

Misogyny in three retranslated isiZulu Bible versions: A descriptive analysis

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Declaration

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Date: 20 March 2025



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My mother, "[t]here are years that ask questions and years that answer." -Zora Neale Hurston.

"Last but not least, I wanna thank me

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I wanna thank me for doing all this hard work

I wanna thank me for having no days off

I wanna thank me for, for never quitting" (Snoop Dogg, 2019)



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CHAPTER 1: INTRODUCTION

This research uses the retranslated isiZulu Bible versions from 1959, the New Testament of 1986, and 2020, to investigate misogyny. The presence of misogyny is explored in five verses found in the three retranslated isiZulu Bibles, employing Christiane Nord's model of text analysis in translation (2005) and skopos theory (Vermeer, 1996). Through the lens of Nord's model, the research examines how the purpose, audience, and context of each translation impact the representation of women and the potential reinforcement of misogynistic themes. Skopos theory, focusing on the purpose or 'skopos' of translation, provides a framework to understand the intentions behind each retranslated version and how these intentions may influence the portrayal of gender roles and relationships.

By comparing the selected verses across these different retranslated versions, the research aims to identify patterns of misogyny and assess whether modern translations exhibit a shift in attitude towards women. This approach allows for a nuanced analysis that considers both linguistic and cultural factors in the translation process. It also offers insights into the broader societal values reflected in these translations over time.

1.1 Research Questions

- a) To what extent do the three isiZulu retranslated versions of the Bible maintain the misogynistic tone present in the English-language texts?
- b) What are the similarities and differences in the portrayal of gender roles and attitudes towards women between the source text English-language Bibles and the three isiZulu retranslated versions?

1.2 Objectives

- a) To conduct a comprehensive analysis of five selected verses in the three isiZulu retranslated versions of the Bible to determine the degree to which they maintain the misogynistic tone present in the English-language texts.
- b) To compare the portrayal of gender roles and attitudes towards women in the three isiZulu retranslated versions of the Bible with the respective English-language texts, to



gain insights into the cultural and linguistic factors that influence the interpretation and translation of potentially controversial content.

1.3 Methodology

How and why does gender inequality persist in the modern world? (Lengerman and Niebrugge, 2014:442). This enduring question was prompted by the extensive examination of gender dynamics in various fields, including religious texts like the Bible. While much research has been conducted on misogyny in biblical texts, especially in well-known English translations such as the King James Version (1611) and the New International Version (1973), there is a distinct gap in research focusing on the retranslated isiZulu Bible and its role in perpetuating or challenging misogyny.

Extensive studies have identified instances of gender bias, patriarchal ideologies, and the marginalisation of women within traditional biblical translations. Azodo (1997:23-27) highlights that these biases have been documented in classic versions like the King James and the New International, reflecting the cultural norms of their times. However, there has been limited to no research dedicated to exploring whether newer translations, such as the retranslated isiZulu Bible versions of 1959, 1986, and 2020, continue or diverge from these biases.

In addition, Nkiru Nzegwu (2006) and Ada Uzoamaka Azodo (1997) have examined how gender ideologies are negotiated and transformed through translation in African contexts, providing a useful framework for analysing gendered language in biblical texts. Yet, these studies focus on broader African contexts, still, there is no account for South African languages like isiZulu.

Masubelele (2007), while delving into the role of Bible translation in the development of the isiZulu language, does not address gender issues or the presence of misogyny in these translations. Similarly, Fakayode's (2020) comparative study on Bible translation between West African languages, like Yoruba to German, offers insights into linguistic nuances. It is evident that while there is extensive research conducted on the Bible, gender-related themes in isiZulu Bible translations are still being overlooked.



Furthermore, Mojola (2018:6) also takes part in questioning what he refers to as “the invisibility and silence of women in biblical texts”, emphasising the need to examine how women are portrayed, or not portrayed, in scriptural narratives. However, like other scholars, his focus is on the traditional Bible, exploring instances where women’s voices and roles are minimised or overlooked. Although he raises important questions about gender representation, he does not delve into the specific context involving retranslated isiZulu versions, where linguistic and cultural factors may play a significant role in shaping these portrayals.

It is important to note that this research aims to fill this gap by concentrating on the retranslated isiZulu Bible without criticising or judging the Bible itself. The goal is to understand whether these newer versions, which were translated with different cultural and linguistic considerations, perpetuate the same patterns of invisibility and silence, or if they offer a more inclusive representation of women. By doing so, this research seeks to contribute to a more nuanced understanding of gender dynamics in retranslated religious texts, particularly within the South African context. Through this lens, the research aims to assess whether retranslated isiZulu versions maintain the same patterns of misogyny or if they represent a departure from traditional gender biases found in more widely recognised translations.

Ackerman (2016:1) describes the Bible as “a man’s book” because its principal actors are predominantly male, with key figures such as the “patriarchs of Genesis, Abraham, Isaac, and Jacob”. This male-dominated narrative framework serves as what Mojola (2018:7) refers to as a “corollary to the invisibility of women in everyday situations.” It suggests that women’s voices and roles are systematically downplayed, leading to a gender imbalance where women are “not only unseen but also unheard.” Given this context, a crucial question arises: Has this corollary found its place in the retranslated isiZulu Bibles?

Having briefly discussed the gap in the existing literature above, the methodology can now be discussed. This study aims to use Christiane Nord’s model of text analysis in translation (2005) and the principles of skopos theory (Vermeer, 1996) to understand the intentions, target audience, and potential impact of retranslated isiZulu verses on gender representation.

Nord’s (2005) model of text analysis in translation emphasises the importance of understanding the intentions and functions of translations within specific cultural and communicative



contexts. She further states that this approach provides a valuable framework for analysing the intentions and potential impact of translations, and that is why it is a suitable model for this research report. Further, Nord's model of text analysis in translation provides a comprehensive analytical framework by considering various intra- and extratextual factors. By employing this model, a deeper understanding of the retranslated isiZulu Bibles and the factors that convey misogyny within them will be gained. The interplay of cultural, social, and historical aspects will be illuminated, providing an academic perspective on the issue.

In addition, the skopos theory, developed by Hans J. Vermeer (1996), centres on the purpose or aim of a translation in relation to the target audience and communicative situation. Applying the skopos theory to retranslated isiZulu Bibles allows for an analysis of how gender biases are shaped by the intended function of the translation, considering the religious, cultural, and socio-political factors at play. Applying this theory to the retranslated isiZulu Bibles will help to uncover any underlying ideological biases, which may be intentional or unintentional, that might perpetuate misogyny. Vermeer (1984) argues that understanding the translators' goals and motivations is essential for critically evaluating texts – a pivotal element in understanding these retranslated isiZulu texts.

In sum, this research will not collect data from human participants, as its basis is desktop research and textual analysis of an existing corpus – namely the different Bible versions outlined earlier. There are hence no ethical implications or concerns involved. Frey et al. (1999:9) state that textual analysis is a method used to interpret the characteristics of a source text (ST) or target text (TT) in a case of translation or retranslation. By employing Nord's model of text analysis, the aim is to scrutinise the language used to describe women, the portrayal of female characters, and the interpretation of gendered concepts, to identify instances of misogyny within the isiZulu translated versions. This approach will assist in identifying specific linguistic markers, discourse patterns, and narrative structures that might contain misogynistic elements.



CHAPTER 2: LITERATURE REVIEW

The present chapter is dedicated to the two theoretical pillars of the project, namely the skopos theory, covered under 2.1, and Nord's model of text analysis in translation, addressed in 2.2.

Sapir (quoted in Leal, 2018:234) states that "[n]o two languages are ever sufficiently similar to be considered as representing the same social reality". It is worth noting that languages are not just a collection of words and grammatical structures, but they also embody unique cultures, histories, and social structures. Consequently, translating a text, particularly one with deep cultural and religious significance like the Bible, requires more than linguistic accuracy; it necessitates navigating these unique cultural realities.

Linguistic differences inherently reflect distinct social realities. In the case of the retranslated isiZulu Bibles, the language's cultural context shapes how certain concepts, including those related to gender, are understood and conveyed. This understanding becomes crucial when considering verses with implicit or explicit gender biases. Translators carry a responsibility of interpreting these verses in a way that makes sense within the target language's cultural framework. If this framework is influenced by patriarchal traditions, the translation could perpetuate the same invisibility and silence of women to which Mojola (2018) point out.

The challenges of translating gendered concepts from one language to another illustrate this point. When a source text has gendered language or patriarchal undertones, the way it is translated into another language can either mitigate or reinforce these biases. The retranslated isiZulu Bibles might reflect cultural tendencies toward traditional gender roles, thereby embedding patriarchal norms within the translation. Conversely, the act of translation as rewriting, a theory coined by Andre Lefevere, also provides an opportunity to reinterpret and challenge traditional gender biases, promoting greater inclusivity. By choosing language that questions or departs from gendered assumptions, translators can offer a more balanced representation of women, resonating with contemporary values while respecting cultural nuances.

As can be inferred from the Sapir quotation above (cited in Leal, 2018:234), translation is a complex process influenced by cultural, social, and historical factors, not merely a mechanical



word-for-word conversion. The challenge lies in balancing fidelity to the source text with the need to create a translation that is culturally relevant and inclusive, ultimately shaping the broader discourse on gender inequality in religious texts.

2.1 The Skopos Theory

Snell-Hornby (2006:51) outlines that it was in 1978 when Vermeer published his groundbreaking essay titled, “*Ein Rahmen für eine allgemeine Translationstheorie*” translated as “A framework for a general theory of translation”, that the groundwork for the skopos theory was laid, emphasising that a translation’s purpose or “skopos” is central to its creation. Before that, in 1976, Vermeer had introduced a major paradigm shift where he introduced new concepts in his lecture series on “General Theory of Translation” (Snell-Hornby, 2006:51).

In addition to that, Vermeer continued to develop his theoretical principles, publishing a collection of lectures in 1983 and later co-authoring *Grundlegung einer allgemeinen Translationstheorie* with Katharina Reiss (1984), which became a foundational text for the skopos theory. The premise was that language is part of a larger cultural system, which requires translators “not to be bilingual, but also bicultural” (Snell-Hornby, 2006:51). Texts, therefore, are connected to a broader “world-continuum,” which suggests that any translation is influenced by its skopos and context. This approach reframed translation studies by focusing on the purpose and cultural relevance of translations, moving away from rigid linguistic methods to a more flexible, function-driven perspective.

Consequently, by applying the skopos theory to analyse misogyny in the retranslated isiZulu Bible versions, this research descriptively analyses how the translations convey gender-related issues. The analysis assists in assessing whether the translations align with the intended function and desired impact, while considering the cultural and linguistic factors specific to the isiZulu target audience.

The key rules of the skopos theory by which this research will be guided are the skopos rule, the coherence rule, and the fidelity rule (Munday, 2016:128). Unlike traditional theories that emphasised fidelity to the source text, the skopos theory places the intended function of the translation at the forefront, asserting that the purpose of the translation dictates the method and style of translating.



The skopos rule is the foundational principle of the theory and dictates that a translational action should always serve the purpose (skopos) of the translation in the target culture. Baker (1992:243) argues that this purpose is defined by the commission or the intended audience and the context in which the translation will be used. Under this rule, a translator has the liberty to deviate from literal translation if it better serves the translation's intended purpose. For instance, a marketing text may be freely adapted to resonate with the cultural context of the target audience. The skopos rule empowers translators to prioritise the purpose of the translation over strict adherence to the source text. This means that translators might employ localisation, adapting cultural references and idioms to be more relevant and understandable to the target audience.

The second rule, also known as the rule of intratextual coherence, stipulates that the translation should be coherent, the target text must be "interpretable as coherent with the TT receiver's situation" (Munday, 2016:128). It should make sense in terms of its own internal logic and context. The emphasis is that the translated text should be structured and phrased in a way that is logically consistent and understandable to the target audience. The coherence also highlights the importance of the translation being consistent with the broader cultural and situational context of the target language and culture.

The third rule, the fidelity rule, also referred to as the rule of intertextual coherence, posits that a translation should exhibit an appropriate relationship to the source text. This does not necessarily entail word-for-word fidelity, but rather fidelity to the intention of the source text, respecting its spirit and function (Nord, 2005:25). Munday (2016:128) states that there must "coherence between the target text and the source text." The translator must strike a balance between staying true to the source material and adapting it to meet the purpose and requirements of the target audience. It is about creating a translation that is faithful not only to the words of the source text, but also to its intended impact and function. The fidelity rule maintains a link between the source and target texts, ensuring that the translation respects the essence and intent of the original. This rule is particularly vital in settings where the exact reproduction of the original's content and tone is crucial, such as in legal or official documents. It ensures that, while translators have the freedom to adapt, they also bear the responsibility of retaining the core message and intent of the source text.



Munday (2016:128) further asserts that the hierarchical structure of these rules indicates that maintaining coherence within (intratextual coherence) the TT is prioritised over ensuring coherence with (intertextual coherence) the ST. This intratextual coherence is itself secondary to the skopos, or the intended purpose of the translation. Consequently, the translator's primary focus should be to ensure that the TT meets its intended objective. Secondly, the translator should ensure that the TT is internally consistent and logically coherent. Only after these criteria are met should the translator consider the coherence between the ST and the TT. This approach reflects the skopos theory's emphasis on the functional role of translation, where achieving the translation's goal is more crucial than strict adherence to the source text's structure or content.

The skopos theory has been influential in broadening the scope of translation studies, moving away from prescriptive rules based solely on linguistic equivalence to a more holistic view that considers cultural, situational, and functional aspects of translation. The practical implications of skopos theory are far-reaching. It allows translators to adopt a more flexible and adaptive approach, tailoring their work to suit the specific needs and expectations of the target audience. This adaptability is especially crucial in translations in which cultural differences play a significant role, such as in literary, advertising, or legal texts. Translators, under the guidance of skopos theory, become active agents who make informed decisions about how best to convey the message of the source text in a way that is most effective for its intended purpose.

Honig (cited in Jabir, 2006:6) argues that the skopos theory has revolutionised translation studies by shifting the focus from a rigid, source-text-oriented approach to a more dynamic, target-oriented approach. It highlights the importance of the purpose behind the translation, advocating for a flexible, context-sensitive approach that respects both the source text and the cultural and situational nuances of the target audience. This theory highlights the translator's role as an active and creative participant in the translation process, balancing fidelity to the source with the effectiveness of the translation in achieving its intended purpose. It has attracted a range of responses from theorists, with some strongly advocating for its approach, while others criticise its principles. Below is a discussion of scholars that strongly advocate for its approach.



Katharina Reiss, a German translation scholar, collaborated with Vermeer to further develop the skopos theory. In Reiss's book, *Möglichkeiten und Grenzen der Übersetzungskritik* (*Possibilities and Limits of Translation Criticism*) she advocates for an ideal translation that achieves equivalence in the target language (TL) concerning conceptual content, linguistic form, and communicative function of the source language (SL). However, she acknowledges that achieving this ideal is not always possible, and there may be exceptions to equivalence due to constraints outlined in the translation brief, which guides the translation process. Leal (2012:39) agrees as far as equivalence is concerned, she states that "[t]oday, equivalence is either seen sceptically, as the unachievable goal responsible for the negativity associated with translation." This means that equivalence, traditionally understood as achieving a close correspondence in meaning, form, and function between the source and target texts, has often been considered the "gold standard" in translation. However, this idealised concept implies that a perfect or near-perfect match is possible between different languages and cultures. In practice, such perfect equivalence is rarely achievable due to the inherent differences in language structure, cultural contexts, and communicative functions.

