

What Place Does Cultural Anthropology Have in Translation Programs for the 21st Century?

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ABSTRACT

This paper was presented in three parts, as summarized in the following:

Part 1) Title paper: “What Place does Cultural Anthropology have in Translation Programs for the 21st Century?” What is still useful in SIL anthropology education and training, and what is needed for new challenges? Topics discussed here included anthropology in relationship to: training recommendations; training for national colleagues; cluster projects; translation; Scripture use; field methods; relevance theory; multicultural partnerships; endangered languages and cultures, and holistic ministry.

Part 2) The ANQR Project: Anthropological Notes, Questions and References for Translators. An overview and report on the progress of this project to develop the ANQR System, a four-part system of anthropology research guides for specific cultural issues in Bible translation.

Part 3) Results-based research: Nine proposals. What do we need to know about results in our projects and how can the knowledge, skills, and attitudes of anthropology help with such research? Nine proposals for in-house research are given and suggestions for others are invited.

Part 1 (Carol McKinney)

Translation is inherently cross-cultural. The cultures represented in any translation project include the source biblical cultural contexts which are Hebrew and to a lesser extent Greek and Roman, the translators' culture, that of the receptor culture, the translation team's own language and cultures, and those of neighboring related cultures, including the culture of the speakers of the language of wider communication. That culture's way of expressing biblical concepts and terms may be quite different from those of the receptor culture. The languages may be in different language families spoken by culturally diverse ethnic groups. When speaking of the context of a translated passage, it is important to specify which of these various cultural contexts. As we move into the translation situations of the 21st century, we will continue to need much that we have learned about cultural issues over the past several decades. Some of these are reviewed below, followed by suggestions for new approaches to training that seem needed for the situations now arising (we don't presume to see ahead for the *entire* 21st century!).

The McKinneys worked on translation for the Bajju people, who speak Jju (known to outsiders as Kaje), a Benue-Congo language spoken in the geographic center of Nigeria, though in the cultural north. The language of wider communication is Hausa, a Chadic language in the Afro-Asiatic language family. Let me give you a brief example of how this difference impacted translation. The word for “to plant,” whether broadcasting seed or planting seeds individually, is *shuka* in Hausa, but in Jju, there are two verbs for planting seeds. *Nai* translates as “to broadcast seeds” and *tssup* means “to plant seed individually”. However, this subtle difference is lost in the Hausa Bible translation as understood in this minority language area. The Bajju needed to understand this difference when reading the parable of the sower in Mark 4. As we told the pastor who insisted that *tssup* be used, no farmer in his right mind would plant seeds on a path, and he agreed but argued that this is what the Hausa text says.

Tom Matthews (2007) recently investigated the cultural implications that need to be addressed in translations for specific languages in East Africa. For example, the Digo people have a rudimentary corpus of building terms, as compared with the wide range of terms for building in the scriptures (e.g., foundation, walls, inner room, upper room, etc.). Further, he looked at basic worldview categories that need to be investigated for any translation project. Deciding on key biblical terms is a crucial area that requires anthropological inquiry. Barbara Moore, an SIL anthropology consultant, has conducted key term workshops that both expatriate and national translators have attended. More often than not, the expatriate translators learn a good deal about the cultures where they work by listening to the nationals discuss these kinds of issues.

It is not only the key terms for translation that need our investigation, it is also our ways of relating to people in vastly different cultural contexts than in our home countries. These include learning how to

relate to the language community as a whole, how to relate to government officials, learning how decisions are made and then using their decision making processes, as well as learning how to maintain our own physical, emotional, and spiritual health while living cross-culturally. Applied cultural anthropology addresses all these issues.

The training in cultural awareness that anthropology provides is still needed to inform all we do, with even more areas of application now including administration, government and university relations, language and cultural survey, consultation, translation, literacy, scripture use, and program assessment. Following are recommendations for some of the continuing and new challenges field teams face today.

Training Recommendations

Both SIL members and national translators need to know how to acquire the necessary understanding of the cultures and the languages they are working with.

We recommend that training in cultural anthropology cover the following for both tried-and-true and emerging situations:

1. Knowledge, skills and attitudes (KSAs) basic to anthropology. Cultural anthropology studies the ways people live together in stable and integrated societies as well as those that are changing and troubled. It explores people's beliefs and practices, their kinship structure, how they make a living and how they relate to the nation-state they live in and to the global economy, how they are organized into political entities, how decisions are made, who is responsible for specific areas of their culture, their oral and written knowledge, including their founding charters, their oral traditions, and their ways of categorizing their world. It includes basic worldview assumptions, their ethno-biology, ethno-history, and ideas about themselves in relationship to their neighbors. And the list goes on. Last but hardly least are issues relating to social and cultural change, and, since we are change agents, what it means to be a good agent of change. The capacity to understand the culture of others from their point of view (whether one agrees with it or not) is basic for cross-cultural life and fieldwork. Without this type of training and education, our fieldworkers are at a decided disadvantage and any translations they produce will likely miss important ways of expressing concepts in culturally appropriate ways.
2. Information about personal, family and team attitudes and adjustment. Cultural anthropology includes ethnocentrism, cross-cultural adjustments, causes of and ways to deal with cultural shock and continued cultural stresses, barriers to cross-cultural understanding, ways of working with and in a new cultural setting, and having a culturally acceptable role in the new culture. Here in GIAL these basic areas are dealt with in the Second Language and Cultural Acquisition class.
3. Skills in relating the situation on the ground to the language program plan and making adjustments. A group of people may have basic needs, routines, and desires that are quite different from those the cross-cultural field team at first expects. How can a fieldworker help with these where appropriate and also fulfill the goals of the language and Bible translation project? For example, earlier translation programs often began with a particular Gospel, Mark, because it was short and straightforward. Now teams are more likely to ask what book or portion of the Bible might be a better start for the people given their particular socio-cultural realities. Knowledge of other patterns, such as the annual economic cycle of the culture with its periods of more or less intense work, can inform planning for other phases of the program, for example: How and when should literacy classes be held? When will people be available to help in workshops?
4. Integration of general knowledge about the cultures and languages of the area, with specific knowledge and research skills for learning about the target culture. Bible translators should become experts on the cultures and languages they work with. This includes investigating what other researchers have learned about the culture in focus and being able to confirm, modify, or refute their conclusions. Too often SIL fieldworkers, while gladly making use of the work of other academics, fail to write up their findings in a way that will be useful to others. In the SIL tradition, we encourage them to make their contribution to research and scholarship.
5. Knowledge and control of basic field methods for collecting ethnographic data. At GIAL we teach participant observation, interviewing, mapping, keeping an ethnographic record, doing kinship analysis, discovering cultural themes, and ethnographic writing. There are a host of other field

