	dry.land	[his].own	leads	,
PREP	NOUN.SG.F.GEN	ADJ.PL.M.ACC	VERB.3.SG.PRS.ACT.IND	PM
διὰ	ξηρά	οἰκεῖος	ἕλκω	,

10	11	12	13
ἐν	**αὐτῷ**	**κατακαλύψας**	**ἀντιπάλους**
in	it	[he.who].covered	opponents
PREP	PRON.SG.M.DAT	PTCP.ACT.AOR.M.SG.NOM	NOUN.PL.M.ACC
ἐν	αὐτῷ	κατακαλύπτω	ἀντίπαλος

14	15	16	17	18	19
,	**ὁ**	**κραταιός**	**,**	**ἐν**	**πολέμοις**
,	the	powerful	,	in	wars
PM	ART.SG.M.NOM	ADJ.SG.M.NOM	PM	PREP	NOUN.PL.M.DAT
,	ὁ	κραταιός	,	ἐν	πόλεμος

20	21	22	23	24
Κύριος	**,**	**ὅτι**	**δεδόξασται**	**.**
Lord	,	for	he has gained honour for himself	.
NOUN.SG.M.NOM	PM	CONJ	VERB.3.SG.PFV.PASS.IND	PM
κύριος	,	ὅτι	δοξάζω	.

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[3] You can read about Greek grammar at https://ancientgreek.pressbooks.com.

Dependency Diagram

A dependency diagram shows the syntax of the text. *Syntax* means *the grammatical relationship between words*. It shows the relationships based on dependency grammar[4]. The order of each Greek word in the diagram is based on the word it depends on[5]. It appears indented and after the word it depends on. The first word in the diagram is the root, that is, the starting point of the dependencies.

|–**2 root ἀνεκάλυψε [He].uncovered** VERB.3.SG.AOR.ACT.IND **ἀνακαλύπτω**
   |–**3 obj πυθμένα [the].bottom** NOUN.SG.M.ACC **πυθμήν**
      |–**1 nmod Βυθοῦ of.[the].deep** NOUN.SG.M.GEN **βυθός**
   |–**8 conj ἕλκει leads** VERB.3.SG.PRS.ACT.IND **ἕλκω**
      |–**4 cc καὶ and** CONJ **καὶ**
      |–**6 obl ξηρᾶς dry.land** NOUN.SG.F.GEN **ξηρά**
         |–**5 case διὰ through** PREP **διὰ**
      |–**7 obj οἰκείους [his].own** ADJ.PL.M.ACC **οἰκεῖος**
   |–**20 nsubj Κύριος Lord** NOUN.SG.M.NOM **κύριος**
      |–**12 acl κατακαλύψας [he.who].covered** PTCP.ACT.AOR.M.SG.NOM **κατακαλύπτω**
         |–**9 punct , , PM ,**
         |–**11 obl αὐτῷ it** PRON.SG.M.DAT **αὐτῷ**
            |–**10 case ἐν in** PREP **ἐν**
         |–**13 obj ἀντιπάλους opponents** NOUN.PL.M.ACC **ἀντίπαλος**
      |–**15 det ὁ the** ART.SG.M.NOM **ὁ**
      |–**16 amod κραταιός powerful** ADJ.SG.M.NOM **κραταιός**
         |–**14 punct , , PM ,**
         |–**17 AuxX , , PM ,**
         |–**19 nmod πολέμοις wars** NOUN.PL.M.DAT **πόλεμος**
            |–**18 case ἐν in** PREP **ἐν**
   |–**23 parataxis δεδόξασται he has gained honour for himself** VERB.3.SG.PFV.PASS.IND **δοξάζω**
      |–**21 punct , , PM ,**
      |–**22 mark ὅτι for** CONJ **ὅτι**
   |–**24 punct . . PM .**

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10   Abbreviations

Abbreviations

3	third person
ACC	accusative
ACT	active
ADJ	adjective
AOR	aorist
ART	article
AuxX	comma
CONJ	conjunction
DAT	dative
F	feminine
GEN	genitive
IND	indicative
M	masculine
NOM	nominative
NOUN	noun
PASS	passive
PFV	perfective
PL	plural
PM	punctuation mark
PREP	preposition
PRON	pronoun
PRS	present
PTCP	participle
SG	singular
VERB	verb

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acl	clausal modifier of noun (adjectival clause)
amod	adjectival modifier
case	case marking
cc	coordinating conjunction
conj	conjunct
det	determiner
en_uk_gemot	GE-MOT Notes and Translations by Dr. Michael Colburn
en_uk_gesot	GE-SOT Notes and Translations by Dr. Michael Colburn
en_uk_gev	GEV Notes and Translations by Dr. Michael Colburn
en_uk_tfm	The Festal Menaion - Mother Mary and Metropolitan Kallistos
en_us_dedes	Translations by Fr. Seraphim Dedes
gr_gr_cog	Commonly used Orthodox Greek text
mark	marker
nmod	nominal modifier
nsubj	nominal subject
obj	object
obl	oblique nominal
parataxis	parataxis
punct	punctuation
root	root

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By Abbreviation

LSJ   Liddell, H.G. and R. Scott, editors (1996). *A Greek-Engish Lexicon. With a Revised Supplement*. Oxford.

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Canon 1 Ode 9 Troparion 1: David come be present

David Come Be Present

A Liturgical Translator's Manual

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The Orthodox Christian Mission Center

2018-12-26

O Lord, through the prayers of our Holy Fathers Kosmos the

Poet, John of Damascus, and Nikodemos of the Holy

Mountain, give us understanding and grace to create

translations that are pleasing to You!

Contents

Purpose

This handbook is for people who speak English as a foreign language and are translating the liturgical texts into a non-Indoeuropean language. It answers the following questions: What does the Greek text say? What does it mean? What problems might I have translating it and how might I solve those problems? It answers these questions by providing the Greek text, example English translations, notes about each Greek word or phrase, and a detailed grammatical analysis[1].

Types of Translations

The type of translation a person creates depends on what the priority is. If the priority is to preserve the order of the Greek words and phrases and to use words that give the literal meaning of the Greek, I call this a *Structure-Oriented Translation*. I created the GE-SOT as an example. If the priority is to convey the meaning of the Greek text, I call this a *Meaning-Oriented Translation*. I created the GE-MOT as an example. Some translations balance these two priorities, for example, the translation in *The Festal Menaion* by His Eminence Kallistos Ware and Mother Mary (TFM). I created the GEV as another example. Whether or not a translation is structure-oriented, or meaning-oriented, or falls in between, when you translate a hymn, it is important to create a translation that can be sung based on a melody. So, the translation sometimes has to be adjusted by using different words or a different word order. Fr. Seraphim Dedes' translation is an example.

About the Global English Translations

The GEV, GE-SOT and GE-MOT use the Oxford 3000[2] list of the most important English words. People who speak English as a second language should know these words. By trying to use only these 3000 words, the Global English translations have to adjust the translation in ways similar to what happens when people translate the Greek into non-Indoeuropean languages. These translations demonstrate three types of translation. The GE-SOT is the closest to the Greek word order and the literal meaning. It is used for the word by word discussion of the meaning and for the interlinear grammar and dependency diagram. The GE-MOT will help you understand the meaning. It does this by adding information that is implied by the Greek text. If you must translate from English, ask your Bishop which translation He prefers. If He is not available to ask, then use the GEV.

How to Use this Handbook

If you can, first read the Greek text. Then study the translations. Note what is similar and different. Make a first draft translation from the Greek or the GEV. Write down questions you have. Look for answers in the notes and grammar sections. Make changes to your translation based on what you read. Let other people read your translation. Ask questions to learn how they understand it. Make changes as needed. Adjust the translation to fit the melody it will be sung to.

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[1]Comments, corrections, and suggestions for improvement should be sent to Michael Colburn at m.colburn@ocmc.org.

[2]https://www.oxfordlearnersdictionaries.com/us/about/oxford3000.

David Come Be Present

The Text and Translations

AGES Topic~Key: me.m01.d06~meMA.Ode9C11.text

me - Menaion (τά Μηναῖα), m01 - January (Ιανουάριος)

Source Text

If you know Greek, use this as your source text:

gr_gr_cog	Δαυΐδ πάρεσο, Πνεύματι τοῖς φωτιζομένοις· Νῦν προσέλθετε, ᾄδε πρὸς Θεόν, ἐν πίστει λέγων φωτίσθητε· οὗτος ὁ πτωχὸς ἐκέκραξεν Ἀδὰμ ἐν πτώσει· καὶ γὰρ αὐτοῦ εἰσήκουσε Κύριος ἐλθών, ῥείθροις τοῦ Ἰορδάνου, φθαρέντα δὲ ἀνεκαίνισεν.

Global English Translations

If you do not know Greek, you can use the en_uk_gev as your source text (model):

Structure Oriented (en_uk_gesot)	[In] [the] Spirit, David, be present [with] those to be given light, [and] sing, saying, Now come near to God in faith [and] receive light. This poor [man] cried out, Adam in [a] fallen [state], and indeed the Lord listened to him: having come, [in] [the] streams of the Jordan, [he] made new again [the] ruined one.
Model (en_uk_gev)	In the Spirit, David, be with those who will receive light, and sing to them, ”Now in faith come near to God and receive light. The poor man Adam, who had fallen, cried out, and truly the Lord heard him. Therefore he came, and in the streams of the Jordan River, he made the ruined one new again.”
Meaning Oriented (en_uk_gemot)	In the Spirit, David, be with those in whom God will shine the light of the knowledge of God, and sing to them, ”Now in faith come near to God and receive the light of the knowledge of God. The poor man Adam, who had fallen away from God, cried out for help, and truly the Lord heard him. Therefore he came, and in the water of the Jordan River, he made the ruined one new again.”

4   The Text and Translations

Other Translations

en_uk_tfm	O David, come in spirit to those who are now to be enlightened and sing: 'Approach ye now to God in faith and receive enlightenment. Fallen Adam, the poor man, cried and the Lord heard him: He has come and in the streams of Jordan He has made him new again, who was sunk in corruption.'
en_us_dedes	In the Spirit, O David, come be present and sing out * to those being illumined, Now approach to God in faith and be illumined. * Adam who was fallen cried aloud, being the poor man, * and truly the Lord heard him; and therefore He has come, * and in the streams of the Jordan He renewed him, the corrupted one.

Note: some liturgical hymns originally used punctuation marks to indicate the boundary of metric feet. They do not have a grammatical role. They are called *scansion* symbols. In the modern version of source text or translations you might see asterisks (*) or forward slashes (/) used as scansion symbols.
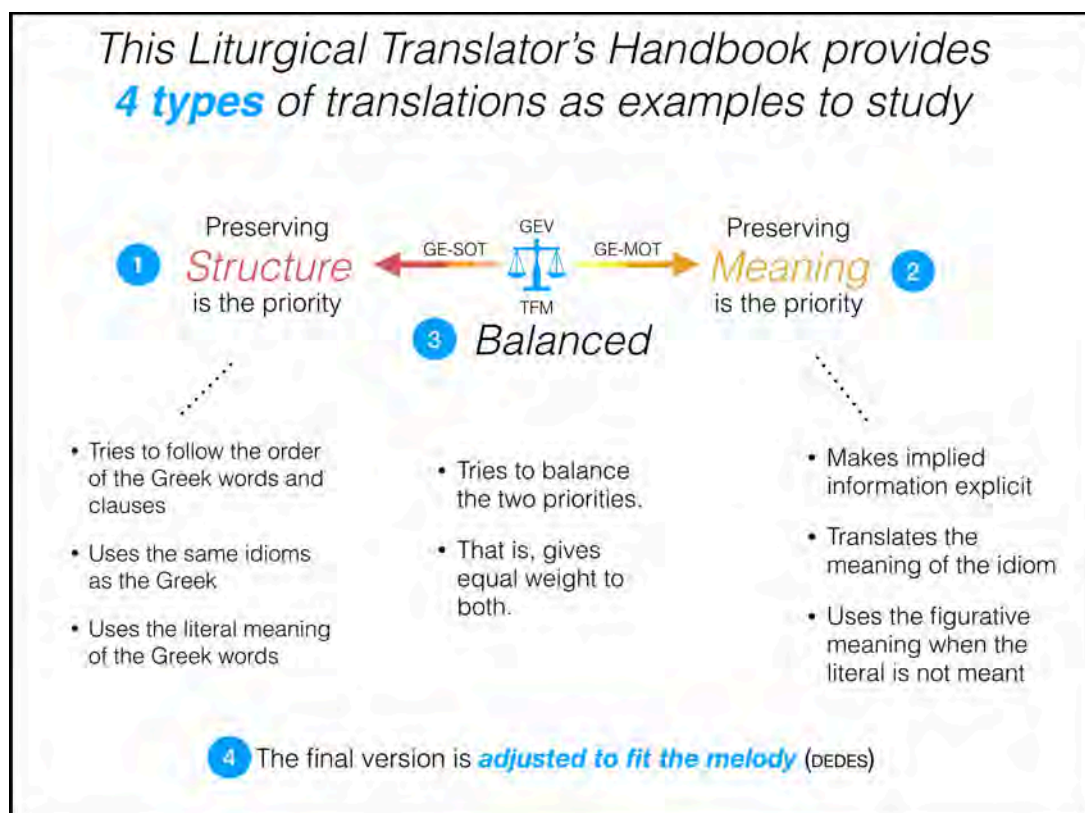
Notes About the Text

Summary

The reason the poet wrote this verse is to encourage catechumens to be baptized (*EOPT*:288-289). A *catechumen* (κατηχούμενος) is a person who is preparing to be baptized. In the early church, there were catechumens who had been prepared, but waited until death approached before they received baptism. The poet encourages people to receive baptism now. He does this by referring to Adam (the first human being), King David, and the Lord. St. Nikodemos tells us that Adam in his original state was rich in grace. But through the fall he became poor and ruined–he lost grace. In his speech *on the Holy Lights*, St. Gregory the Theologian says that when we are baptized we receive again the first Adam. That is, we are restored to the state that Adam had before he fell. The poet takes words from two verses from a Psalm of David: LXX 33:6-7 (34:5-6): "*Come to him, and be enlightened, and your faces shall never be put to shame. This poor one cried, and the Lord listened to him, and from all his afflictions he saved him*." (NETS). The poet invites David to come and be present through the Spirit and sing to the catechumens to encourage them to come near to God and be illumined, that is, baptized. If something is illumined, it has light shining on it. When we are baptized God gives us knowledge about himself in our hearts. This knowledge is like a light shining in our hearts. The Church describes this gift as illumination. The poet interprets *this poor one* to mean fallen Adam. And the poet interprets the words *and the Lord listened to him, and from all his afflictions he saved him* to mean that the Lord came into the water of the Jordan River and through his own baptism (by St. John the Forerunner) the Lord restored Adam to his original state. We, too, through baptism, receive the first state of Adam, the father of all people. With these words, the poet encourages people to not delay baptism. For background reading see the speech of St. Gregory the Theologian on the Holy Lights[3]), his speech on Baptism[4]), and the Sacrament (Mystery) of Baptism[5]).

References to the Bible

This liturgical text makes the following references to the Bible:

❖ **come near to God in faith...and receive light** • προσέλθετε...πρὸς Θεόν, ἐν πίστει...φωτίσθητε ➡ LXX Ps 33:6 (34:5) Draw near to him, and be enlightened προσέλθατε πρὸς αὐτὸν καὶ φωτίσθητε • The Hebrew text and LXX differ significantly. The Hebrew text, which is what most Bibles are translated from, says, "Those who look to him are radiant; their faces are never covered with shame." The poet is, of course, quoting the LXX, not the Hebrew text. •

❖ **this poor man cried and the Lord listened to him** • οὗτος ὁ πτωχὸς ἐκέκραξεν...καὶ...αὐτοῦ εἰσήκουσε Κύριος ➡ LXX Ps 33:7 (34:6) This poor man cried, and the Lord hearkened to him οὗτος ὁ πτωχὸς ἐκέκραξεν καὶ ὁ κύριος εἰσήκουσεν αὐτοῦ •

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[3]http://www.newadvent.org/fathers/310239.htm
[4]http://www.newadvent.org/fathers/310240.htm
[5]http://www.agesinitiatives.com/dcs/public/dcs/h/b/baptism/
gr-en/index.html

6   Notes About the Text

Discussion

The notes are sorted based the order of words in the en_uk_gesot version of the
text. English quotations from the Bible are from the World English Bible British
Edition (WEBBE) unless otherwise stated.

✤ **[In] [the] Spirit,** • Πνεύματι • MEANING: St. Nikodemos *EOPT*:288 reminds
us of what Christ said in Mat. 22.32b, *God is not the God of the dead, but of the
living*. (WEBBE). David is a living spirit, and the poet asks David to be present
and sing to people to encourage them to be baptized. How can he be present?
St. Nikodemos says ὄχι αἰσθητῶς (not in a manner perceived by physical senses)
ἀλλά νοητῶς καί κατά πνεῦμα (but in a non-physical form and by spirit). The
question is whether in this verse the word πνεύματι means the Holy Spirit or the
spirit of David. St. Nikodemos and the *TFM* understand it to mean the spirit of
David, which is why they did not capitalize the word *spirit*. As for Greek pub-
lications, the *ΠΕΡΙΕΧΩΝ ΤΗΝ ΑΝΗΚΟΥΣΑΝ ΑΚΟΛΟΥΘΙΑΝ ΤΩΝ ΙΑΝΟΥΑΡΙΟΥ
καὶ ΦΕΒΡΟΥΑΡΙΟΥ ΜΗΝΩΝ 1896* does not capitalize it. However, the modern
Church of Greece publications have chosen to capitalize it (Πνεύματι), indicating
that they believe it refers to the Spirit, that is, the Holy Spirit. See, for example,
MHNAION TOY IANOYAPIOY 2009:82. Also, some English translations capital-
ize it. • ADVICE FOR TRANSLATOR: You should ask your Bishop whether He
interprets πνεύματι in this verse to mean the spirit of David or the Holy Spirit. If
your Bishop understands it to mean the Holy Spirit, then you should translate it
that way, but without the word for *Holy.* If your Bishop understands it to mean
the spirit of David, then you should translate it using whatever word in your lan-
guage is used for non-physical part of a person that continues to live after they
die. If your Bishop is not available to ask, follow the interpretation used by the
modern Church of Greece publications. That is, translate it as *the Spirit*, mean-
ing the Holy Spirit. • CHECK YOUR BIBLE ➥ the spirit of the man • ὁ πνεῦμα
τοῦ ἀνθρώπου: If you are interpreting πνεύματι (spirit) to mean the spirit of David,
then refer to this Bible verse to see how *the spirit* of a person has been translated
in your language. • CHECK YOUR BIBLE ➥ the spirits of just men • πνεύμασι
δικαίων: If you are interpreting πνεύματι (spirit) to mean the spirit of David, then
refer to this Bible verse to see how *the spirits* of just men has been translated in
your language. You should read the verses before and after it as well (12.22-24).
• CHECK YOUR BIBLE ➥ by the Spirit • ὑπὸ τοῦ Πνεύματος : If you are interpret-
ing πνεύματι (spirit) to mean the Spirit of God (the Holy Spirit), see how this Bible
verse has been translated into your language. This will give you ideas about how
to translate the hymn verse.

✤ **David,** • Δαυΐδ • REFERS TO HUMAN ➥ The holy and righteous King David:

✤ **be present [with] those to be given light,** • πάρεσο...τοῖς φωτιζομένοις •
MEANING: These are the people who will be baptized. • GRAMMAR: The gender
of the definite article τοῖς (the) and the participle φωτιζομένοις can be understood
as either masculine or neuter. • ADVICE FOR TRANSLATOR: Many English
versions translate φωτιζομένοις *as those to be illumined* or *enlightened.* In English,
to illuminate something means to shine light on it. In both Greek and English,
this can mean to shine an actual physical light on something or it can mean to

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give understanding to someone about something. In this hymn, the meaning is that when the people are baptized, God will give them knowledge about Himself in their heart. This knowledge is like a light. Think about the word or phrases used in your language to give someone understanding about something. If your language uses the word for *light* or the word for *shine* to mean *give someone understanding about something*, then use that. Otherwise say it the way people who speak your language would say it. If you can't find a way to say it, then use *those to whom God will give knowledge of God in their hearts.* • CHECK YOUR BIBLE ➥ Heb 6:4 those who were once enlightened • τοὺς ἅπαξ φωτισθέντας: See what word or phrase the Bible in your language uses for *enlightened* in the phrase *those who were once enlightened*. This will give you ideas about how to translate the same word in the hymn. • CHECK YOUR BIBLE ➥ Heb 10:32 after you were enlightened • ἐν αἷς φωτισθέντες: See what word or phrase the Bible in your language uses for *enlightened* in the phrase *after you were enlightened*. This will give you ideas about how to translate the same word in the hymn. Note: the writer of Hebrews is referring to when the readers had been baptized.

✤ **[and] sing, saying,** • ᾆδε...λέγων • MEANING: The word *saying* (λέγων) tells us that what follows are the words that David is asked to sing. • ADVICE FOR TRANSLATOR: In English, we do not use the phrase *sing saying* (ᾆδε λέγων). We simply use the word *sing.* So, most English translations leave out the word *saying.* If your language requires verbs such as *sing* to have a helper verb such as *saying* after it, then translate it. Otherwise you can leave the verb *saying* out of your translation.

✤ **Now** • Νῦν • MEANING: As stated in the summary, the poet is encouraging people who have been prepared for baptism to receive baptism now and not wait until a later time.

✤ **come near to God** • προσέλθετε...πρὸς Θεόν • MEANING: This means that the people coming to be baptized should turn their thoughts towards God and inwardly come close to him. • TRANSLATOR'S NOTE: The Greek word *προσέλθετε* can be translated into English as *approach.* However, when approach used as a verb in modern English, the object is not a prepositional phrase. That is, in English, we say, *approach God*, not *approach to God*. Since the Greek has a prepositional phrase as the object, I have chosen to use an English word that can have a prepositional phrase as the object. That is, "Come near to God".