It for this reason that Leal (2012:224) noted that "[e]quivalence remained in the spotlight at least until the paradigm shift of the early 1980s". This is because Hans J. Vermeer, to address the limitations of the equivalence theory, proposed a functional theory emphasising the purpose or "skopos" of a translation, suggesting that a translation's success is determined by its function in the target context. Vermeer argued that linguistic approaches alone are insufficient to solve all translation problems, and that a broader perspective is needed to understand the complexities and context-specific demands of translation. Skopos theory thus bridges the gap between translation theory and practical application, focusing on how a translation's function can guide translators to meet diverse and specific needs. Consequently, Leal's (2012) observation highlights a shift in perspective within the field of translation studies. The scepticism toward equivalence that she refers to reflects a broader recognition that translation involves complex decisions and compromises, and that rigid adherence to an idealised concept of equivalence can be both impractical and limiting.

Nord (cited in Munday, 2016:128), in turn, expanded on skopos theory by introducing the concept of 'loyalty', which suggests that translators should be loyal both to the source text



author and the target text audience. Nord's adaptation of the skopos theory underlines the ethical responsibilities of the translator in balancing the demands of both the source and target cultures. Snell-Hornby (2006:163) asserts that the concept of "loyalty" added a significant dimension to the skopos theory, especially in its application to literary texts. As already seen briefly above, although skopos theory can be highly flexible, allowing translators to adapt the source text to meet specific goals in the target culture, this flexibility raised concerns about fidelity to the original text and its author, especially when dealing with literary works that carry cultural, historical, or artistic significance. The concept of loyalty addresses these concerns and provides a balance between the freedom allowed by skopos theory and the need to respect the source text's integrity. Loyalty, in this context, refers to the translator's responsibility to maintain a relationship of trust with multiple stakeholders, including the source text's author, the target audience, and the cultural context in which the translation is situated. By incorporating loyalty into skopos theory, Nord recognised that translators must navigate a complex web of relationships and expectations.

Nord (cited in Munday, 2016:128) outlines that "[l]oyalty commits the translator bilaterally to the source and the target sides. It must not be confused with fidelity or faithfulness, concepts that usually refer to a relationship holding between the source and target texts. Loyalty is an interpersonal category referring to a social relationship between people." She argues that, while fidelity and faithfulness generally emphasise a textual relationship, focusing on how closely the target text aligns with the source text in terms of content, structure, or form, loyalty encompasses a broader perspective. It involves a balanced responsibility to both the source and target sides. This implies that the translator must consider the interests, expectations, and needs of both the original text's author and the target audience. It is not merely about linguistic or conceptual accuracy but about ensuring that the translation process respects the relationships among all stakeholders. Unlike fidelity and faithfulness, which primarily deal with the text-to-text connection, loyalty is centred on interpersonal relationships. Translation is a social and cultural activity involving human connections. Loyalty requires the translator to be considerate of the original author's intent and the target audience's cultural context. It demands an ethical approach to translation, where the translator is mindful of their role in bridging cultures and conveying messages with integrity and sensitivity. This commitment extends beyond the text



itself and into the realm of human interactions, where the translator acts as a conduit between cultures, fostering understanding and trust. Ultimately, loyalty in translation is about building a bridge between the source and target sides, ensuring that the translation serves its purpose while respecting the people behind the texts.

By integrating loyalty into skopos theory, Nord's concept offers a more nuanced approach to translation, promoting respect for the original text while allowing the flexibility to create a meaningful and coherent work in the target culture.

In contrast, an American translation theorist, Lawrence Venuti, is known for his advocacy of foreignisation in translation, which may contrast with the skopos approach, depending on the translation brief. He criticises approaches such as the ones put forth within the functionalist approach for often leading to domestication, whereby the translation is overly adapted to the target culture, potentially erasing the cultural uniqueness of the source text (Venuti, 2018:266).

The debate around skopos theory reflects broader tensions in translation studies between fidelity to the source text and the adaptation to the target audience. Supporters of the skopos theory argue for a more dynamic, functionalist approach, focusing on the purpose of the translation and the needs of the target audience. Critics, on the other hand, worry about the potential loss of the source text's essence, cultural nuances, and stylistic features. This ongoing debate brings to the fore the complexity of translation as an intercultural, interlingual practice that involves a constant balancing act between various factors and priorities.

2.2 Christiane Nord's Model of Text Analysis in Translation

In the preface to her book *Text Analysis in Translation* (2005:VIII), Nord reveals that the original version of the book was published in 1988 and that the English-language translation was created in collaboration with Penelope Sparrow. Nord's explanation of the translation process of her book provides insight into her "main concept of functionality plus loyalty" (Nord, 2005:31), demonstrating the practical application of her theoretical framework. This approach not only validates her theoretical concepts but also offers a real-world example of how these principles can be successfully applied, providing both theoretical insight and practical guidance for translators and scholars in the field.



Nord's approach to translating her book aligns with the principles of skopos theory, emphasising that a translation must fulfil a particular function in its target context. Anthony Pym (2015:1) states that "Nord's adherence to what is known in German as *Skopostheorie* means she ranks target text purpose (the "skopos") above all other determinants in a translation." By adapting the book for an English-speaking audience, Nord and Sparrow took into consideration the specific "needs and expectations of their new readership" (Nord, 2005:80). This adaptation involved not only translating the text but also modifying examples and sample texts to ensure they were relevant and accessible to English-language readers. The process reflects the concept of "functionality," focusing on the book's goal and purpose in its new context.

At the same time, Nord's mention of loyalty in the translation process indicates a commitment to preserving the "pedagogical intention of the original" text (Nord, 2005:82). This concept of loyalty, which Nord developed to complement the flexibility of skopos theory, refers to the translator's responsibility to maintain a relationship of trust with the source text's author, as well as the target audience. By ensuring that the translated book adhered to the pedagogical goals of the original, Nord demonstrates that a translation can adapt to a new context while retaining the essence and intentions of the source.

The translation of *Text Analysis in Translation* into English-language, guided by the concepts of functionality and loyalty, serves as an illustrative example of Nord's model in practice. By adapting the book to meet the needs of a new audience, while preserving its original pedagogical intention, Nord and Sparrow demonstrate the successful application of these principles, reinforcing the correlation between theory and practice in translation.

However, with all of the above said, this still begs the question, what is Nord's Model of Text Analysis? Undoubtedly, many writers on translation theory emphasise the importance of analysing the text before one begins the translation process. This initial analysis allows the translator to understand the source text's structure, context, and intended purpose, providing a foundation for producing an effective and accurate translation. However, Nord criticises the existing models for text analysis used by translators, pointing out that they often derive from other fields such as "literary studies, text linguistics, or theology" (Nord, 2005:1).



Nord's assertion that "what is right for the literary scholar, the text linguist or the theologian is not necessarily right for the translator" (2005:1) highlights the idea that each discipline has its own focus and objectives. While literary scholars might prioritise deep textual exploration, for example, text analysis in literary studies often involves deep thematic exploration, symbolism, and narrative structure. Text linguistics might focus on language structure and coherence, while theological scholars may concentrate on doctrinal consistency, doctrinal interpretation, areas that might not align with a translation's *skopos*. Translators must bridge languages and cultures, ensuring the translation is functionally appropriate and accessible to its intended audience. This approach to text analysis is distinct and cannot be fully addressed by models from other fields.

Consequently, by highlighting this discrepancy, Nord argues that translation requires its own specialised models for text analysis, which account for its particular goals and contexts. This requires a flexible and target-text-oriented approach that recognises translation as an intercultural communication process. In essence, Nord's argument calls for translation-specific models that reflect the unique requirements and complexities of the translation process. Basically, what is good for the goose (other fields) is not necessarily good for the gander (translation field).

This is where *Text Analysis in Translation* becomes relevant. It was designed to offer translation "students, teachers, and translators" (Nord, 2005:1) a comprehensive model for analysing STs, "which is applicable to all text types and translation situations" (Munday, 2016:131). The model's foundation rests on a functional approach, emphasising that each text has a specific purpose, and the translator's task is to understand this purpose to choose suitable translation strategies.

From the above, it is evident that Nord's theory of text analysis builds on *skopos* theory by providing a more detailed framework for analysing texts. While *skopos* theory focuses on the functional goal of the translation, Nord's model retains this functional context but adds a structured approach to text analysis, making it particularly useful for training translators. Her model involves examining various aspects of a text, such as its genre, audience, and intended purpose, to guide the translation process. This detailed analysis helps translators understand



the broader context of the text they are translating, ensuring that the translation aligns with its intended purpose while respecting the original's communicative elements.

Munday (2016:131) states that “[s]he thus shares many of the premises of Reiss and Vermeer’s work, but she pays more attention to features of the ST.” Therefore, the correlation between the theory of text analysis and skopos theory, lies in their shared emphasis on function and context in translation. Skopos theory establishes the principle of goal-oriented translation, while Nord’s model offers a detailed methodology for analysing texts within this framework. Together, these theories provide a comprehensive approach to translation that prioritises the functional goals of the target text while respecting the broader communicative context.

Nord’s approach shifts away from traditional methods that might prioritise linguistic equivalence or literal translation. Instead, it focuses on a deeper understanding of the source text’s function and context. By applying this model, translators are encouraged to explore the underlying reasons behind specific textual features, such as language use, tone, style, and structure, and how these elements contribute to the text’s overall goal.

Nord’s model of text analysis encompasses both intratextual and extratextual factors that are interconnected, forming a comprehensive framework for translation. This framework allows translators to consider a wide range of elements when approaching a translation task, balancing flexibility with a structured methodology. A key element in Nord’s model is her emphasis on a “more flexible version” of the traditional text analysis approach, as outlined in her book *Translating as a Purposeful Activity*. This flexibility aligns with the fundamental principles of functionalist approaches in translation, providing a versatile structure for addressing various translation scenarios.

The three core aspects of functionalist approaches, as emphasised by Nord, are the translation brief, the role of analysing the source text, and the functional hierarchy of translation problems (Munday, 2016:132). The translation brief is crucial because it establishes the purpose and requirements of the translation, guiding the translator’s decisions throughout the process. According to Nord (2005:9), a translation must meet specific requirements to be suitable for its intended purpose, and these requirements are defined by the translation brief. This brief typically includes extratextual factors such as the intended text function, addresses, time and



place of text reception, medium, and motive (Nord cited in Munday, 2016:132). This information provides the translator with a clear understanding of the translation's context and expectations.

In addition to the translation brief, Nord highlights the importance of analysing the source text to determine the best approach for the target text. Nord (2005:25) identifies three possible relationships between the source text and the target text: fidelity, liberty, and equivalence. These relationships indicate the degree of adherence or divergence from the source text, depending on the translation's purpose. Munday (2016:132) explains that once the translator has compared the ST and TT profiles, the source text can be analysed to assess its feasibility for translation, identify the most relevant elements that need attention, and determine the appropriate translation strategy to meet the brief's requirements.

Nord (2005:87-142) provides a detailed breakdown of intratextual factors that need consideration during text analysis, such as subject matter, content, presuppositions, text composition, non-verbal cues, lexis, and sentence structure. These factors shape the translator's understanding of the source text and informs the decisions made during the translation process.

2.2.1 *Extratextual Factors*

Nida (2002:2) famously describes translation as "simply doing the impossible well," acknowledging the inherent challenges posed by language transfer. He points out the paradox faced by renowned authors like Goethe, Schleiermacher, and Ortega y Gasset, who argued that translation is impossible yet readily allowed their own works to be translated. This recognition of the complexities of translation sets the stage for an understanding of the translator's role, particularly when confronting the imperfect and flawed nature of source texts.

Building on this, Nord (2005) deepens our understanding of the translator's task. She asserts that even texts with flawed semantic coherence or lacking syntactic cohesion still serve a communicative function. Translators, therefore, must engage with such texts not merely as linguistic puzzles, but as purposeful acts of communication. Nord explains that "like any other receiver, translators will recognise these defects and compensate for them" (2005:41). This compensatory work requires translators to draw on their textual competence and general



knowledge to ensure the translated text remains effective, even when the source text contains errors or lacks clarity.

The role of the translator, as both Nida and Nord emphasise, is not simply to transfer words but to maintain the communicative intent. Nord offers practical strategies through her concept of *extratextual factors*, which focus on analysing the context in which the text is produced and received. These factors, such as the sender, audience, medium, time, place, motive, and function, are crucial in helping the translator understand not only the imperfections of the source text but also the purpose it serves.

a) Sender

The questions for the extratextual factor, the “sender,” aim to gather comprehensive information about the individual or entity responsible for the creation and distribution of a text. It is important to note the distinction between “sender” and “text producer” as per Nord. She states that “[t]he sender of a text is the person or institution who uses the text in order to convey a certain message to somebody else or to produce a certain effect, whereas the text producer writes the text according to the instructions of the sender and complies with the rules and norms of text production valid in the respective language and culture” (Nord, 2005:48).

Nord (2005:48-52) advises that the sender of a text plays a key role in shaping its content, tone, and purpose. By understanding who the sender is, we gain insights into the text’s perspective and motivations. The relationship between the sender and the text producer also matters, whether they are the same person or not, organisation or not, their dynamic influences how the text is crafted. If they are different, the text producer’s role and authority in the creation process can tell the reader a lot about how the text came to be. Nord states that details about the sender, like their age, origin, education, and status, can be picked up from the text’s environment, with some aspects assumed as common knowledge by the audience, adding layers to how the text is interpreted. Additionally, she states that clues about the sender’s characteristics can be inferred from the medium, place, time, motive, and function of the text, providing context to better understand their intentions.



b) Sender's Intention

When discussing the guiding questions for establishing the sender's intention, Nord (2005:53-56) argues that understanding a text's purpose involves looking closely at the sender's intentions, both through what is explicitly stated and what can be inferred from the content and context. These intentional statements, whether direct or implied, reveal the goals behind the text's creation. According to Nord, the genre of the text also plays a role, as different genres come with their own conventions and typical intentions, which can guide how translators interpret the sender's approach. Situational factors, such as the sender's role, the intended audience, the medium used, and the context of time and place, further illuminate the sender's intention. By piecing together all this information, Nord confirms that translators can draw conclusions about the sender's intentions and how they influence both the text's content and how it is interpreted.

c) Audience

As far as the audience is concerned, Nord (2005:57-61) states that the text environment provides valuable contextual clues about the intended audience, such as their demographic details, cultural background, and social context. These elements help shape the audience's expectations and how they understand the text. By analysing the sender's intentions, Nord states that we can gain insights into the audience the sender had in mind, including their characteristics, interests, and needs. Other situational factors, like the medium, place, time, motive, and function of the communication, offer additional clues about the audience's expectations and background knowledge. Lastly, any available information about how the original audience responded to the text can guide translation strategies, ensuring that the target audience experiences a similar effect.

d) Medium

Nord (2005:62-67) discusses the questions for establishing the "medium", medium refers to the form in which the text was communicated and the means by which it is transmitted to the target audience. Nord states that when analysing the source of a text, it's important to determine whether it originated from spoken or written communication, as this can influence its characteristics and shape audience expectations. She adds that understanding the medium



through which the text is presented to the target audience is also crucial. This means that whether the text is delivered via print, digital platforms, audio recordings, or other formats, examining it can reveal insights about its accessibility and cultural significance. Situational factors, like the sender's intention, motive, and function, can further help infer the medium used; for instance, if the sender aims to reach a wide audience quickly, they might choose digital platforms like social media.