methods that can be used in collecting ethnographic data, many of which are in McKinney (2000). The GIAL training also includes learning to use the Electronic Data Notebook in the Fieldworks computer program.

National Colleagues and Cultural Anthropology Training

Do national translators need cultural anthropology training? When national colleagues become Bible translators, they need training similar to that which we require of other fieldworkers. We have tended to give them primarily courses on linguistics and principles of translation. However, we often fail to include anthropology training, sometimes assuming that they will naturally understand 'culture'.

We recommend that mother tongue translators as well as other tongue translators receive basic training in cultural anthropology, including some of the field methods for collecting ethnographic data that many SIL personnel receive prior to going to the field. This should also include training and practice in how to use the Data Notebook computer program.

While national translators may know some of their own culture, in other ways they like all of us are as oblivious to it as fish are to water. They need to know how to recognize concepts in their culture that they may not have thought about before, and compare them with biblical concepts to produce a meaningful translation. Translators struggle with finding key terms, idioms, and metaphors for biblical concepts. This knowledge then feeds into the translation itself, by working with the local churches and leaders, contextualizing the gospel, and promoting the use of the scriptures. They need to learn the importance of key individuals within their culture and to interview them in order to understand concepts that they are unfamiliar with but need for the translation. Further, they need to work with the local leaders so that they are involved in the decisions made in the language and translation project from its inception.

When working in their mother tongue, most translators need the wisdom and help from those knowledgeable in their culture in order to translate key Biblical concepts accurately. They can benefit in some guidance in finding the local help they need.

All people are ethnocentric, a perspective that whatever its drawbacks does help to preserve cultures. When nationals move into another culture, they bring their ethnocentrism from their home culture with them. They need to know and appreciate the new cultural context. They need to learn how to relate appropriately and also how to collect the data they need to assist them in working with the community and in together producing the scriptures for that culture.

As we prepare for teaching cultural anthropology to MTTs and OTTS, it behooves us to develop cultural anthropological materials suitable for those for whom English is not their mother tongue. Just as Katy Barnwell (1992) developed materials for teaching principles of translation to MTTs and OTTs we also need cultural anthropology material for them.

Cultural Anthropology and Language Cluster Projects

One of the recent approaches to translation planning is the cluster project. Several are currently in process, and we need to learn from them what, if any, new approaches to helping teams acquire the necessary anthropology background are needed. From what is known so far, however, we have several recommendations.

We recommend that in a cluster project of closely related languages, the choice of which languages to include in a cluster project be informed by their linguistic and cultural relatedness. This decision cannot be based on geography alone. In some areas there are speakers from a variety of languages, even languages from different language families, living in proximity. For example, on the Jos Plateau in Nigeria there are speakers of Chadic languages in the Afro-Asiatic language family living intermixed with speakers of Benue-Congo languages.

When first approaching language communities which might be included in a cluster project, the team needs to inform community leaders of what is involved in this task, such that they have realistic expectations about the process. This involves a realistic timetable so that they do not expect Bible translation to begin immediately. It should be possible to explain that language and culture learning, linguistic analysis, and an approved orthography need to be in place before translation receives serious attention. In some situations where teams are going to work today, however, such explanations are far more problematic than they used to be.

As an example of community involvement (although in not a cluster project) from McKinney's experience, we worked with the Bajju community from the very beginning in the decisions about who would do what in this language and translation project. This included their deciding such matters as where we lived, what improvements would be made to our house, who would work with us, how the churches would help to pay workers' salaries, who would attend writing and translation workshops, and who the Bajju members of the translation team would be. As our Bajju friend said, "You didn't do all the work, but you helped us to know what to do." Our deliberate effort to work with the community and under their leadership was informed by the cultural anthropology training I had had prior to going to the field. They told us that when we were in the local community we should work through the churches, and when we were in the cities we should work through the local community development organizations. We took that advice seriously. Their reasoning was that, since they wanted this project, they could avoid a possible government veto of it by working through the churches and community development organizations. They knew that the government officials in their state were predominately Muslims who would not be favorable to a Bible translation project in this minority language. But by following this initial approach, they have now received government acceptance of their alphabet and authorization to use their language in schools.

We recommend that **all** expatriate translation team members, including facilitators of cluster language projects, learn well at least one of the local cultures and languages that are to be included in a cluster project. This means, ideally, that after they spend their first term learning the national language (if necessary) for the first year, they then move into one of the language-culture situations that will be included in the cluster project. From that knowledge base the cluster facilitator and other cluster team members will then know one language and its culture so well so that they can use that knowledge in assisting local translators in the translation task. It is unrealistic to think that an expatriate can do an adequate job in knowing how well a translation communicates if he or she does not speak or understand one of the languages and cultures well. The task of advising a cluster project is not simply one of facilitation of national translators, but also that of consultant and advisor. Some branches are requiring this of their expatriate facilitators and other branches are allowing those who work in cluster projects to work through the language of wider communication (LWC).