✤ **in faith** • ἐν πίστει • GRAMMAR: Grammatically, the phrase *ἐν πίστει (in faith)* could be modifying any of the following verbs: 1) *προσέλθετε (come near)* , 2) *ᾆδε (sing)* , 3) *λέγων (saying)*, or 4) *φωτίσθητε (receive light)*. If it modifies 2) *ᾆδε (sing)* or 3) *λέγων (saying),* the poet is telling David to sing with faith on behalf of the people who will receive light from God. If so, the translation would be, *In [the] Spirit, David, be with those to be given light [and] sing in faith saying, "Now come near to God and receive light."* If it modifies 4) *φωτίσθητε (receive light)*, the poet is saying that David should tell people to receive light in faith. If so, the translation would be: *"Now come near to God and in faith receive light".* In our analysis, and that of the other English translators, we identify the phrase *in faith* as how the

8   Notes About the Text

people should come near to God (προσέλθετε): *Now in faith come near to God and receive light*. This seems the best interpretation because it is what the Bible and the Church teach, that people should always approach (come near to) God in faith.

✤ **[and] receive light.** • φωτίσθητε· • MEANING: That is, receive the knowledge that God gives about Himself when a person is baptized.

✤ **This poor [man]** • οὗτος ὁ πτωχὸς • MEANING: St. Nikodemos tells us that in the beginning Adam was rich *EOPT*:289. The wealth he had was not things, but rather, the grace of God that was with him. When he sinned and fell away from God, he became poor. That is, he lost the grace of God. • GRAMMAR: The noun *poor* (πτωχὸς) is masculine, so it is referring to a male. Since it refers to Adam, we can add the word *man.* • REFERS TO HUMAN ➠ Adam:

✤ **cried out,** • ἐκέκραξεν • MEANING: We do not know when or from where Adam cried out to God to help him. But, he did.

✤ **Adam in [a] fallen [state],** • Ἀδὰμ ἐν πτώσει· • MEANING: With these words, the poet tells us why Adam cried out. In Genesis 3.1-24 we read that Satan tempted Adam and Eve to disobey God's command, and they did so. This sin separated them from God. What happened is called *the fall*. They fell away from God not literally and physically, but spiritually. And through them, sin and death came into the world and has affected everyone born into the world. (See Romans 5.12). When the poet describes Adam as fallen, this is what he is referring to.

✤ **and indeed the Lord listened to him:** • καὶ γὰρ αὐτοῦ εἰσήκουσε Κύριος • MEANING: The Lord did not just hear Adam cry out, he responded to his cry and came to help Adam. • GRAMMAR: *words* are implied information in this clause: *and indeed the Lord listened to **the words** of him*. This is why the pronoun αὐτοῦ is in the genitive case. *Smyth*:1361 states that with verbs that signify *to hear* or *to perceive,* it is the word or sound that is in the accusative, and the one who produces the words or sound is in the genitive.

✤ **having come,** • ἐλθών, • MEANING: God the Son became a human being. He came to the earth to save fallen Adam and all his children. And, he came to the Jordan river.

✤ **[in] [the] streams of the Jordan,** • ῥείθροις τοῦ Ἰορδάνου, • MEANING: The river Jordan is the water in which St. John the Forerunner baptized people. The Lord Jesus came to John to be baptized. St. Gregory the Theologian, in his speech *on the Holy Lights*, tells us that when St. John baptized the Lord Jesus, the water of the Jordan was made holy. • REFERS TO PLACE ➠ River Jordan: There is a river that flows into the Sea of Galilee and from there into the Dead Sea. It is called the Jordan river. It has many streams that flow into it.

David Come Be Present   9

✤ **[he] made new again** • ἀνεκαίνισεν • MEANING: St. Gregory the Theologian, in his speech *on the Holy Lights*, tells us that when St. John the Forerunner baptized the Lord Jesus, the old (fallen) Adam was buried in the waters of the Jordan river, and Adam was made new, that is, he was restored to what he was before the fall. In this way, the Lord answered Adam's cry for help. When we are baptized, we put on Christ and are made new again like Adam.

✤ **[the] ruined one.** • φθαρέντα • MEANING: The word *ruined* means something is no longer in its original state and now has things wrong with it. The poet calls Adam *the ruined one* because he was no longer like God made him, and he could not fulfill the purpose for which he was made. Adam was ruined by sinning against God. See Genesis 3.

10 Grammar

Grammar

Interlinear Text

This section provides information about the grammar of words (that is, the morphology) [6]. The Greek words appear in the same order as they do in the source text.

1	2	3	4
Δαυΐδ	**πάρεσο**	**,**	**Πνεύματι**
David	be.present	,	[in].[the].Spirit
NOUN.SG.M.NOM	VERB.2.SG.PRF.ACT.IMP		NOUN.SG.N.DAT
Δαυΐδ	πάρειμι	,	πνεῦμα

5	6	7	8	9
τοῖς	**φωτιζομένοις**	**·**	**Νῦν**	**προσέλθετε**
to	[with].those.to.be.given.light	·	now	come.near
ART.PL.M.DAT	PTCP.MP.PRS.M.PL.DAT	PM	ADV	VERB.2.PL.AOR.ACT.IMP
ὁ	φωτίζω	·	νῦν	προσέρχομαι

10	11	12	13	14	15
,	**ᾆδε**	**πρὸς**	**Θεόν**	**,**	**ἐν**
,	[and].sing	to	God	,	in
PM	VERB.2.SG.PRS.ACT.IMP	PREP	NOUN.SG.M.ACC		PREP
,	ἀείδω	πρός	θεός	,	ἐν

16	17	18	19
πίστει	**λέγων**	**φωτίσθητε**	**·**
faith	saying	[and].receive.light	·
NOUN.SG.F.DAT	PTCP.ACT.PRS.M.SG.NOM	VERB.2.PL.AOR.MP.IMP	
πίστις	λέγω	φωτίζω	·

20	21	22	23
οὗτος	**ὁ**	**πτωχὸς**	**ἐκέκραξεν**
this	the	poor.[man]	cried.out
ADJ.SG.M.NOM	ART.SG.M.NOM	ADJ.SG.M.NOM	VERB.3.SG.AOR.ACT.IND
οὗτος	ὁ	πτωχός	κράζω

24	25	26	27	28	29
Ἀδὰμ	**ἐν**	**πτώσει**	**·**	**καὶ**	**γὰρ**
Adam	in	[a].fallen.[state]	·	and	indeed
NOUN.SG.M.NOM	PREP	NOUN.SG.F.DAT		CONJ	ADV
Ἀδὰμ	ἐν	πτῶσις	·	καὶ	γὰρ

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[6] You can read about Greek grammar at https://ancientgreek.pressbooks.com.

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30	31	32
αὐτοῦ	εἰσήκουσε	Κύριος
him	listened.to	Lord
PRON.SG.M.GEN	VERB.3.SG.AOR.ACT.IND	NOUN.SG.M.NOM
αὐτοῦ	εἰσακούω	Κύριος

33		34	35	36
ἐλθών		,	ῥείθροις	τοῦ
having.come		,	[in].[the].streams	of.the
PTCP.ACT.AOR.M.SG.NOM			NOUN.PL.N.DAT	ART.SG.M.GEN
ἔρχομαι		,	ῥεῖθρον	ὁ

37	38	39		40	41
Ἰορδάνου	,	φθαρέντα		δὲ	ἀνεκαίνισεν
Jordan	,	[the].ruined.one		and	[he].made.new.again
NOUN.SG.M.GEN		PTCP.PASS.AOR.M.SG.ACC		CONJ	VERB.3.SG.AOR.ACT.IND
Ἰορδάνης	,	φθείρω		δέ	ἀνακαινίζω

42
.
.
.

12 Grammar

Dependency Diagram

A dependency diagram shows the syntax of the text. *Syntax* means *the grammatical relationship between words*. It shows the relationships based on dependency grammar[7]. The order of each Greek word in the diagram is based on the word it depends on[8]. It appears indented and after the word it depends on. The first word in the diagram is the root, that is, the starting point of the dependencies.

|–**2 root πάρεσο be.present** VERB.2.SG.PRF.ACT.IMP **πάρειμι**
  |–**1 nsubj Δαυΐδ David** NOUN.SG.M.NOM **Δαυΐδ**
  |–**4 obl Πνεύματι [in].[the].Spirit** NOUN.SG.N.DAT **πνεῦμα**
    |–**3 punct , , ,**
  |–**6 obl φωτιζομένοις [with].those.to.be.given.light** PTCP.MP.PRS.M.PL.DAT **φωτίζω**
    |–**5 det τοῖς to** ART.PL.M.DAT **ὁ**
  |–**7 punct · · PM ·**
  |–**11 conj ᾆδε [and].sing** VERB.2.SG.PRS.ACT.IMP **ἀείδω**
    |–**10 punct , , PM ,**
    |–**17 advcl λέγων saying** PTCP.ACT.PRS.M.SG.NOM **λέγω**
      |–**9 parataxis προσέλθετε come.near** VERB.2.PL.AOR.ACT.IMP **προσέρχομαι**
        |–**8 advmod Νῦν now** ADV **νῦν**
        |–**13 obl Θεόν God** NOUN.SG.M.ACC **θεός**
          |–**12 case πρὸς to** PREP **πρός**
        |–**16 obl πίστει faith** NOUN.SG.F.DAT **πίστις**
          |–**14 punct , , ,**
          |–**15 case ἐν in** PREP **ἐν**
        |–**18 conj φωτίσθητε [and].receive.light** VERB.2.PL.AOR.MP.IMP **φωτίζω**
          |–**19 punct · · ·**
      |–**23 parataxis ἐκέκραξεν cried.out** VERB.3.SG.AOR.ACT.IND **κράζω**
        |–**22 nsubj πτωχὸς poor.[man]** ADJ.SG.M.NOM **πτωχός**
          |–**20 det οὗτος this** ADJ.SG.M.NOM **οὗτος**
          |–**21 det ὁ the** ART.SG.M.NOM **ὁ**
          |–**24 appos Ἀδὰμ Adam** NOUN.SG.M.NOM **Ἀδὰμ**
            |–**26 nmod πτώσει [a].fallen.[state]** NOUN.SG.F.DAT **πτῶσις**
              |–**25 case ἐν in** PREP **ἐν**
        |–**27 punct · · ·**
        |–**31 conj εἰσήκουσε listened.to** VERB.3.SG.AOR.ACT.IND **εἰσακούω**
          |–**28 cc καὶ and** CONJ **καὶ**
          |–**29 advmod γὰρ indeed** ADV **γὰρ**
          |–**30 obl αὐτοῦ him** PRON.SG.M.GEN **αὐτοῦ**
          |–**32 nsubj Κύριος Lord** NOUN.SG.M.NOM **Κύριος**
          |–**41 conj ἀνεκαίνισεν [he].made.new.again** VERB.3.SG.AOR.ACT.IND **ἀνακαινίζω**

            |–**33 advcl ἐλθών having.come** PTCP.ACT.AOR.M.SG.NOM **ἔρχομαι**
            |–**35 obl ῥείθροις [in].[the].streams** NOUN.PL.N.DAT **ῥεῖθρον**
              |–**34 punct , , ,**

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[7]See http://universaldependencies.org
[8]*depends on* means *is governed by or subordinate to*.

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|–**37 nmod Ἰορδάνου Jordan NOUN.SG.M.GEN Ἰορδάνης**
   |–**36 det τοῦ of.the ART.SG.M.GEN ὁ**
|–**39 obj φθαρέντα [the].ruined.one PTCP.PASS.AOR.M.SG.ACC φθείρω**
   |–**38 punct , , ,**
|–**40 cc δὲ and CONJ δέ**
|–**42 punct . . .**

Abbreviations

2	second person
3	third person
ACC	accusative
ACT	active
ADJ	adjective
ADV	adverb(ial)
AOR	aorist
ART	article
CONJ	conjunction
DAT	dative
F	feminine
GEN	genitive
IMP	imperative
IND	indicative
M	masculine
MP	middle-passive
N	neuter
NOM	nominative
NOUN	noun
PASS	passive
PL	plural
PM	punctuation mark
PREP	preposition
PRF	perfect
PRON	pronoun

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PRS	present
PTCP	participle
SG	singular
VERB	verb
advcl	adverbial clause modifier
advmod	adverbial Modifier
appos	appostional modifier
case	case marking
cc	coordinating conjunction
conj	conjunct
det	determiner
en_uk_gemot	GE-MOT Notes and Translations by Dr. Michael Colburn
en_uk_gesot	GE-SOT Notes and Translations by Dr. Michael Colburn
en_uk_gev	GEV Notes and Translations by Dr. Michael Colburn
en_uk_tfm	The Festal Menaion - Mother Mary and Metropolitan Kallistos
en_us_dedes	Translations by Fr. Seraphim Dedes
gr_gr_cog	Commonly used Orthodox Greek text
nmod	nominal modifier
nsubj	nominal subject
obj	object
obl	oblique nominal
parataxis	parataxis
punct	punctuation
root	root

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By Abbreviation

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Canon 1 Ode 9 Troparion 2: Wash yourselves says Isaiah

Wash Yourselves Says Isaiah

A Liturgical Translator's Manual

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2018-12-26

O Lord, through the prayers of our Holy Fathers Kosmos the

Poet, John of Damascus, and Nikodemos of the Holy

Mountain, give us understanding and grace to create

translations that are pleasing to You!

Contents

Purpose

This handbook is for people who speak English as a foreign language and are translating the liturgical texts into a non-Indoeuropean language. It answers the following questions: What does the Greek text say? What does it mean? What problems might I have translating it and how might I solve those problems? It answers these questions by providing the Greek text, example English translations, notes about each Greek word or phrase, and a detailed grammatical analysis[1].

Types of Translations

The type of translation a person creates depends on what the priority is. If the priority is to preserve the order of the Greek words and phrases and to use words that give the literal meaning of the Greek, I call this a *Structure-Oriented Translation*. I created the GE-SOT as an example. If the priority is to convey the meaning of the Greek text, I call this a *Meaning-Oriented Translation*. I created the GE-MOT as an example. Some translations balance these two priorities, for example, the translation in *The Festal Menaion* by His Eminence Kallistos Ware and Mother Mary (TFM). I created the GEV as another example. Whether or not a translation is structure-oriented, or meaning-oriented, or falls in between, when you translate a hymn, it is important to create a translation that can be sung based on a melody. So, the translation sometimes has to be adjusted by using different words or a different word order. Fr. Seraphim Dedes' translation is an example.

About the Global English Translations

The GEV, GE-SOT and GE-MOT use the Oxford 3000[2] list of the most important English words. People who speak English as a second language should know these words. By trying to use only these 3000 words, the Global English translations have to adjust the translation in ways similar to what happens when people translate the Greek into non-Indoeuropean languages. These translations demonstrate three types of translation. The GE-SOT is the closest to the Greek word order and the literal meaning. It is used for the word by word discussion of the meaning and for the interlinear grammar and dependency diagram. The GE-MOT will help you understand the meaning. It does this by adding information that is implied by the Greek text. If you must translate from English, ask your Bishop which translation He prefers. If He is not available to ask, then use the GEV.

How to Use this Handbook

If you can, first read the Greek text. Then study the translations. Note what is similar and different. Make a first draft translation from the Greek or the GEV. Write down questions you have. Look for answers in the notes and grammar sections. Make changes to your translation based on what you read. Let other people read your translation. Ask questions to learn how they understand it. Make changes as needed. Adjust the translation to fit the melody it will be sung to.

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[1]Comments, corrections, and suggestions for improvement should be sent to Michael Colburn at m.colburn@ocmc.org.

[2]https://www.oxfordlearnersdictionaries.com/us/about/oxford3000.

Wash Yourselves Says Isaiah

The Text and Translations

AGES Topic~Key: me.m01.d06~meMA.Ode9C12.text

me - Menaion (τά Μηναῖα), m01 - January (Ιανουάριος)

Source Text

If you know Greek, use this as your source text:

gr_gr_cog	Ὁ Ἠσαΐας λούσασθε, καὶ καθάρθητε φάσκει· τάς πονη-ρίας ἔναντι, ἀφέλεσθε Κυρίου· οἱ διψῶντες, ὕδωρ ἐπὶ ζῶν πορεύεσθε· ῥανεῖ γὰρ ὕδωρ καινοποιὸν Χριστός, τοῖς προστρέχουσιν αὐτῷ ἐν πίστει, καὶ πρὸς ζωὴν τὴν ἀγήρω, βαπτίζει Πνεύματι.

Global English Translations

If you do not know Greek, you can use the en_uk_gev as your source text (model):

Structure Oriented (en_uk_gesot)	Wash yourselves, and clean yourselves! says Isaiah. The evil [of your acts] take away [from] [the] presence [of] [the] Lord. Those [who] are thirsty, come to living water! For [on] those [who] run [to] him in faith, Christ will sprinkle water [that] makes new; and he baptizes [them] [with] [the] Spirit into the life [of] not growing old.
Model (en_uk_gev)	Wash yourselves and be clean, the prophet Isaiah says. Take away from the presence of the Lord the evil acts that you do. You who are thirsty, come to the living water! For on those who run to him in faith, Christ will sprinkle water that makes them new; and he baptizes them with the Spirit into the life in which they will not grow old.
Meaning Oriented (en_uk_gemot)	Wash yourselves and be clean from your evil doing, says Isaiah, who spoke messages from God. Stop the evil that the Lord sees you doing! You who are thirsty for God, come to the living water! For Christ will help people who run to him in faith–he will shake onto them water that makes them new–he baptizes them with the Holy Spirit, which gives them a life in which they will not grow old.

4   The Text and Translations

Other Translations

en_uk_tfm	'Wash you, make you clean', says Isaiah. 'Put away the evil of your doings from before the Lord. Ho, everyone that thirsteth, come ye to the living waters: for Christ will sprinkle with the water of renewal those who hasten to Him in faith, and He baptizes them with the Spirit unto life that grows not old.'
en_us_dedes	Wash yourselves and be clean, says the Prophet Isaiah, * and put away your evildoing from before the Lord's eyes. * All you who are thirsty go now to the living water. * For Christ will sprinkle those who believing run to Him * with water that renews; and He baptizes them * with the Spirit unto undecaying life.

Note: some liturgical hymns originally used punctuation marks to indicate the boundary of metric feet. They do not have a grammatical role. They are called *scansion* symbols. In the modern version of source text or translations you might see asterisks (*) or forward slashes (/) used as scansion symbols.
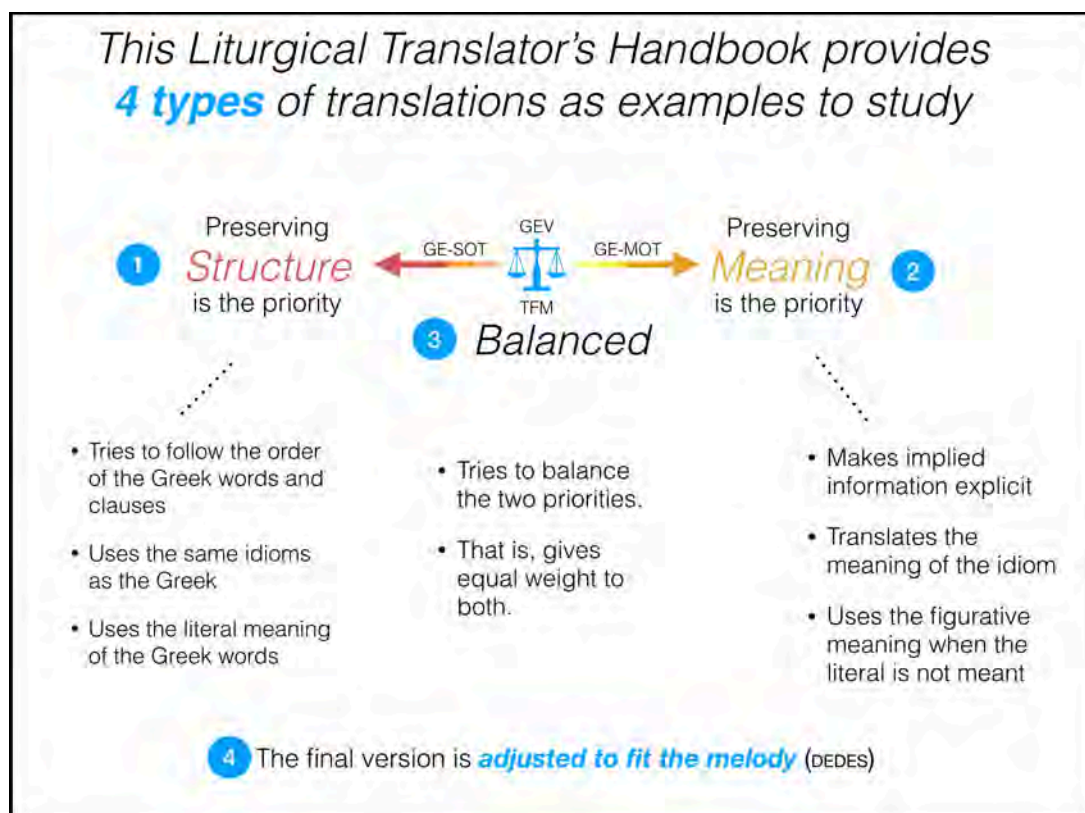
Notes About the Text

Summary

St. Nikodemos the Athonite says the purpose of this verse of the hymn is to encourage people to be baptized *EOPT*:289. He discusses how the poet makes use of the words of the Holy Prophet Isaiah. He says that when God says to wash and clean ourselves, he means we should make ourselves clean from sin through the Holy Mystery of Baptism. And that we need to guard this. That is, we need to keep ourselves clean by not doing things that are evil. This, he says, is the meaning of the words *Take away from the presence of the Lord the evil of your acts.*

References to the Bible

This liturgical text makes the following references to the Bible:

❖ **Those [who] are thirsty** • οἱ διψῶντες ➡ Isa 55:1 Come, everyone who thirsts, to the waters! οἱ διψῶντες πορεύεσθε ἐφ' ὕδωρ • The poet quotes the first part of this Bible verse, but adds the word *living* (ζῶν), which is a reference to Bible verses in the Gospel of John, e.g. John 4.10; 7.38. •

❖ **Wash yourselves** • λούσασθε ➡ Isa 1:16 Wash yourselves. Make yourself clean. Put away the evil of your doings from before my eyes. Cease to do evil. λούσασθε καθαροὶ γένεσθε ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου παύσασθε ἀπὸ τῶν πονηριῶν ὑμῶν • The poet quotes nearly the entire Bible verse, leaving out only the words *Cease to do evil (*παύσασθε ἀπὸ τῶν πονηριῶν ὑμῶν*)*. The poet uses some different words than the Bible verse, and changes *from before my eyes* to *in the presence of the Lord.* So, it is not an exact quote. Keep in mind that the hymns were written as poetry and had to follow the rules of poetry. This is probably why the poet modified the quote from the Bible verse. *THB:Isa*:2161 note that this verse should be understood by looking at the one that follows it (verse 17), which says, *Learn to do well. Seek justice. Relieve the oppressed. Defend the fatherless. Plead for the widow*. This gives examples of the kind of evil God is talking about in verse 16. •

❖ **will sprinkle water** • ῥανεῖ...ὕδωρ ➡ Ezek 36:25 I will sprinkle clean water on you ῥανῶ ἐφ' ὑμᾶς ὕδωρ καθαρόν • St. Nikodemos the Athonite (*EOPT* 290) believes this part of the hymn refers to the words God spoke to the Holy Prophet Ezekiel. •

Discussion

The notes are sorted based the order of words in the en_uk_gesot version of the text. English quotations from the Bible are from the World English Bible British Edition (WEBBE) unless otherwise stated.