e) Place of Communication

Nord (2005:67-70) states that when exploring the place of communication of a text, it is important to investigate where the text was created or sent from, and whether any spatial information is embedded within the text itself. This might include references that the audience is expected to recognise based on their background knowledge. Additionally, as seen in the preceding factors, considering other situational factors such as the sender, receiver, medium, and motive, can help uncover clues about the spatial context. The sender's location or the chosen medium might hint at where the communication is centred or where it is intended to reach. She confirms that by analysing this spatial information alongside other extratextual dimensions, translators can better understand how the sender's location and the text's context influence its message and how it is received by the audience.

f) Time of Communication

Nord (2005:70-74) also highlights the importance of the time of communication. She argues that to understand the timeframe in which a text was created, published, or transmitted, it is essential to determine any temporal information provided in the text environment or assumed to be known by the audience. Analysing situational factors like the sender, medium, receiver, motive, and function can offer additional clues about the time dimension. As far as situational factors are concerned, the motive, for example, behind the text or the medium used might suggest a particular era or period. Once these clues are gathered, translators can analyse how time interacts with other extratextual factors, such as the sender's intentions, the receiver's background, and the text's purpose. In addition, Nord states that temporal clues within the text itself can also play a crucial role in shaping its meaning and how it is received by the audience. She adds that, it is important to consider any challenges that may arise from a time gap between



the source text and the target text situation. Changes in language, cultural references, or societal norms over time can impact the translation process and how the target audience interprets the text, requiring careful consideration to maintain the text's relevance and meaning.

g) Motive for Communication

In order to understand the motive behind a text's creation or transmission, translators have to start by exploring the reasons provided or implied within the text environment (Nord, 2005:74). This includes examining whether the text explicitly states its motive and whether the original audience is expected to be aware of it. They have to consider whether the text was created for a specific event or occasion, and if it is meant for one-time use or ongoing consumption. Analysing extratextual dimensions such as the sender, intention, receiver, medium, place, time, and function can offer further clues about the underlying motive. By integrating these factors, translators can gain insights into the text's purpose. They can then draw conclusions about how the identified motive interacts with other aspects like the sender's and receiver's expectations and the text's intention. Finally, they can reflect on potential challenges when translating the text, especially if there are discrepancies between the original motive and the translation's context. Then address these challenges to ensure the translation remains faithful to the original text's purpose.

h) Text Function

Nord (2005:77) affirms that it is essential for translators to understand this function as it directs how they approach and execute the translation to ensure it achieves its intended goal. To identify the text function, translators have to examine any explicit indications within the text environment, such as text-type designations or stated purposes. Just like other factors already discussed, extratextual factors like the sender's motive, the medium used, the intended receiver, and the overall intention are to be analysed to gather clues about the text's function. It is also important to consider whether the receiver might use the text for a different purpose than initially intended by the sender, influenced by contextual factors. Nord (2005:78) argues that drawing conclusions about the text's function involves integrating these insights, considering how elements such as the sender, intention, receiver, medium, time, place, and motive contribute to the text's purpose. One cannot discuss the extratextual factor of text function



without considering the classification of text types, as outlined by Nord (2005:77-79). Nord highlights that while “other authors” categorise texts based on specific genres, such as sermons or newspaper articles, others following the model proposed by Reiss (1971, in Nord 2005:78) classify texts into three general categories: informative, expressive, and operative. This research follows the latter categorisation, recognising that Bible translations primarily fall under the operative text type due to their instructive and persuasive nature.

In addition, the link between text types and text functions cannot go unnoticed, the two concepts remain closely linked. According to Nord (2005:77-79), text type refers to the structural classification of a text, while text function pertains to its communicative purpose. One can conclude therefore that text function often determines text type, as texts are structured in ways that align with their intended purpose.

As per Nord’s (2005:47) discussion of the models of communicative functions by Bühler and Jakobson (1960), this research concludes that Bible translations primarily serve the operative (appellative/conative) function, as they are designed to instruct, persuade, and shape belief systems rather than merely inform. Lastly, intratextual features ought to be evaluated to further clarify the text’s intended function and ensure the translation aligns with the original purpose.

2.2.2 Intratextual Factors

Now that the guidelines of determining the extratextual factors have been established, the following is a discussion of the guidelines for determining the intratextual factors.

a) Subject Matter

Nord (2005:93-97) emphasises the importance of subject matter in translation, focusing on the content, structure, and contextualisation of the source text. The subject matter provides valuable insights into the text’s theme and helps guide the translation approach. To analyse thematic coherence, translators should first determine whether the text is a unified whole or a collection of related parts and examine the consistency of themes throughout. Comparing internal subject matter with expectations from external analysis helps to identify discrepancies or alignments. Additionally, how the subject matter is verbalised, either explicitly or through implied elements like titles or headings, must be carefully assessed. Cultural contexts also play



a crucial role, as they shape how the subject matter is interpreted in both source and target languages. Finally, cultural norms in the target language may influence the presentation and placement of the subject matter, affecting its overall interpretation.

b) Content

Content in translation analysis refers to how information in a text is structured, presented, and articulated, which is essential for understanding the ST flow and cohesion. Nord (2005:98-104) states that translators must begin by examining how extratextual factors are verbalised, identifying references to external situations or motives that influence the text. Next, the various units of information, such as arguments or data points, should be analysed for their contribution to the overall message. It's important to compare the external context of the text's production or reception with its internal content, identifying any inconsistencies or gaps in cohesion. These gaps may be resolved by restructuring or clarifying the text without relying on additional external details. Lastly, intratextual elements such as presuppositions, composition, and style should be evaluated for their impact on the text's coherence and effectiveness in communication.

c) Presuppositions

As far as presuppositions are concerned, Nord (2005:105-110) outlines that translators must first identify the perspective or worldview embedded in the text, examining how the content reflects real-world contexts. This can be done by analysing both explicit mentions of reality and implicit allusions that may suggest the text's underlying framework. She adds that subtle cues or indirect references often indicate the text's assumptions about reality, even if they are not overtly stated. As part of the analysis, it is essential to assess whether any information is redundant or unnecessary, as this could streamline the translation without altering meaning. Moreover, translators must identify which presupposed information, assumed to be known by the ST audience, needs to be clarified for the TT audience. Cultural, contextual, or background knowledge in the ST might not be familiar to the TT readers, requiring additional explanation to ensure the message is fully understood.



d) Text Composition

Nord (2005:110-118) states that text composition focuses on how a text is structured, both visually and conceptually. Translators need to understand text composition as it helps maintain the original text's organisation, thematic flow, and coherence in the TT.

To analyse the independence of the ST, they have to determine if it functions as a standalone entity or if it is part of a larger unit, such as a chapter in a book or an article in a journal. Next, they have to examine the macrostructure of the text for any delineating features, such as headings, subheadings, or formatting styles, that indicate different sections or divisions.

Furthermore, they have to assess whether the text follows a conventional composition pattern typically associated with its type. This involves checking if there are established norms or structures for organising and presenting information in similar texts. Then analyse the thematic progression within the text by looking at how ideas, topics, or themes are developed and organised. Lastly, translators have to identify patterns of progression such as chronological, spatial, logical, or topical sequencing to understand how the text structures its content and guides the reader through its message.

e) Non-Verbal Elements

Non-verbal elements in a text refer to components that are not expressed in words but still play a crucial role in conveying information, context, or meaning. According to Nord (2005:118), when analysing a text, translators have to start by identifying any non-verbal elements it contains, such as images, illustrations, diagrams, charts, graphs, symbols, or specific formatting styles. Next, they must assess the role these non-verbal elements play in relation to the verbal content. They must consider whether they clarify concepts, provide visual aids, or reinforce key points within the text. They must also evaluate whether the use of non-verbal elements aligns with conventions typical of the text type or genre. They need to determine if their presence adheres to established norms for similar texts. In addition, translators must analyse how the choice of non-verbal elements might be influenced by the medium of communication, whether it is print, digital, or multimedia. Finally, it is crucial to explore the cultural relevance of these non-verbal elements. On other words, translators must investigate if they carry cultural



symbols, references, or practices pertinent to the source culture, and consider how these elements might affect interpretation or translation.

f) Lexis

Nord (2005:122) states that “Lexis” refers to the vocabulary and word choices in a text, which are crucial for translators as they affect tone, style, and cultural context. Lexical analysis examines how regional dialects, historical language varieties, register, and stylistic elements reflect the social and cultural contexts of the ST. It also identifies features like rhetorical devices, connotations, and specialised vocabulary that convey the sender’s tone and stylistic preferences. Analysing lexical fields and linguistic patterns helps assess the clarity and precision of the text. Finally, evaluating the text’s formality and style determines its effectiveness in communicating with the target audience.

g) Sentence Structure

As far as “Sentence structure” is concerned, Nord (2005:129-130) argues that it is an intratextual factor that affects the style, coherence, and flow of a text. For translators, analysing sentence length, coordination, and subordination helps maintain the ST rhythm and clarity in the TT. Understanding how sentences are linked through conjunctions and punctuation reveals the text’s flow. She states that different sentence types, declarative, interrogative, imperative, or exclamatory should be assessed for their impact on tone and purpose. Analysing the theme-rheme structure, deviations in word order and text relief helps clarify emphasis and readability. Additionally, syntactic figures of speech and audience orientation must be considered for accurate translation. Adaptations may be required to maintain the intended meaning and tone in the TT.

h) Suprasegmental Elements

According to Nord (2005:131), “Suprasegmental features” encompass elements like intonation, stress, rhythm, pitch, and prosody, which extend beyond individual sounds and affect the tone, mood, and interpretation of a text. For translators, analysing these features is essential for conveying emphasis, emotion, and clarity in the TT. She advises that translators have to start by identifying how intonation, stress, and other features are represented through



punctuation or typography. They have to consider whether these features are typical of certain genres and how they reflect the sender's mood or personality. After that, they have to analyse prosodic units and intonation to understand how they clarify or emphasise key points and assess how they align with the theme-rheme structure. Lastly, they have to consider the translation's purpose (skopos) and whether adaptations of suprasegmental features are needed to preserve the original's communicative intent and stylistic nuances in the target language.



CHAPTER 3: ISIZULU RETRANSLATED SELECTED VERSIONS

The Bible exists in numerous English-language versions, each reflecting different translational philosophies and theological perspectives. For the purposes of this research, it is essential to clarify which English-language versions the five selected isiZulu verses (namely, 1 Timothy 2:2-11, 1 Timothy 2:13-15, 1 Corinthians 14:34-35, Revelation 22:15 and Ephesians 5:22-27) were compared against. The English-language versions utilised in this research are the King James Version (KJV), the New International Version (NIV), and the Revised Standard Version (RSV), which will be referred to by their acronyms throughout. These Bible versions were chosen due to their prominence and distinct approaches to translation, which range from formal equivalence to dynamic equivalence.

Dynamic equivalence, also known as functional equivalence, is a translation philosophy that prioritises conveying the thought or meaning of the original text in a way that is natural and clear in the target language. Snell-Hornby (2006:38) posits that it “focusses on evoking a similar response as in the SL.” On the other hand, regarding word-for-word equivalence, also known as formal equivalence or literal translation, Snell-Hornby states that it “seeks to reproduce SL structures as exactly as possible.” The goal is to stay faithful to the original text, maintaining its form and content with minimal interpretation.

Steiner discusses various translation theories and philosophical perspectives in *his After Babel: Aspects of Language and Translation* (1998) as noted by Leal (2012:225). One of the concepts Steiner explores is the dichotomy between relativism and universalism in translation and linguistic theory. Steiner’s concept of relativism posits that meaning is heavily dependent on cultural and contextual factors. According to relativism, languages shape reality in unique ways, and translation must account for these differences. This perspective views translation as an interpretive act where the goal is to render not just the words but the cultural and emotional resonance of the original text. Dynamic equivalence aligns closely with relativism as it acknowledges the cultural and contextual differences between languages. By focusing on the effect and readability of the translation, dynamic equivalence embraces the relativist view that languages encode different worldviews and experiences and thus require flexibility and adaptation in translation.



In contrast, Steiner's universalism suggests that there are underlying commonalities in human language and experience that transcend specific cultural contexts. From this perspective, it is possible to achieve a degree of equivalence in translation because certain fundamental aspects of meaning and expression are universal. Formal equivalence resonates with universalism by operating on the assumption that a precise, word-for-word translation can capture the essence of the original text. This maintains the structure and vocabulary of the source text, reflecting the belief in a stable, translatable core of meaning that transcends linguistic boundaries. Therefore, from the above, it is apparent that Steiner's dichotomies of relativism and universalism provide a valuable framework for understanding the philosophical underpinnings of dynamic and formal equivalence in translation. This observation is important because it proves that translation approaches are all connected in one way or the other.

To come back to the source texts of the chosen isiZulu Bibles, namely the KJV, NIV, and RSV, let us bear in mind that they are organised into two main sections: the Old Testament and the New Testament, comprising a total of 66 books each. Specifically, the Old Testament sections in these versions contain the same 39 books, while their New Testament sections uniformly consist of 27 books. For this research, all selected isiZulu verses for analysis are drawn from the New Testament.

Moving forward, the convention of referring to biblical verses includes specifying the book, chapter, and verse. However, the inclusion of the numerical designation, for example, "1 Timothy," for some verses and its absence for others stems from a nuanced aspect of biblical citation. When a verse is referenced with, for instance, "1 Timothy," it indicates that the verse is within the first epistle (or letter) to Timothy, one of the pastoral letters attributed to the apostle Paul. The inclusion of the numerical designation signifies that there is more than one book attributed to Timothy in the biblical canon. Therefore, specifying "1 Timothy" distinguishes the verse as belonging to this specific book rather than another epistle or text attributed to Timothy. Conversely, when a verse is cited without the numerical designation, it implies that there is only one book attributed to the individual or topic mentioned. In the case of the verse without the preceding numbers, for example, the book of Revelation, it means that it is the only biblical book with the title "Revelation" and does not require numerical differentiation.



3.1 Literature on Bible Translation & Misogyny

Mojola (2018:2) states that “not long ago the Bible was used by some to provide a basis for the discrimination and oppression of minorities, including women.” This statement raises the question of whether this misuse of biblical texts is truly a thing of the past or if it continues to occur in the present. Despite significant advancements in religious thought and societal values, there is ample evidence suggesting that the Bible is still used to justify discrimination and oppression today.

For example, in many religious institutions, biblical interpretations continue to support male-dominated leadership and restrict women’s roles in church governance and activities. Certain verses from the Bible, such as those suggesting that women should remain silent in church or that male leadership is divinely ordained (namely, 1 Timothy 2:2-11, 1 Timothy 2:13-15, 1 Corinthians 14:34-35, Revelation 22:15 and Ephesians 5:22-27), are usually cited to uphold these unequal practices. This indicates that traditional patriarchal views persist, with using a religious text, the Bible as a source of legitimacy. Nida (1994: 95) argues that “religious texts maybe understood in two senses: (1) texts that discuss the historical or contemporary religious beliefs and practices of a community, and (2), as texts that are foundational to the formation and continuation of a believing community”. This duality has significant implications when examining the potential for misogyny in retranslated isiZulu Bibles, as each sense impacts how religious texts are interpreted and applied within a community.