Barbara Dix Grimes, an SIL member with a Ph.D. degree in anthropology, works in a cluster project in Timor. She writes:

If anything, a facilitator of multiple translations requires a higher level of skill in linguistics and translation, not less. In our context, one SIL member functioning as an MTT [mother tongue translator] advisor can be facilitating up to four translation projects simultaneously, meaning, they are providing serious hands-on training and mentoring to MTTs. A technically unskilled advisor soon gets out of his or her depth in the areas of linguistics and translation. It quickly becomes noticeable – and they look like a fraud.

In our context, we have 6 Au-SIL [Australian SIL] members assigned to work with the synod, our partner church in Timor (one of the largest denominations in Indonesia, extremely multicultural/multilingual). There are many Timorese on the team, including MTTs as well the synod leaders (our 'bosses') and some Timorese MTT team advisors (having the same role that four of us AuSIL members play). Collectively we are working on 12 active translation projects (first NT sent off to press last week).

There are many educated people in GMIT, the local translation organization, some with PhDs and many with MAs. GMIT has specifically instructed us to train Timorese in the tasks associated with Bible translation and we are working on this. They do not want us [to] import lots of foreigners to do jobs that Timorese should be trained to do. But at the same time, they are very aware of the many groups clamouring for Scriptures in their own language NOW, and so GMIT is willing to allow us to import *some* foreigners. Obviously these foreigners have to be professionally skilled, or GMIT would have no reason to sponsor their visa. . . . the capacity to facilitate multiple translations, highly depends on technical competence. Most people I am aware of who are facilitating more than one translation at time (Africa, Asia, Pacific) are able to do this because they have highly developed skills as translators/linguists plus considerable local experience and knowledge about things like linguistic similarity, multilingualism, regional discourse similarities, local issues impacting exegesis, local socio-political-religious factors, etc. etc.

Grimes paints a clear picture here of the personnel needs in the Timorese cluster project. While it would be ideal to have one person as the designated cultural expert for each cluster project, at this point in time, we do not have sufficient personnel who are experts in cultural anthropology for this to be the case.

We recommend that each person in a cluster project learn sufficient cultural anthropology to be able to apply that knowledge to the overall project. Over time it may well be that one or two individuals emerge as being more culturally knowledgeable than others. However, all team members need to know how to relate appropriately cross-culturally and how to use their cultural knowledge within their particular task in the translation project. They also need to be able to analyze the religious system, the kinship system, and other basic systems of thought, behavior, and language in the culture.

It is not enough to try to ascertain meanings for translation purposes of externally selected “key terms” in a brief key terms workshop, without knowing the meanings within their appropriate cultural contexts. This, in turn, takes advanced, focused research.

To help field teams with this task, we are enthusiastic about the new Data Notebook Computer program that is included in the Fieldworks computer package. We wish it had been available when we did our fieldwork. We now require that each student in the Cultural Anthropology class at GIAL learn this program and then use it for the remainder of the term. We devote four hours of class time to teaching this program, meeting in the computer laboratory during those four hours. That seems to be sufficient time for most students to learn, especially since most of our incoming students are already familiar with various computer programs.

Following are some key questions that need to be addressed with respect to cultural anthropology training and that expand on some of our points above.

Why isn't linguistic training sufficient for Bible translation?

While linguistic training makes a fieldworker aware of the range of possibilities of the phonetics, phonology, grammar, discourse, and semantic levels of the language, cultural learning is crucial. GIAL offers a course in Second Language and Culture Acquisition (SLACA). Culture and language learning go together. New Tribes Mission directors used to tell their fieldworkers to learn the language where they worked, but they found that fieldworkers were not learning much language. So they changed their instructions to their fieldworkers. Now they tell them to learn the culture, and to their amazement have found that with these instructions, fieldworkers are learning both the language and culture. This new emphasis makes their fieldworkers much better equipped for the work they have been sent to do.

What can cultural anthropology contribute to Bible translation?

Let's take an example from several cultures where the book of Ruth has been translated. From your perspective, who is the hero of the book? From a Western perspective we might think it is Ruth, of course. We admire her faithfulness to Naomi, such that she left her home country and culture to follow her mother-in-law. However, the Rangi in Tanzania have a different understanding. When the opening chapter of Ruth was read to Rangi women, their first reaction was that Naomi must be a witch. If she was not a witch, why had her husband and two sons died? Obviously she had caused their deaths by witchcraft. Her spirit must have left her body at night and caused their deaths in the spiritual realm, resulting in their physical deaths (as a witch could do in Rangi world). However, when the women heard the rest of the story, they made Naomi their hero. Many Rangi women marry very young, to older men, so many experience years of widowhood. Naomi's husband and sons had died, but at the end of the story she had Obed, a blessed grandson. They could identify with her. Further, Rangi live through periodic droughts. They have experienced much of what they read about in Ruth.

The people of a society in India, lower-caste and many of whom work in bonded labor for big landowners, found much to admire in Boas. His workers called out blessings to him and he in turn blessed them. The people wanted the translator to read this passage over and over to them. It amazed them to hear of a just landowner who really cared for those who worked under him. The national translator has had a greater interest and acceptance of this book than any other he has translated so far.

Fritz Goering, working on consulting in a language in Senegal, shared the following example in translating 2 Samuel

While the Hebrew text does not specify whether it is an 'older brother' or a 'younger brother', a 'brother with the same father but different mother' or a 'brother with the same father and same mother', this Senegalese group had a precise word for [each of these kinds] of brother. While I was not surprised to find such differentiation in a polygamous society, I asked them how they knew which was which. And they had convincing evidence from other biblical passages to prove that such and such a 'brother' [in the 2 Samuel passage] was in fact an 'older brother of ...', etc. They had done their homework. One might object that such specification is not in the text. However, the receptor language does not have a general word for 'brother' in family relations and HAS TO differentiate (e-mail from Fritz Goering to Carol McKinney).