6   Notes About the Text

❖ **Wash yourselves** • λούσασθε • MEANING: The word *wash* is not being used the way we use it in ordinary life. In our hymn, it is not talking about washing off the dirt that gets on our bodies from work or play. When we do things that God says are sins, we become spiritually and morally dirty. God is telling us to wash ourselves from our sin. • REFERS TO MYSTERY ➥ Baptism (Τὸ Ἅγιο Βάπτισμα): So says St. Nikodemos the Athonite *EOPT*:289.

❖ **and clean yourselves** • καὶ καθάρθητε • MEANING: The word *clean* is not being used in a physical way. See the comments about the word *wash. THB:Isa:2163* state that *being clean* is the result of *the washing.*

❖ **says** • φάσκει • MEANING: God spoke these words to the Holy Prophet Isaiah, who wrote them in the Old Testament book we call *Isaiah.* The word *says* refers to *the words that God said to Isaiah.*

❖ **Isaiah** • Ὁ Ἡσαΐας • REFERS TO HUMAN ➥ Holy Prophet Isaiah: The poet is telling us that he is quoting the message that God gave to the prophet Isaiah.

❖ **The evil [of your acts]** • τὰς πονηρίας • MEANING: *BDAG* says the meaning is the *state or condition of a lack of moral or social values, wickedness, baseness, maliciousness, sinfulness*. *THB:Isa*:2161 says that examples of this are given in Isa 1.17, which follows the one the poet is quoting.

❖ **take away** • ἀφέλεσθε • MEANING: The Greek word comes from ἀπο- (*away*) + αἱρέω (*take*).

❖ **[from] [the] [presence]** • ἔναντι • MEANING: *L&N* 83.33 defines the Greek word as *a position in front of an object, whether animate or inanimate, which is regarded as having a spatial orientation of front and back* and say that it can be translated *in front of*. In other words, if something has both a front and a back, and an object is placed in front of it, this word can be used. Other possible translations are: *before,* or, *in the presence of (BrillDAG)*. In this hymn, what has been placed in front of God are the evil deeds of people. God says to remove them so that they are no longer *in front* of him, that is, take them *away from his presence,* or, *away from his eyes,* or, *away from his sight*. • GRAMMAR: This Greek word is technically an adverb, but it is often used as a preposition with a genitive (*BrillDAG*). *EDG*:109 says it derives from a compound of two prepositions ἔν (in) + ἀντί (opposite) and that ἀντί comes from the Indo-European noun meaning *front* or *face.* In our dependency analysis, we have treated it as an oblique rather than an adverb. • ADVICE FOR TRANSLATOR: The LXX says ἀπέναντι τῶν ὀφθαλμῶν μου (*from before my eyes).* Instead, the poet who wrote our hymn verse uses a single word, ἔναντι (*before, in the presence of*). *THB:Isa*:2170 say this does not mean that we are allowed to do evil if God does not see it. For example, if it is done behind his back. To avoid this possible misunderstanding, they suggest translating it similar to what the Good News Bible does, *Stop all this evil that I see you doing.* • CHECK YOUR BIBLE ➥ Luke 1:8 before God • ἔναντι τοῦ Θεοῦ.

❖ **[the] Lord.** • Κυρίου • REFERS TO GOD ➥ God the Father:

Wash Yourselves Says Isaiah 7

❖ **Those [who] are thirsty** • οἱ διψῶντες • MEANING: The Greek has the plural definite article οἱ (*the*) and the participle διψῶντες (*having thirst*). This means *the (ones who) are thirsty*. Since God is talking to people who are like this and inviting them to come and drink living water, we could translate it as *you who are thirsty.* • THEOLOGY: Although the Greek word can mean *to physically thirst for water*, it is used in this hymn in a figurative way. It means *to be thirsty for God and the life he gives.* • CHECK YOUR BIBLE ➟ Matt 5:6 Blessed are those who hunger and thirst after righteousness, for they shall be filled. • μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην,ὅτι αὐτοὶ χορτασθήσονται..

❖ **come** • πορεύεσθε • GRAMMAR: This Greek verb and the Greek words for *wash* and *clean* are in the imperative mood, which is used for commands. *Smyth* 1835 says this mood is used for *requests, entreaties, summons, prescriptions, exhortations, etc.* That is, the Greek imperative mood is used not just for ordering someone to do something, but also inviting or encouraging them to do so. • ADVICE FOR TRANSLATOR: Think about how your language gives orders to someone, or invites them to do something, or encourages them to do something. God orders us to wash and clean ourselves, and he invites us to come and drink the living water.

❖ **to living water!** • ὕδωρ ἐπὶ ζῶν • MEANING: The type of water that we are invited to come to is described as *living.* The Greek word is a participle in the present tense. In its literal meaning, the Greek phrase *living water* means *spring water LSJ*, that is, *water that comes out from a place under the ground*. St. Nikodemos describes it as water that gives life that does not end. This is the figurative meaning. He says this water comes from baptism and divine grace *EOPT*: 290. • CHECK YOUR BIBLE ➟ John 4:10 living water • ὕδωρ ζῶν: When Jesus Christ talked with the Samaritan woman at the well, he told her that if she asked him, he would give her living water. In verse 14, he says *whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life.*

❖ **For** • γὰρ • MEANING: The word *For* tells us that what we are about to hear or read will explain the reason for something that came beforehand. In this case, we will learn the reason that people who thirst are invited to come to the living water.

❖ **[on] those [who] run** • τοῖς προστρέχουσιν • MEANING: The Greek word προστρέχουσιν is a participle from the verb προστρέχω, which is προσ- (towards) + τρέχω (run).

❖ **to him** • αὐτῷ • MEANING: The pronoun refers to Christ.

❖ **Christ will sprinkle** • ῥανεῖ...Χριστός • MEANING: The English word *sprinkle* means *to shake small pieces of something or drops of a liquid on something OALD.*

❖ **water [that] makes new** • ὕδωρ καινοποιὸν • MEANING: The Greek word literally means *making new Lampe.*

❖ **and he baptizes [them]** • καὶ...βαπτίζει • MEANING: The people whom Christ baptizes are the ones who run to him in faith.

8   Notes About the Text

❖ **[with] [the] Spirit** • Πνεύματι • CHECK YOUR BIBLE ➥ Luke 3:16 He will baptise you in the Holy Spirit • αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ.

❖ **into the life [of] not growing old** • πρὸς ζωὴν τὴν ἀγήρω • MEANING: The Greek word ἀγήρω means *not aging,* that is*, unaging.* The word can also be translated *ageless, immortal, eternal* (*Lampe*). • THEOLOGY: This life is the life referred to at the end of the Symbol of the Faith, *I look for the resurrection of the dead and the life of the age to come.* St. Nikodemos (*EOPT*:290) describes it using the word ἀτελεύτητος, which means *not brought to an end* (*LSJ*).

Grammar

Interlinear Text

This section provides information about the grammar of words (that is, the morphology) [3]. The Greek words appear in the same order as they do in the source text.

1	2	3	4	5
Ὁ	Ἡσαΐας	λούσασθε	,	καὶ
the	Isaiah	wash.yourselves	,	and
ART.SG.M.NOM	NOUN.SG.M.NOM	VERB.2.PL.AOR.MID.IMP	PM	CONJ
ὁ	Ἡσαΐας	λούω	,	καί

6	7	8	9
καθάρθητε	φάσκει	·	τάς
clean.yourselves	says	;	the
VERB.2.SG.AOR.MP.IMP	VERB.3.SG.PRS.ACT.IND	PM	ART.PL.F.ACC
καθαίρω	φάσκω	·	ὁ

10	11	12	13
πονηρίας	ἔναντι	,	ἀφέλεσθε
evil.acts	[from].[the].presence	,	take.away
NOUN.PL.F.ACC	ADV	PM	VERB.2.PL.AOR.MID.IMP
πονηρία	ἔναντι	,	ἀφαιρέω

14	15	16	17	18
Κυρίου	·	οἱ	διψῶντες	,
[of].[the].Lord	;	Those	[who].are.thirsty	,
NOUN.SG.M.GEN	PM	ART.PL.M.NOM	PTCP.ACT.PRS.M.PL.NOM	PM
κύριος	·	ὁ	διψάω	,

19	20	21	22
ὕδωρ	ἐπὶ	ζῶν	πορεύεσθε
water	to	living	come
NOUN.SG.N.ACC	PREP	PTCP.ACT.PRS.N.SG.ACC	VERB.2.PL.PRS.MID.IMP
ὕδωρ	ἐπί	ζῶ	πορεύω

23	24	25	26	27
·	ῥανεῖ	γὰρ	ὕδωρ	καινοποιὸν
·	will.sprinkle	for	water	[that].makes.new
PM	VERB.3.SG.FUT.ACT.IND	CONJ	NOUN.SG.N.ACC	ADJ.SG.N.ACC
·	ῥαίνω	γάρ	ὕδωρ	καινοποιός

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[3] You can read about Greek grammar at `https://ancientgreek.pressbooks.com`.

10   Grammar

28		29	30	31
Χριστός		**,**	**τοῖς**	**προστρέχουσιν**
Christ		,	[on].those	[who].run
NOUN.SG.M.NOM		PM	ART.PL.M.DAT	PTCP.ACT.PRS.M.PL.DAT
Χριστός		,	ὁ	προστρέχω

32	33	34	35	36	37	38
αὐτῷ	**ἐν**	**πίστει**	**,**	**καὶ**	**πρὸς**	**ζωὴν**
[to].him	in	faith	,	and	into	life
PRON.SG.M.DAT	PREP	NOUN.SG.F.DAT	PM		PREP	NOUN.SG.F.ACC
αὐτός	ἐν	πίστις	,	καί	πρός	ζωή

39	40	41	42
τὴν	**ἀγήρω**	**,**	**βαπτίζει**
the	[of].not.growing.old	,	he.baptizes.[them]
ART.SG.F.ACC	ADJ.SG.F.GEN	PM	VERB.3.SG.PRS.ACT.IND
ὁ	ἀγήραος	,	βαπτίζω

43	44
Πνεύματι	**.**
[with].[the].Spirit	.
NOUN.SG.N.DAT	PM
πνεῦμα	.

Dependency Diagram

A dependency diagram shows the syntax of the text. *Syntax* means *the grammatical relationship between words*. It shows the relationships based on dependency grammar[4]. The order of each Greek word in the diagram is based on the word it depends on[5]. It appears indented and after the word it depends on. The first word in the diagram is the root, that is, the starting point of the dependencies.

|–**7 root φάσκει says VERB.3.SG.PRS.ACT.IND φάσκω**
  |–**2 nsubj Ἡσαΐας Isaiah NOUN.SG.M.NOM Ἡσαΐας**
    |–**1 det Ὁ the ART.SG.M.NOM ὁ**
  |–**3 parataxis λούσασθε wash.yourselves VERB.2.PL.AOR.MID.IMP λούω**
    |–**6 conj καθάρθητε clean.yourselves VERB.2.SG.AOR.MP.IMP καθαίρω**
      |–**4 punct , , PM ,**
      |–**5 cc καὶ and CONJ καί**
      |–**13 conj ἀφέλεσθε take.away VERB.2.PL.AOR.MID.IMP ἀφαιρέω**
        |–**10 obj πονηρίας evil.acts NOUN.PL.F.ACC πονηρία**
          |–**8 punct · ; PM ·**
          |–**9 det τάς the ART.PL.F.ACC ὁ**
        |–**11 obl ἔναντι [from].[the].presence ADV ἔναντι**
          |–**14 nmod Κυρίου [of].[the].Lord NOUN.SG.M.GEN κύριος**
        |–**12 punct , , PM ,**
        |–**22 conj πορεύεσθε come VERB.2.PL.PRS.MID.IMP πορεύω**
          |–**15 punct · ; PM ·**
          |–**17 csubj διψῶντες [who].are.thirsty PTCP.ACT.PRS.M.PL.NOM διψάω**
            |–**16 det οἱ Those ART.PL.M.NOM ὁ**
          |–**18 punct , , PM ,**
          |–**19 obl ὕδωρ water NOUN.SG.N.ACC ὕδωρ**
            |–**20 case ἐπὶ to PREP ἐπί**
            |–**21 acl ζῶν living PTCP.ACT.PRS.N.SG.ACC ζῶ**
  |–**24 advcl ῥανεῖ will.sprinkle VERB.3.SG.FUT.ACT.IND ῥαίνω**
    |–**23 punct · · PM ·**
    |–**25 mark γὰρ for CONJ γάρ**
    |–**26 obj ὕδωρ water NOUN.SG.N.ACC ὕδωρ**
      |–**27 amod καινοποιὸν [that].makes.new ADJ.SG.N.ACC καινοποιός**
    |–**28 nsubj Χριστός Christ NOUN.SG.M.NOM Χριστός**
    |–**31 iobj προστρέχουσιν [who].run PTCP.ACT.PRS.M.PL.DAT προστρέχω**
      |–**29 punct , , PM ,**
      |–**30 det τοῖς [on].those ART.PL.M.DAT ὁ**
      |–**32 obl αὐτῷ [to].him PRON.SG.M.DAT αὐτός**
      |–**34 obl πίστει faith NOUN.SG.F.DAT πίστις**
        |–**33 case ἐν in PREP ἐν**
    |–**42 conj βαπτίζει he.baptizes.[them] VERB.3.SG.PRS.ACT.IND βαπτίζω**
      |–**36 cc καὶ and καί**
      |–**38 obl ζωὴν life NOUN.SG.F.ACC ζωή**

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[4]See http://universaldependencies.org
[5]*depends on* means *is governed by or subordinate to*.

12   Grammar

|–**35 punct , , PM ,**
|–**37 case πρὸς into PREP πρός**
|–**39 det τὴν the ART.SG.F.ACC ὁ**
|–**40 amod ἀγήρῳ [of].not.growing.old ADJ.SG.F.GEN ἀγήραος**
|–**41 punct , , PM ,**
|–**43 obl Πνεύματι [with].[the].Spirit NOUN.SG.N.DAT πνεῦμα**
|–**44 punct . . PM .**

Abbreviations

2	second person
3	third person
ACC	accusative
ACT	active
ADJ	adjective
ADV	adverb(ial)
AOR	aorist
ART	article
CONJ	conjunction
DAT	dative
F	feminine
FUT	future
GEN	genitive
IMP	imperative
IND	indicative
M	masculine
MID	middle
MP	middle-passive
N	neuter
NOM	nominative
NOUN	noun
PL	plural
PM	punctuation mark
PREP	preposition
PRON	pronoun

14	Abbreviations
PRS	present
PTCP	participle
SG	singular
VERB	verb
acl	clausal modifier of noun (adjectival clause)
advcl	adverbial clause modifier
amod	adjectival modifier
case	case marking
cc	coordinating conjunction
conj	conjunct
csubj	clausal subject
det	determiner
en_uk_gemot	GE-MOT Notes and Translations by Dr. Michael Colburn
en_uk_gesot	GE-SOT Notes and Translations by Dr. Michael Colburn
en_uk_gev	GEV Notes and Translations by Dr. Michael Colburn
en_uk_tfm	The Festal Menaion - Mother Mary and Metropolitan Kallistos
en_us_dedes	Translations by Fr. Seraphim Dedes
gr_gr_cog	Commonly used Orthodox Greek text
iobj	indirect object
mark	marker
nmod	nominal modifier
nsubj	nominal subject
obj	object
obl	oblique nominal
parataxis	parataxis

punct	punctuation
root	root

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By Abbreviation

EDG   Beeks, Robert (2016). *Etymological Dictionary of Greek*. Leiden.
BDAG   Danker, Frederick William, editor (2001). *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago.
OALD   Deuter, Margaret, Jennifer Bradbery, and Joanna Turnbull, editors (2015). *Oxford Advanced Learner's Dictionary*. Oxford.
Lampe   Lampe, G. W., editor (1961). *A Patristic Lexicon*. Oxford.
LSJ   Liddell, H.G. and R. Scott, editors (1996). *A Greek-Engish Lexicon. With a Revised Supplement*. Oxford.
L&N   Louw, Johannes and Eugene A. Nida, editors (1988–1989). *Greek-English Lexicon of the New Testament. Based on Semantic Domains*. New York.
BrillDAG   Montanari, Fronco, editor (2015). *The Brill Dictionary of Ancient Greek*. Leiden | Boston.
THB:Isa   Ogden, Graham S and Jan Stern (2011). *A Handbook on Isaiah*. New York.
Smyth   Smyth Herbert Weir, revised by Gordon M. Messing (1956). *Greek Grammar*. Cambridge, MA.
EOPT   ΑΓΙΟΡΕΙΤΟΥ, ΝΙΚΔΗΜΟΥ ΤΟΥ (1987). *ΕΟΡΤΟΔΡΟΜΙΟΝ. ΕΡΜΗΝΕΙΑ ΕΙΣ ΤΟΥΣ ΑΣΜΑΤΙΚΟΥΣ ΚΑΝΟΝΑΣ ΤΩΝ ΔΕΣΠΟΤΙΚΩΝ ΚΑΙ ΘΕΟΜΗΤΟΡΙΚΩΝ ΕΟΡΤΩΝ*. ΘΕΣΣΑΛΟΝΙΚΗ.

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Canon 2 Ode 9 Troparion 1: We see the things showed to Moses

Errata

In the dependency diagram for this troparion, there are two incorrect dependency labels. The 10th word, ξένοις, should be labeled *nmod* not *amod*. The distinction between the two labels is the part of speech of the head, not the dependent.[1] The same applies for the 24th word, Σελασφόρον, which should be labeled *nmod*. These errors have been corrected in OLW. The corrections do not appear in the version of the manual shown below because the appendix preserves the state of the manuals as used in the test locations. These errors do not affect the outcome of the testing. Another error, that could affect the translation, is the second word, τὰ, that is analyzed incorrectly as being singular, when in fact it is plural. This has been corrected in OLW. I would also make a change to the GEV and MOT so that *'strange way'* becomes *'strange way'*. Also, in OLW, I have added a *CHECK YOUR BIBLE* note for Mat 1.23 (virgin). Lastly, in the current version of OLW, I have replaced *'benefactor'* with *' the one who helps us'* in the GEV, based on the difficulty some translators had with the word *benefactor* during the testing of the manual.

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[1]The source of the error was my initial confusion. I though it was the part of speech of the dependent that determined the choice of the label. I subsequently reread the Universal Dependency guidelines and realized my mistake.

We See the Things Showed to Moses

A Liturgical Translator's Manual

Dr. Michael Colburn

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The Orthodox Christian Mission Center

2018-12-26

O Lord, through the prayers of our Holy Fathers Kosmos the
Poet, John of Damascus, and Nikodemos of the Holy
Mountain, give us understanding and grace to create
translations that are pleasing to You!

Contents

Purpose

This handbook is for people who speak English as a foreign language and are translating the liturgical texts into a non-Indoeuropean language. It answers the following questions: What does the Greek text say? What does it mean? What problems might I have translating it and how might I solve those problems? It answers these questions by providing the Greek text, example English translations, notes about each Greek word or phrase, and a detailed grammatical analysis[1].

Types of Translations

The type of translation a person creates depends on what the priority is. If the priority is to preserve the order of the Greek words and phrases and to use words that give the literal meaning of the Greek, I call this a *Structure-Oriented Translation*. I created the GE-SOT as an example. If the priority is to convey the meaning of the Greek text, I call this a *Meaning-Oriented Translation*. I created the GE-MOT as an example. Some translations balance these two priorities, for example, the translation in *The Festal Menaion* by His Eminence Kallistos Ware and Mother Mary (TFM). I created the GEV as another example. Whether or not a translation is structure-oriented, or meaning-oriented, or falls in between, when you translate a hymn, it is important to create a translation that can be sung based on a melody. So, the translation sometimes has to be adjusted by using different words or a different word order. Fr. Seraphim Dedes' translation is an example.

About the Global English Translations

The GEV, GE-SOT and GE-MOT use the Oxford 3000[2] list of the most important English words. People who speak English as a second language should know these words. By trying to use only these 3000 words, the Global English translations have to adjust the translation in ways similar to what happens when people translate the Greek into non-Indoeuropean languages. These translations demonstrate three types of translation. The GE-SOT is the closest to the Greek word order and the literal meaning. It is used for the word by word discussion of the meaning and for the interlinear grammar and dependency diagram. The GE-MOT will help you understand the meaning. It does this by adding information that is implied by the Greek text. If you must translate from English, ask your Bishop which translation He prefers. If He is not available to ask, then use the GEV.

How to Use this Handbook

If you can, first read the Greek text. Then study the translations. Note what is similar and different. Make a first draft translation from the Greek or the GEV. Write down questions you have. Look for answers in the notes and grammar sections. Make changes to your translation based on what you read. Let other people read your translation. Ask questions to learn how they understand it. Make changes as needed. Adjust the translation to fit the melody it will be sung to.

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[1] Comments, corrections, and suggestions for improvement should be sent to Michael Colburn at m.colburn@ocmc.org.

[2] https://www.oxfordlearnersdictionaries.com/us/about/oxford3000.