In the first sense, where religious texts are seen as discussing the historical or present-day beliefs and practices, the emphasis is on how these texts reflect and document the faith journey of a community. This perspective acknowledges that religious texts often evolve with cultural and societal changes, and thus, their interpretation may be influenced by contemporary beliefs and norms. When retranslated isiZulu Bibles are viewed through this lens, there’s an opportunity to critically assess the texts for underlying biases and misogynistic tendencies. This critical examination allows translators to address and correct interpretations that might reinforce gender discrimination.

On the other hand, the second sense of religious texts, as foundational to the formation of a believing community, focuses on the texts’ authoritative role (Nida, 1994:195) in guiding faith



and shaping the identity of a religious group. This view often lends religious texts a certain rigidity, where deviations from traditional interpretations can be seen as challenges to the community's core beliefs. When retranslated isiZulu Bibles are approached from this perspective, there is a risk of perpetuating existing biases and patriarchal views, as the texts are considered sacrosanct.

These two senses of religious texts create a dynamic tension. On one side, there is a need to respect the texts' role in maintaining the continuity of religious communities and their core beliefs. On the other side, there is a responsibility to ensure that these texts do not perpetuate discrimination, especially against women and other marginalised groups.

We shall not turn a blind eye on the fact that cultural and societal endorsement of patriarchal values, often reinforced by biblical references, contributes to discriminatory practices. In some cultures, the Bible is used to endorse traditional gender roles, resulting in practices that restrict women's autonomy, such as limited access to education, employment, or political participation. According to Phiri (2007:34), the Bible's authority is invoked to legitimise these practices, showing that the basis for discrimination and oppression is still active.

Further, Nida (1994:197) asserts that in the retranslation and/or translation process of any text, translators grapple with a fundamental question: what to translate? While this question might seem straightforward, Nida highlights the inherent complexities. He states, "[t]he problems of what to translate [canon and text] are by no means as complex as determining the basis for interpretation" (1994:197). This observation indicates that while selecting the canonical texts to include in a translation is a significant task, the real challenge lies in establishing the hermeneutical approach to interpreting those texts. In the retranslated isiZulu versions, this is particularly crucial because the cultural and linguistic context of the Zulu-speaking community can greatly influence the interpretive lens through which the biblical texts are viewed.

This, according to Nida (1994:197), means that interpretation is at the heart of any translation project, especially in a retranslation where prior versions may have been influenced by earlier theological or colonial perspectives. As the isiZulu community grows and evolves, so too does the need for a biblical translation that reflects contemporary understanding and addresses previous interpretive biases. Thus, in retranslated isiZulu versions, translators could or should



have carefully considered how modern interpretations align with traditional beliefs or, in the words of Nida, “the power of tradition” (1994:199) and linguistic nuances. This involves a delicate balance between remaining faithful to the original texts and ensuring that the translation resonates with the current cultural context, a process that goes beyond merely translating words to embracing the deeper meanings and implications they hold for the community.

Critics might argue that if a Bible translation is manipulated to fit contemporary experiences and cultural contexts, it risks deviating from the meaning of the source text, or as Vermeer refers to it, “dethroning” the source text (Munday, 2016:128) or as Nida (1991:ii) prefers the “mortal sin”, when he refers to “the failure to reflect the spirit and dynamic of a source document”. While critics could be right in their concerns, it is important to consider that this is where translation as rewriting by Lefevere (1992) becomes relevant. Lefevere developed the idea of translation as a form of rewriting, indicating that any text produced based on another inherently seeks to adapt the original to a specific ideology or poetics, and often both (Hermans 1999:127). Translators, therefore, do more than simply translate words, they shape the text to fit particular cultural and ideological frameworks. This understanding of translation as rewriting acknowledges that translating a text, especially one as significant as the Bible, involves a conscious or unconscious adaptation to current norms and expectations.

However, Nord (2005:31) finds this to be problematic and states that even though “functionality is the most important criterion for a translation” it does not grant the translator unlimited freedom in their work. Having established this, this research appreciates that translation as rewriting and skopos theory have their weaknesses and gaps. Although Lefevere’s approach and Vermeer’s skopos theory emphasise that the primary goal of translation is to fulfil its intended function within a given context, this approach and theory still requires a disciplined framework and respect for the source material. This means that translators must consider the cultural, contextual, and communicative elements that guide the translation process to ensure the target text meets its objectives without compromising the original meaning or intent.



However, it does not mean that translators can disregard the source text or make arbitrary changes. Translators must balance the need for a coherent, purpose-driven translation with the responsibility of preserving the source text's core message, tone, and significance.

The question that arises for retranslated isiZulu Bibles, then, is how much adaptation is appropriate without compromising the integrity of the original text, while still creating a meaningful and accessible translation for today's readers?

The intricate relationship between translation, ideology, and cultural context presents a complex landscape that requires further exploration. Understanding the impact of these factors on the retranslated isiZulu versions of the Bible opens up broader questions about the nature of translation and its role in shaping religious and cultural narratives. While this analysis touches on some of the key challenges and theoretical frameworks, a deeper dive into how these dynamics influence the translation process would offer valuable insights. Thus, it is a topic worth revisiting when examining the broader implications of translation as rewriting and the delicate balance between tradition and modernity in religious texts.

Nida (1994:199) further highlights the significant weight of history that every Bible translator carries, noting that "[...] a Bible translator has some 2000 years of translators looking over his or her shoulder". This metaphorical image of past translators watching the work emphasises that translation is a cumulative process, with each new version building upon, and sometimes diverging from, the interpretations and choices of its predecessors. This historical perspective adds another layer of complexity to the retranslation of isiZulu Bibles. Consequently, translators are left with the task of navigating the expectations and traditions set by earlier versions, while creating a translation that speaks to the current cultural and linguistic context. This dual challenge highlights the importance of both scholarly rigour and cultural sensitivity in the retranslation process.

3.2 Zul59 and KJV

Given the comparative focus on the KJV and ZUL59 translations, the subsequent discussion outlines the historical background of each version in turn. The King James Version (KJV), completed in 1611 by about 50 scholars, is one of the most influential English-language Bible translations, known for its majestic and poetic language (Norton, 2011:34; McGrath,



2001:102). Commissioned by King James I, the KJV follows a formal equivalence approach, aiming for word-for-word accuracy from the original texts to maintain theological and literary integrity, though this can result in archaic language (Ryken, 2002:37). Its Early Modern English can be challenging for contemporary readers, yet its impact on English-language literature and culture is profound and enduring (McGrath, 2001:105).

On the other hand, the Zul59 isiZulu Bible, completed in 1959, officially known as the “Bible: Zulu Version,” represents a significant translation of the Bible into isiZulu, a Bantu language spoken predominantly in South Africa. Commissioned by the Bible Society of South Africa, this translation aimed to make the Christian scriptures accessible to the Zulu-speaking population. The 1959 edition was a revision of earlier translations which began with the first complete Zulu Bible published in 1883. This initial translation was led by missionaries such as Hans Paludan Schreuder and later revised in 1917 and again in 1930, which reflects advancements in linguistic accuracy and theological understanding. This version was notable for its effort to balance faithfulness to the original texts with clarity and readability in Zulu, and it played a key role in religious and cultural life among Zulu-speaking Christians.

3.3 Zul86 and NIV

Given the comparative focus on the NIV and ZUL86 translations, the subsequent discussion outlines the historical background of each version in turn. The New International Version (NIV), first published in 1978 by the New York Bible Society (now Biblica), is a highly popular modern English-language Bible translation. Created by a diverse team of over 100 scholars from various evangelical denominations over more than a decade, the NIV aims to be both accurate and accessible, suitable for personal reading and public worship. Employing a dynamic equivalence translation philosophy, it balances word-for-word and thought-for-thought translation to ensure clarity and readability for contemporary readers (Carson, 2013:54). The NIV has been updated several times, with the latest edition released in 2011, reflecting its commitment to maintaining relevance and readability (Carson, 2013:56).

The Zul86 isiZulu Bible, published in 1986, is a significant translation of the Bible into isiZulu. This edition was a product of ongoing efforts by the Bible Society of South Africa to provide an accurate and accessible version of the scriptures for Zulu-speaking communities. The 1986



translation aimed to address and incorporate contemporary linguistic and cultural updates, improving upon earlier versions to better reflect the evolving Zulu language and its speakers' needs. It sought to make the Bible's text more understandable and relevant to modern readers while maintaining fidelity to the original biblical texts.

3.4 Zul20 and RSV

Given the comparative focus on the RSV and ZUL20 translations, the subsequent discussion outlines the historical background of each version in turn. The Revised Standard Version (RSV), first published in the New Testament in 1946 and the complete Bible in 1952 by the National Council of Churches, is a prominent English-language Bible translation known for its scholarly and readable update of the American Standard Version (ASV) of 1901 (Metzger, 1991:78). It employs a formal equivalence translation philosophy, aiming for word-for-word accuracy while maintaining the literary quality of the English-language text, making it suitable for both academic and liturgical settings (Bruce, 2002:45). The RSV's balance between fidelity to the original texts and clarity in contemporary English-language has contributed to its widespread use and lasting impact.

The Zul20 isiZulu Bible, completed and published in 2020, is a significant modern translation for isiZulu-speaking Christians. Developed through collaboration between Zulu linguists, biblical scholars, and the Bible Society of South Africa. It aims to provide an accurate and culturally relevant translation (Casanova, 2021:95). Utilising a combination of formal and dynamic equivalence, the Zul20 Bible ensures linguistic accuracy while being easily understood by contemporary readers (Casanova, 2021:97). This translation reflects contemporary language and cultural contexts, making it a vital resource for the Zulu-speaking community's religious education and personal devotion (Hermanson, 2016:223).



3.5 Selected Verses

The following tables display the selected verses for the present project, featuring the selected isiZulu verses (target texts) next to their respective original English-language verses (source texts). These verses were selected because they feature a productive combination of intratextual features (as per Nord’s 2005 model discussed in chapter 2), which in turn illustrate how misogyny is present in the source text and potentially maintained in the target text.

Table 1: 1 Timothy 2:11-12 | 1 kuThimothewu 2:11-12

Original	English	Zulu	Translation
KJV	“Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”	“Owesifazane makafunde ukuthula nokuthobeka konke. Kepha angimvumeli owesifazane ukuba afundise, nokuba abuse phezu kwendoda; kodwa makazithulele.”	Zul59
NIV	“A woman should learn in quietness and full submission. I do not permit a woman to teach or to assume authority over a man; she must be quiet.”	“Owesifazane makafunde ukuthula nokuthobeka konke. Angimvumeli owesifazane ukuba afundise, noma abe negunya phezu kwendoda, kodwa makathule.”	Zul86
RSV	“Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep silent.”	“Owesifazane makafunde ethule ngokuthobeka konke. Kepha angimvumeli owesifazane ukuba afundise, nokuba abuse phezu kwendoda, kodwa ukuba athule.”	Zul20



Table 2: 1 Timothy 2:13-15 | 1 kuThimothewu 2:13-15

Original	English	Zulu	Translation
KJV	“For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing if they continue in faith and charity and holiness with sobriety.”	“Ngokuba u-Adamu wabunjwa kuqala, emva kwalokho u-Eva. Futhi u-Adamu kakhokhliwe, kepha owesifazane wathi ekhohlisiwe, waphambuka; kepha uyakusindiswa ngokuzala abantwana, uma behlala ekukholweni nasothandweni nasebungcweleni kanye nokuqonda.”	Zul59
NIV	“For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.”	“Ngokuba u-Adamu wabunjwa kuqala, kwase kulandela u-Eva. Futhi u-Adamu akakhohliswanga, kodwa owesifazane owathi esekhohlisiwe, waphambuka. Kepha uyakusindiswa ngokuzala abantwana, uma behlala ekukholweni, othandweni, nasebungcweleni, futhi bezithoba.”	Zul20
RSV	“For Adam was first formed, then Eve. And Adam was not deceived, but the woman was deceived and became a transgressor. Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty.”	“Ngokuba u-Adamu wabunjwa kuqala, kwase kuba u-Eva. Futhi u-Adamu akakhohliswanga, kodwa owesifazane ekhohlisiwe waba yisonweni. Nokho uyakusindiswa ngokuzala abantwana, uma behlala ekukholweni nasothandweni nasebungcweleni kanye nokuqonda.”	Zul86



Table 3: 1 Corinthians 14:34-35 | 1 kwabaseKorinthe 14:34-35

Original	English	IsiZulu	Translation
KJV	“Let your women keep silence in the churches: for it is not permitted unto them to speak; but [they are commanded] to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.”	“Abesifazane mabathule emabandleni; ngoba kabavunyelwe ukuba bakhulume, kepha mabathobe, njengokuba usho njalo nomthetho. Uma-ke bethanda ukufunda utho, mababuze amadoda abo emakhaya; ngoba kuyihlazo ukuba owesifazane akhulume ebandleni.”	Zul59
NIV	“Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.”	“Abesifazane benu mabathule emabandleni, ngoba abavunyelwe ukukhuluma; kepha bayalwa ukuba balalele, njengokuba usho nomthetho. Uma befuna ukufunda utho, mababuze amadoda abo emakhaya, ngoba kuyihlazo kwabesiifazane ukukhuluma ebandleni.”	Zul20
RSV	“The women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church.”	“Abesifazane mabathule emabandleni, ngoba kabavunyelwe ukuba bakhulume, kodwa mabazithobe njengalokhu usho kanjalo nomthetho. Kepha uma bethanda ukufunda okuthile, mababuze amadoda abo emakhaya, ngoba kuyihlazo ukuba owesifazane akhulume ebandleni.”	Zul86



Table 4: Revelations 22:15 | Isambulo 22:15

Original	English	IsiZulu	Translation
KJV	“For without [are] dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”	“Ngaphandle kukhona izinja, nabathakathi, nezifebe, nababulali, abakhonza izithombe, nabo bonke abathanda nabenze amanga.”	Zul59
NIV	“Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood.”	“Ngaphandle kukhona izinja, abathakathi, izifebe, ababulali, abakhonza izithombe, nabo bonke abathanda nabenza amanga.”	Zul20
RSV	“Outside are the dogs and sorcerers and fornicators and murderers and idolaters, and everyone who loves and practices falsehood.”	“Ngokuba ngaphandle kukhona izinja, nabathakathi, nezifebe, nababulali, nabakhonza izithombe, nabo bonke abathanda nawabenzayo amanga.”	Zul86



Table 5: Ephesians 5:22-27 | Kwabase-Efesu 5:22-27

Original	English	IsiZulu	Translation
KJV	“Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”	“Abafazi mabathobele amadoda abo kungathi kukuyo iNkosi, ngoba indoda iyinhloko yomfazi, njengokuba noKristu uyinhloko yebandla, yena engumsindisi womzimba. Kepha njengokuba ibandla lithobela uKristu, kanjalo abafazi mabathobele amadoda ezintweni zonke. Madoda, thandani omkenu, njengalokho noKristu uthandile ibandla, wazinikela ngenxa yalo ukuba alingcwelise, alihlambulule ngesigezo samanzi ngezwi, ukuze azimisele ibandla elinenkazimulo, lingenasisihla, nambimbi, nanto enjalo, kodwa libe ngcwele lingenacala.”	Zul59
NIV	“Wives, submit yourselves to your own husbands as you do to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything. Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.”	“Abafazi mabathobele amadoda abo kube sengathi bathobela iNkosi, ngoba indoda iyinhloko yomfazi, njengokuba noKhristu eyinhloko yebandla, Yena engumsindisi womzimba. Kepha njengokuba ibandla lithobela uKhristu, kanjalo nabafazi mabathobele amadoda abo ezintweni zonke. Madoda, thandani omkenu, njengalokhu noKhristu ethande ibandla, wazinikela ngenxa yalo, ukuze alingcwelise, ahlambulule ngokuligeza ngamanzi, ngezwi, ukuze azimise ibandla elinenkazimulo, lingenasisihla nambimbi, noma umbimbi, nanto enjalo; kodwa ukuba libe ngcwele, lingabi nacala.”	Zul20