Members of matrilineal societies, which reckon descent through the maternal rather than the paternal lineage, may have initial difficulties understanding that the way of reckoning found in the genealogy of Jesus which is clearly patrilineal. There may be no problem since many matrilineal societies live near those that are patrilineal and so are aware that other people do things differently, but this is certainly a cultural comprehension testing issue that needs to be investigated.

Other biblical texts can be misunderstood unless cultural factors are taken into account and translated in a way that is culturally clear and acceptable. For example, John 3 speaks of people being "born again". Among Bajju the response might be, "Of course, this is what our fathers taught us." What do they mean? Traditionally they believe in a loose concept of physical reincarnation in which a man may be reborn as a woman or as a bird or animal. This is not what Jesus was speaking about. However, it took time to learn the language and culture that both made us aware of this potential pitfall and helped us in our translation choice.

What does cultural anthropology contribute to Scripture use?

We all want people to understand, use, and apply the translated Scripture in their lives. How can we help facilitate the hearing and understanding the message of the gospel?

Many of the languages SIL and other Bible translation organizations work on are oral languages. Lately we have begun to come to grips with the issues of orality as never before. It is increasingly obvious that oral methods must be used to promote Scripture use. More and more teams are developing songs, dramatic performances, recorded texts, videos and DVDs of the Biblical stories, and promoting memorization and storying of Bible texts. All these are oral means for promoting the use of the scriptures.

Stephen Niyang's Ph.D. dissertation (1996) at Fuller Theological Seminary is an excellent resource, addressing the question of why vernacular translations are not used once they are published. Niyang carefully researched the case for the Mwagahvul on the Jos Plateau in Nigeria, a translation for which he was the mother tongue translator. The church language in northern Nigeria is Hausa and many Mwagahvul speakers do not understand it. So he spoke with group after group of elders, asking why they chose not to use the Mwagahvul New Testament translation. One of his key findings was that unless the elders above all were convinced that this language should be used in their churches, it was not likely to be used. The question Niyang raises was: do we direct our literacy and other Scripture use methods towards the elders? In most cases we do not.

At GIAL we have developed a Scripture Use concentration that leads to an M.A. degree in Language Development. Each student in this concentration takes two courses in Scripture use methods. Perhaps 85 to 90% of what is taught will be applied cultural anthropology, according to faculty member Wayne Dye (personal communication; see also 1985). Those in the Scripture Use concentration are also required to take the Ethnographic Research Methods class as well as the Christianity Across Cultures class. Students can opt to take the class on Oral Traditions that includes a survey of oral methods for Bible storying.

GIAL has recently received a proposal to establish a concentration in Ethnic Arts (World Arts) within the Language Development Department. This concentration will focus primarily on the performing arts, including ethnomusicology, drama, dance, radio broadcasts, DVD and video productions, and so on. There will be an emphasis on both research and performance. It is currently being discussed at the department level, and we are enthusiastic about it. The administration and GIAL Board will be considering it soon. The purpose of this training is to prepare people to use the scripture through a variety of media.

Is the meaning of a biblical text in the text itself or also in the cultural context of that text?

Ernst-August Gutt, an advocate for relevance theory, recently e-mailed me (Carol) the following:

I think there is a rather basic general reason why anthropology has never played a greater role in SIL: it is the deep-seated conviction that the meaning is actually in the text - and as long as the text has been translated meaningfully, you don't really need to worry about the context! It is the confusion of efficacy with communicability.

We agree with his point. The founders of SIL, though having the best of intentions towards the wider world of people and their languages, were primarily from monocultural, monolingual backgrounds themselves, with a view of Scripture that made it difficult to sort out the cultural issues from the universal. The cultural contexts of biblical texts, those of the expatriate fieldworkers, and those of receptors all need to be understood well. Gutt further recommends, indeed, asserts that in order to apply relevance theory to a particular cultural context you will need to do sound, in-depth cultural anthropological research.

What ethnographic field methods need to be taught?

Participant observation is the most basic ethnographic field method that all cross-cultural researchers should use throughout their time in that context. This method involves participating as much as is feasible in the life of another culture while learning that culture and language. It includes such things as visiting with people in their homes, working and traveling with them, attending weddings, naming ceremonies, funerals, church services and the like as appropriate. These are the places to learn their culture and language.

Next, a fieldworker must determine to keep an ongoing ethnographic record. It is not easy, but trying to carry on even a short-term language project without keeping an ethnographic record will be even harder. We strongly recommend use of the Electronic Data Notebook computer program. The EDN helps a field team keep an ethnographic record so that data are retrievable and available when needed. It includes various entry fields, including title, place, source of data, the data itself, the Outline of Cultural Materials (OCM) data coding numbers, a "see also" field, and a question field. Other fields can be added as appropriate for specific projects. It also includes filters so that field teams can search their data files for whatever topic they want to study in depth.

One of our former GIAL students recently went to Tanzania where she was assigned to a Swahili language-learning course. She set up the Data Notebook program on her laptop computer and daily entered the cultural information she learned in class. She also entered questions that she then asked the teacher on the following day. The other students, who had not had this training, asked her how she had learned this technique that was obviously aiding her in culture and language learning. She replied in her Cultural Anthropology class at GIAL. They responded that they too had taken cultural anthropology but had not learned a computer program such as the Data Notebook. Obviously she had an advantage that the other students wished that they also had.

Of the many research topics in anthropology that are crucial for Bible translation, we single out kinship here as one that fieldworkers must learn how to study. Kinship systems vary from culture to culture as well as from language to language, but there is an incredible amount of kinship language in Scripture, literal, metaphoric, and symbolic. In cultural anthropology we teach how to study and chart kinship relationships and the language that goes with them.