We See the Things Showed to Moses

The Text and Translations

AGES Topic~Key: me.m01.d06~meMA.Ode9C21.text

me - Menaion (τά Μηναῖα), m01 - January (Ιανουάριος)

Source Text

If you know Greek, use this as your source text:

gr_gr_cog	Ἴδμεν τὰ Μωσεῖ τῇ βάτῳ δεδειγμένα, * Δεῦρο ξένοις, θεσμοῖσιν ἐξειργασμένα· * Ὡς γὰρ σέσωσται, πυρφοροῦσα Παρθένος, * Σελασφόρον τεκοῦσα, τὸν εὐεργέτην, * Ἰορδάνου τε, ῥεῖθρα προσδεδεγμένα.

Global English Translations

If you do not know Greek, you can use the en_uk_gev as your source text (model):

Structure Oriented (en_uk_gesot)	We see the [things] which [were] shown [to] Moses [in] the bush, here [by] strange laws completed: For as [the] fire-carrying Virgin was kept safe [when] [she] gave birth [to] the light-bringing Benefactor, so also [the] streams of Jordan [when] they received [him].
Model (en_uk_gev)	The things shown to Moses in the bush, we see completed here in a strange way: For when the Virgin gave birth to the Benefactor who brings us light, she carried fire within her, but she was kept safe; and also Jordan's streams when they received him.
Meaning Oriented (en_uk_gemot)	Here we see that God has revealed in a strange way the meaning of the bush that was shown to Moses, that burned but was not destroyed: For when the Virgin Mary gave birth to Jesus Christ, the one who works for our benefit, who brings us light, she had within her a baby who is like fire, but God kept her safe; and also God kept safe the waters of the Jordan River when Christ entered them to be baptized.

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Other Translations

en_uk_tfm	That which was revealed to Moses in the bush we see accomplished here in strange manner. The Virgin bore Fire within her, yet was not consumed, when she gave birth to the Benefactor who brings us light, and the streams of Jordan suffered no harm when they received Him.
en_us_dedes	We have come to know the wonders shown to Moses * in the Bush by some strange laws are here accomplished: * preserved uninjured was the fire-bearing Virgin * when she brought forth the light-bringing Benefactor, * as were Jordan's streams when they received the Master.

Note: some liturgical hymns originally used punctuation marks to indicate the boundary of metric feet. They do not have a grammatical role. They are called *scansion* symbols. In the modern version of source text or translations you might see asterisks (*) or forward slashes (/) used as scansion symbols.

This Liturgical Translator's Handbook provides **4 types** *of translations as examples to study*

1. Preserving *Structure* is the priority
   GE-SOT

   GEV
   TFM
   GE-MOT

2. Preserving *Meaning* is the priority

3. *Balanced*

- Tries to follow the order of the Greek words and clauses
- Uses the same idioms as the Greek
- Uses the literal meaning of the Greek words

- Tries to balance the two priorities.
- That is, gives equal weight to both.

- Makes implied information explicit
- Translates the meaning of the idiom
- Uses the figurative meaning when the literal is not meant

4. The final version is *adjusted to fit the melody* (DEDES)
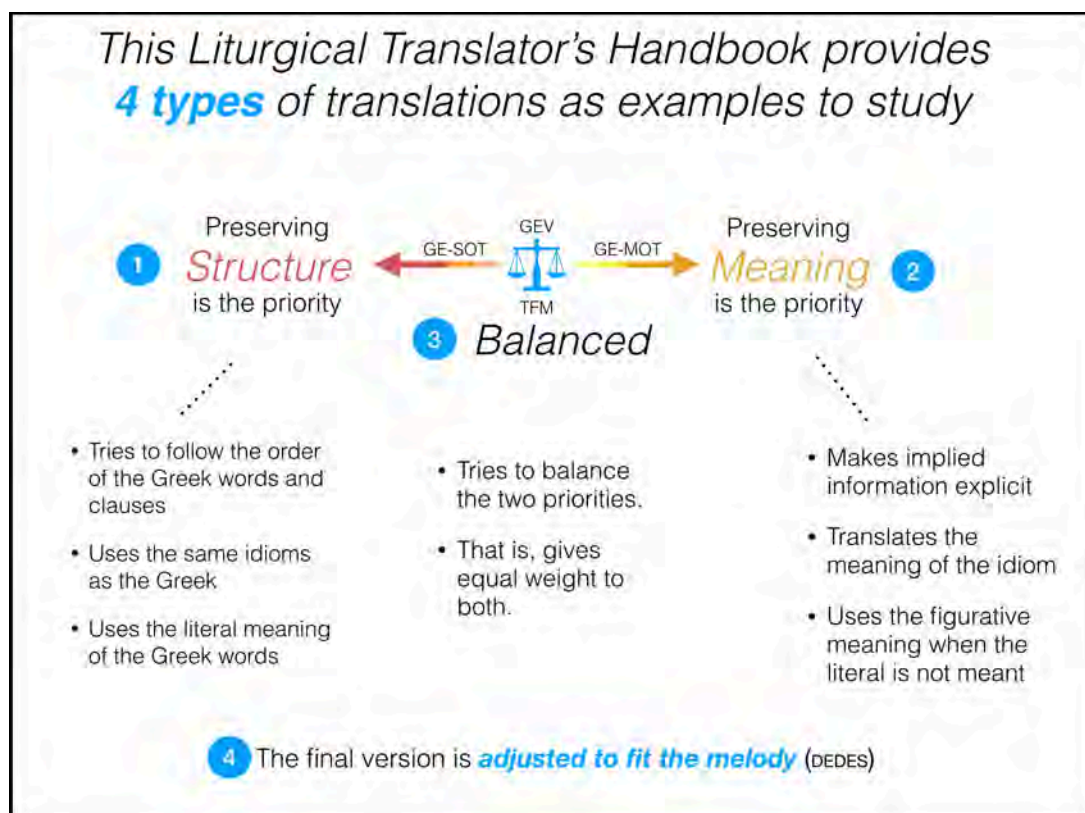
Notes About the Text

Summary

On the day of Theophany, at the Great Blessing of the Waters, a prayer is read that is attributed to Patriarch Sophronius of Jerusalem. In this prayer, he says, *Jordan turned back , beholding the fire of the Godhead coming down bodily and entering it.* (HTM). In the verse we are discussing, the hymn writer also talks about the fire of the Godhead, using different words. He first reminds us about a strange thing that Moses saw. He saw a bush that was on fire, but it was not consumed, or burned up, or harmed by the fire. It was kept safe. He tells us that the meaning of what Moses saw can be understood when we think about God the Son becoming a human being. In him, the fire of the Godhead entered the Theotokos, but she was not harmed. And in the same way, when the Son of God entered into the waters of the Jordan river, the fire of the Godhead entered them, but they also were not harmed. This strange thing was revealed ahead of time by the Angel of the Lord appearing to Moses as a flame in the middle of a bush that was not harmed. And it finds its completion, fulfillment, and perfection in the birth and baptism of Christ.

References to the Bible

This liturgical text makes the following references to the Bible:

✤ **the [things] which [were] shown [to] Moses [in] the bush** • τὰ Μωσεῖ τῇ βάτῳ δεδειγμένα ➠ (Exod 3:2) the bush burns with fire, —but the bush was not consumed βάτος καίεται πυρί ὁ δὲ βάτος οὐ κατεκαίετο •

✤ **[when] [she] gave birth** • τεκοῦσα ➠ MAT 1:23 the virgin shall be with child, and shall give birth to a son ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν •

✤ **[when] they received [him]** • προσδεδεγμένα ➠ Mark 1:9 Jesus...was baptised by John in the Jordan ὁ Ἰησοῦς...ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην •

Discussion

The notes are sorted based the order of words in the en_uk_gesot version of the text. English quotations from the Bible are from the World English Bible British Edition (WEBBE) unless otherwise stated.

✤ **We see** • Ἴδμεν • MEANING: The Greek word means *to know* or *to see*. What *we see* is the meaning or significance of the burning bush that Moses saw. The bush was burning, but was not destroyed or harmed. This was telling us ahead of time about a greater wonder that would occur: that when the Theotokos carried God as a baby within her, she was not harmed, even though God is like fire. And when God entered the Jordan river, it was not harmed. • GRAMMAR: Although this Greek verb is in the perfect tense, it is actually functioning as a present tense verb. See *Smyth*:794. Most grammars show the 1st person plural form of the verb as ἴσμεν, but *EDG*:1053 says ἴδμεν is an alternative form. • REFERS TO GROUP ➠ The Church: The pronoun *we* here refers to the writer or singer of the hymn and to those who read or hear it being sung.

6   Notes About the Text

❖ **the [things] which [were] shown [to] Moses [in] the bush** • τὰ Μωσεῖ τῇ βάτῳ δεδειγμένα • GRAMMAR: The Greek word τὰ, translated as *the things which* or as *that which,* is plural. That is, it refers to multiple things. The things are the bush, the flame of the fire, and the fact that the bush was not burned up. • REFERS TO EVENT ➺ Angel of the Lord appearing in Burning Bush to Moses: • REFERS TO HUMAN ➺ Moses: • REFERS TO PLANT ➺ Burning Bush: Regarding this bush, Osborn and Hatton 1999 says, "The bush was probably some kind of thorn bush, smaller than a tree but larger than an ordinary bramble."

❖ **here** • Δεῦρο • MEANING: The Greek word is an adverb either of place or time. An adverb is a word that modifies (gives more information about) a verb. As an adverb of time, it can be translated as *now.* The translations used in this handbook have translated it as an adverb of place, using the word *here.* It is referring to the verb *completed* ἐξειργασμέν. That is, it is referring to the place or time that the meaning of the burning bush became known. The place or time is when God came to earth as a man (when he was a baby inside the Theotokos) and when he entered the Jordan river to be baptized.

❖ **[by] strange** • ξένοις • MEANING: The word means *something not known before.* • ADVICE FOR TRANSLATOR: It can be translated *unknown, unheard of, unfamiliar,* or *surprising.*

❖ **laws** • θεσμοῖσιν • MEANING: The Greek word has several meanings, including rules made by a government, or to moral rules, or to natural law, that is, *something that happens in nature in the same way and in the same circumstances*. But, in this case it refers to laws that work not in nature, but beyond nature. *EOPT*:326 says the poet is referring to laws that are cannot be explained by natural laws. They are occurring through an act of God. And, they are even more strange than the laws that kept the burning bush from being consumed by the fire.

❖ **completed** • ἐξειργασμένα • MEANING: The Greek word literally means *to work out,* and so, to *make completely, to finish off, to bring to perfection* (LSJ). In this case, what God completed was the future event that the burning bush was pointing to: the fire of God entering the Theotokos and the streams of the Jordan, without harming either, just like the bush was not harmed.

❖ **For** • γὰρ • GRAMMAR: The conjunction *for* γὰρ tells us that what follows is the reason for what the writer said in the previous words of the hymn. That is, it tells us that the words following the word *for* will explain why the writer said the things Moses saw have been completed. They have been completed by both the Virgin Mary being preserved and the streams of the Jordan being preserved, even though the Son of God entered them, who is fire from God.

❖ **as** • Ὡς • GRAMMAR: This word is part of a multi-word construction: *as...so also*... ὡς...τε.... The two Greek words indicate a similarity between what the Virgin experienced and what the Jordan river experienced. That is, neither of them were harmed when God entered them. *EOPT*:326 also interprets it this way, saying *...**τόσον** ἐν τῇ κοιλίᾳ της Παρθένου, **ὅσον καί** ἐν τοῖς ρείθροις τοῦ Ἰορδάνου....* ...**as** *in the belly of the Virgin,* **so also** *in the streams of Jordan...*

We See the Things Showed to Moses 7

❖ **[the] fire-carrying** • πυρφοροῦσα • MEANING: The fire that the Virgin Mary carried within her was the fire of God. It was not a fire made from the matter of this world. • CHECK YOUR BIBLE ➟ Deut 4:24 your God is a devouring fire • ὁ θεός σου πῦρ καταναλίσκον: This is the One whom the Virgin Mary carried within her. • CHECK YOUR BIBLE ➟ Heb 12:29 our God is a consuming fire • Θεὸς ἡμῶν πῦρ καταναλίσκον.

❖ **Virgin** • Παρθένος • MEANING: The Greek word in this context means a *virgin, that is, a woman who has not had sexual relations*. • REFERS TO HUMAN ➟ Mary the Mother of Jesus Christ: • THEOLOGY: The Lord Jesus Christ was conceived in Mary by the Holy Spirit, not through relations with her husband Joseph. Per the tradition of the Church, the Theotokos remained a virgin all her life.

❖ **was kept safe** • σέσωσται • MEANING: The phrase *kept safe* translates a single Greek word, σέσωσται. It means *to be kept from being harmed, hurt, or destroyed*. The Virgin Mary was kept safe from the fire of God that she carried within her, the baby Jesus.

❖ **[when] [she] gave birth** • τεκοῦσα • REFERS TO EVENT ➟ Birth of Christ:

❖ **[to] the light-bringing** • Σελασφόρον • THEOLOGY: One of the themes of the feast of Theophany is *illumination.* If something is illumined, it has light shining on it. When we are baptized God gives us knowledge about himself in our hearts. This knowledge is like a light shining in our hearts. The Church describes this gift as illumination. Here, in this verse, for this reason, the poet describes the Lord Jesus Christ as *the one who brings us light*. • CHECK YOUR BIBLE ➟ John 8:12 ...Jesus spoke to them, saying, "I am the light of the world...." • ...ὁ Ἰησοῦς ἐλάλησε λέγων· ἐγώ εἰμι τὸ φῶς τοῦ κόσμου.....

❖ **Benefactor** • εὐεργέτην • MEANING: The Greek word εὐεργέτην means a *benefactor.* That is, *someone who works to benefit other people*, or *someone who provides assistance to other people.* Sometimes this word was used as a title, for example for a king, in recognition of the good things he did for his people. In this hymn, the Lord Jesus Christ is called the *Benefactor* because he helps us by giving us *light,* that is, *knowledge about God*. • REFERS TO HUMAN ➟ Jesus Christ:

❖ **so also** • τε • MEANING: This means the streams of the Jordan had the same experience as the Virgin. They were not harmed by the Son of God entering them. • GRAMMAR: See the grammar note about the word *as Ὡς.*

❖ **[the] streams of Jordan** • Ἰορδάνου τε ῥεῖθρα • MEANING: The writer uses the plural word *streams ῥεῖθρα* because there are several sources of water that flow into the river. Early authors wrote that the river is named after two steams that are its source: the *Jor* and the *Dan*. As an example, *EOPT*:326 quotes St. John Chrysotom's *In Jordanem fluvium*, *PG 61.725,* Ὁ Ἰορδάνης παρὰ πάντας τοὺς ποταμοὺς δύο ῥίζας ἔχει πηγῶν· οὐ γὰρ ἀπὸ μιᾶς πηγῆς προέρχεται ὁ Ἰορδάνης. Ἔχει δὲ τὴν μὲν μίαν πηγὴν εἰς τὴν Πανιάδα, τὴν δὲ ἄλλην πλησίον τῆς Πανιάδος· καὶ ἡ μὲν μία πηγὴ καλεῖται Ἰὸρ, ἡ δὲ ἄλλη Δάν·

❖ **[when] they received [him]** • προσδεδεγμένα • MEANING: Jesus went into the streams of the Jordan to be baptized by John. That is, the streams received Jesus. • REFERS TO EVENT ➠ Baptism of Christ:

We See the Things Showed to Moses 9

Grammar

Interlinear Text

This section provides information about the grammar of words (that is, the morphology) [3]. The Greek words appear in the same order as they do in the source text.

1	2	3	4
Ἴδμεν	τὰ	Μωσεῖ	τῇ
we.see	the	to.Moses	[in].the
VERB.1.PL.PRF.ACT.IND	ART.SG.N.ACC	NOUN.SG.M.DAT	ART.SG.F.DAT
οἶδα	ὁ	Μωσῆς	ὁ

5	6	7	8	9	10
βάτῳ	δεδειγμένα	,	*	Δεῦρο	ξένοις
bush	[things].[which].were.shown	,	*	here	[by].strange
NOUN.SG.F.DAT	PTCP.MP.PRF.N.PL.ACC	PM	PM	ADV	ADJ.PL.M.DAT
βάτος	δείκνυμι	,	*	δεῦρο	ξένος

11	12	13	14	15	16	17
,	θεσμοῖσιν	ἐξειργασμένα	.	*	Ὡς	γὰρ
,	laws	completed	:	*	as	for
PM	NOUN.PL.M.DAT	PTCP.MP.PRF.N.PL.ACC	PM	PM	ADV	CONJ
,	θεσμός	ἐξεργάζομαι	·	*	ὡς	γάρ

18	19	20	21
σέσωσται	,	πυρφοροῦσα	Παρθένος
was.kept.safe	,	[the].fire-carrying	Virgin
VERB.3.SG.PRF.MP.IND	PM	PTCP.ACT.PRS.F.SG.NOM	NOUN.SG.F.NOM
σώζω	,	πυρφορέω	παρθένος

22	23	24	25	26	27
,	*	Σελασφόρον	τεκοῦσα	,	τὸν
,	*	light-bringing	[when].[she].gave.birth	,	[to].the
PM	PM	ADJ.SG.M.ACC	PTCP.ACT.AOR.F.SG.NOM	PM	DET.SG.M.ACC
,	*	σελασφόρος	τίκτω	,	ὁ

28	29	30	31	32	33	34
εὐεργέτην	,	*	Ἰορδάνου	τε	,	ῥεῖθρα
benefactor	,	*	of.Jordan	so.also	,	[the].streams
NOUN.SG.M.ACC	PM	PM	NOUN.SG.M.GEN	CONJ	PM	NOUN.PL.N.NOM
εὐεργέτης	,	*	Ἰορδάνης	τε	,	ῥεῖθρον

35	36
προσδεδεγμένα	.
[when].[they].received.[him]	.
PTCP.MP.PRF.F.PL.NOM	PM
προσδέχομαι	.

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[3]You can read about Greek grammar at `https://ancientgreek.pressbooks.com`.

10   Grammar

Dependency Diagram

A dependency diagram shows the syntax of the text. *Syntax* means *the grammatical relationship between words*. It shows the relationships based on dependency grammar[4]. The order of each Greek word in the diagram is based on the word it depends on[5]. It appears indented and after the word it depends on. The first word in the diagram is the root, that is, the starting point of the dependencies.

|–**1 root Ἴδμεν we.see VERB.1.PL.PRF.ACT.IND οἶδα**
  |–**9 advmod Δεῦρο here ADV δεῦρο**
  |–**13 ccomp ἐξειργασμένα completed PTCP.MP.PRF.N.PL.ACC ἐξεργάζομαι**
    |–**6 csubj:pass δεδειγμένα [things].[which].were.shown PTCP.MP.PRF.N.PL.ACC δείκνυμι**

      |–**2 det τὰ the ART.SG.N.ACC ὁ**
      |–**3 obl Μωσεῖ to.Moses NOUN.SG.M.DAT Μωσῆς**
      |–**5 obl βάτῳ bush NOUN.SG.F.DAT βάτος**
        |–**4 det τῇ [in].the ART.SG.F.DAT ὁ**
      |–**7 punct , , PM ,**
      |–**8 punct * * PM ***
    |–**12 obl θεσμοῖσιν laws NOUN.PL.M.DAT θεσμός**
      |–**10 amod ξένοις [by].strange ADJ.PL.M.DAT ξένος**
        |–**11 punct , , PM ,**
    |–**18 advcl σέσωσται was.kept.safe VERB.3.SG.PRF.MP.IND σώζω**
      |–**14 punct . : PM ·**
      |–**17 mark γὰρ for CONJ γάρ**
      |–**21 nsubj:pass Παρθένος Virgin NOUN.SG.F.NOM παρθένος**
        |–**20 acl πυρφοροῦσα [the].fire-carrying PTCP.ACT.PRS.F.SG.NOM πυρφορέω**
          |–**19 punct , , PM ,**
      |–**25 advcl τεκοῦσα [when].[she].gave.birth PTCP.ACT.AOR.F.SG.NOM τίκτω**
        |–**16 advmod Ὡς as ADV ὡς**
          |–**15 punct * * PM ***
        |–**28 obj εὐεργέτην benefactor NOUN.SG.M.ACC εὐεργέτης**
          |–**24 amod Σελασφόρον light-bringing ADJ.SG.M.ACC σελασφόρος**
            |–**22 punct , , PM ,**
            |–**23 punct * * PM ***
        |–**26 punct , , PM ,**
        |–**27 det τὸν [to].the DET.SG.M.ACC ὁ**
      |–**35 advcl προσδεδεγμένα [when].[they].received.[him] PTCP.MP.PRF.F.PL.NOM προσδέχομαι**
        |–**32 cc τε so.also CONJ τε**
        |–**34 nsubj:pass ῥεῖθρα [the].streams NOUN.PL.N.NOM ῥεῖθρον**
          |–**31 nmod Ἰορδάνου of.Jordan NOUN.SG.M.GEN Ἰορδάνης**

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[4]See http://universaldependencies.org
[5]*depends on* means *is governed by or subordinate to*.

|–**29 punct , , PM ,**
|–**30 punct * * PM ***
|–**33 punct , , PM ,**
|–**36 punct . . PM .**

Abbreviations

1	first person
3	third person
ACC	accusative
ACT	active
ADJ	adjective
ADV	adverb(ial)
AOR	aorist
ART	article
CONJ	conjunction
DAT	dative
DET	determiner
F	feminine
GEN	genitive
IND	indicative
M	masculine
MP	middle-passive
N	neuter
NOM	nominative
NOUN	noun
PL	plural
PM	punctuation mark
PRF	perfect
PRS	present
PTCP	participle
SG	singular

VERB	verb
acl	clausal modifier of noun (adjectival clause)
advcl	adverbial clause modifier
advmod	adverbial Modifier
amod	adjectival modifier
cc	coordinating conjunction
ccomp	clausal complement
csubj:pass	clausal subject - Grammaticalized Passive
det	determiner
en_uk_gemot	GE-MOT Notes and Translations by Dr. Michael Colburn
en_uk_gesot	GE-SOT Notes and Translations by Dr. Michael Colburn
en_uk_gev	GEV Notes and Translations by Dr. Michael Colburn
en_uk_tfm	The Festal Menaion - Mother Mary and Metropolitan Kallistos
en_us_dedes	Translations by Fr. Seraphim Dedes
gr_gr_cog	Commonly used Orthodox Greek text
mark	marker
nmod	nominal modifier
nsubj:pass	nominal subject - passive
obj	object
obl	oblique nominal
punct	punctuation
root	root

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EDG   Beeks, Robert (2016). *Etymological Dictionary of Greek*. Leiden.