RSV	“Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.”	“Bafazi, thobelani amadoda enu kungathi kukuyo iNkosi. Ngokuba indoda iyinhloko yomfazi, njengokuba noKristu uyinhloko yebandla, yena engumsindisi womzimba. Ngakho-ke njengokuba ibandla lithobela uKristu, kanjalo nabafazi mabathobele amadoda abo kukho konke. Madoda, thandani omkenu, njengalokhu noKristu ethandile ibandla, wazinikela ngenxa yalo ukuba alingcwelise, ahlambulule ngesigezo samanzi ngezwi; ukuze azimise phambi kwakhe ibandla elinenkazimulo, elingenasisihla, noma umbimbi, nanto enjalo; kodwa ukuba akuthi libe ngcwele njalo lingenasicici.”	Zul86
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CHAPTER 4: ANALYSIS AND COMMENTS

Before delving into the comparative analysis, let us revisit the present study's research questions. The first question is "to what extent do the three isiZulu retranslated versions of the Bible maintain the misogynistic tone present in the English-language texts?" This question seeks to explore how deeply the gender biases found in the source texts are preserved or altered in the retranslated isiZulu versions. The second question asks, "what are the similarities and differences in the portrayal of gender roles and attitudes towards women between the source text English-language Bibles and the three isiZulu retranslated versions?" These questions will help identify the nuances in gender representation across the different translations, by highlighting the continuity or evolution of attitudes towards women. As already mentioned in preceding chapters, this analysis is guided by Nord's model of text analysis with a focus on intratextual and extratextual factors. For the extratextual factors, all factors are examined to provide a comprehensive contextual understanding. However, for the intratextual analysis, the focus will exclude presuppositions, non-verbal elements, and suprasegmental features, as they are not deemed central to this research.

4.1 KJV – ZUL59

4.1.1 *Extratextual Factors*

a) **Sender**

Concerning the source text, the sender of the text is King James I, distinct from the text producers, who are the project staff, including Bruce Barton, Larry Taylor, Tom Shumaker, and Ashley Taylor. These producers, subject to King James I's instructions, are experts in text production and translation. King James I, the king of England during the late 16th and early 17th centuries, held significant political and religious authority, especially during the English Reformation (Patterson, 1997:46). The receiver is presumed to have general knowledge about King James I and the historical context of the King James Version (KJV) Bible. The formal written medium, set in early 17th-century England, reflects the sender's motives to standardise an English-language Bible for the Church of England, asserting religious and political influence. The intention was to create a unified religious text for instruction, targeting the



English-speaking Christian community. Intratextual features reflect the theological perspectives and linguistic choices that align with the Church of England's doctrines and King James I's political agenda, emphasising clarity and reverence in language.

As for the target text Zul59, the senders are the translators from the Bible Society of South Africa – linguistic experts who follow the original KJV principles to ensure a culturally relevant and accessible translation for isiZulu speakers. The medium is a formal written translation aimed at the South African isiZulu-speaking Christian community, intended to provide religious instruction and guidance. The translation reflects linguistic and cultural nuances specific to isiZulu while maintaining the theological integrity and authority of the original KJV. It emphasises clarity and accessibility, ensuring the Bible's message is both faithful to its roots and resonant with its contemporary audience.

b) Sender's Intention

In reference to the source text, the intention of the sender, King James I, is deduced from the translator's "epistle dedicatory page," which states, "but among all our joys, there was no one that more filled our hearts, than the blessed continuance of the preaching of God's sacred Word among us;... directeth and disposeth men unto that eternal happiness which is above heaven". This reflects the intention to promote the ongoing preaching of God's Word and guide people towards eternal happiness. By convention, such a religious text aims to instruct and inspire faith, ensuring that the divine message reaches and impacts its audience effectively. The sender's communicative role, the formal medium, and the historical context of the KJV's production emphasise its function to unify and elevate religious practice. The text's intratextual features, including its formal style and doctrinal content, align with these intentions, reflecting both the sender's goal of enhancing spiritual guidance and the genre's purpose of religious edification.

In relation to the target text, Zul59, the senders are the Bible Society of South Africa and the translators involved in the project. Extratextual statements about the sender's intentions are reflected in the dedication of the translation, which aims to continue the preaching of God's Word and guide the isiZulu-speaking community towards spiritual enlightenment and eternal happiness. By convention, religious texts are intended to instruct, inspire faith, and make sacred



teachings accessible to a broader audience. The sender's intention is inferred from the formal dedication, which highlights their role in providing culturally relevant and accessible translations. Situational factors such as the Bible Society's role in overseeing the translation, the medium of the text, and its purpose to serve the isiZulu-speaking community all indicate a focus on enhancing religious instruction and spiritual guidance. Intratextual features of the translation are designed to align with these intentions, ensuring clarity and relevance while maintaining the integrity of the original scriptures.

c) Audience

With respect to the source text, the King James Version (KJV) addresses English-speaking Christians of the early 17th century, particularly within the Church of England, aiming to provide an authoritative and unified Bible. The sender's intention, as reflected in the "epistle dedicatory page," was to strengthen and unify the faith of loyal and religious individuals, emphasising the text's role in binding their hearts. The formal, authoritative style of the KJV, produced in early 17th-century England, suggests an expectation for high literary and doctrinal quality. The significant impact of the KJV indicates that the translation strategy focused on maintaining clarity and reverence, aligning with the intention to instruct and unify the church community, which states that the translation "hath so bound and firmly knit the hearts of all Your Majesty's loyal and religious persons," reflecting the intent to unify and inspire the audience (1769:vi).

As far the target text, Zul59, the addressed audience includes "authors, publishers, churches, and various publications, as indicated by the statement granting permission to use up to five hundred verses in these contexts" (Zul59:iii). The sender, the Bible Society of South Africa, intends for the Bible to be widely accessible and influential, reflecting a goal of broad dissemination. The text's formal style and adaptability suggest it is designed to meet diverse needs and expectations, ensuring its utility in both religious and secular settings.

d) Medium

Regarding the source text, the King James Version (KJV) of the Bible, translated from Hebrew, Aramaic, and Greek manuscripts, was one of the first widely distributed English-language



Bible translations, primarily through printed books in the 17th century. Historical records of its printing highlight the sender, King James I's, intention to use the printed medium to ensure broad accessibility and assert religious unity and authority. This choice reflects a deliberate effort to standardise and disseminate the Bible across various contexts, highlighting the KJV's role as a significant religious and cultural artefact.

Considering the target text, Zul59, translated from earlier isiZulu translations, it was primarily transmitted through printed books, highlighting the importance of print in making the Bible accessible to isiZulu-speaking Christians in South Africa. Historical records reveal that a religious organisation oversaw the project, choosing printed text to meet the religious and cultural needs of the Zulu-speaking community. The intention was to facilitate spiritual growth and practice, with the printed medium serving as a key tool for conveying the Bible's message and addressing the community's religious needs.

e) Place of Communication

The KJV was produced in early 17th-century England, with the text transmitted through printed books. The text environment provides clues about its production space, including historical records of its printing in England. The dimension of space, such as its origin and wide dissemination, served as presupposed knowledge for the receiver. Clues from situational factors indicate that the sender, King James I, intended the Bible to be a standardised English-language text accessible to a broad audience. The medium of print and the motive to unify religious practice underscore the KJV's role as a significant religious and cultural artefact. The formal and authoritative style reflects the sender's aim to establish a unified and impactful text for the English-speaking Christian community. This version was published by Christian Publishers, PO BOX 1599, Vereeniging, 1930, RSA, and printed in China, as noted on the Bible's cover details.

As far as the target text is concerned, the Zul59 was produced and transmitted in South Africa, reflecting the mid-20th-century context of translating religious texts into African languages. Information on the dimension of space includes the geographical focus on South Africa and the cultural context of the isiZulu-speaking community, which is part of the general background knowledge expected of the receiver. Clues about the dimension of space is inferred



from the sender which is the Bible Society of South Africa, the receiver which isiZulu-speaking Christians, the medium (printed text), and the motive which is to provide access to the Bible in isiZulu. These factors highlight South Africa as the production site and intended audience locale. Conclusions drawn from these data indicate that the sender's intention was to support the religious and cultural needs of the Zulu-speaking community, with intratextual features reflecting the linguistic and cultural norms of the isiZulu-speaking population in mid-20th-century South Africa. The Bible was published by the Bible Society of South Africa, PO Box 5500, Tyger Valley 7536, Bellville, and printed by Amity Printing Press Co. Ltd., 99 Mozhou Zhonglu, Dongshanqiao, Nanjing, China 211153.

f) Time of Communication

Considering the source text, the KJV was written, published, and transmitted in 1611. The text environment indicates its early 17th-century origin, commissioned by King James I to create a standardised English-language Bible. This historical period is part of the general background knowledge expected of the addressee. Clues to the dimension of time are inferred from the sender being King James I, the medium being the printed text, the receiver (English-speaking Christians), the motive being the religious unity, and the text's function to serve as an authoritative Bible. Conclusions drawn from these data show that the KJV's time of production aligns with the intention to unify English-speaking Christians under one religious text, reflecting the linguistic and cultural norms of the early 17th century. Intratextual features, such as archaic language and phrasing, highlight the historical context. Fundamental problems from a possible time lag between the source text and the target text situation include the potential for outdated language and cultural references, requiring modern readers to interpret the text within its historical context.

In connection to the target text, the Zul59 Bible was written, published, and transmitted in mid-20th-century South Africa. The text environment reflects the period's effort to make religious texts accessible to African language speakers. This historical period is part of the general background knowledge expected of the addressee. Clues to the dimension of time are inferred from the sender, the medium (printed text), the receiver (isiZulu-speaking Christians), the motive (to provide access to the Bible in isiZulu), and the text's function (to serve as a religious



guide). Conclusions drawn from these data show that the isiZulu Bible's time of production aligns with the intention to support the religious and cultural needs of the Zulu-speaking community, reflecting the linguistic and cultural norms of mid-20th-century South Africa. Intratextual features, such as language and idiomatic expressions, highlight the contemporary context. Fundamental problems from a possible time lag between the source text and the target text situation include the potential for evolving language and cultural practices, requiring ongoing updates and adaptations to maintain relevance for modern readers.

g) Motive

The KJV Bible was written and transmitted to provide a standardised and authoritative English-language translation of the Bible. The motive for communication, as found in the text environment, was to unify English-speaking Christians and consolidate the Church of England's authority. The source-text receiver is expected to be familiar with this motive, given the historical context of religious reformation and conflict. The KJV was not written for a special occasion but was intended for regular and repeated use in religious worship and personal study. Clues about the motive are inferred from extratextual dimensions such as the sender (King James I), the intention (religious unity), the receiver (English-speaking Christians), the medium (printed text), the place (England), the time (early 17th century), and the function (to serve as an authoritative Bible). Conclusions about the motive for communication indicate that the KJV was designed to meet the expectations of its receivers for a unified and reliable Bible, with intratextual features reflecting formal and dignified language. Problems can arise from differences between the motive for ST production (unifying English-speaking Christians) and the motive for translation (adapting for modern understanding), which can lead to challenges in preserving the original tone and intent.

Addressing the target text, the Zul59 Bible was written and transmitted to provide access to the Bible for isiZulu-speaking Christians. The motive for communication, as found in the text environment, was to support the religious and cultural needs of the Zulu-speaking community in South Africa. The ST receiver is expected to be familiar with this motive, given the context of mid-20th-century missionary work and religious education. The isiZulu Bible was not written for a special occasion but was intended for regular use in religious worship and personal



study. Clues about the motive is inferred from extratextual dimensions such as the sender (likely religious organisations or missionaries), the intention (religious support), the receiver (isiZulu-speaking Christians), the medium (printed text), the place (South Africa), the time (mid-20th century), and the function (to serve as a religious guide). Conclusions about the motive for communication indicate that the isiZulu Bible was designed to meet the expectations of its receivers for an accessible and culturally relevant Bible, with intratextual features reflecting contemporary isiZulu language. Problems can arise from differences between the motive for ST production (religious support for isiZulu speakers) and the motive for translation (adapting for current linguistic and cultural contexts), potentially leading to challenges in maintaining the original message's clarity and relevance.

h) Text Function

The King James Version of the Bible, first published in 1611, was intended as a religious, didactic, and liturgical text. Commissioned by King James I of England, its primary function was to provide an authoritative and standard English-language translation of the Bible for use in Anglican worship and private devotion. This intent is evident in its prefaces, particularly the *Epistle Dedicatory* and the translators' preface, which frame the translation as a unifying instrument for the Church of England and a defense of the faith. The KJV's formal structure, poetic style, and elevated language highlights its sacred purpose and its aim to inspire reverence and devotion among English-speaking Christians. Its designation as "Authorized Version" further emphasises its official authority in the early 17th century.

Extratextual dimensions of the KJV offer additional insights into its function. The motive behind the translation was both religious and political, aiming to resolve tensions between various English-language Bible versions of the time and to unify Protestant factions under a single, authoritative text. The medium of print allowed for wide dissemination, reinforcing its role as a standard text for communal worship, private study, and education. The intended audience was primarily English-speaking Christians, particularly those within the Anglican tradition. The translators' intention was to create a text faithful to the original Hebrew and Greek manuscripts while making it accessible and edifying for English-language readers. The



socio-political context of early 17th-century England, marked by religious disputes, further influenced the translation's function as a spiritual guide.

As far as the target text function is concerned, the 1959 isiZulu Bible, retranslated by the Bible Society of South Africa, was primarily intended to serve a religious function. Its primary purpose was to transmit Christian teachings and provide moral guidance to isiZulu-speaking communities. The text adheres to traditional biblical structures, including chapter and verse formatting, formal language, and a range of established biblical genres, such as psalms, parables, and epistles. These features affirm its role as a sacred text intended for worship, instruction in faith, and personal spiritual growth.

The retranslation was motivated by the need to provide the isiZulu-speaking community with the Bible, ensuring the Bible remained accessible and relevant. The printed format reinforces the Bible's formal and sacred role, positioning it for use in communal worship, private devotion, and theological study. The target audience was primarily isiZulu-speaking Christians or those exploring Christianity, with the Bible Society assuming a degree of biblical literacy and a respect for its teachings. The sender's intention was clearly evangelistic and instructional, aiming to foster ethical behavior and spiritual growth in alignment with Christian doctrine.

However, receivers use the text in ways that deviate from the sender's intended function. For instance, some engage with the Bible as a cultural artifact, studying it for its linguistic, historical, or literary value rather than its religious content. Others, such as translators, theologians, or scholars, analyse the Bible critically, focusing on its linguistic choices, theological interpretations, or sociocultural implications. Feminist or postcolonial scholars deconstruct it to interrogate perceived biases, such as its use of gendered terms like *izifebe* which reflect cultural and societal influences.