We will also mention here without discussion other methods such as interviewing, studying community decision-making models, collecting life histories, and writing up the data we collect. McKinney (2000) describes these methods.

SIL fieldworkers and Bible translators who live and work in cross-cultural situations for extended amounts of time need to become the world's leading experts on the cultures and languages where they work. Many noted anthropologists work for one year or less with another culture and are then known as the world's experts on that culture. When we live cross-culturally for an extended number of years, we can learn much more than most anthropologists do about the languages and cultures where we work, but we often do not publish on what we know about those cultures. We would encourage Bible translators to do so. We need to become the world's experts on those languages and cultures.

What is the relationship between cultural anthropology and relevance theory?

Ernst-August Gutt (1995, 2000) and others (see Unger 2001) have begun to promote relevance theory in SIL and with partner organizations. Gutt states:

Dan Sperber, one of the originators of relevance theory, is himself an anthropologist. He and Deirdre Wilson [1995], a linguist by provenance, look at culture, language and communication primarily from a cognitive point of view - seeing that the human mind plays a key role in all of these. S&W point out that communication never depends on language alone but always involves the use of information *outside* the text, information that is drawn from the cognitive environment of the communication partners. Therefore, according to RT, to understand what someone says or writes, it is never sufficient to look only at the text but one must take into consideration the communicator's cognitive environment. The notion of cognitive environment is very comprehensive, including not only what a person might know but anything they are able to think about in their minds.

Looked at in terms of the thoughts shared by a social group, these would make up a large part of their culture. In the case of cross-cultural communication, the communication partners very often have little or no awareness of each others' cognitive environment or culture. Yet such awareness is necessary for successfully understanding each other and therefore anthropology as a discipline and tool for the systematic exploration of cultures becomes invaluable. Furthermore, RT entails that there is a cause-effect relation between text, cognitive environment and meaning. Therefore, when a text is placed in a different cognitive environment (different culture), one can - at least in principle, if not always in practice - predict where miscommunication is likely to occur on the basis of mismatches between the cognitive environments. In fact, it can be shown that many so-called translation problems have little to do with language differences but with differences in cognitive environments.

This implies that Bible translation requires the intensive interaction of biblical studies and anthropology. While both these disciplines have already been involved in Bible translation work for a long time, their interaction has often been very limited. In fact, a much-needed cooperation has been hindered by a "perceived irrelevance of anthropology for Bible translation" (Hill 2002:63). Yet the insights into communication gained over the last couple of decades suggest that close interaction between the two disciplines is necessary to enable Bible translators to recognise and overcome communication problems much more effectively. Thus, one of the spin-offs of engaging in biblical literacy is the strengthening of interdisciplinary cooperation and opening the way for "cultural research [that] is directed and relevant" (Hill 2002:63). A very encouraging development in this direction is the development of the ANQR Resources.

Gutt and others, writing on relevance theory, asserts that in order for a translation to communicate and be relevant to people it must be seen as relevant to them in their cultural context. For that to be the case, translators need to know the target culture well. This includes worldview, a high level abstraction that must be developed by an analyst based on ethnographic field research. Gutt also asserts that translators need to learn the value systems of those in the target culture. If Gutt's direction is right, this points to the necessity for more, not less, cultural anthropology training and education. Furthermore, appropriate anthropological field methods training must be developed and included in courses for MTTs and OTTs as well as for SIL expatriate workers. Not to include this component puts the whole field team at a disadvantage. As training moves to the fields, our anthropology specialists will need to speed up the process of training program development described above.

What does cultural anthropology contribute to new kinds of multi-cultural partnerships?

Increasingly we work in multi-cultural teams. GIAL will begin in fall 2007 to offer a certificate program in multi-cultural team building. It will teach about working in multi-cultural teams as colleagues, often under national churches and language communities as is the case for many with Vision 2025. Those who take this concentration will use applied cultural anthropology as well as other disciplines to aid them in working in multi-cultural teams.

How does cultural anthropology relate to endangered languages and endangered cultures?

There is a growing emphasis in linguistics on collecting data on endangered languages, languages that also represent endangered cultures and their peoples. Researchers are increasingly aware that as a population declines or as people move away from using their own language and acculturate into a dominant or regional language and culture, a treasure trove of data is being lost. Many are concerned that these languages and cultures be documented and the data archived so they can be someday analyzed. SIL has joined other linguistic organizations in collecting endangered language data. But we urge our colleagues to collect data on endangered *cultures* that are also in danger of cultural

death or even (and far more problematically) ethnocide. SIL Anthropology should develop those who can develop along with the documentary linguistics projects an approach to help with the parallel task of a “documentary anthropology”.

Language and cultural projects can also result in people placing value on their own culture and its way of expressing itself, thus unexpectedly revitalizing endangered cultures and keep cultural ‘death’ from occurring. Wherever these occur, special efforts should be made by the entities concerned to be sure such movements are documented with texts and descriptions.

Should we promote a holistic ministry? If so, how?

When Jesus was on earth, he was interested in healing both the body and the soul. What would such a holistic emphasis mean in a field situation? We sense that the longing for a more holistic ministry is becoming part of the ethos and expectations of members today. The following can and have been a part of many SIL projects in addition to Bible translation per se and contributing to holistic ministry: community development; medical work; educational aid; teaching ministry aids; scripture use; evangelism; church planting, and the concert of prayer.

While all SIL workers will not be doing all of these, we will be working more and more closely with our new partners. We will need to be open to and promote more holistic programs through which God can work to bring healing to body and soul. Jesus did this and so should we. Cultural anthropology will have its part in informing all parts of such a holistic ministry.