Smyth   Smyth Herbert Weir, revised by Gordon M. Messing (1956). *Greek Grammar*. Cambridge, MA.

EOPT   ΑΓΙΟΡΕΙΤΟΥ, ΝΙΚΔΗΜΟΥ ΤΟΥ (1987). *ΕΟΡΤΟΔΡΟΜΙΟΝ. ΕΡΜΗΝΕΙΑ ΕΙΣ ΤΟΥΣ ΑΣΜΑΤΙΚΟΥΣ ΚΑΝΟΝΑΣ ΤΩΝ ΔΕΣΠΟΤΙΚΩΝ ΚΑΙ ΘΕΟΜΗΤΟΡΙΚΩΝ ΕΟΡΤΩΝ*. ΘΕΣΣΑΛΟΝΙΚΗ.

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Generated 2018-12-26T21:46:48.527Z (Universal Time) using the OCMC Online Liturgical Workstation at https://olw. ocmc.org. Glory to God! Δόξα σοι, ὁ Θεὸς ἡμῶν· δόξα σοι!

Canon 2 Ode 9 Troparion 2: You anoint mortal nature

Errata

The *'Supplemental Notes'* (p. 12) in the manual erroneously has the word *dative*. I meant to say *genitive*:

Says: the thing that is cleared out is in the dative.

Should be: and the thing that is cleared out is in the genitive.

Says: The preposition ἐκ *out of* takes a dative as its object

Should be: The preposition ἐκ *out of* takes a genitive as its object

These two errors have been corrected in the online version in OLW.

You Anoint Mortal Nature

A Liturgical Translator's Manual

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2018-12-26

O Lord, through the prayers of our Holy Fathers Kosmos the

Poet, John of Damascus, and Nikodemos of the Holy

Mountain, give us understanding and grace to create

translations that are pleasing to You!

Contents

Purpose

This handbook is for people who speak English as a foreign language and are translating the liturgical texts into a non-Indoeuropean language. It answers the following questions: What does the Greek text say? What does it mean? What problems might I have translating it and how might I solve those problems? It answers these questions by providing the Greek text, example English translations, notes about each Greek word or phrase, and a detailed grammatical analysis[1].

Types of Translations

The type of translation a person creates depends on what the priority is. If the priority is to preserve the order of the Greek words and phrases and to use words that give the literal meaning of the Greek, I call this a *Structure-Oriented Translation*. I created the GE-SOT as an example. If the priority is to convey the meaning of the Greek text, I call this a *Meaning-Oriented Translation*. I created the GE-MOT as an example. Some translations balance these two priorities, for example, the translation in *The Festal Menaion* by His Eminence Kallistos Ware and Mother Mary (TFM). I created the GEV as another example. Whether or not a translation is structure-oriented, or meaning-oriented, or falls in between, when you translate a hymn, it is important to create a translation that can be sung based on a melody. So, the translation sometimes has to be adjusted by using different words or a different word order. Fr. Seraphim Dedes' translation is an example.

About the Global English Translations

The GEV, GE-SOT and GE-MOT use the Oxford 3000[2] list of the most important English words. People who speak English as a second language should know these words. By trying to use only these 3000 words, the Global English translations have to adjust the translation in ways similar to what happens when people translate the Greek into non-Indoeuropean languages. These translations demonstrate three types of translation. The GE-SOT is the closest to the Greek word order and the literal meaning. It is used for the word by word discussion of the meaning and for the interlinear grammar and dependency diagram. The GE-MOT will help you understand the meaning. It does this by adding information that is implied by the Greek text. If you must translate from English, ask your Bishop which translation He prefers. If He is not available to ask, then use the GEV.

How to Use this Handbook

If you can, first read the Greek text. Then study the translations. Note what is similar and different. Make a first draft translation from the Greek or the GEV. Write down questions you have. Look for answers in the notes and grammar sections. Make changes to your translation based on what you read. Let other people read your translation. Ask questions to learn how they understand it. Make changes as needed. Adjust the translation to fit the melody it will be sung to.

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[1]Comments, corrections, and suggestions for improvement should be sent to Michael Colburn at m.colburn@ocmc.org.

[2]https://www.oxfordlearnersdictionaries.com/us/about/oxford3000.

You Anoint Mortal Nature

The Text and Translations

Source Text

If you know Greek, use this as your source text:

gr_gr_cog	Χρίεις τελειῶν, τὴν βρότειον οὐσίαν, * Ἄναξ ἄναρχε, Πνεύματος κοινωνία, * Ῥοαῖς ἀχράντοις, ἐκκαθάρας καὶ σκότους, * Ἰσχὺν θριαμβεύσας τε, τὴν ἐπηρμένην, * Νῦν εἰς ἄληκτον, ἐξαμείβεαι βίον.

Global English Translations

If you do not know Greek, you can use the en_uk_gev as your source text (model):

Structure Oriented (en_uk_gesot)	You anoint the mortal nature [with] [the] communion [of] [the] Spirit, making [it] perfect, [O] King without beginning, both having cleaned [it] [from] darkness [with] [the] unstained streams and having defeated [the] force which has lifted itself up. Now you transfer [it] into unending life.
Model (en_uk_gev)	King who has no beginning, you anoint our nature that dies, making it perfect by living in union with the Spirit. With the pure streams, you cleaned it from the dark mark of our evil deeds and defeated the proud force. Now you transfer it to life that has no end.
Meaning Oriented (en_uk_gemot)	Christ, the King who has always existed, our human lives are under the power of death. But like oil poured on us to heal us, you gave us your Holy Spirit to live in us, making us perfect. With the pure waters of the Jordan River, you made us clean from the dark mark made by the evil things we did, and you won the fight with the proud force of the devil. Now you bring us to life that has no end.

4   The Text and Translations

Other Translations

en_uk_tfm	O King without beginning, through the communion of the Spirit thou dost anoint and make perfect the nature of mankind. thou hast cleansed it in the undefiled streams, putting to shame the arrogant force of darkness, and now Thou dost translate it unto endless life.
en_us_dedes	In unsullied streams You purged our mortal nature * from the darkness, eternal King; You perfect it * when You anoint it with the Spirit's communion. * And triumphing over the elated power, * to unending life transfer us now, we pray You.

Note: some liturgical hymns originally used punctuation marks to indicate the boundary of metric feet. They do not have a grammatical role. They are called *scansion* symbols. In the modern version of source text or translations you might see asterisks (*) or forward slashes (/) used as scansion symbols.
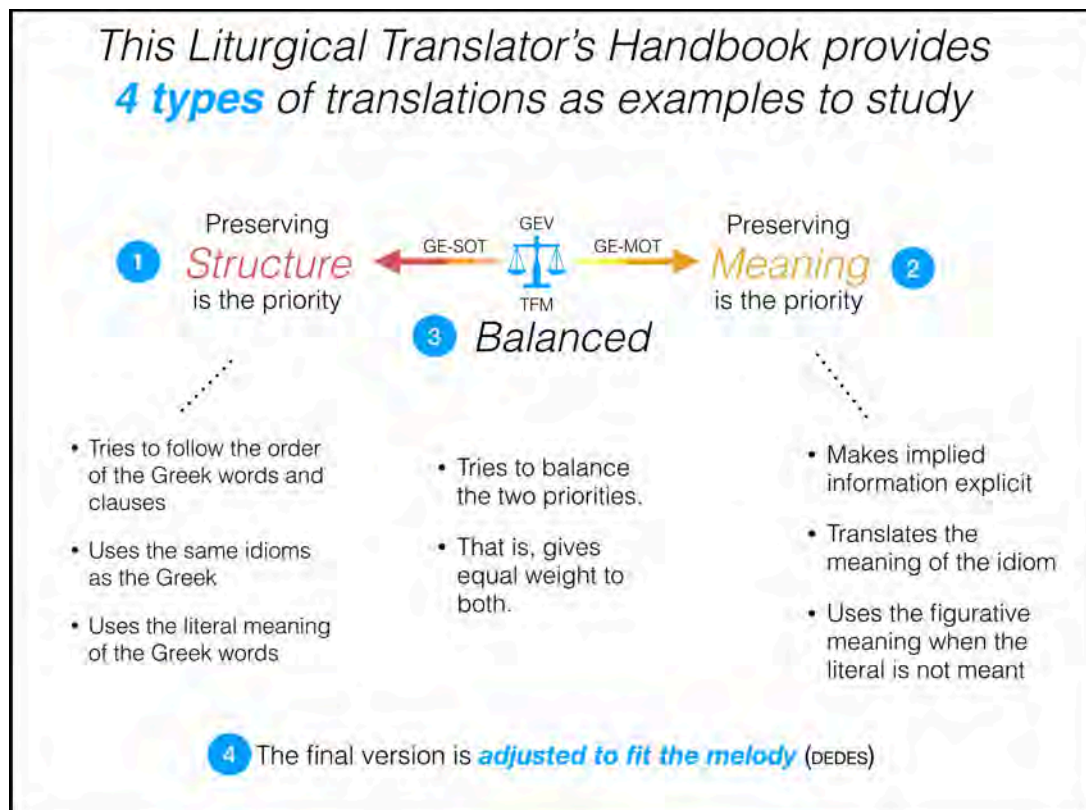
Notes About the Text

Summary

This hymn is about what Jesus Christ did for us when he was baptized, what effect it has on us when we are baptized, and what he does for us when we are chrismated. Through the sin of the first humans, Adam and Eve, all people have a mortal nature. That is, our bodies cannot live forever. We are also unclean because of our sins. This is described in the hymn as a dark mark on our nature. When Jesus Christ was baptized, he entered the streams of the Jordan and made them clean so that when we are baptized we are made clean from our sins. In the streams of the Jordan, he also defeated the power that death has over us. When we are baptized, we are joined to Christ's death, burial, and resurrection. In this hymn, the poet addresses Jesus, calling him *King*. The words *king* and *anoint* remind us of another title for Jesus–*the Christ,* which means *the Anointed One*. Jesus is the anointed king whom God said would rule forever. In the mystery of chrismation, when the priest anoints us with holy chrism, Jesus Christ anoints us with the Holy Spirit, making us to also be anointed ones (*Christians*). He gives us the gift of the Holy Spirit so that as we live in union with him (communion), he works in us to make us perfect. The poet ends the hymn by asking Christ, the King who has no beginning, to bring us into the life that that has no ending.

Discussion

The notes are sorted based the order of words in the en_uk_gesot version of the text. English quotations from the Bible are from the World English Bible British Edition (WEBBE) unless otherwise stated.

❖ **You anoint** • Χρίεις • MEANING: The verb *to anoint* means *to put oil or holy chrism on someone or something.* Chrism is oil mixed with a number of other ingredients, including ones that give it a good smell. *Holy Chrism* is called *holy* because a Patriarch (historically any bishop) has blessed it for use in the mysteries. • REFERS TO MYSTERY ➠ Chrismation (Το Χρίσμα): • THEOLOGY: In this hymn, it is Jesus Christ who anoints. In the mystery of chrismation, it is a bishop or priest who anoints the body. But along with the physical anointing, there is a spiritual anointing that takes place. Jesus Christ anoints us with the Holy Spirit. • CHECK YOUR BIBLE ➠ Exod 30:26 anoint • χρίσεις: Read Exodus 30:22-33. This will help you understand the purpose of oil used to anoint people in the Old Testament. Verse 25 uses the same verb *anoint* as in our hymn*.*

❖ **the mortal** • τὴν βρότειον • MEANING: The adjective *mortal* βρότειον means *unable to live forever*. It refers to our bodies. • ADVICE FOR TRANSLATOR: Ways to translate this include: *under the power of death BBE, must certainly die EEB.* • CHECK YOUR BIBLE ➠ Rom 8:11 your mortal body • τὰ θνητὰ σώματα ὑμῶν.

❖ **nature** • οὐσίαν • MEANING: The English word *nature* means *the basic qualities of a thing* (*OALD*)*.* The Greek word οὐσία means *essence* or *substance*. The *essence* of something is *the most important quality or feature of something that makes it what it is* (*OALD*). • THEOLOGY: In the creed, when we say that Jesus

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is *one essence with the Father,* the Greek uses the word ὁμοούσιος, that is, ὁμός + οὐσία, one/same + essence. Just as the Holy Trinity share the same essence, we humans have our own essence which we share, one that apart from God is under the power of death. That is, we are mortal.

❖ **[with] [the] communion** • κοινωνία • MEANING: The Greek word means *an association involving close mutual relations and involvement* (*L&N*). It can be translated into English by the word *communion, fellowship,* or *partnership.* The English word *communion* means *sharing, holding or being held in common* (*SOAD*). • THEOLOGY: When Christ anoints us with the Holy Spirit, he brings us into communion or fellowship with the Holy Spirit. That is, he gives us the gift of the Holy Spirit. Then the Holy Spirit lives in us, teaches us, guides us, and gives us the desire and power to do what pleases God. He works in us to make us perfect. See John 14.16, 26; 15.26; 16.7,13. • TRANSLATOR'S NOTE: In English, we have two words often used to translate κοινωνία, that is *communion* or *fellowship*. But, another way of translating it without using those words is *to live in us.* • CHECK YOUR BIBLE ➥ 2 Cor 13:13 communion of the Holy Spirit • κοινωνία τοῦ Ἁγίου Πνεύματος: Note: in the Patriarchal Greek New Testament, this is verse 13. In your Bible it is probably verse 14. Some English versions translate κοινωνία as *communion*, others as *fellowship*. See how it has been translated into your language. You can use the same translation for the hymn.

❖ **of [the] Spirit,** • Πνεύματος • MEANING: The communion or fellowship we are given is with the Holy Spirit. The Holy Spirit is the third person of the Holy Trinity. • REFERS TO GOD ➥ God the Holy Spirit: • ADVICE FOR TRANSLATOR: It can be difficult to find the right word in a language to translate the Greek word πνεύματος, referring to the Holy Spirit. You should check the Bible in your language to see how they have translated the word. See, for example, Luke 1.15. You should also check the Divine Liturgy in your language, if it has been translated. For example, the Divine Liturgy starts with the Priest saying, *Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, now and forever and to the ages of ages*. If the Divine Liturgy in your language uses a different word for the Holy Spirit than what is in your Bible, you should use the one you see in the Divine Liturgy when you translate this and other hymns.

❖ **making [it] perfect,** • τελειῶν • GRAMMAR: The Greek word is a present tense participle. It is saying that when Jesus Christ anoints our mortal nature with the Holy Spirit, the result is an on-going process of being made perfect, that is, being transformed into the likeness of God.

❖ **O King** • Ἄναξ • MEANING: The Greek word means *someone who has authority over other people.* So, it can be translated into English as *master, lord, prince, ruler,* or *king.* • GRAMMAR: The Greek word is in the vocative case. This case is used when addressing someone. The poet is addressing the King, Jesus Christ. In formal or literary English, we can put the interjection O in front of a noun to show that we are addressing it. So, this word can be translated *O King* in English. • REFERS TO GOD ➥ God the Son: • REFERS TO HUMAN ➥ Jesus Christ: • THEOLOGY: The hymn addresses Jesus Christ by calling him *King.* Jesus is the Anointed One, the Christ (Greek), the Messiah (Hebrew), the descendant of

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King David whom God said would rule as King forever. See Psalm 88 (89).29. •
CHECK YOUR BIBLE ➠ 1 Tim 6:15 (God is) the...only Ruler, the King of kings,
and Lord of lords. • ὁ...μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος
τῶν κυριευόντων,: See how the Bible in your language translates this bible verse.
It uses three words that are similar in meaning (*ruler, king, lord*) and are like the
meaning of the word in the hymn.

✤ **without beginning,** • ἄναρχε • MEANING: Because this King is the Son of
God, he is without beginning. He has always existed.

✤   **both** • καί • GRAMMAR: *LSJ* in its entry for τε note the sequence καὶ...τε
as meaning *both...and. BrillDAG* classifies this as the correlative function of καί.
The English word correlative means *closely related or dependent on each other
(OALD).* In our hymn, the two participles ἐκκαθάρας *having cleaned* and θριαμβεύσας
having defeated are correlated. The thing that was cleaned out of mortal nature
is the darkness that is caused by the influence of the one who was defeated: the
evil one (the devil) who rules in darkness. • TRANSLATOR'S NOTE: For English,
is not necessary to translate the word καὶ *both*. It can be omitted in English since
the τε *and* signals the correlation between the two participles. The GEV-SOT
translates it because it tries to preserve the structure of the Greek.

✤ **having cleaned [it]** • ἐκκαθάρας • MEANING: The verb ἐκκαθαίρω is formed
from ἐκ- (out) + καθαίρω (to make clean, wash). What has been cleaned is the
human nature.   • GRAMMAR: Note the similarities between this participle and
the participle θριαμβεύσας *to defeat*. Both are aorist masculine singular and im-
mediately following them they have a conjunction (καὶ) or particle (τε), meaning
both...and. Also, they are adverbial participles with the same subject (*the King*), re-
ferring back to the main verb. The difference between the participles is in the case.
The participle ἐκκαθάρας *to clean out* is accusative and the participle θριαμβεύσας
is nominative. ἐκκαθάρας *to clean out* both agrees with and shares the object of
the main clause (οὐσίαν *nature*) and so is accusative. θριαμβεύσας *to defeat*
agrees with the subject of the main clause, and so is nominative.

✤ **[from] darkness** • σκότους • MEANING: The word *darkness* is used metaphor-
ically. It represents the effect that sin has on us and the influence of the devil and
his angels. The effect is described as a dark mark made on our nature. • GRAM-
MAR: The noun σκότους *darkness* is a genitive of separation and is an oblique
of the participle ἐκκαθάρας *to clear out*. The mortal nature is cleared of darkness
by washing it with unstained waters. We are using the interpretation made by St.
Nikodemos the Athonite *EOPT*:329. See our supplemental note, below, for more
details.   • CHURCH FATHERS: In his commentary on the Old Testament book
called *The Song of Songs*, St. Gregory of Nyssa says this dark mark on our nature
was the result of the ruler of the powers of darkness living in us (*Gr. Nyss. hom.
1-15 in Cant.*47, McCambley 1987:33) and through our sin (*Gr. Nyss. hom. 1-15
in Cant.*48, McCambley 1987:34). The dark form of our life is washed away by the
bath of regeneration, that is, baptism (*Gr. Nyss. hom. 1-15 in Cant.*49, McCam-
bley 1987:34). He says that when Christ (the bridegroom) receives us (his bride)
he restores us through fellowship (κοινωνία) with him: *Thus the bride eagerly en-
courages the daughters of Jerusalem, recommending to them the bridegroom's*

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goodness because if he receives a blackened soul, he restores its beauty by fellowship with himself (*Gr. Nyss. hom. 1-15 in Cant.*49, McCambley 1987:34). Note: McCambley published the first complete English translation of the commentary. He also provides notes on the Greek text of the commentary, which can be found at http://www.lectio-divina.org/index.php/patristics[3]). • THEOLOGY: In the Mystery of Baptism, the Priest prays for the person who will be baptized and says, "...let not a demon of darkness conceal himself in this water" and "Drive out from him (her) every evil and unclean spirit, hiding and lurking in his (her) heart." Just as there were angels of darkness hiding in the waters of the Jordan, there are angels of darkness that hide in our hearts. The water to be used for baptism is blessed with the blessing of Jordan. When Christ entered the water, he blessed it– he made it clean from the angels of darkness. When we are baptized, the water which has been made clean is used to clean our heart from the angels of darkness that hide in it and from our sin. • TRANSLATOR'S NOTE: See the supplemental note for this word. For the Global English Translations, I have used the interpretation of St. Nicodemus the Athonite. If I had followed the interpretation of *TFM*, my translation would have been: *O King, without beginning, you anoint mortal nature making it perfect through the communion of the Spirit, having both cleaned it with pure streams and having defeated the force of darkness that has lifted itself up. Now you transfer us to life without end*. • ADVICE FOR TRANSLATOR: Think about the word in your language for *darkness.* Can it be used as a symbol for evil? If so, you can use that word. If not, you should find a word that means *evil*. Luke 22.53 contains similar language. *SES:Luk:12-24*:2.53 says that in that verse, darkness refers to Satan, the ruler of evil. This is also true in our hymn. *THB:Luk*:22.53 suggests one way to translate this is *the dark one who is powerful*. Or, if that is not understood as referring to Satan, the devil, it could be translated as *the devil who rules in darkness* or *Satan who rules in darkness*. • CHECK YOUR BIBLE ➥ Acts 26:18 turn from darkness to light and from the power of Satan to God • τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τὸν Θεόν: Note the things in this Bible verse that are similar to our hymn. • CHECK YOUR BIBLE ➥ Luke 22:53 the power of darkness • ἡ ἐξουσία τοῦ σκότους.

✤ **[with] [the] unstained** • ἀχράντοις • MEANING: The Greek word ἀχράντοις comes from the prefix α- (not) + the word χραντός (stained). It means to be without stain. A stain is something that does not belong on or in something else. If it does not have a stain, it is pure, that is, not mixed with something else. • LITERARY DEVICE: *EDG*:1646 says that χραντός is a verbal adjective from the verb χραίνω. Note the similarity between the two verbs χραίνω and χρίω. Perhaps the poet is making a word play by using the two similar words (Χρίεις < χρίω and ἀχράντοις < α + χραντός < χραίνω). The verbs χραίνω and χρίω both have a primary meaning of *to lightly touch the surface of something.* If you touch something with something else, it can stain it, which is a secondary meaning of χραίνω. And, in the case of anointing (χρίω), again, the surface of someone is touched, in this case with something that has a good effect such as oil, Holy Chrism, the communion of

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the Spirit. The waters had been touched (so to speak) by the force of darkness, which stained the waters. But Christ removed the stain. So the poet calls the waters αχραντός (unstained). • THEOLOGY: The streams of the Jordan river represent cosmic "...matter in a liquid state, as a reservoir and womb for every form of organized existence." Staniloae 2012:31. They were stained by the "activity of demonic powers". Staniloae 2012:32. When the Lord Jesus Christ entered the streams of the Jordan, he made the cosmic waters pure again. He removed the stain from them. That is, he defeated the demonic powers and cleaned the waters from their influence. He did this so that we can be made clean from sin. • ADVICE FOR TRANSLATOR: The Greek word is in the dative case, indicating that it is the means by which Christ makes human nature clean or pure. So, we can add the preposition *with*. Note that although the Greek word literally means *not having a stain*, most English translators of this hymn translate the word ἀχράντοις with the English word *pure.* You should think about the words used in your language to describe someone or something that God says is not morally or spiritually clean. Use a word that works well in this context. • CHECK YOUR BIBLE ➥ Jas 1:27 unstained • ἄσπιλον: This verse does not use the same word as in our hymn, but it has the same meaning.