Having established the above, it is apparent that although the literature review established that isiZulu Bible translations primarily serve an operative function, the paragraph above demonstrates that the TT also fulfils a referential function, which "focusses on the context referred to by the text" (Nord, 2005:47). This is evident in how scholars and translators engage with the text for linguistic, historical, and sociocultural analysis, beyond the religious intent of the text.



4.1.2 Intratextual Factors

a) Subject Matter

Pertaining the subject matter of the source text, Nord (2005:93) asserts that “[i]f one subject consistently dominates the text, this seems to prove that the text is coherent. If a text deals not just with one subject or a hierarchy of compatible topics, but with a number of different subjects, then we talk about a ‘text combination.’” In the case of the selected verses, the primary themes revolve around gender roles, authority, and the relationship between men and women in Christian faith and society. These verses explore the submission of women to men, male authority, and the expected conduct of women in both church and marriage, all of which reflect a hierarchy of compatible topics.

However, while the texts share common themes, they also present a “text combination” because they do not focus on a single, unified subject. Each verse contributes a different facet to the overall theme, some address the submission of women in church settings (e.g., 1 Timothy 2:2-11, 1 Corinthians 14:34-35), others address marital dynamics (e.g., Ephesians 5:22-24), and Revelation 22:15 offers a more generalised gendered portrayal of those excluded from the kingdom of God. These various contexts, i.e. public worship, marriage, and end of time judgment highlight different aspects of gender roles, but all remain connected by the central theme of male authority and female submission.

In addition, the internal analysis of these verses aligns with the expectations established through external analysis, with both highlighting the themes of gender roles, hierarchy, and authority within a patriarchal society. The verses reinforce the traditional view of male authority and the subordination of women, reflecting the cultural and societal norms of the time. Specific directives, such as commands for women to remain silent or to submit, mirror these expectations. The external cultural context, rooted in ancient patriarchal societies, shapes how these themes are articulated, both in theological terms and in the language used, what Nord refers to as the “extralinguistic reality” (2005:96). Thus, the internal content of the verses corresponds to the expectations set by the historical and cultural context, reinforcing traditional gender roles.



Furthermore, the subject matter is conveyed through the structure and content of the verses themselves, rather than through an explicit introductory sentence or topic heading, gradually unfolding through their sentences. These texts do not rely on clear topic sentences or headings, or the “function of titles/headings,” as described by Nord. Instead conveying their teachings through direct instructions and the broader doctrinal context. Gender roles and authority are at, using Nord’s terminology, at “isotopic levels” within Christian doctrine, and the reader must interpret these verses within the religious and cultural context in which they were written.

Pertaining to the target text, as much as the analysis of the 1959 isiZulu version follows the same approach as the one previously applied to the source text as far as Nord’s checklist of the subject matter is concerned. The following observations were noted as far as retranslations and choice of words are concerned and these exacerbates misogyny. For instance, in Revelations 22:15, the shift from the gender-neutral term “whoremongers” in the source text to the explicitly gendered term “izifebe” in the isiZulu 1959 translation significantly exacerbates sexism by reinforcing the idea that women, rather than men, are primarily associated with sexual immorality. In the English source text, “whoremongers” is inclusive of both men and women who engage in immoral sexual behavior, maintaining a broad and impartial condemnation. However, the choice of “izifebe” in isiZulu meaning “prostitutes” or “sexually immoral women” places the moral burden exclusively on women, erasing male accountability in sexual transgressions.

This linguistic shift reflects and perpetuates patriarchal biases, aligning with broader cultural narratives that often police women’s sexuality more strictly than men’s. By making women the focal point of sexual immorality, the isiZulu translation not only distorts the intended neutrality of the source text but also reinforces gendered moral double standards, where women are disproportionately judged and shamed for behavior that men are either excused from or not explicitly implicated in.

Additionally, this translation choice has social and theological implications. It reinforces gendered religious teachings that associate female sexuality with sinfulness, contributing to the broader discourse that justifies the control, and marginalisation of women in both religious and societal contexts. In a religious setting where biblical texts are considered authoritative, such



translations shape perceptions of morality and gender roles, potentially influencing attitudes and practices that discriminate against women.

In essence, by shifting the burden of immorality onto women through lexical choices, the isiZulu 1959 translation of Revelation 22:15 exacerbates sexism in ways that the source text does not, illustrating how translation can either challenge or reinforce patriarchal ideologies depending on linguistic and cultural decisions.

b) Content

Regarding the source text, the selected verses draw on strong religious and cultural authority to convey specific gender expectations, making these norms feel both absolute and divinely sanctioned. Each verse functions as a distinct statement, or “information unit,” (Nord, 2005:99) that speaks directly to women’s roles in both religious and social contexts. These verses leave little room for alternative interpretations, providing no explicit rationale beyond the assumption of a divinely ordained order. The external social and religious context of the text which is rooted in a patriarchal Christian worldview closely aligns with the text’s internal directives, presenting male authority and female submission as both a natural and spiritual expectation. Stylistically, the verses use a formal and imperative tone that reinforces the weight of these commands, with no additional detail to soften the authority behind them. However, the absence of contextual balance, such as mutual responsibilities in marital submission, leaves gaps in coherence that might prompt modern readers to seek further explanation. Ultimately, these verses reveal a deep-seated presupposition about gender roles.

In reference to the target texts, it will inevitably carry features of the source text, it is, after all, a retranslation. For instance, the authoritative tone present in the source, along with themes like gender hierarchy, naturally find their way into the target text. However, to determine whether the Zul59 version maintains, reinforces, or softens the misogyny present in the English KJV, it is useful to consider Nord’s discussion of linking devices (cohesion) and connotations.

In this case, the target text maintains the misogyny of the source text through its use of linking devices such as anaphora and cataphora. Anaphora, which involves the repetition of words or phrases at the beginning of clauses, is evident in “ngokuba kabavunyelwe ukuba bakhulume” (for it is not permitted unto them to speak) in verse 34, and again in verse 35: “ngokuba



kuyihlazo ukuba owesifazane akhulume ebandleni” (for it is a shame for women to speak in the church). The repetition of “ngokuba” (for) at the beginning of both clauses serves to justify and reinforce the command, emphasizing why women should remain silent.

Additionally, cataphora appears in verse 34 with the phrase: “... kepha mabazithobe njengokuba usho njalo nomthetho” (...but they are commanded to be under obedience, as also saith the law.” Here, “umthetho/the law” is referenced before specifying what it entails, prompting the reader to look forward for further clarification. One cannot help but notice that while speaking about this cataphoric reference, it aligns with what Nord termed as the “horizon of the sender and receiver” (Nord, 2005:102) in her discussion on connotations. She states that “other connotations, however, are merely valid for certain persons, since they can only ‘work’ if the participants know particular social, political, regional or cultural phenomena” (Nord, 2005:102) This means that for readers to understand the “law” being referenced, they must belong to the “horizon” of either the Old Testament legal framework or broader patriarchal traditions.

Ultimately, through these structural and rhetorical choices, the Zul59 version does not mitigate the misogynistic undertones of the source text but rather preserves and reinforces them.

c) Presuppositions

Pertaining to the source text, the cultural context “model of reality” these verses reference must first be established. Nord (2005:107) argues that “the translator has first of all to ascertain which culture or world the text refers to,” highlighting the necessity of understanding the socio-cultural environment in which the source text operates. Here, these verses reflect a patriarchal and religious worldview inherent in early Christian society, where strict gender roles and hierarchical structures were not only expected but divinely sanctioned. This model of reality is verbalized explicitly in commands like “[w]ives, submit yourselves unto your own husbands” (Ephesians 5:22) and “[l]et your women keep silence in the churches” (1 Corinthians 14:34), which affirm male authority and female submission in both marriage and worship.

Beyond explicit statements, implicit references also reinforce this worldview, as seen in 1 Timothy 2:13-15, which presupposes the audience’s familiarity with Genesis by invoking the creation story to justify female subordination without detailed explanation. According to Nord,



the translator must also consider redundancy, as “information is verbalized several times in a text,” which may appear in forms like “explanation, repetition, paraphrase, summary, tautology” (Nord, 2005:109). In this context, redundancies are present across the verses, such as repeated instructions for women to remain silent, which may seem superfluous to contemporary readers but served to emphasize doctrinal consistency within the early Christian church.

As far as the target text is concerned, the preservation of presuppositions in the isiZulu 1959 retranslated verses, as compared to the KJV, is deeply influenced by what Vermeer (cited in Nord, 2005:107) describes as “situational redundancy.” This concept involves redundancy embedded within the context or cultural reality that the text reflects, as opposed to “linguistic redundancies” created by the structure of a specific language. In these verses, situational redundancy manifests through the cultural and theological model of reality upheld within both the source and target texts. The selected verses share a model of reality grounded in a patriarchal worldview, emphasizing gender roles and a hierarchy that places men in authority over women, with expectations of submission and silence on the part of women within religious and domestic spheres.

This model of reality is not explicitly described in each verse but is consistently reinforced by the doctrines and values of the Christian context in which both the KJV and isiZulu translations are situated. The translator’s approach in the 1959 isiZulu version respects the situational redundancy embedded in this worldview, maintaining the cultural assumptions shared by both source and target audiences without adding or omitting interpretive nuances. This consistency shows that the text’s implicit allusions to authority and submission are preserved as understood situationally rather than needing explicit restatement or reinterpretation.

Thus, there are no subtle shifts in the translation, as the isiZulu verses mirror the KJV’s model of reality without additional linguistic redundancy. The translators’ choice to maintain these situational redundancies ensures that the target audience perceives the verses within the same theological and social framework as the source audience, reaffirming shared cultural assumptions rather than altering them through linguistic adjustments. By so doing, the



misogyny is also retained, ensuring that the restrictive view of women's roles remains intact in the target text.

d) Text Composition

For the source text, we must first examine whether these verses function as independent units or as part of a larger text. These verses belong to the Bible, a canonical collection, or what Nord refers to as "hyper-text" (Nord, 200:111), where each verse and book functions as part of a larger, interconnected text combination. This broader context creates intertextuality, linking the individual verses to overarching themes of Christian doctrine, which plays a significant role in shaping both macro and micro-structural considerations for translation.

The KJV's macrostructure is marked by chapter and verse numbers, creating an optical signal that separates units of text, helping guide readers through its segmented nature. Although these markings are conventional for biblical texts, they serve a specific function in translation, structuring the reader's experience and reinforcing the text's authority and systematic organization. Additionally, the thematic progression in these verses follows a deductive approach, where general principles of Christian conduct (e.g., submission, authority, purity) are presented and subsequently supported by specific applications to men, women, or congregational settings.

The Bible as a genre has a well-established conventional composition, particularly in terms of doctrinal themes and genre-specific expectations. This convention impacts translation decisions, as the KJV's rhetorical structure reflects the genre's emphasis on clarity, didacticism, and solemnity, which translators must consider to maintain theological and cultural coherence in the target text.

As far as target text is concerned, like the KJV, the isiZulu 1959 Bible is not an independent text but part of a larger canonical framework, where each verse and book contributes to an overarching theological message. This places the text within what Nord terms a "hyper-text," as it forms part of a broader intertextual structure that builds on doctrinal themes spanning the entire Bible. The translation follows conventional biblical composition, maintaining chapter and verse divisions to guide readers while preserving the thematic progression of authority, submission, and gender roles.



However, Nord's (2005:110-111) discussion of text composition, drawing on Thiel's work, highlights that a text's macrostructure, consisting of ordered information units, is made up of microstructures, which are marked by continuity or discontinuity of tenses. She further states that the "beginning and end of a text play a crucial role in comprehension and interpretation, as they guide the reception process and influence the text's overall effect" (Nord, 2005:111). This is particularly relevant in determining in answering the research question, whether the 1959 isiZulu Bible's retranslation perpetuates, exacerbates, or softens the misogyny found in the KJV. 1 Timothy 2:13-15, for example, closely follows the KJV in structure and meaning, maintaining the causal argument that Adam was created first, Eve was deceived, and women will be saved through childbearing. This linear structure reinforces male primacy, female moral weakness, and the essentialist role of women as child-bearers. The tense continuity, particularly the shift from past ("wadalwa kuqala"/was created first) to present-future ("uyakusindiswa ngokuzala abantwana" /she will be saved through childbearing), maintains a deterministic view of gender roles, leaving little room for reinterpretation.

Key phrases remain unchanged, ensuring that the ideological framing of the KJV is preserved. The focus on Eve's deception ("owesifazane wathi ekhohlisiwe, waphambuka" /the woman being deceived was in the transgression) isolates the woman as responsible for transgression without reference to the man's fallibility. Similarly, the salvation-through-childbearing phrase remains unqualified, reinforcing the restrictive role of women. The passage's framing is also significant, it opens by asserting Adam's precedence and ends with the claim that women's salvation is linked to reproduction, solidifying a patriarchal reading. While the Zul59 version does not intensify misogyny beyond the KJV, it also does not soften it through linguistic or theological shifts. Instead, it faithfully reproduces the KJV's ideological stance, ensuring that the same patriarchal worldview is transmitted to Zulu-speaking audiences without modification.

e) Lexis

In reference to the source text, the extratextual factors are reflected through a formal, religious lexicon. The use of "men," "women," "authority," "silence," and "submission" reflects the social and historical context of a patriarchal society. The lexis employed in these passages



aligns with the religious and theological discourse of the time, using language that would resonate with the 17th-century English-speaking Christian audience. The choice of register is formal and authoritative, reinforcing the sermonic, doctrinal function of the text. Conventional formulas, such as the repeated use of “as Christ is the head of the church” or “let the women keep silence,” follow the rhetorical norms of biblical discourse, which aim to establish order and hierarchy.

The sender’s attitude is reflected through the repetition of imperatives like “let,” “teach,” and “remain silent,” which assert authority and prescribe behavior. The lexicon and phrasing, such as “the woman,” “the husband,” “the church,” carry strong connotations of gender roles, with an underlying tone of patriarchal control. Additionally, metaphors like “head” (Ephesians 5:23) represent Christ’s authority, emphasizing hierarchical relationships. The repetitive use of certain terms, such as “submission” and “authority,” further reinforces the thematic focus on gender roles.

The level of style can be classified as high, reflective of the elevated, formal, and doctrinal nature of biblical texts. The KJV’s choice of formal, somewhat archaic language is intended to convey authority and reverence, which suits the text’s role in religious instruction. The register also aligns with the cultural expectations of the time, reinforcing the seriousness and permanence of the moral and theological teachings.

Relating to the target text, Nord (2005:122-123) argues that the selection of lexical items is primarily determined by the dimensions of subject matter and content. According to Nord, certain semantic fields will be represented by a greater number of lexical items, depending on the subject matter. In 1 Timothy 2:11-12, for example the lexical choices of “afundise/teach,” “abuse/usurp,” and “makazithulele/silence” are key elements that reflect the patriarchal context of the text and contribute to the isotopic chains in the text. These terms are central to the text’s thematic focus on gender roles and authority, establishing a semantic field that reinforces the hierarchy between men and women.

Furthermore, morphological aspects such as the use of prefixes and suffixes and the figurative use of terms like “inhloko/head” (as in Christ being the head of the church) must be analyzed from the point of view of textual semantics. The repetition of terms like “authority” and



“silence” creates a cohesive, isotopic link throughout the text, placing an emphasis on women’s submission and silence in the church setting. These lexical and morphological choices are not arbitrary; they are tied to the text’s broader theological message and its prescribed social order.