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Part 2 (Elinor Abbot)

The ANQR Project: An Overview

ANQR stands for **A**nthropological **N**otes, **Q**uestions, and **R**eferences and may be pronounced “anchor”. Keyed to scripture passages, it is a system of research guides being developed to help translation teams plan and carry out the sociocultural research needed in the course of a translation project. ANQR Project materials are previewed in Translators Workplace, Lingualinks 6.0, and further development is under way in both electronic (Data Notebook) and paper workbook formats.

Description

The ANQR System has **four** interconnected entry points. Samples of all four are included in this document handout. You can start anywhere to explore and use the system.

1. **Passage Charts** and **Workcharts** of biblical books and passages to help you identify potential sociocultural research topics, keyed to the Outline of Cultural Materials (OCM) and FRAME category codes for ease in data management (but not dependent on them).

2. **Research Topic Guides**, on such topics as Agriculture, Clothing, Kinship, Numbers, and Political Leadership, with anthropological notes, research questions and advice, and references, including Internet links in the electronic version, to help get you carry out sociocultural research, develop, and test consistent ways of translating these themes.

3. **Cumulative Topical Index**, of biblical terms and phrases with references, grouped under research topics and OCM code categories. Topic entries and term sets accumulate as more biblical passages are processed and new terms added.

4. **Translators Case Files**, brief accounts showing how other translation teams have handled various topics, and searchable by topic, culture area, country (occasionally) and language family.

Cumulative Topical Index

Enter ANQR this time by looking at a sample of entries from Number 3 above, the Cumulative Topical Index. Use the Index to see the range of research needed in a particular category. For example, looking at the set of entries below under Agriculture will help you plan research into this major biblical and cultural domain, with its abundance of literal and metaphoric usage.

-A-

Agriculture [MC24]

See also: Food quest [MC22]; Ethnobotany [WR824]; Flora [PV137]; Semantics [196]

•Cereal agriculture [MC243]

- sow seed, scatter seed (Mrk 4)
- come up, spring up, grow up as seed (Mrk 4)
- harvest, the barley harvest (Rut 1), three months to harvest (Amo 4)
- wheat or grain, to gather grain (Mat 3; Luk 3)
- barley, measures of barley (Rev 6)
- winnowing fork, to winnow (Mat 3)
- chaff, blow like chaff before wind (Psa 1; Psa 35); chaff, to burn up chaff (Mat 3; Luk 3)
- threshing floor, to thresh, to clear a threshing floor (Mat 3; Luk 3)
- barn or granary, to store grain in a granary (Mat 3)

•Arboriculture (fruit tree cultivation) [MC245]

- tree which bears fruit in season (Psa 1)
- bear good fruit, bad fruit, a tree which does not bear good fruit (Mat 3; Mat 7)
- prune a fruit tree, cut off branches, cut down an unfruitful fruit tree (Mat 3; Jhn 15)
- graft, graft in branches (Rom 11)
- fig tree, no fruit on the fig tree (Luk 13)
- olive tree, wild olive tree (Rom 11)

Animal husbandry [MC23]

See also: Domesticated animals [231]; Pastoral activities [233]; Ethnozoology[825];

- sheep, ewe, ram, lamb, flock, shepherd (Gen 21; Mat 2)
- cattle, cow, bull, herd (Gen)
- stray like sheep, bleating of sheep (1Pe 2; 1Sa 15)
- look for lost sheep, call sheep, lead sheep to pasture (Luk 15; Psa 23, 119)
- sheepfold (Jhn 10), shear sheep, sheepskins and goatskins (Isa 53; Heb 11)
- camels, oxen, camel's hair clothing (Gen 12; Mat 3), draw water for camels (Gen 24)
- "a sow that is washed goes back to the dirt..." (2Pe 2)
- a ruler who will be shepherd of people (Mat 3)

Sample Cumulative Topical Index, continued (skipping to -K-)

-K-

Kinship [SG60] and Kin groups [SG61] See also:Ethnosociology [WR829]

- Dynastic genealogies [GC173] See also Rule of descent [SG611]
 - genealogy, generations (Gen 11; Mat 1; Luk 4)
 - recite someone's genealogy, recite a special genealogy (Mat 1)
 - endless genealogies (1Ti 1)
 - remember from generation to generation (Exo 3)
 - the next generation (Psa 48)
 - to be the father or ancestor of someone; the son of someone (Mat 1)
- Family relationships [SG593]
 - child and its mother (Mat 2)
 - love [filial]; to be pleased [as with an obedient child] (Mat 3)
- Kinship terminology [SG601]
 - son, father, brother(s), mother, wife, husband (Mat 1)
 - relative, cousin (Luk 2; Col 4)
- Rule of descent, patrilineal [SG611] See also Dynastic genealogies [GC173]
 - to be the father or ancestor of someone, the son of someone (Mat 1)

-L-

Language [GC19]

- titles and honorifics [GC195] See also Status deference [SG576]
- King, Lord [as titles] (Mat 1, 2)

Life cycle [FRAME-OCM category LC]

- Birth [LC84]
 - conceive; be with child; give birth; be born (Mat 1)
 - give birth to firstborn (Luk 2)
- Ceremonial during infancy and childhood [LC852]
 - give a child its name (Mat 1)
 - circumcision, in Jewish practice (Gen 17; Jhn 7; Acts 15)
- Death [WR761]
 - death, die
 - weeping and mourning; refuse comfort [at someone's death] (Mat 2)
 - carry a dead person, coffin, carry a coffin (Luk 7)
- Marriage [SG58] See also Kinship [SG60]
 - pledge to be married, take home as wife, came together, virgin, union (Mat 1)
 - give in marriage (1Co 7)
wedding, wedding guest, bride, bridegroom (Jhn 2)
(figurative) sun like a bridegroom (Psa 19)
- Names and naming [SL553]
 - name, to be given a name (Mat 1)
- Termination of marriage [586]
 - divorce, to divorce quietly (Mat 1)

-M-

Marriage [SG58] See also Life Cycle

- to pledge to be married (Mat 1)

- take home as wife (Mat 1)
- virgin (Mat 1)
- come together, have union (Mat 1)
- divorce (Mat 1)
- give in marriage (1Co 7)
- wedding, wedding guest, bride, bridegroom (Jhn 2)
- (figurative) sun like a bridegroom (Psa 19)

Sample Passage Chart Mt 1:1-17 (NIV) rev 3

abbot-anqr 10-07

Now look at a sample Passage Chart, with some key *cultural* terms highlighted.