✤ **streams** • Ῥοαῖς • REFERS TO PLACE ➥ River Jordan: The *streams* are the waters that flow into the Jordan River.

✤ **and** • τε • GRAMMAR: This is the ending part of the και...τε *both...and* sequence.

✤ **having defeated** • θριαμβεύσας • MEANING: The word means *to triumph over someone*, that is, *to be the one who wins when fighting against someone else*. It is related to the ancient practice of leading defeated enemies into the city for everyone to see, which shames them. This is probably why *TFM* translated it as *put to shame.* • CHURCH FATHERS: Christ "... is baptized not as Himself requiring purification but as making my purification His own, that He may break the head of the dragons on the water, that He may wash away sin and bury all the old Adam in water...." *Jo. D. o.f.* (*NPNF* 2/9:79). Βαπτίζεται δὲ οὐχ ὡς αὐτὸς χρῄζων καθάρσεως, ἀλλὰ τὴν ἐμὴν οἰκειούμενος κάθαρσιν, ἵνα συντρίψῃ τὰς κεφαλὰς τῶν δρακόντων ἐπὶ τοῦ ὕδατος, ἵνα κλύσῃ τὴν ἁμαρτίαν καὶ πάντα τὸν παλαιὸν Ἀδὰμ ἐνθάψῃ τῷ ὕδατι." *Jo. D. o.f.* (*PG* 94:1124b). • THEOLOGY: In all his acts, Christ defeated and destroyed the power or force of the enemy, Satan and the demons. Christ did this not only by his death, burial, and resurrection, but also by his baptism by St. John the Forerunner. Christ entered the streams of the Jordan and defeated the force of the demons that was in the waters.

✤ **[the] force** • Ἰσχὺν • MEANING: The Greek word means the *strength, might, or power* of something. In this hymn it is referring to the power of the devil (Satan) in the water. • REFERS TO BEING ➥ Satan: And, collectively to all demonic powers or forces. • THEOLOGY: Satan and his angels are the force in the waters. St. Nikodemus the Athenite says the force is the power of the Devil (δύναμιν τοῦ Διαβόλου) *EOPT*:329. When Christ entered the waters of the Jordan, he also entered the cosmic waters. There were demons in the cosmic waters. Christ crushed the force (ἰσχύος) of the demons which filled the waters. In the Mystery of Baptism,

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the Priest says to Christ, *You hallowed the streams of Jordan, sending down from the Heavens Your Holy Spirit, and crushed the heads of the dragons that lurked therein*. (σὺ καὶ τὰ Ἰορδάνεια ῥεῖθρα ἡγίασας, οὐρανόθεν καταπέμψας αὐτοῖς τὸ Πανάγιόν σου Πνεῦμα, καὶ τάς κεφαλὰς τῶν ἐκεῖσε ἐμφωλευόντων συνέτριψας δρακόντων). The priest asks God to bless the water that will be used to baptize a person. He asks God to give to the water *the Blessing of Jordan*, and make it to be *a destruction of demons* and *filled with angelic might (*ἀγγελικῆς ἰσχύος). That is, he asks God to bless the baptismal water with the same blessing that was given to the streams of the Jordan when Christ entered them.

✤ **which has lifted itself up.** • τὴν ἐπηρμένην • MEANING: from ἐπαίρω, *to lift up* (*LSJ*). In the middle or passive voice (as in our hymn), *to exalt oneself (Lampe).* The English word *exalt* means *to make somebody rise to a higher rank or position (OALD)*. The Greek word can also mean *to lift oneself up against someone else.* St. Nikodemos the Athenite interprets it to mean arrogant (ὑπερήφανος) *EOPT*:329. The English word *arrogant* means *behaving in a proud...way OALD*. • CHECK YOUR BIBLE � 2 Cor 10:5 every high thing that is exalted against the knowledge of God • πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ: Both our hymn and this Bible verse use the same Greek word (ἐπαίρω). This Greek word in the Bible verse has been translated as *every high thing which is lifted up against the knowledge of God BBE* and *every high thing that tries to stop people from knowing God* by *EEB*.

✤ **Now** • Νῦν • MEANING: *at this time.*

✤ **you transfer [it]** • ἐξαμείβεαι • GRAMMAR: This verb is formed from ἐξ + αμείβ + ε + σαι. Often in Greek, when the letter σ appears between two vowels it is dropped *Smyth* 120. So, ε + σαι here became εαι. With many verbs, εαι contracts to ει and then to η (*MNTG* 15.25). But, not in this case. Skrekas 2008:124 notes that this form is epic and used for the purpose of meter. The thing that is being transferred is the human nature. • THEOLOGY: Throughout this verse, it is talking about what Jesus Christ does for the nature of humans. He cleans human nature, he anoints human nature, and he transfers it from being under the power of death to a life that has no ending, that will last forever.

✤ **into unending** • εἰς ἄληκτον • MEANING: If something is *unending*, it has no end, it does not stop or cease. It lasts forever. • CHECK YOUR BIBLE � John 3:16 eternal life • ζωὴν αἰώνιον: The Greek in this verse does not use the same word as our hymn, but the idea is the same. Life that does not end is life that is eternal. See how it has been translated in the Bible in your language. That will give you an idea of how to translate *unending life* found in the hymn. Some translations use the phrase *life without end.*

✤ **life** • βίον • CHURCH FATHERS: In John 6.57, Jesus Christ spoke about eternal life. About this, St. John Chrysostom says, "the 'life' of which He speaks is not life merely, but the excellent life; for that He spoke not simply of life, but of that glorious and ineffable life, is clear from this. For all men 'live,' even unbelievers, and uninitiated, who eat not of that flesh. Do you see that the words relate not to this life, but to that other? And what He says is of this kind: 'He that eats

My flesh, when he dies shall not perish nor suffer punishment'; He spoke not of the general resurrection, (for all alike rise again,) but concerning the special, the glorious Resurrection, that which has a reward." *Chrys. hom. in Jo.* 47 *NPNF* 1/14.168. • THEOLOGY: The kind of life referred to is life that is given to us through union with God and lasts forever. See John 6.57 *As the living Father sent me, and I live because of the Father, so he who feeds on me, he will also live because of me.*

Supplemental Notes

❧ **[from] darkness** • σκότους • The Greek noun σκότους *darkness* has two ambiguities. First, is it masculine or neuter? Second, if it is neuter, and therefore genitive, what type of genitive? It could be a genitive of attribution referring to Ἰσχὺν *force* or it could be a genitive of separation functioning as an oblique to the participle ἐκκαθαίρω *to cleanse out.* Regarding the first issue, *LSJ* note that although σκότος *darkness* rarely occurred in the classical literature as neuter, it is always neuter in the LXX and the New Testament. (Heb 12.18 is an exception). The liturgical texts are rooted in Scripture, and therefore perhaps we can assume that our poet would also use neuter. And, if it is taken to be masculine in our hymn, it would be difficult to explain why it is plural. So, in our analysis, we believe it is neuter, and therefore genitive. Regarding the second issue of what type of genitive σκότους *darkness* is, there are divided opinions. Based on their translation (see above), *TFM* interprets σκότους darkness as being a neuter genitive of attribution referring to Ἰσχὺν *force*, and therefore part of the noun phrase that is the object of the participle θριαμβεύσας *to defeat*. St. Nikodemos the Athonite also views οὐσίαν *nature* as the object of the participle ἐκκαθάρας, but views σκότος *darkness* as a genitive of separation and the oblique of the participle. In *EOPT*:329 he says, Τήν μέν ἀνθροπίνην φύσιν (λέγαι) λοιπόν ὁ Σωτήρ ἐκαθάρισεν ἀπό τό νοητόν σκότος, καί ἐφώτισε ταύτην μέ τήν κοινωνίαν τοῦ Ἁγίου Πνεύματος... *On the one hand, (he says), the Savior has cleansed the human nature from the noetic darkness, and on the other hand has enlightened it with the communion of the Holy Spirit...* His interpretation fits well with the case of nouns used with ἐκκαθαίρω. In their entry for ἐκκαθαίρω *to cleanse out*, *LSJ* give an example: "χθόνα ἐκκαθαίρει κνωδάλων he *clears* this land of monsters, A. Supp. 264". This illustrates that for the verb ἐκκαθαίρω the direct object is in the accusative, and the thing that is cleared out is in the dative. This is because ἐκκαθαίρω is formed by prefixing the preposition ἐκ *out of* to the verb καθαίρω *to cleanse*. The preposition ἐκ *out of* takes a dative as its object, and the verb καθαίρω takes an accusative. So far, I have shown that grammatically it is possible that σκότους *darkness* is an oblique to the participle ἐκκαθαίρω *to cleanse out.* But does this make sense theologically? The answer is yes. The writings and hymns of St. John of Damascus often show signs that he used concepts and even words from the works of St. Gregory of Nyssa. We find the concept of washing darkness from the soul in his commentary on the Song of Songs (of Solomon). In it, the bride is described as black. St. Gregory interprets this as having a *dark, shadowy appearance,* a *dark form,* and *the image of darkness.* The form or appearance of the bride is described as being darkened because *the ruler of the powers of darkness dwelt* in her. But, A*lthough we were darkened through sin, God made us bright and loving through his resplendent grace* and Christ *summoned sinners to repentance whom he made to shine as luminaries [Phil 2.15] by the bath of regeneration which washed away their dark form.* So, we see here a direct connection between baptism and the washing away of darkness. These quotations are from the translation in McCambley 1987. Also, in his oracle 40 (On Baptism), St. Gregory talks of the darkness of St. Paul's soul before he encountered Christ (VI), the darkness of sin (XIII), and equates darkness with estrangement from God (XLV). In summary, for these reasons, I agree

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with St. Nikodemos' interpretation that in this hymn σκότους *darkness* belongs with the participle ἐκκαθάρας, not with the noun Ἰσχὺν *force,* though, of course there is a relationship between that force and darkness. The darkness that marks human nature and is washed out through baptism has its source in the ruler of power of darkness. •

✣ **[the] force** • Ἰσχὺν • In his published version of this verse, St. Nikodemos the Athonite has a period before Ἰσχὺν rather than a comma *EOPT*:327. The significance of his analysis is that the participle θριαμβεύσας *having defeated* would modify the verb ἐξαμείβεαι *transfer* instead of the participle τελειῶν *making it perfect*. However, I have not been able to find a published Menaion that shows a period before Ἰσχὺν. And, where either a comma or period would appear in a printed Menaion, in manuscripts there is often instead the ἄνω τελεία (colon), which is simply marking poetic metre. See, for example, image 62 in MS 598 Mt. Sinai 1100. •

Grammar

Interlinear Text

This section provides information about the grammar of words (that is, the morphology) [4]. The Greek words appear in the same order as they do in the source text.

1		2		3	4
Χρίεις		**τελειῶν**		**,**	**τὴν**
You.anoint		making.[it].perfect		,	the
VERB.2.SG.PRS.ACT.IND		PTCP.ACT.PRS.M.SG.NOM		PM	ART.SG.F.ACC
χρίω		τελειόω		,	ὁ

5	6		7	8	9	10
βρότειον	**οὐσίαν**		**,**	*****	**Ἄναξ**	**ἄναρχε**
mortal	nature		,	*	[O].King	without.beginning
ADJ.SG.F.ACC	NOUN.SG.F.ACC		PM	PM	NOUN.SG.M.VOC	ADJ.SG.M.VOC
βρότειος	οὐσία		,	*	ἄναξ	ἄναρχος

11	12		13		14	15	16
,	**Πνεύματος**		**κοινωνίᾳ**		**,**	*****	**Ῥοαῖς**
,	[of].[the].Spirit		with.[the].communion		,	*	streams
PM	NOUN.SG.N.GEN		NOUN.SG.F.DAT		PM	PM	NOUN.PL.F.DAT
,	πνεῦμα		κοινωνία		,	*	ῥοή

17		18	19		20	21
ἀχράντοις		**,**	**ἐκκαθάρας**		**καὶ**	**σκότους**
[with].[the].unstained		,	having.cleaned.[it]		both	[from].darkness
ADJ.PL.F.DAT		PM	PTCP.ACT.AOR.M.SG.ACC		ADV	NOUN.SG.N.GEN
ἄχραντος		,	ἐκκαθαίρω		καί	σκότος

22	23	24		25		26	27
,	*****	**Ἰσχὺν**		**θριαμβεύσας**		**τε**	**,**
,	*	force		having.defeated		and	,
PM		NOUN.SG.F.ACC		PTCP.ACT.AOR.M.SG.NOM		PART	PM
,	*	ἰσχύς		θριαμβεύω		τε	,

28		29		30	31	32	33
τὴν		**ἐπτηρμένην**		**,**	*****	**Νῦν**	**εἰς**
the		[which].has.lifted.itself.up		,	*	Now	into
ART.SG.F.ACC		PTCP.MP.PRF.F.SG.ACC		PM	PM	ADV	PREP
ὁ		ἐπαίρομαι < ἐπαίρω		,	*	νῦν	εἰς

34		35	36		37		38
ἄληκτον		**,**	**ἐξαμείβεαι**		**βίον**		**.**
unending		,	transfer.[it]		life		.
ADJ.SG.M.ACC		PM	VERB.2.SG.PRS.MP.IND		NOUN.SG.M.ACC		PM
ἄληκτος		,	ἐξαμείβω		βίος		.

---

[4] You can read about Greek grammar at https://ancientgreek.pressbooks.com.

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16   Grammar

Dependency Diagram

A dependency diagram shows the syntax of the text. *Syntax* means *the grammatical relationship between words*. It shows the relationships based on dependency grammar[5]. The order of each Greek word in the diagram is based on the word it depends on[6]. It appears indented and after the word it depends on. The first word in the diagram is the root, that is, the starting point of the dependencies.

|–**1 root Χρίεις You.anoint** VERB.2.SG.PRS.ACT.IND **χρίω**
  |–**2 advcl τελειῶν making.[it].perfect** PTCP.ACT.PRS.M.SG.NOM **τελειόω**
    |–**19 advcl ἐκκαθάρας having.cleaned.[it]** PTCP.ACT.AOR.M.SG.ACC **ἐκκαθαίρω**
      |–**16 obl Ῥοαῖς streams** NOUN.PL.F.DAT **ῥοή**
        |–**14 punct , , PM ,**
        |–**15 punct * * PM ***
        |–**17 amod ἀχράντοις [with].[the].unstained** ADJ.PL.F.DAT **ἄχραντος**
      |–**18 punct , , PM ,**
      |–**20 cc καὶ both** ADV **καί**
      |–**21 obl σκότους [from].darkness** NOUN.SG.N.GEN **σκότος**
      |–**25 conj θριαμβεύσας having.defeated** PTCP.ACT.AOR.M.SG.NOM **θριαμβεύω**
        |–**24 obj Ἰσχὺν force** NOUN.SG.F.ACC **ἰσχύς**
          |–**22 punct , , PM ,**
          |–**23 punct * * ***
          |–**29 acl ἐπηρμένην [which].has.lifted.itself.up** PTCP.MP.PRF.F.SG.ACC **ἐπαίρομαι**
< ἐπαίρω
            |–**27 punct , , PM ,**
            |–**28 det τὴν the** ART.SG.F.ACC **ὁ**
          |–**26 cc τε and** PART **τε**
  |–**6 obj οὐσίαν nature** NOUN.SG.F.ACC **οὐσία**
    |–**4 det τὴν the** ART.SG.F.ACC **ὁ**
    |–**5 amod βρότειον mortal** ADJ.SG.F.ACC **βρότειος**
  |–**9 nsubj Ἄναξ [O].King** NOUN.SG.M.VOC **ἄναξ**
    |–**7 punct , , PM ,**
    |–**8 punct * * PM ***
    |–**10 amod ἄναρχε without.beginning** ADJ.SG.M.VOC **ἄναρχος**
  |–**13 obl κοινωνίᾳ with.[the].communion** NOUN.SG.F.DAT **κοινωνία**
    |–**12 nmod Πνεύματος [of].[the].Spirit** NOUN.SG.N.GEN **πνεῦμα**
      |–**11 punct , , PM ,**
  |–**36 conj ἐξαμείβεαι transfer.[it]** VERB.2.SG.PRS.MP.IND **ἐξαμείβω**
    |–**32 advmod Νῦν Now** ADV **νῦν**
      |–**30 punct , , PM ,**
      |–**31 punct * * PM ***
    |–**35 punct , , PM ,**
    |–**37 obl βίον life** NOUN.SG.M.ACC **βίος**

---

[5]See http://universaldependencies.org
[6]*depends on* means *is governed by or subordinate to*.

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|–**33 mark εἰς into PREP εἰς**
|–**34 amod ἄληκτον unending ADJ.SG.M.ACC ἄληκτος**
|–**3 AuxX , , PM ,**
|–**38 punct . . PM .**

Abbreviations

2	second person
ACC	accusative
ACT	active
ADJ	adjective
ADV	adverb(ial)
AOR	aorist
ART	article
AuxX	comma
DAT	dative
F	feminine
GEN	genitive
IND	indicative
M	masculine
MP	middle-passive
N	neuter
NOM	nominative
NOUN	noun
PART	particle
PL	plural
PM	punctuation mark
PREP	preposition
PRF	perfect
PRS	present
PTCP	participle
SG	singular

VERB	verb
VOC	vocative
acl	clausal modifier of noun (adjectival clause)
advcl	adverbial clause modifier
advmod	adverbial Modifier
amod	adjectival modifier
cc	coordinating conjunction
conj	conjunct
det	determiner
en_uk_gemot	GE-MOT Notes and Translations by Dr. Michael Colburn
en_uk_gesot	GE-SOT Notes and Translations by Dr. Michael Colburn
en_uk_gev	GEV Notes and Translations by Dr. Michael Colburn
en_uk_tfm	The Festal Menaion - Mother Mary and Metropolitan Kallistos
en_us_dedes	Translations by Fr. Seraphim Dedes
gr_gr_cog	Commonly used Orthodox Greek text
mark	marker
nmod	nominal modifier
nsubj	nominal subject
obj	object
obl	oblique nominal
punct	punctuation
root	root

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By Abbreviation

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SES:Luk:12-24   Blight, Richard C. (2008). *An Exegetical Summary of Luke 12-24*. Duncan, TX.

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MNTG	Brooks, James A. and Carlton L. Winbery (1994). *A Morphology of New Testament Greek*. Lanham, Maryland.
Chrys. hom. in Jo.	Chrysostom, Joannis (1864). "Homiliae I.XXXVIII in Joannem". Edited by Jacques-Paul Migne. Paris.
OALD	Deuter, Margaret, Jennifer Bradbery, and Joanna Turnbull, editors (2015). *Oxford Advanced Learner's Dictionary*. Oxford.
EEB	*EEB* (no date). *Easy English Bible*. url: https://www.easyenglish.bible.
Gr. Nyss. hom. 1-15 in Cant.	Gregory of Nyssis (1960). "In Canticum canticorum". Edited by Jaeger Werner and Hermann Langerheck. Leiden.
BBE	Hooke, Samuel Henry, editor (1949, revised 1965). *The Basic Bible, Containing the Old and New Testaments in Basic English*. Cambridge University Press.
Jo. D. o.f.	Joannes Damascenus (1864). "Expositio Accurata Fidei orthodoxae (ΕΚΔΟΣΙΣ ΑΚΡΙΒΗΣ ΤΗΣ ΟΡΘΟΔΞΟΥ ΠΙΣΤΕΩΣ) (An Exact Exposition of the Orthodox Faith)". Edited by Jacques-Paul Migne. Paris.
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LSJ	Liddell, H.G. and R. Scott, editors (1996). *A Greek-Engish Lexicon. With a Revised Supplement*. Oxford.
L&N	Louw, Johannes and Eugene A. Nida, editors (1988–1989). *Greek-English Lexicon of the New Testament. Based on Semantic Domains*. New York.
PG	Migne, Jacques-Paul, editor (1857–1866). *Patrologiæ Cursus Completus (Series Græca)*. Paris.
BrillDAG	Montanari, Fronco, editor (2015). *The Brill Dictionary of Ancient Greek*. Leiden | Boston.
TFM	Mother Mary and Archimandrite Kallistos Ware (1998). *The Festal Menaion*. South Canaan, Pennsylvania.
THB:Luk	Reiling, J. and J. L. Swellengrebel (1871). *A Translator's Handbook on the Gospel of Luke*. Leiden.
NPNF	Schaff, Philip and Henry Wace, editors (1886–1889). *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*. New York.
Smyth	Smyth Herbert Weir, revised by Gordon M. Messing (1956). *Greek Grammar*. Cambridge, MA.
SOAD	Stevenson, Angus, editor (2007). *Shorter Oxford English Dictionary*. Oxford.

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                        ΤΩΝ ΔΕΣΠΟΤΙΚΩΝ ΚΑΙ ΘΕΟΜΗΤΟΡΙΚΩΝ ΕΟΡΤΩΝ.
                        ΘΕΣΣΑΛΟΝΙΚΗ.

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Appendix D

Consent Forms

Back Translator's Consent Form

Consent Form for Research Participation - Back-Translator

Researcher: Dr. Michael Colburn.

Who is he? He is a mission specialist in linguistics and translation with the Orthodox Christian Mission Center (OCMC) in St. Augustine, Florida, USA. He is working on a second doctorate at the School of Pastoral and Social Theology at Aristotle University, in Thessaloniki, Greece. He is planning to conduct a research study, which he invites you to take part in. This form has important information about the reason for doing this study, what he will ask you to do if you decide to be in this study, and the way he would like to use information about you if you chose to be in the study.