Consequently, these lexical choices do not soften the misogyny found in the original English language source text; rather, they perpetuate and reinforce it. The use of terms such as “teach,” “usurp,” and “authority” in the target text strengthens the theme of male dominance, while “silence” continues to prescribe the passive role of women in the religious space. The semantic field created by these terms perpetuates the gendered power dynamics of the original text without modification, ensuring that the misogynistic framework of the source text is maintained in the target language.

f) Sentence Structure

In the source text, the sentence structure tends to be relatively long and complex, often employing a combination of coordinated and subordinated clauses. The sentences in these verses are linked by conjunctions such as “for,” “because,” and “but,” which serve to connect ideas and establish relationships between cause and effect, instruction, and reasoning.

The sentence types that occur are primarily declarative, with instructions and statements about women’s roles in religious and social contexts. For example, in Ephesians 5:22, the instruction for wives to “submit yourselves unto your own husbands” is a straightforward declarative sentence. In other verses, there are imperative sentences, especially in verses that call for silence or submission, like 1 Corinthians 14:34-35, where women are instructed to “keep silent in the churches.” There are also statements of reasoning, as in 1 Timothy 2:13-15, which explains why women are to be subordinate by referring to the creation story.

The theme-rheme structure is somewhat consistent, but there are deviations, particularly in the way these verses focus on specific subjects. In the case of imperatives, such as in Ephesians 5:22-24, the verb “submit” occupies the thematic position, which gives prominence to the duty being emphasized. In other verses, particularly those discussing creation (like 1 Timothy 2:13-15), the focus shifts to doctrinal reasoning, as the order of sentence constituents often shifts to highlight theological justification.



Furthermore, there is some text relief, particularly in the way the imperative statements stand out from the surrounding text. The verses that focus on the authority of men and the silence of women (e.g., 1 Corinthians 14:34-35) stand apart in their directness and forcefulness, providing a distinct textual “relief” from other, more explanatory sections.

As far as syntactic figures of speech are concerned, parallelism is noticeable, especially in verses like Ephesians 5:22-24, where the comparison between the relationship of wives to husbands and the church to Christ creates a parallel structure. This structure serves to reinforce the theological idea of submission and the hierarchy between Christ and the church.

Pertaining to the target text, the sentence structure shares similar characteristics with the source text, particularly in its complexity and length. Just like in the source text, the IsiZulu translation uses a combination of coordinated and subordinated clauses to connect ideas and create logical relationships between cause, effect, reasoning, and instruction. The conjunctions in the Zulu text, such as “ngoba” (because) and “kodwa” (but), similarly establish these links, guiding the reader through theological arguments, instructions, and explanations.

The sentence types in the Zulu translation are also predominantly declarative, reflecting instructions and statements about women’s roles in both religious and social contexts. Similarly, imperative sentences are prominent in verses that call for silence or submission. The reasoning behind women’s subordination is also clearly articulated in the target text.

There is also noticeable text relief in the Zulu version, particularly in the more forceful imperative statements about authority and submission. In 1 Corinthians 14:34-35, for instance, the Zulu translation provides a distinct shift in tone, with the imperative to “keep silent” standing apart from the more explanatory sections, reinforcing the authority of male leadership in the church.

Finally, syntactic figures of speech like parallelism are present in the IsiZulu translation, especially in Ephesians 5:22-24, where the comparison between the relationship of wives to husbands and the relationship between the church and Christ creates a parallel structure that mirrors the KJV. This parallelism not only enhances the theological idea of submission but also emphasizes the hierarchy between Christ and the church, reinforcing the same doctrinal message in the Zulu version as in the KJV.



4.1.3 *Commentary*

From the above analysis of the intratextual factors, it has become evident that the retranslated isiZulu 1959 Bible does not soften the misogynistic tone found in its English language counterpart, the KJV. By examining the intratextual factors, subject matter, content, presuppositions, text composition, lexis, and sentence structure, the present research observed that the Zul59 translation closely mirrors the patriarchal framework of the KJV. The subject matter, particularly its treatment of gender roles, is preserved without any linguistic adjustments that could challenge or soften its exclusionary messages.

In terms of content, the themes of male authority and female submission are directly carried over, with little to no modification in the lexicon. Terms such as “authority,” “submission,” and “silence” are translated without nuance, reinforcing the same gendered hierarchy that characterizes the original English text. The presuppositions, deeply rooted in a patriarchal worldview, are maintained throughout the translation, leaving no room for reinterpretation or critical engagement with the biblical text.

Moreover, the text composition and sentence structure follow the source’s pattern, with the same repetitive rhetorical devices used to assert male dominance and female subordination. The way certain key phrases and theological arguments are framed in both the beginning and end of the text continues to emphasize the same hierarchical relationships, without any linguistic adjustments that could soften the impact of the misogyny embedded in the text.

Thus, it is clear that the Zul59 retranslation does not deviate from the misogynistic tone of the KJV. Rather than softening or providing alternative interpretations, the translation upholds the same ideological stance, perpetuating the gendered biases of the original. In this way, the Zul59 translation maintains the patriarchal worldview of the KJV, reinforcing its exclusionary messages for the Zulu-speaking audience.

However, it is important to note that while many of the verses maintain the existing misogyny, Revelation 22:15 further exacerbates misogyny. In this verse, the English KJV uses a non-gendered term “whoremongers” whereas the Zul59 translation uses the gendered term “izifebe,” which specifically refers to women. This choice not only perpetuates the



misogynistic themes already present but intensifies them by assigning a gender-specific label to a broader sin category, further entrenching gender bias in the translation.

4.2 NIV – ZUL20

4.2.1 *Extratextual Factors*

a) Sender

Regarding the source text, the sender of the New International Version Bible is Biblica, the global publisher and sponsor of this widely read contemporary English-language version. Biblica is distinct from the text producers, who are a committee of over one hundred scholars specialising in biblical languages and translation, NIV (preface page). These experts work under Biblica's guidance, adhering to its instructions to ensure the translation is accurate, accessible, and faithful to the original texts. Biblica is an international Christian organisation committed to making the Bible accessible in modern, understandable language, and its reputation and mission are well-known to its audience. The extratextual dimensions, such as the global reach and contemporary relevance of the medium, align with the intention to engage a diverse audience, and the intratextual features, such as language clarity and accessibility, support Biblica's objective of making God's Word comprehensible and impactful.

As it pertains to the target text, the sender of the 2020 isiZulu translated version of the Bible is the Bible Society of South Africa. This organisation is distinct from the text producers, as they commissioned the translation work to two translators: Pastor Dr Sibongiseni Elliot Sithole and Pastor Queen Thandazile Masondo, who collaborated with Prof. Van Rooy. The text producers are subject to the Bible Society's instructions, focusing on accurately translating the biblical text. They are experts in both text production and the subject matter, given their roles as religious leaders and scholars. The text environment suggests that the Bible Society, as the sender, is an established organisation with a history of producing biblical translations. The society's status and mission reflect its commitment to making religious texts accessible to isiZulu speakers. Conclusions drawn from the sender indicate an intention to reach isiZulu-speaking communities through a linguistically and culturally relevant medium, affecting the translation's intratextual features, such as language choice, style, and cultural references. The



extratextual dimensions, such as the medium being a printed and digital text, the place being South Africa, and the time being contemporary, align with the function of spreading the biblical message in a modern context.

b) Sender's Intention

Concerning the source text, the sender's intention in creating the New International Version Bible was driven by the need for a new translation in contemporary English-language that would be accessible and relevant to modern readers. Extratextual statements about this intention is found in the prefaces and introductions of the NIV, where the goal of clarity and faithfulness to the original texts is emphasised. The genre of biblical translation is conventionally associated with intentions of religious dissemination, education, and spiritual edification. The international scope of the translation effort, involving participants from the United States, Great Britain, Canada, Australia, and New Zealand, reflects an intention to produce a version that resonates across different English-speaking regions. The inclusion of translators from various denominations safeguarded the translation from sectarian bias, highlighting a commitment to neutrality and broad appeal.

As far as the target text is concerned, the intention of the sender of the 2020 isiZulu translated version of the Bible is similar to that of the New International Version, focusing on providing a translation that is accessible and relevant to contemporary speakers. Extratextual statements about this intention is found on page 281, where it is noted that "*abahumushi balwela ukusebenzisa isiZulu esikhulunywa namuhla nezaga ezinandisa ulimi futhi luqondakale kahle nakalula kubakhulumi bolimi banamuhla,*" meaning that "the translators strive to use the Zulu that is spoken today and proverbs that make the language fun and easy to understand for today's language speakers". The genre of biblical translation is conventionally associated with intentions of religious dissemination, education, and spiritual edification. Clues to the sender's intention can also be inferred from situational factors: the Bible Society of South Africa's communicative role as a religious organisation, the target receiver being the isiZulu-speaking community, and the medium being both print and digital, reflecting a motive to make the Bible widely accessible in a modern context. Intratextual features like the use of contemporary



language and idiomatic expressions further support the intention of making the text understandable and engaging for today's readers.

c) Audience

In relation to the source text, the addressed audience of the New International Version Bible includes a broad, diverse group of English-language speakers, ranging from laypersons seeking personal spiritual growth to religious educators and clergy. According to the preface, the Committee on Bible Translation aimed for the NIV to be "suitable for public and private reading, teaching, preaching, memorising, and liturgical use," indicating an intention to provide a translation that balances accuracy with readability. The medium is print and digital, the global context of English-speaking communities, and the contemporary setting suggest that the audience has diverse backgrounds and varying degrees of biblical knowledge.

Drawing upon the target text, the addressed audience of the 2020 isiZulu Bible translation comprises isiZulu speakers seeking a linguistically and culturally relevant version of the Bible. Page 282 of the Bible notes that translated sections were shared on the website, www.isizulubible.co.za, for public feedback and aired on Ukhozi FM radio for listener comments. This engagement process indicates an audience expectation for a text that is accessible and reflective of modern isiZulu usage. The Bible Society of South Africa, the sender, aims to create a translation resonant with today's isiZulu speakers, emphasising readability and cultural relevance. Situational factors such as the medium (web and radio), the place (South Africa), the time (modern era), and the motive (to produce an accurate and engaging translation) suggest that the audience has a strong cultural and linguistic connection to isiZulu. The feedback mechanisms show that audience reactions were considered, likely influencing the translators to adopt a contemporary style. Conclusions about the sender's intentions highlight a focus on accessibility and community involvement, aligning with extratextual dimensions like cultural relevance and audience engagement, reflected in intratextual features such as modern language and idiomatic expressions.



d) Medium

In the view of the source text, the New International Version Bible is derived from written communication, utilising ancient texts transmitted through manuscripts. The preface on page viii states that the translators were committed to the “authority and infallibility of the Bible as God’s Word in written form.” For the Old Testament, the Masoretic Text, as published in the latest editions of *Biblica Hebraica*, was used, along with consultation of the Dead Sea Scrolls, which offer insights into an earlier stage of the Hebrew text. The NIV is presented in various mediums, including print and digital formats, ensuring wide accessibility. Clues regarding the medium is inferred from the sender’s intention to provide a clear, contemporary translation suitable for personal reading, teaching, and worship, with the motive to reach a broad audience with a reliable version of the Bible. Conclusions about the sender suggest an intention to meet the accuracy expectations of a diverse audience by balancing fidelity to the original texts with modern readability.

According to the target text, the 2020 isiZulu retranslated Bible is derived primarily from written communication, utilising ancient biblical manuscripts as its foundation. These texts were transmitted through scholarly methods, consulting previous translations and original manuscripts in languages such as Hebrew and Greek. The retranslated Bible is presented to the target audience through both print and digital formats, ensuring broad accessibility for isiZulu speakers. Extratextual information suggests that the text, during its’ inception stages, was made available via websites and radio broadcasts, allowing for public interaction and feedback during the translation process.

e) Place of Communication

With respect to the source text, the New International Version Bible was produced and transmitted primarily from the United States, with significant contributions from the International Bible Society, now known as Biblica, located at 1829 Jet Stream Drive, Colorado Springs, CO 80921. Although the decision to endorse the translation was made in Chicago in 1966, the financial sponsorship in 1967 by the New York Bible Society, now Biblica, facilitated the production and dissemination of the text.



When it comes to the target text, the 2020 isiZulu Bible was produced at Vuleka, a site in the Valley of a Thousand Hills in Botha's Hill, Durban. This geographical information is explicitly stated in the text environment, underscoring the translation's deep connection to South Africa's cultural and linguistic landscape. The choice of production site highlights the translation's authenticity and relevance for isiZulu speakers. Conclusions about the sender suggest a commitment to producing a translation deeply rooted in its geographic and cultural origins, with extratextual dimensions highlighting collaboration between local translators and cultural experts. This ensures that the primary audience, isiZulu speakers, receives a text that aligns with their linguistic and cultural expectations.

f) Time of Communication

Regarding the aspect of the source text, the New International Version Bible has a publication timeline that reflects its evolving translation and distribution. The first South African edition was published in 1978, the third edition was reset in 1985, and the thirteenth impression was made in 1999, as indicated in the early pages of the Bible. The New Testament in the NIV was first published in 1973, as stated in the preface. The text environment provides a clear timeline, which is likely known to the audience as part of their general background knowledge. A potential problem arising from the time lag between the ST and TT situations includes the challenge of maintaining contemporary relevance in language and cultural references, as language evolves, and cultural contexts shift over time. This requires continuous updates and revisions to ensure that the translation remains accessible and meaningful to new generations of readers. Intratextual features must also be periodically reviewed to align with modern linguistic usage and cultural understanding.

With reference to the target text, the 2020 isiZulu Bible was set for official introduction on October 18, 2020, at Ulundi Sports Grounds in KwaZulu-Natal, as noted by the Bible Society of South Africa (2020:283)). This specific timeframe indicates that the translation was aimed at being contemporary and relevant for isiZulu speakers, reflecting modern linguistic and cultural contexts.



g) Motive

Considering the source text, the New International Version Bible was created to provide a modern, accessible translation of the scriptures, aiming to enhance understanding and readability for a broad audience. The text environment reveals that the NIV was intended to be used for public and private reading, teaching, preaching, memorising, and liturgical purposes, indicating its regular use in various contexts. The motive for communication is to offer a translation that maintains the authority and the view that the Bible cannot be wrong while making it relevant and understandable for contemporary readers. Clues about the motive are inferred from extratextual dimensions such as the sender's commitment to updating the text, the diverse audience, and the medium of dissemination (print and digital). Conclusions about the motive suggest that the sender's intention was to meet the expectations of a global audience seeking a clear and accurate translation. Intratextual features include modern language usage and readability, aligning with the goal of accessibility. Problems arising from differences between the original motive for text production and translation include ensuring that the translation remains true to the original intent while adapting to contemporary linguistic and cultural contexts.