Matthew 1

1-17 The Genealogy of Jesus Christ

A record of the **genealogy** of Jesus Christ the **son** of David, the son of Abraham: ²Abraham was the **father** of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his **brothers**, ³Judah the father of Perez and Zerah, whose **mother** was Tamar, Perez the father of Hezron, Hezron the father of Ram, ⁴Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, ⁵Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse, ⁶and Jesse the father of **King** David.

David was the father of Solomon, whose mother had been Uriah's **wife**, ⁷Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa, ⁸Asa the father of Jehoshaphat, Jehoshaphat the father of Jehoram, Jehoram the father of Uzziah, ⁹Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, ¹⁰Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah, ¹¹and Josiah the father of Jeconiah and his brothers at the time of the exile to Babylon.

¹²After the exile to Babylon: Jeconiah was the father of Shealtiel, Shealtiel the father of Zerubbabel, ¹³Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, ¹⁴Azor the father of Zadok, Zadok the father of Akim, Akim the father of Eliud, ¹⁵Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob, ¹⁶and Jacob the father of Joseph, the **husband** of Mary, of whom was born Jesus, who is called Christ.

¹⁷Thus there were **fourteen generations** in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Christ.

FOCUS TERMS	RESEARCH TOPICS (with OCM codes and categories)
1. genealogy, generation father, mother, son, wife, husband, brother(s)	GENRE: genealogy format (of royalty) SOCIAL ORGANIZATION: Kinship Systems Rule of descent (patrilineal) [611] Dynastic genealogies [173] Kinship and kinship terms [601]
2. king King [as title]	SOCIAL ORGANIZATION: Political Systems Authority [676] Headmen [622] and types of Chief executive [643] Titles and honorifics [576]
3. fourteen (generations) fourteen as a special number	COGNITIVE CULTURE: Ethnoscience Numbers and Measures [800] Numerology; significant numbers [801]

Sample Passage Workchart Mt 1:18-25 (NIV) rev 3

abbot-anqr 10-07

The Passage Workchart gives the translation team or trainees practice in identifying cultural key terms and topics in a particular passage, rather than having it all done for them.

Matthew 1

18-25 The Birth of Jesus Christ

This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. ¹⁹Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly.

²⁰But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. ²¹She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."

²²All this took place to fulfill what the Lord had said through the prophet: ²³"The virgin will be with child and will give birth to a son, and they will call him Immanuel"--which means, "God with us."

²⁴When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. ²⁵But he had no union with her until she gave birth to a son. And he gave him the name Jesus.

PASSAGE WORKCHART:

Try identifying some Focus Terms from the above passage, grouping them into sets as potential Research Topic categories, as per the example in the Passage Chart for MT 1:1-17. (Don't worry about OCM names and codes at this point, just use a category name that makes sense to you.)

FOCUS TERMS	RESEARCH TOPICS
<p>1. pledged to be married; took home as wife; divorce (quietly)</p> <p>virgin; union; came together</p> <p>conceive; be with child; birth; gave birth</p>	<p>SOCIAL ORGANIZATION: Life Cycle Marriage [580] Termination of Marriage [586]</p> <p>??</p> <p>??</p>
<p>2. disgrace</p>	
<p>3.</p>	
<p>4.</p>	
<p>5.</p>	
<p>6.</p>	

600. Researching Kinship (OCM 600; 610)

[underlined words show links to external additional information sources]

Introduction

For people everywhere, the kinship network with all its rights, responsibilities, and emotions is the basis of their most important social relationships.

Kinship-related issues and stories also permeate the Scriptures. See a sample of these in the entries under Kinship in the Cumulative Topical Index [these are live links in the electronic version].

Use the following brief overview as a springboard for planning your team's study of language, culture and social relations related to kinship in your locale.

Description

Kinship refers to those relationships that people have with one another on the basis of

- consanguinity (relationships through descent or 'blood'), both
lineal (direct descent line) and
collateral (side line but common ancestor)
- affinity (relationships through marriage)

These are generally the most important kin relationships for people and societies everywhere. Although kinship is a human universal, kinship systems and terminologies vary from locale to locale. They also change over time. Culture contact is a chief agent of change.

Benefits

The study of kinship and kin groups enables you to

- understand and empathize with the relationships that matter most to people in your locale.
- prepare for translating and checking the many literal and figurative kinship topics and themes in Scripture

Guidelines

Kinship is one of the more systematic and structured areas of humal social life. Important topics for kinship study are

- kinds of kin groups
- kinship terminologies
- right ways of speaking of ancestors and reciting genealogies
- kin roles and their expected behaviors
- fictive kin, or people who are called by kin terms even though they are not 'really' related.
- causes and outcomes of conflict between kin and kin groups, and
- changes in kin-related language and behavior resulting from culture contact

Translator's case files

Here are some entries from the Translator's case files on kinship and genealogy:

- Kinship-Case 1: Genealogy of humans or animals? (Philippines)
- Kinship-Case 2: Whose ancestors were they, mother's or father's? (Suriname)
- Kinship-Case 3: Genealogy doesn't matter, does it? (Philippines)

See also

- Outline of Cultural Materials (OCM) category descriptions: 600 Kinship, 610 Kin Groups
- "Kinship systems and groups", in Hiebert: Cultural Anthropology. 1990. Live links in LinguaLinks 6.0.
- Online Free Kinship Tutorial link: <http://anthro.palomar.edu/kinship/default.htm>