Why is he doing this study? He is working on tools to help people who are making translations of the Eastern Orthodox Christian liturgical texts into their mother-tongue. You are being asked to participate in a research study about whether the use of a liturgical translator's handbook can help a person make a better translation. The purpose of the study is to determine whether using the handbook improves a translation and if so, which features of the handbook are most useful. The purpose is also to determine areas in which the handbook needs to be improved. The purpose is not to determine how good a translator you are. The purpose is to determine how good a tool the translator's handbooks are.

What will I do if I choose to be in this study? You will be asked to:
1. Answer a few background questions.
2. Participate in a training session to learn how to make a back translation.
3. Make back translations. Another person who speaks your language will make three translations of a verse from one of the hymns for the feast of Theophany into your language. First, using the translation from a book called *The Festal Menaion*, second from a Global English Version translation, then third using the information in a translator's handbook that they will have. You will translate their translations from your language back into English. These are called back translations.
4. Answer in writing questions about the hymn based on what you read in the translation.
5. Participate in a one-on-one interview with Dr. Colburn to give him feedback about the translations and to answer any questions he has about what you have written.

Study time: Your participation in the study will take approximately 5 hours. The training session will take approximately 1 hour, the back translations 3 hours, and the interview 1 hour. This is a total of 5 hours.

Study location: All study procedures will take place in the classrooms or offices of the your school.

What are the possible benefits for me or others? During the study you will learn about techniques for creating back translations, which is a test and evaluation technique. You will keep a copy of the translations you make and the translator's handbook for the verse you work on. The information obtained by studying your translations will help Dr. Colburn improve the features of translator's handbooks, which will help other people who translate liturgical texts.

How will you protect the information you collect about me, and how will that information be shared? Results of this study may be used in publications and presentations. Your study data will be handled as confidentially as possible. If results of this study are published or presented, individual names and other personally identifiable information will not be used. Dr. Colburn might share the data he collects from you for use in future research studies or with

other researchers – if he shares the data that he collects about you, he will remove any information that could identify you before he shares it.

Financial information. Participation in this study will involve no cost to you. You will not be paid for participating in this study.

What are my rights as a research participant? Participation in this study is voluntary. You do not have to answer any question you do not want to answer. If at any time and for any reason, you would prefer not to participate in this study, please feel free not to. If at any time you would like to stop participating, please tell Dr. Colburn. You may withdraw from this study at any time, and you will not be penalized in any way for deciding to stop participation. If you decide to withdraw from this study, Dr. Colburn will ask you if the information already collected from you can be used for the study.

Who can I contact if I have questions or concerns about the research study? If you have questions, you are free to ask them now. If you have questions later, you may contact Dr. Michael Colburn at m.colburn@ocmc.org.

Your Consent

I have read this form and the research study has been explained to me. I have been given the opportunity to ask questions and my questions have been answered. If I have additional questions, I have been told whom to contact. I agree to participate in the research study described above and will receive a copy of this consent form. I agree to allow Dr. Colburn to contact me if he has any questions about my translation or things I write down and turn in during the study.

_____
Participant's name (printed)

_____
Participant's signature   Date

Forward Translator's Consent Form

Consent Form for Research Participation - Translator

Researcher: Dr. Michael Colburn.

Who is he? He is a mission specialist in linguistics and translation with the Orthodox Christian Mission Center (OCMC) in St. Augustine, Florida, USA. He is working on a second doctorate at the School of Pastoral and Social Theology at Aristotle University, in Thessaloniki, Greece. He is planning to conduct a research study, which he invites you to take part in. This form has important information about the reason for doing this study, what he will ask you to do if you decide to be in this study, and the way he would like to use information about you if you chose to be in the study.

Why is he doing this study? He is working on tools to help people who are making translations of the Eastern Orthodox Christian liturgical texts into their mother-tongue. You are being asked to participate in a research study about whether the use of a liturgical translator's handbook can help a person make a better translation. The purpose of the study is to determine whether using the handbook improves a translation and if so, which features of the handbook are most useful. The purpose is also to determine areas in which the handbook needs to be improved. The purpose is not to determine how good a translator you are. The purpose is to determine how good a tool the translator's handbooks are.

What will I do if I choose to be in this study? You will be asked to:
1. Answer a few background questions.
2. Participate in a training session to learn how to use the translator's handbook.
3. Translate a verse from one of the hymns for the feast of Theophany three times. First, using the translation from a book called *The Festal Menaion*, second from a Global English Version translation, then third using the information in the translator's handbook that you will be provided.
4. Answer in writing questions about your experience using the handbook.
5. Participate in a one-on-one interview with Dr. Colburn to give him feedback about your experience and to answer any questions he has about what you have written.
6. The three versions of your translation will be translated back into English by another person who speaks your language. Dr. Colburn will compare the three versions to see how they differ and whether the handbook has helped you improve your translation.

Study time: Your participation in the study will take approximately 9 hours. The training session will take approximately 4 hours, the translation session 4 hours, and the interview 1 hour. This is a total of 9 hours.

Study location: All study procedures will take place in the classrooms or offices of the your school.

What are the possible benefits for me or others? During the study you will learn about techniques for creating translations. You will keep a copy of the translations you make and the translator's handbook for the verse you work on. The information obtained by studying your translations will help Dr. Colburn improve the features of translator's handbooks, which will help other people who translate liturgical texts.

How will you protect the information you collect about me, and how will that information be shared? Results of this study may be used in publications and presentations. Your study data will be handled as confidentially as possible. If results of this study are published or presented, individual names and other personally identifiable information will not be used. Dr. Colburn might share the data he collects from you for use in future research studies or with

other researchers – if he shares the data that he collects about you, he will remove any information that could identify you before he shares it.

Financial information. Participation in this study will involve no cost to you. You will not be paid for participating in this study.

What are my rights as a research participant? Participation in this study is voluntary. You do not have to answer any question you do not want to answer. If at any time and for any reason, you would prefer not to participate in this study, please feel free not to. If at any time you would like to stop participating, please tell Dr. Colburn. You may withdraw from this study at any time, and you will not be penalized in any way for deciding to stop participation. If you decide to withdraw from this study, Dr. Colburn will ask you if the information already collected from you can be used for the study.

Who can I contact if I have questions or concerns about the research study? If you have questions, you are free to ask them now. If you have questions later, you may contact Dr. Michael Colburn at m.colburn@ocmc.org.

Your Consent

I have read this form and the research study has been explained to me. I have been given the opportunity to ask questions and my questions have been answered. If I have additional questions, I have been told whom to contact. I agree to participate in the research study described above and will receive a copy of this consent form. I agree to allow Dr. Colburn to contact me if he has any questions about my translation or things I write down and turn in during the study.

_____
Participant's name (printed)

_____
Participant's signature   Date

Appendix E

Questionnaires

Background Questionnaire

Questionnaire

The purpose of this questionnaire is to understand your background. This information will used to find out how your background helps you use the translator's handbook or make a back-translation.

Your Name: _____

Date: _____

Email address: _____

Name of your language: _____

Is this the first language you learned? __ yes __ no.

Name of your people (tribe) who speak this language: _____

Name of the country where your people live: _____

1. How well can you understand people who speak your language?
   __ not at all __ a little __ well ___ very well

2. How well can you read and write your language?
   __ not at all __ a little __ well ___ very well

3. How well can you read and write English?
   __ not at all __ a little __ well ___ very well

4. How well can you read and understand the Greek found in the liturgical texts?
   __ not at all __ a little __ well ___ very well

5. If you can, please translate this into English:
Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος.
_____
_____
_____

6. Which book of the Bible does the above Greek verse come from? _____

7. Which book of the Bible tells the story of Noah and the flood? _____

8. Have you translated any hymns or services from the liturgy into your language? If so, which ones?
_____
_____
_____

9. After you finished High School, how many years of additional school or college did you complete?
   _____ years.

10. How many years have you completed at this seminary? _____ years

Forward Translation Version 1 Questionnaire

Questions about TFM

Your Name: _____

Date: _____

O David, come in spirit to those who are now to be enlightened and sing: 'Approach ye now to God in faith and receive enlightenment. Fallen Adam, the poor man, cried and the Lord heard him: He has come and in the streams of Jordan He has made him new again, who was sunk in corruption.'

Words or ideas in the hymn that I do not understand:

_____

_____

_____

_____

_____

Things in this hymn that are hard to say in my language:

_____

_____

_____

_____

_____

Questions that I have about this hymn:

_____

_____

_____

_____

_____

Forward Translation Version 2 Questionnaire

Questions about GEV

Your Name: _____

Date: _____

In the Spirit, David, be with those who will receive light, and sing to them, "Now in faith come near to God and receive light. The poor man Adam, who had fallen, cried out, and truly the Lord heard him. Therefore he came, and in the streams of the Jordan River, he made the ruined one new again."

Words or ideas in the hymn that I do not understand:

_____

_____

_____

_____

_____

Things in this hymn that are hard to say in my language:

_____

_____

_____

_____

_____

Questions that I have about this hymn:

_____

_____

_____

_____

_____

Forward Translation Version 3 Questionnaire

Final Questions

Your Name: _____

Date: _____

In the Spirit, David, be with those who will receive light, and sing to them, "Now in faith come near to God and receive light. The poor man Adam, who had fallen, cried out, and truly the Lord heard him. Therefore he came, and in the streams of the Jordan River, he made the ruined one new again."

I read the translator's handbook, but I still do not understand these words or ideas in the hymn:

_____

_____

_____

_____

_____

I read the translator's handbook, but I did not find a way to say these things in my language:

_____

_____

_____

_____

_____

I read the translator's handbook, but I could not find answers to these questions that I have about this hymn:

_____

_____

_____

_____

Final Questions

Your Name: _____
Date: _____

1. Which answer best describes how you feel about the Global English translations?
        I used them   __ not at all, ____ a little, ____ very much.
        They helped me __ not at all, ____ a little, ____ very much.

2. Which answer best describes how you feel about the notes?
        I used them   __ not at all, ____ a little, ____ very much.
        They helped me __ not at all, ____ a little, ____ very much.

3. Which answer best how well you know ancient Greek grammar?
        I know it   __ not at all, ____ a little, ____ very much.

4. Which answer best describes how you feel about the interlinear grammar?
        I used it   __ not at all, ____ a little, ____ very much.
        It helped me __ not at all, ____ a little, ____ very much.

5. Which answer best describes how you feel about the dependency grammar?
        I used it   __ not at all, ____ a little, ____ very much.
        It helped me __ not at all, ____ a little, ____ very much.

6. Which answer best describes how you feel about the whole translation handbook?
        It helped me __ not at all, ____ a little, ____ very much.

7. What suggestions or other comments do you have? _____

_____

_____

_____

_____

_____

_____

_____

_____

Back Translation Questionnaire

The following example of a back translation questionnaire used during testing in Nairobi, Kenya. It was filled in with Kikuyu forward translations. The back translator used it to create the back translations and to answer questions about the different versions of the forward translation. The hymn translated is the first troparion of the ninth ode of the first canon, *David come be present*.

Name: _____   Date: _____   o9 c1 T1 Translator 1
Version 1.

Free Back Translation: _____

_____

_____

_____

_____

_____

_____

_____

_____

Questions

1. In this version, how many of the words do you know? (Check only one answer)

I know all the words   ____
I know many of the words ____
I know none of the words ____

2. This version sounds like somebody who has been speaking my language since he was a little boy. (Check one answer)

Yes ____
No ____

3. Do you understand the meaning of this version? (Check one answer)

Yes, I understand it very well   ____
There are some things I do not understand ____
I cannot understand it at all   ____

Name: _____   Date: _____   o9 c1 T1 Translator 1

Version 2.

Thirire wa rohori, Davai ni atuike
wa guikarania na aria ma kwarirwo
ni Utnori wa ugirwa Ngai na atuike wa
Kumainira. Riu Thirire wa witikia Kunriririani
Ngai na miituike a Kwamukira Utnori wake wa
Ugi. Adamu Mutirveri mutinirri, thutira wa Kurwo
nirina cia Mwartnani ni aririire muwartnani
Nake agituika wa kumarqua na kumarlei lnia,
Ninkire friani ria Joredani na akimutua Kiumb
Kioru na uria waelnirritio.

Free Back Translation: _____

_____

_____

_____

_____

_____

_____

_____

Questions

1. In this version, how many of the words do you know? (Check only one answer)

I know all the words   ____
I know many of the words ____
I know none of the words ____

2. This version sounds like somebody who has been speaking my language since he was a little boy.
(Check one answer)

Yes ____
No ____

3. Do you understand the meaning of this version? (Check one answer)

Yes, I understand it very well   ____
There are some things I do not understand ____
I cannot understand it at all   ____

Name: _____   Date: _____   o9 c1 T1 Translator 1

Version 3.

Thiinie wa rohori, Davdi ni atũike wa
guikarania na aria ma kwamukira Ũtneri
na amainire. Riuri thinie wa witikio ~~kũhiririe~~
Kuniririani Ngai na Mwamũkire Ũtneri. Adamũ mũtnũri
Mũthini we uria Waguite ni aririire
Mwatnani na akimuigwa. Kwaguori ni okite, na
thinie wa Jũi cia Jorodani ni amutuite
Kiumbe kiaru we uria waguite.

Free Back Translation: _____

_____

_____

_____

_____

_____

_____

_____

_____

Questions

1. In this version, how many of the words do you know? (Check only one answer)

I know all the words   ____
I know many of the words ____
I know none of the words ____

2. This version sounds like somebody who has been speaking my language since he was a little boy. (Check one answer)

Yes ____
No ____

3. Do you understand the meaning of this version? (Check one answer)

Yes, I understand it very well   ____
There are some things I do not understand ____
I cannot understand it at all   ____

Name: _____   Date: _____   o9 c1 T1 Translator 1

Version 1.

Ũi Davũ ũka withiinie wa rono kũri aya thinda ini rĩrĩ metereire kũgĩa na ũmenyo na kũina. Kũhiririani Ngai inyui thindaini rĩrĩ mũithinie wa witikio na mũtuĩke a kwamukĩra Ũmonyo. Adamu muthuri muthini thũtha wa kũgũa ni aririire Ngai na akimũigũa. Ni okite na agatũika ũa kũmutua kiũmbe kieru thiini wa gui cia Jordani we ũria woreire thiine wa ungumania.

Version 2.

Thĩnie wa ronari, Davai ni atuĩke wa gũikarania na aria ma kwariwo ni ũthũri wa ũgĩiwa Ngai na atuike wa kũmainira. Riu thiine wa witikio Kũhiririani Ngai na mũtuike a kwamukira ũthũri wake wa ũgi. Adamu muthuri muthinĩri, thutha wa kũrwo nirtha cĩa Mwathani ni aririire muwathani. Nake agĩtuika wa kũmũigua na kũmarũithia, Niakũe irĩanĩ rĩa Jordani na akimutua kiũmbe kieru we ũria waĩnũeitio.

The version I like the most is: (Check one answer)

Version 1 _____
Version 2 _____

The reason that I like that version the most is:

_____

_____

_____

Name: _____ Date: _____ o9 c1 T1 Translator 1

Version 1.

> Ũi Davũ uka withiinie wa rono kuri aya ihinda ini riri mederoire kugia na umenyo na kuina. Kuhiririani Ngai inyui ihindaini riri mwihinie wa witikio na mutuike a kwamukira Ũmenyo. Adamu muthuri muthini thutna wa kũgũa ni ariiire Ngai na akimuigũa. Ni okite na agatuika cwa kumutua kiũmbe kieru thiini wa jui cia Jordani we uria woreire thiine wa ungumania.

Version 3.

> Thiinie wa rohori, Davdi ni atũike wa guikarania na aria ma kwamukira Ũtneri na amainire. Riuri thiinie wa witikio Kuhiririani Ngai na Mwamũkire Ũtneri. Adamũ mũthũri Mũthini we uria waguite ni ariiire Mwatnani na akimuigwa. Kwogũori ni okite, na thinie wa Jui cia Jorodani ni amutuite Kiumbe kieru orfari we uria waguite.

The version I like the most is: (Check one answer)
Version 1 _____
Version 3 _____

The reason that I like that version the most is:

_____

_____

_____

Name: _____   Date: _____   o9 c1 T1 Translator 1

Version 2

Thiinie iwa rohori, Davdi ni atuiike wa guikarania na aria ma kwariiwo ni Utneri wa ugiiwa Ngai na atuike wa kumainira. Riu thiinie wa witikio kuniririani Ngai na mwature a kwamukira Utneri wake wa ugi. Adamu mutneri mutniiri, thutha wa kuriwo nitha cia Mwathani ni ariiiire mwathani. Nake agituika wa kumairgwa na kumarleithia, Niokiire iiiani ria Jorodani na akimutwa kiumbe kiiru we uria waelivisitio.

Version 3.

Thiinie wa rohori, Davdi ni atuike wa guikarania na aria ma kwamukira Utneri na amainire. Riuri thiinie wa witikio ~~Kuniririe~~ kuniririani Ngai na mwamukire Utneri. Adamu mutniiri mutnini we uria waguite ni ariiire mwatnani na akimuigwa. Kwoguori ni okite, na tnimie wa jui cia Jorodani ni amutuite Kiumbe kiiru we uria waguite.

The version I like the most is: (Check one answer)

Version 2 ____
Version 3 ____

The reason that I like that version the most is:

_____

_____

_____

Name: _____ Date: _____ o9 c1 T1 Translator 1

Version 1.

Version 2.

Version 3.

Name: _____   Date: _____   o9 c1 T1 Translator 1

(Look at the three versions on the previous page).

The version I like the most is: (Check one answer)
Version 1 ____
Version 2 ____
Version 3 ____

The reason that I like that version the most is:

_____

_____

Appendix F

Training Materials

For Forward Translators - Features of the Manual

21 Features
Liturgical Translator's Handbook

**A new series of translation tools
being developed by OCMC**

*A tool to help people who are translating the Eastern
Orthodox Liturgical Texts into their own language.*

Illustrated using:

**Βυθοῦ ἀνεκάλυψε πυθμένα καὶ διὰ ξηρᾶς οἰκείους
ἕλκει, ἐν αὐτῷ κατακαλύψας ἀντιπάλους, ὁ κραταιός,
ἐν πολέμοις Κύριος, ὅτι δεδόξασται.**

Theophany, Canon 1, Ode 1, Heirmos

The Translation Continuum

Global English Version (GEV)

GEV-SOT   GEV-MOT

Preserving
Structure
is the priority

Preserving
Meaning
is the priority

Holy Transfiguration Monastery (HTM)
The Festal Menaion (TFM)

• Follows the order of the Greek
words and clauses

• Uses the same idioms as the
Greek

• Uses the literal meaning of the
Greek words

Balances
structure
and
meaning

• Makes implied information
explicit

• Translates the meaning of the
idiom

• Uses the figurative meaning
when the literal is not meant

*The Liturgical Translator's Handbooks
provide all types of translations as examples to study.*

21 Features of a Translator's Handbook

It provides:

1 The Greek text

The Text and Translations

AGES Topic-Key: he_h m2-VythouAnekalypse.text

Source Text

| gr_gr_cog | Βυθοῦ ἀνεκάλυψε πυθμένα καὶ διὰ ξηρᾶς οἰκείους ἕλ-κει, ἐν αὐτῷ κατακαλύψας ἀντιπάλους, ὁ κραταιός, ἐν πολέμοις Κύριος, ὅτι δεδόξασται. |

3 SOT: Preserves the Greek structure

2 Three example translations using English for people who know it as a foreign language

Global English Translations

Structure Oriented (en_uk_gesot)	[He] uncovered [the] bottom of [the] deep, and brings [his] own through dry land, [he who] covered in it [those] opposing, the Lord, powerful in wars: for he has gained honour for himself.
Model (en_uk_gev)	The Lord, who is powerful in wars, uncovered the bottom of the deep sea, and brought His people across its dry land, but there He covered their enemies with its waters. For He has gained honour for Himself!
Meaning Oriented (en_uk_gemot)	The Lord, who is like a great soldier in a battle, exposed the bottom of the deep sea, and brought his own people across the dry ground at the bottom of the sea; but there He covered their enemies with its water! Sing to the Lord, because He has gained honour for Himself!

4 GEV: Provides an English source text for translators who can't translate directly from the Greek.

5 MOT: Preserves the Greek meaning

Other Translations

en_uk_tfm	The Lord mighty in battle uncovered the foundations of the deep and led His servants on dry ground; but He covered their adversaries with the waters, for He has been glorified.
en_us_dedes	The Lord who is powerful in battle * once exposed the bottom of deep sea * and He drew His people through it as on dry land, * while there again He engulfed the enemies. * for He is glorified.
en_us_oca	The Lord mighty in battle / uncovered the foundations of the deep and led his servants on dry ground / while He covered their adversaries with the waters, / for He has been glorified!

Note: some liturgical hymns originally used punctuation marks to indicate the boundary of metric feet. They do not have a grammatical role. They are called scansion symbols. In the modern version of source text or translations you might see asterisks (*) or forward slashes (/) used as scansion symbols.

6 Additional translations.

Notes About the Text

Summary

This is the heirmos of the first ode of the Canon that St. Kosmos the Melodist wrote for the feast of Theophany. The writer asks us to remember what God did for the people of Israel long ago. And, he asks us to praise the Lord for what He did. The people of Israel were slaves in Egypt. They were forced to work for the people of Egypt. There was a man named Moses, who was one of the people of Israel. God used Moses to lead His people out of Egypt and take them to another land where they could be free. But when they left Egypt, the army of the people of Egypt followed them, to bring them back to Egypt. The people of Israel were trapped between the army and the Red Sea, which is very deep. God told Moses (Exod 14:4) that people would praise God because of the victory He would win over the leader of the people of Egypt (the Pharaoh). This is how He did it. God divided the water of the sea so that it opened up a path for the people to cross to the other side by walking on the ground that had been under the sea. When the army of Egypt tried to follow the people across to the other side, God closed the waters back up again. In that way, God destroyed the army of Egypt. Afterward, Moses told the people to sing a song to God to give Him praise and to thank Him. He said to them, "Sing to the Lord for He has gained great honour for Himself". You can read this story in the book of Exodus in chapter 14. The Song of Moses is the first Biblical Ode. You can read it in Exodus 15:1-19.