SampleTranslatorsCaseFiles: Kinship

Abbot-ANQR 09-07

OCM600. Case 1: Genealogy of humans or animals? (Philippines)**Source:** Houhoulin, Dick. 1995. Personal communication.**Topics and OCM codes**

- Kin groups [610], Rule of descent [611]
- Genealogy, recitation of genealogy [173] (applies also to Gen; Num; Mat 1; Luk 3)
- Generational differences in language choices [195]

Area and language identifications

- Asia: Philippines, Luzon // Ifugao (Tuwali)

Case:

The Ifugao people live on the island of Luzon in the Philippines. Translators Dick and Lou Hohoulin worked on projects in two related Ifugao languages. In the second project, Tuwali Ifugao, they had to make a decision about the translation of the term 'genealogy' in Matthew 1 and Luke 3 which did not arise in the first project. There were two possible words in Tuwali for the concept of genealogy: *holag* and *tanud*.

Some speakers said that it would be wrong and disrespectful to use '*holag*' for the genealogy of Christ because it could be used for talking about animals as well as people. Others said this distinction didn't matter and that *holag* would be a good choice.

The Hohulins saw this difference as reflecting the sociolinguistics of language change, specifically generational differences among speakers. Older speakers reacted strongly against the term 'holag'. For younger speakers the distinction between the terms no longer mattered. Since elders in Ifugao society have the most influence in whether new things are accepted, the translators used the older speakers' preference.

Pointers

- Gather, check, and interpret language data on kinship and rules of descent with possible generational differences in mind.
- Pay attention to the elders, especially in societies where elders are opinion-makers.

See also

Topical research guide #600: Researching Kinship: genealogical reckoning

SampleTranslatorsCaseFiles: Numerology

OCM800. Case 3: Thirteen spiritual laws? (Asia area)**Source:** Asia Area administration**Group:** unspecified**Topics and OCM codes**

- Numbers and measures [800]: Numerology [801]
- Researching numerology
- Checking translation comprehension for numerological fit or non-fit.

Area and language identifications

- Asia area: Japan; Singapore

Case:

In Japan and Singapore, as in other parts of Asia, four is often considered an especially unlucky number, much as the number thirteen is elsewhere. No one knows exactly what the origin of the fear of four is, although it may be due to the similar sound in some languages of the words *four* and *death*.

Outsiders going to Singapore reported some practical implications. Flats numbered 4 or 44 are hard to rent, so rent is often lower. In some cases there was no visible number four, just many North American airplanes, elevators, and apartment buildings simply omit a seat or floor numbered thirteen.

Expatriate evangelists in Japan using a well-known tract based on "The 4 spiritual laws" also found that the tract had to be modified so as not to evoke negative associations. It was as if it were "13 spiritual laws".

Pointers

For the audience, cultural differences in the symbolic meanings given to numbers will affect the acceptance, comprehension, and relevance of any translated materials that use numbers.

See Also

Topical research guide #800: Researching Numbers and measures: numerology

Part 3 (Carol McKinney and Elinor Abbot)

RESULTS-BASED RESEARCH: Nine PROPOSALS. What do we need to know about results? Do we need research projects in these areas below? What other questions need research? What do you wish you understood more about?

We propose nine specific in-house research and assessment projects for consideration by International and Area administrators as well as entity administrators and field teams. Advanced students, including those in Christian institutions who are looking for thesis and dissertation topics might also be asked to consider these projects as possibilities. This is research that seems to us necessary if we want to assess results, see future needs, and plan and retool our education and training in cultural anthropology accordingly. As we develop results-based management skills, we can also develop results-based research skills to follow up and evaluate our projects.

Here in no particular order of priority are nine research possibilities which we have identified out of our experiences in the course of various consulting and training situations and in administrative planning sessions. All will involve the KSAs of anthropology, but more specific matters of research locations, samples, and methods are not included here.

Note: it may be that research is already under way on one or more of these. If so we would appreciate knowing about it.

- 1) -- **Revisions:** Some teams are doing OT and NT revisions now as they approach retirement. What can be learned and applied in training from a systematic study of the revision issues they are encountering, cultural as well as linguistic?
- 2) -- **Bible book translation order:** Research into how translation teams assess for choice and order of books to translate. What's happened since the "Mark's Gospel first" days? What are the trends and outcomes of choice and order today? How have different approaches been initially and subsequently received? Application to training?
- 3) -- **Training follow-up:** Research and assessment of training effectiveness at intervals of say, 6, 12, 24 months later, or keyed to stages of a Language Project; includes admin, managers, and field teams; connects results with specific training inputs and venues.
- 4) -- **Cultural key terms and topics guides:** Research into existing guides; development, and follow-up checking of appropriate-level new guides for training MTTs and OTTs of various regions.
- 5) -- **Cluster project preparation of teams for appropriate anthropology research:** Develop materials geared to educating and training in regional analysis and language-culture areas.
- 6) -- **Orality:** There are many research needs arising from this groundswell; outcomes of projects that did oral translation work first; outcomes of different orality approaches, are just two possibilities.
- 7) -- **The new Ethnoarts proposal:** plan for assessment research now; many follow-up research projects with application to evaluating training and practice.
- 8) -- **Scripture use and anthropology:** There's been an ongoing discussion about research geared to results evaluation of Scripture Use but, of necessity, also evaluating the whole process of planning, training, practicing and so on in a selected set of cases. A multi-disciplinary project for sure and evaluating cultural issues a key component.
- 9) -- **Discover Your Culture:** Some years ago some Areas and Branches were working out *Discover Your Language* and *Discover Your Culture* workshops for NTs and MTTs. Let's do follow-up research on the results of these activities. Are they still being done, and how have the developers modified their approaches over time?