7 Short summary about the verse to be translated.

8 References made in the hymn to the Bible

9 Discussion about each word or phrase in the hymn

References to the Bible
This liturgical text makes the following references to the Bible:

✤ **for he has gained honour for himself** • ὅτι δεδόξασται ➡ Exod 15:1 for he is very greatly glorified γὰρ δεδόξασται • Extratextual Reference • This is the first verse of the first ode. The first ode always refers to the first Biblical ode, the Song of Moses, found in Exod 15. The Song of Moses starts with the words, *Let us sing to the Lord, for gloriously he has glorified himself; horse and rider he threw into the sea.* NETS. God glorified Himself by rescuing the people of Israel when He drowned the Egyptian army (*horse and rider he threw into the sea*). The response of the people of Israel was to *sing to the Lord*. The writer of the hymn refers to this with the words *for He has gained honour for Himself*. The writer of the hymn is reminding his readers that we are to sing to the Lord because of His glorious works.

Discussion
The notes are sorted based the order of words in the en_uk_gesot version of the text.

✤ **[He] uncovered** • ἀνεκάλυψε • MEANING: The Greek word ἀνεκάλυψε is from ἀνα- *un-* + καλύπτω *to cover.* It is the opposite of κατακαλύπτω *to cover* used later in the verse. • CHECK YOUR BIBLE ➡ Isa 26:21 disclose (uncover) • ἀνα-καλύψε.

✤ **[the] bottom** • πυθμένα • MEANING: The bottom of the sea is the ground or rock which is beneath the water of the sea.

✤ **of [the] deep** • Βυθοῦ • MEANING: The Greek noun βυθός means *the depth* (of something). In this context, it means *the depth of the sea* or the *deep sea.* • ADVICE FOR TRANSLATOR: If your language has a word for *depth*, and it can mean the *sea*, then you should use that word. If your language does not use *depth* or *the deep* to mean the sea, you should translate it using your language's word for *sea.*

✤ **and** • καί • GRAMMAR: This is a coordinating conjunction. It coordinates the verb *uncovered* with the verb *leads.*

✤ **brings** • ἕλκει • MEANING: Lexicons such as Liddell and Scott 1996 translate ἕλκέω as *to drag.* But, in the context of what God did as recorded in Exodus, the meaning is that God brings his people across the bottom of the sea, not that God dragged them. Nearly all English translations use the word *leads* or *led* as the translation in this verse. • GRAMMAR: The verb here is in the present tense. It is probably a historical present, about which Smyth 1956:1883 says, "In lively or dramatic narration the present may be used to represent a past action as going on at the moment of speaking or writing." Fritz 2015 quotes Wackernagel 1920 as saying that in some cases, the historical present makes the event vivid and the listener "becomes a direct witness of what has happened in the past." • ADVICE FOR TRANSLATOR: Regarding the tense of the verb, note that all our English model translations have used the past tense instead of the present. However, you should think about how people tell stories in your language. Do they ever

10 Grammar

11 Advice for Translators

✤ **in it** • ἐν αὐτῷ • GRAMMAR: The pronoun αὐτῷ (*it*) refers to the water of the sea. • ADVICE FOR TRANSLATOR: When you translate αὐτῷ as a pronoun into your language, do people understand that it means *the sea*? If not, you can replace the pronoun with a noun. Note that this is what some English translations did: *the waters* (TFM), *the deep* (HTM), *its waters* (GEV, GEV-MOT).

12 Meaning

13 Who it refers to

✤ **the Lord** • Κύριος • MEANING: When the word κύριος is used as a title of a person, it means that he or she is a person *having power* or *authority over* other people (Liddell and Scott 19?5) or *one who gives commands* (Louw and Nida 1989:12.9). • REFERS TO GOD ➡ God the Son: The Eastern Orthodox liturgical texts identify the *Lord* as the *Son of God.* • ADVICE FOR TRANSLATOR: Louw and Nida 1989:12.9 suggest using a word that means *chief* or *leader*. If such a word cannot be used in your language as a title for God, they suggest using a phrase, such as *God our chief* or *God the one who commands us.* • CHECK YOUR BIBLE ➡ Exod 15:19 the Lord • κύριος.

14 Citations and further reading

15 Bible verses with the same or similar Greek word

16 What the Church Fathers say

✤ **and having defeated** • καὶ...θριαμβεύσας • MEANING: The word means *to triumph over someone*, that is *to be the one who wins when fighting against someone else.* • CHURCH FATHERS: Christ "... is baptized not as Himself requiring purification but as making my purification His own, that He may break the head of the dragons on the water, that He may wash away sin and bury all the old Adam in water...." *Jo. D. o.f.* (*NPNF* 2/9:79). Βαπτίζεται δὲ οὐχ ὡς αὐτὸς χρῄζων καθάρσεως, ἀλλὰ τὴν ἐμὴν οἰκειούμενος κάθαρσιν, ἵνα συντρίψῃ τὰς κεφαλὰς τῶν δρακόντων ἐπὶ τοῦ ὕδατος, ἵνα κλύσῃ τὴν ἁμαρτίαν καὶ πάντα τὸν παλαιὸν Ἀδὰμ ἐνθάψῃ τῷ ὕδατι." *Jo. D. o.f.* (*PG* 94:1124b). • THEOLOGY: In all his acts, Christ defeated and destroyed the power or force of the enemy, Satan and the demons. Christ did this not only by his death, burial, and resurrection, but also by his baptism by St. John the Forerunner. Christ entered the streams of the Jordan and defeated the force of the demons that was in the waters.

17 Theology of the hymn

This example is from Theophany, Canon 2, Ode 9, 2nd Troparion

18 Grammar of the Greek Words

18a ID Nbr.

18b The word

18c Gloss

18d Grammar

18e Lemma

Interlinear Text

This section provides information about the grammar of words (that is, the morphology). The Greek words appear in the same order as they do in the source text.

1	2	3	4
Βυθοῦ	ἀνεκάλυψε	πυθμένα	καὶ
of.[the].deep	[He].uncovered	[the].bottom	and
NOUN.SG.M.GEN	VERB.3.SG.AOR.ACT.IND	NOUN.SG.M.ACC	CONJ
βυθός	ἀνακαλύπτω	πυθμήν	καί

5	6	7	8	9
διὰ	ξηρᾶς	οἰκείους	ἕλκει	,
through	dry.land	[his].own	leads	
PREP	NOUN.SG.F.GEN	ADJ.PL.M.ACC	VERB.3.SG.PRS.ACT.IND	PM
διά	ξηρά	οἰκεῖος	ἑλκέω	,

10	11	12	13
ἐν	αὐτῷ	κατακαλύψας	ἀντιπάλους
in	it	[he.who].covered	opponents
PREP	PRON.SG.M.DAT	PTCP.ACT.AOR.M.SG.NOM	NOUN.PL.M.ACC
ἐν	αὐτῷ	κατακαλύπτω	ἀντίπαλος

14	15	16	17	18	19
,	ὁ	κραταιὸς	,	ἐν	πολέμοις
,	the	powerful	,	in	wars
PM	ART.SG.M.NOM	ADJ.SG.M.NOM	PM	PREP	NOUN.PL.M.DAT
,	ὁ	κραταιός	,	ἐν	πόλεμος

20	21	22	23	24
Κύριος	,	ὅτι	δεδόξασται	.
Lord	,	for	he has gained honour for himself	.
NOUN.SG.M.NOM	PM	CONJ	VERB.3.SG.PFV.PASS.IND	PM
κύριος	,	ὅτι	δοξάζω	.

19 Grammar of the Greek Syntax

19a Word it depends on, e.g. πυθμένα depends on ἀνεκκάλυψε

19b Syntactic Role, e.g. πυθμένα is the object

Dependency Diagram

This section uses a dependency diagram to show the syntactic structure of the text. *Syntax* means *the grammatical relationship between words*, that is, *the way words are put together to create phrases and clauses and sentences*. This diagram shows the structure based on a type of grammar theory called dependency grammar. The order of each Greek word in the diagram is based on the word it depends on. It appears indented and after the word it depends on. The first word to appear in the diagram is the root of the structure.

```
|-2 root ἀνεκάλυψε [He].uncovered VERB.3.SG.AOR.ACT.IND ἀνακαλύπτω
  |-3 obj πυθμένα [the].bottom NOUN.SG.M.ACC πυθμήν
    |-1 nmod Βυθοῦ of.[the].deep NOUN.SG.M.GEN βυθός
  |-8 conj ἕλκει leads VERB.3.SG.PRS.ACT.IND ἑλκέω
    |-4 cc καὶ and CONJ καί
    |-6 obl ξηρᾶς dry.land NOUN.SG.F.GEN ξηρά
      |-5 case διὰ through PREP διά
    |-7 nsubj οἰκείους [his].own ADJ.PL.M.ACC οἰκεῖος
  |-20 nsubj Κύριος Lord NOUN.SG.M.NOM κύριος
    |-12 nmod κατακαλύψας [he.who].covered PTCP.ACT.AOR.M.SG.NOM κατακαλύπτω

      |-9 punct , , PM ,
      |-11 obl:agent αὐτῷ it PRON.SG.M.DAT αὐτῷ
        |-10 case ἐν in PREP ἐν
      |-13 obj ἀντιπάλους opponents NOUN.PL.M.ACC ἀντίπαλος
    |-15 det ὁ the ART.SG.M.NOM ὁ
    |-16 nmod κραταιὸς powerful ADJ.SG.M.NOM κραταιός
      |-14 punct , , PM ,
      |-17 AuxX , , PM ,
    |-19 nmod πολέμοις wars NOUN.PL.M.DAT πόλεμος
      |-18 case ἐν in PREP ἐν
  |-23 parataxis δεδόξασται he has gained honour for himself VERB.3.SG.PFV.PASS.IND
δοξάζω
    |-21 punct , , PM ,
    |-22 mark ὅτι for CONJ ὅτι
  |-24 punct . . PM .
```

Dependency: if a word is subordinate to or controlled by another word, it is dependent on that word.

20 List of Abbreviations

ACC	accusative
ACT	active
ADJ	adjective
AOR	aorist
ART	article
AuxX	comma
CONJ	conjunction
DAT	dative
F	feminine

The handbooks are created using **OLW**

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OLW

https://olw.ocmc.org

TOOLS TO CREATE AND PUBLISH

The Online Liturgical Workstation (OLW) provides tools to help translators of the Eastern Orthodox Christian liturgical texts. These tools help the translator to understand the meaning of the Greek text, to improve his or her translation, and to publish it as a service or book with up to three languages side-by-side.

UNDERSTAND: THE GREEK TEXT

The key to making an accurate translation is to understand the meaning of the Greek source text. With OLW you can easily look up the meaning of words, view and compare other translations, and (where available) read notes about the text and the grammar of the words and sentences. OLW also includes tools to create notes and grammatical analyses.

Create or view notes about the text.

Create or view grammatical analyses of the Greek text
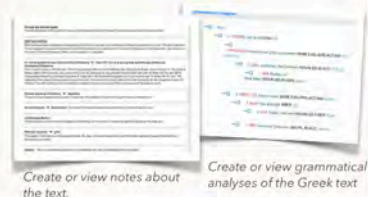
TRANSLATE: INTO YOUR LANGUAGE

OLW reads AGES services and books and inserts a column between the Greek and English for you to enter your own translation. The OLW database stores a block of text once. For petitions such as "Lord have mercy" and hymns that are used many times, the text is translated once, stored in one place, and used where needed. This saves time and reduces errors.

Preview and edit the Service or Book in three versions…
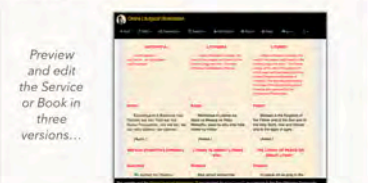
PUBLISH: HARDCOPY OR E-BOOK

OLW allows you to generate a service or book with one, two, or three version side-by-side. OLW produces a PDF file that you can download and print, view on a mobile device, or make available on a website.
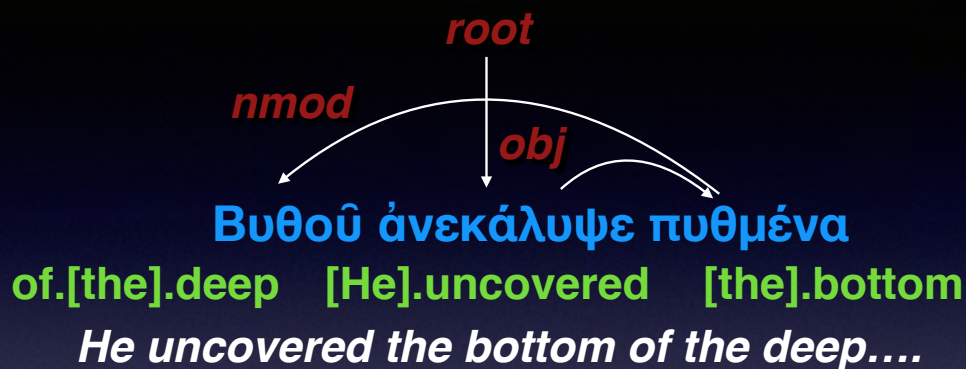
Contact Dr. Michael Colburn for more information: m.colburn@ocmc.org

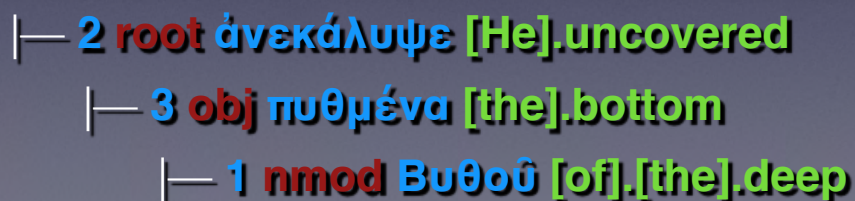*PDF file generated from OLW for Swahili Liturgy of St. Basil*
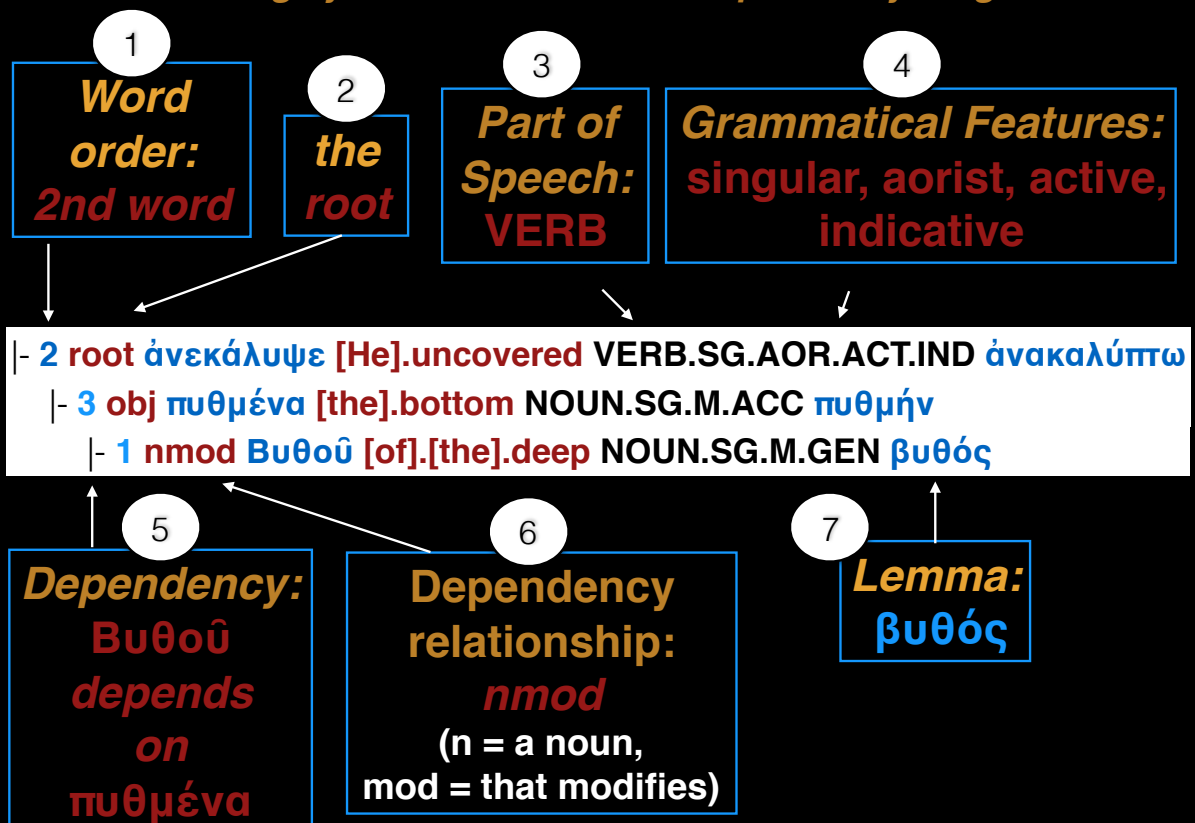
Books can be printed from the PDF file.

Two Ways to Show Dependencies

root

nmod

obj

Βυθοῦ ἀνεκάλυψε πυθμένα
of.[the].deep   [He].uncovered   [the].bottom

He uncovered the bottom of the deep….

or

|— 2 root ἀνεκάλυψε [He].uncovered
  |— 3 obj πυθμένα [the].bottom
    |— 1 nmod Βυθοῦ [of].[the].deep

Seven things you can learn from a Dependency Diagram

1. **Word order:** *2nd word*
2. **the root**
3. **Part of Speech:** VERB
4. **Grammatical Features:** singular, aorist, active, indicative

|- 2 root ἀνεκάλυψε [He].uncovered VERB.SG.AOR.ACT.IND ἀνακαλύπτω
  |- 3 obj πυθμένα [the].bottom NOUN.SG.M.ACC πυθμήν
    |- 1 nmod Βυθοῦ [of].[the].deep NOUN.SG.M.GEN βυθός

5. **Dependency:** Βυθοῦ *depends on* πυθμένα
6. **Dependency relationship:** *nmod* (n = a noun, mod = that modifies)
7. **Lemma:** βυθός

Answers from the Grammar: Greek Nouns and Nominals

Gender:
Values- M:masculine, F:feminine, N:neuter
Answers: *What words modify it?* (7)

Number:
Values- SG:singular, PL:plural
Answers: *How many?* (7)
You must go!
(not ambiguous in Greek!)

Case:
Values- NOM:nominative, GEN:genitive,
DAT:dative, ACC:accusative, VOC:vocative
Answers: *Who did it?* NOM: subject. (3)
What to? ACC: direct object. (7)
Whom for? DAT: indirect object. (11)
Whose? Of What? GEN. (9)
Who spoken to? VOC. (1)

The order of words does not matter as much in Greek as it does in English!

1   2   3   4   5   6   7   8 9   10   11
John, the great man gave the great books of the law to his mother.
Τὰ βιβλία τοῦ νόμου, Ἰωάννη, τὰ μεγάλα ἔδωκεν ὁ μέγας τῇ μητρὶ αὐτοῦ.
5   7   8   9   1   5   3   2   4   11   10

Answers from the Grammar: Greek Verbs

Person:
Values- 1:first, 2:second, 3:third
Answers: *Who is doing it?*   I, you, he walk(s)

Number:
Values- SG:singular, PL:plural
Answers: *How many?*   *You must go!* *(not ambiguous in Greek!)*

Voice:
Values- ACT:active, MID:middle,
MP: middle/passive, PASS:passive
Answers: *How is the actor affected by action?*

Tense:
Values- PRS:present, FUT:middle, PRF:perfect
AOR: aorist, IMPRF:imperfect,
PLUP:pluperfect
Answers: *When? Is it completed?*

Mood:
Values- IND:indicative, SBJV:subjunctive,
OPT:optative, IMP:imperative,
Answers: *How does the speaker view it?*

For Back Translators

How to Create a Back Translation

2019 Michael Colburn

- What it is:

    - A translation of a translation, back into English (or some other language).

- What is used for:

    - A way to test a translation and check its accuracy.

1

Example Back-Translation

Feyo   situa la goyaha wa, hiiri idadaweinomo agefe digata.
Yesterday   store   to   I-went   that   salt   buy-to   my-eye   it-climbed-up

Yesterday, when I went to the store, I forgot to buy salt.
(from Ogea, Papua New Guinea)

Two Types of Back Translations

- Word-For-Word Back-Translation

    - Each word is translated by one or more words

    - Translation is literal, e.g. eye-my climbed-it

    - Follows word order of the source text

- Free Back-Translation

    - Provides the figurative meaning, e.g. I forgot

    - Uses natural English word order

Examples of Literal vs Figurative Meaning

Use literal meaning in the word-for-word back-translation

Use figurative meaning in the free back-translation

1

Ji ogofe digena
I   my-stomach   it-climbs-up

My stomach climbs up = I am full. (Ogea)

2

Ji au yarina.
I   liver   hits

My liver hits me = I am sad. (Ogea)

3

He kicked the bucket = He died. (English)

4

We killed time = We spent time doing something else while waiting for something else to happen. (English)

Using a Table to Make a Word-for-Word Back-Translation

Feyo situa la goyaha wa, hiiri idadaweinomo agefe digata.

#	Word	Literal Meaning	Figurative Meaning
1	Feyo	Yesterday	
2	situa	store	
3	la	to	
4	goyai	I-went	
5	wa,	that	Indicates the topic
6	hiiri	salt	
7	idadaweinomo	to-buy	
8	agefe	my-eye	
9	digata.	it-climbed-up	My eye climbed up = I forgot

Yesterday when I went to the store, I forgot to buy salt.

Instructions

- You will make back-translations of three versions of the same hymn.

- They will be marked as Version 1, Version 2, and Version 3.

- You will be given sheets of paper with an empty table on them.

- You will do the following steps for each version.

Steps for Each Version

- Create the word-for-word back-translation

  - Copy each word into the table. Keep the words in the same order as they appear in the translation.

  - Write down the literal meaning of each word in the column for literal meaning.

  - If the literal meaning is not the real meaning, write down the figurative meaning in the column for figurative meaning.

- Create the free back-translation

  - Translate it back into English, using natural English.

  - Use English word order.

  - If there are figurative meanings, use them, not the literal meaning.

- Turn in your work for that version and get the next version to work on. Repeat until you have created the back-translation for all three versions.

Answer the Questions About the Versions

- After you turn in your work on the third version, you will be given a questionnaire to fill out.

- Answer the questions, then turn the answers in.

Thank you for your help! What you have done will help me make better tools for translators of the liturgical texts!