In relation to the target text, the 2020 isiZulu Bible was translated to provide a modern, accessible version of the scriptures that resonates with contemporary isiZulu speakers. The motive for communication, as revealed in the text environment, was to ensure that the Bible remains relevant and understandable in today's linguistic and cultural context. The ST receiver, familiar with the translation's aim to reflect modern isiZulu, would recognise this motive. The text was written with the intention of being used regularly in various contexts, including public reading, personal study, and religious ceremonies. Clues about the motive for communication are inferred from the sender's commitment to updating the translation, the use of accessible language, and the location of translation in Durban, which underscores the cultural relevance. Conclusions suggest that the sender aimed to meet the expectations of a modern isiZulu-speaking audience by providing a translation that is both linguistically and culturally relevant. Intratextual features include contemporary idiomatic expressions and clarity in language. Problems that may arise from differences between the original motive for text production and the motive for translation include ensuring that the translation stays true to the original intent



while adapting to modern usage and cultural shifts, which requires careful balancing of linguistic accuracy and contemporary relevance.

h) Text Function

As far as the source text is concerned, the intended function of the New International Version Bible is to serve as a modern, accessible translation of the scriptures for a variety of uses, including public and private reading, teaching, preaching, memorising, and liturgical activities. This function is highlighted in the text environment, where the preface explicitly outlines these purposes. Clues about the text's function is inferred from extratextual dimensions such as the sender's commitment to providing a readable and understandable translation, the use of both print and digital media, and the diverse global audience. Conclusions about the text function reveal that the sender's intention was to offer a versatile and relevant translation across various contexts and uses, while intratextual features, such as clear language and modern idiomatic expressions, support this multifunctional role.

Concerning the target text, the intended function of the 2020 isiZulu Bible is to provide a contemporary and accessible translation for a range of uses including public and private reading, teaching, and religious ceremonies. This function is evident from the text environment, which emphasises making the Bible relevant and understandable for modern isiZulu speakers. Clues about the text's function is inferred from extratextual dimensions such as the sender's commitment to linguistic and cultural relevance, the use of print and digital media, and the target audience within KwaZulu-Natal and beyond. There is a possibility that the receiver might use the text for additional functions, such as cultural education or community outreach, due to its modernised language and broad accessibility. Conclusions about the text function suggest that the sender intended to create a translation that is both versatile and deeply connected to contemporary isiZulu culture, with intratextual features reflecting modern idiomatic expressions and clarity in language to support these diverse uses.

It is to be noted that the same observation that was noted in the analysis of KJV - Zul59, same is noted in this section. Although the primary function of the TT is operative, however due to the fact that the receiver might use the TT for other purposes such as cultural education and community outreach this results in a secondary function. The secondary function is the



referential function as per Buhler and Jakobson's models (Nord, 2005:47) or informative type as per Reiss's categorisation of texts. (Nord, 2005:78).

4.2.2 Intratextual Factors

a) Subject Matter

Similar to our analysis of the Zul59 and KJV, the same conclusions can be drawn for the Zul20 and NIV translations, despite the 2020 version being more contemporary. These five verses form a thematically coherent set that prescribes specific gender roles for women within Christian contexts, reflecting a literal and traditional approach that preserves the patriarchal language and values found in the original texts. Although the Zul20 and the NIV employ more modern language, it still mirrors the theological and cultural biases that prioritize male authority and restrict women's roles both in the church and the household. This indicates that, despite advancements in translation practices regarding linguistic style and accessibility, the theological framework that supports gender hierarchies remains entrenched across various versions, both in isiZulu and English.

Nord (2005:93) states that a text is considered coherent when a single subject dominates, whereas a text dealing with multiple topics or a structured hierarchy of related themes constitutes a "text combination." The selected verses primarily explore gender roles, male authority, and the relationship between men and women in Christian teachings and society. However, despite their common themes, these verses exemplify a "text combination" as they do not focus on a singular subject. While some passages emphasize women's submission in religious settings (e.g., 1 Timothy 2:2-11, 1 Corinthians 14:34-35), others highlight marital expectations (e.g., Ephesians 5:22-24), and Revelation 22:15 presents a broader gendered depiction of those excluded from salvation. These different contexts, church, marriage, and divine judgment, each provide a distinct perspective on gender roles while reinforcing the overarching notion of male authority and female subordination.

Regarding the target text, the analysis of the Zul20 retranslations aligns with Nord's framework of subject matter; however, certain translational choices amplify misogynistic undertones. For



instance, in Revelation 22:15, the neutral English term “whoremongers” is rendered in isiZulu as “izifebe,” a gender-specific term meaning “prostitutes” or “sexually immoral women.” This shift intensifies sexism by attributing sexual immorality predominantly to women, erasing male culpability. In contrast, the source text’s “whoremongers” is an inclusive term that condemns immoral behavior broadly, irrespective of gender. By framing women as the principal offenders, the isiZulu translation reinforces patriarchal narratives that disproportionately scrutinize female sexuality while excusing or overlooking male transgressions. This linguistic choice carries significant social and theological implications, reinforcing gendered moral double standards and sustaining religious teachings that associate female sexuality with sinfulness.

b) Content

The selected verses in the source text rely heavily on religious and cultural authority to establish specific gender roles, presenting these norms as absolute and divinely mandated. Each verse acts as a distinct “information unit” (Nord, 2005:99), directly addressing the roles of women in both religious and social settings. These verses leave little room for alternative interpretations, relying solely on the assumption of a divinely ordained order with no further justification. The broader social and religious context, grounded in a patriarchal Christian worldview, closely aligns with the internal directives of the text, portraying male authority and female submission as both natural and spiritual expectations. Stylistically, the verses employ a formal and imperative tone that reinforces the authority of the commands, offering no additional detail to soften their impact. However, the lack of contextual balance, such as the absence of mutual responsibilities in marital submission, creates gaps that may prompt modern readers to seek clarification. Ultimately, these verses reveal a deeply ingrained assumption about gender roles.

As for the target texts, being a retranslation, they inevitably carry elements from the source text. For example, the authoritative tone and gender hierarchy present in the source naturally carry over into the target text.

As observed, the Zul59 version does not diminish the misogynistic undertones of the source text but instead reinforces them. This pattern persists in the Zul20 version, where, despite its



use of modern language, the content and ideological elements, such as male authority and female subordination, remain largely unchanged.

c) Presuppositions

An in-depth analysis of the presuppositions in the Zul20 version has already been discussed in Zul59. Similar observations are still made in the Zul20 version, that understanding the cultural context or “model of reality” is crucial. Nord (2005:107) emphasized the need for the translator to understand the socio-cultural environment the source text reflects, which in this case, is a patriarchal, early Christian society with strict gender roles.

The target text, also preserves these presuppositions due to what Vermeer (in Nord, 2005:107) calls “situational redundancy.” This redundancy is not about linguistic repetition but reflects the cultural and theological model shared by both the source and target texts, emphasizing gender roles and male authority. The translation does not shift the model of reality but maintains it, ensuring that the audience in both the source and target cultures perceives the verses within the same patriarchal framework. Consequently, the misogynistic elements of the original text are retained in the Zul20 translation, preserving the restrictive view of women’s roles without any significant linguistic alteration.

d) Text Composition

An in-depth analysis of the text composition has already been discussed with Zul59, but as seen, the verses in the source text function within a broader canonical framework, which Nord (2005:111) refers to as a “hyper-text.” The Bible’s structure, marked by chapters and verses, helps segment the text and guides the reader through its theological and doctrinal themes. These verses follow a deductive approach, presenting general principles of Christian conduct that are then applied to specific groups, reinforcing male authority and female submission. This structured approach influences translation, ensuring doctrinal and cultural coherence.

In the target text, as also observed in the isiZulu 1959, the Zul20 also maintains this “hyper-text” structure, preserving chapter and verse divisions and the thematic progression of authority and submission. The macrostructure and continuity of tenses, as discussed by Nord (2005:110-111), ensure that the ideological stance of the source text is faithfully transmitted. Despite the



absence of shifts in linguistic framing due to the use of contemporary language, the Zul20 version preserves the misogynistic themes of the NIV, transmitting the same patriarchal worldview to Zulu-speaking audiences without modification.

e) Lexis

The source text employs a formal, religious lexicon reflective of the patriarchal society of its time. Key terms like “authority,” “silence,” and “submission” align with the religious discourse of 17th-century English-speaking Christian audiences, reinforcing the hierarchical gender roles within both marriage and the church. The formal, authoritative register conveys the sermonic and doctrinal nature of the text, establishing clear expectations for behavior and authority through imperatives like “let,” “teach,” and “remain silent.”

In the target text, the lexical choices are influenced by the subject matter, reflecting the patriarchal context of the NIV. Terms like “afundise/teach,” “abuse/usurp,” and “makazithulele/silence” reinforce the thematic focus on gender roles and authority, contributing to the textual coherence. Morphological choices, such as the use of “inhloko/head” (as in Christ being the head of the church), further emphasize the hierarchical relationships. The repeated use of terms like “authority” and “silence” strengthens the theme of male dominance and women’s passive role, ensuring that the misogynistic framework of the source text is maintained in the target language.

4.2.3 Commentary

The Zul20 Bible retains a similar misogynistic tone to the NIV, both reinforcing traditional gender roles and hierarchies. For example, in 1 Corinthians 14:34-35, both versions command women to be silent and submissive in church, upholding the original text’s stance on gender hierarchy. While the isiZulu translation is slightly softer, it still restricts women’s authority. Similarly, 1 Timothy 2:13-15 links women’s subordination to the creation story in both translations, reinforcing patriarchal interpretations. The lexis and text composition of both versions highlight this consistency, as seen in 1 Timothy 2:12, where women are forbidden from teaching or holding authority over men. In Revelation 22:15, terms like “izifebe” in isiZulu retain negative judgments on sexual immorality, disproportionately affecting women.



Although the Zul20 aims for modern readability, it maintains traditional gender biases, as also seen in the Zul59 Bible. The impact on women is significant, in the Zul20 Bible, by maintaining hierarchical gender roles, contributes to the marginalization of women within religious and cultural contexts. Verses that limit women's participation in religious life reinforce stereotypes and restrict social freedoms, reflecting the ongoing challenge of balancing modern language with gender inclusivity while adhering to traditional interpretations.

4.3 RSV – ZUL86

4.3.1 *Extratextual Factors*

a) **Sender**

As far as the source text is concerned, according to pages 1-3 of the RSV preface, the sender of the Revised Standard Version (RSV) is the Convocation of the Province of Canterbury, an authoritative religious institution within the Church of England. They commissioned the revision, directing a group of scholarly experts to produce a version of the Bible that was faithful to original manuscripts while accessible to modern readers. These scholars, while not the same as the sender, operated under the Convocation's guidelines, reflecting the institution's intentions. The mid-20th century context, the formal language, and the Bible's widespread use indicate the sender's motive to influence both religious practice and education with a reliable, updated biblical text.

Pertaining the target text, the 1986 Zulu Bible was produced under the direction of the Bible Society of South Africa, which initiated the translation project, "*eminyakeni engamashumi amane iNhlango yeBhayibheli YaseNingizimu Afrika yangena ezingxoxweni zokuthi ihumushe esinye isihumusho sesiZulu. Lokhu kwabanomphumela wokuthi kuhunyushwe iThestamente Elisha elashicilelwa ngowe-1986*", which translates to "in the 40s, the South African Bible Society was involved in discussions to translate another Zulu translation. This resulted in the translation of the New Testament, which was published in 1986, page 281." The actual translation was carried out by a team of expert linguists and theologians who worked according to the Bible Society's guidelines. As a longstanding religious institution, the Bible Society aimed to create a Bible that was both faithful to the original texts and accessible to



Zulu speakers, reflecting the cultural and linguistic needs of the South African context. This project, undertaken during a time of growing recognition of indigenous languages, resulted in a Bible that not only upheld theological accuracy but also resonated with the Zulu-speaking Christian community, fulfilling the Bible Society's mission to make the scriptures widely available and comprehensible.

b) Sender's Intention

In the view of the source text, according to the revised preface on page iv, the Revised Standard Version (RSV) was revised by the Convocation of the Province of Canterbury, motivated by a resolution to update the Authorised Version with minimal alterations, ensuring faithfulness to the original texts while maintaining the language of earlier English-language versions. The genre of a Bible translation typically aims for religious instruction and theological accuracy, and the RSV adheres to this by balancing tradition with clarity. The Convocation's intention, reflected in both extratextual statements and intratextual features, was to provide an authoritative and accessible Bible for both clergy and laypeople, suitable for worship and study in the mid-20th century.

With respect to the target text, the 1986 Zulu Bible, produced by the Bible Society of South Africa, includes both extratextual and intratextual statements about the sender's intentions. According to the Bible Society's summary history, the translation was motivated by the need to update the language orthography to reflect contemporary Zulu culture and to incorporate new vocabulary identified through translation research. The genre of Bible translation traditionally aims to provide an accurate and accessible religious text, and the 1986 Zulu Bible adheres to this by striving to use modern Zulu and culturally relevant proverbs. The sender's intention was to create a version of the Bible that resonates with contemporary Zulu speakers, evident in the medium (a printed Bible), the time (1986), and the motive to make the text both faithful and engaging. This approach, reflected in the careful selection of vocabulary and proverbs, aligns with the goal of making the Bible easy to understand and culturally relevant, ensuring it serves its religious function effectively for today's audience.



c) Audience

In terms of the source text, the RSV was intended for an audience familiar with the Authorised Version, suggesting a readership with a background in traditional Christian teachings and English biblical language. From the sender's intention to revise the text with minimal alterations, it is clear the addressees were expected to value both the continuity with earlier versions and the need for clarity in contemporary language. The medium (a printed Bible), place (primarily English-speaking Christian communities), and time (mid-20th century) indicate that the audience would have expected a text that balanced tradition with modern readability. Reactions to previous translations likely influenced the careful approach to revisions, aiming to satisfy both conservative and progressive readers. The data points to a desire to maintain doctrinal integrity while making the Bible accessible to a wider audience, reflected in both the careful language choices and the function of the RSV as a reliable and modernised biblical text.

As far as the target text is concerned, the 1986 Zulu Bible was aimed at Zulu-speaking Christians, with the text environment suggesting an audience familiar with traditional religious teachings but in need of a version that reflects contemporary language and culture. The Bible Society of South Africa's intention to update the orthography and incorporate modern Zulu vocabulary indicates that the addressees were expected to appreciate a text that is both faithful to the original scriptures and relevant to current linguistic practices. The medium (a printed Bible), place (South Africa), time (1986), and motive (cultural and linguistic relevance) suggest that the audience anticipated a Bible that aligns with their modern-day language use and cultural context. While specific reactions from the audience are not documented, the careful update of vocabulary and inclusion of proverbs imply an effort to meet the expectations and understanding of the target audience. The data suggests that the sender aimed to maintain the Bible's function as a religious guide while ensuring it was accessible and engaging for contemporary Zulu speakers, with intratextual features reflecting this balance.

d) Medium

In connection to the source text, the Revised Standard Version (RSV) text was taken from written communication, specifically the Authorised Version of the Bible, and was transmitted



through printed media. The medium used to present the RSV to the target audience was a printed Bible, reflecting a traditional and widely accepted format for religious texts. Extratextual information indicates that the RSV was designed to be widely distributed and used in both personal and liturgical settings. Clues about the medium include the sender's intention to modernise the text while preserving its traditional use, aiming to meet the audience's expectations for a readable yet authoritative version of the Bible. The data suggests that the sender's motives included enhancing accessibility and relevance for contemporary readers, with intratextual features such as updated language reflecting this goal while maintaining doctrinal integrity.

Drawing upon the target text, the 1986 Zulu Bible was derived from written communication, specifically earlier Zulu translations and biblical texts, and was transmitted through printed media. The medium used to present the text was a printed Bible, designed to be accessible and widely distributed among Zulu-speaking communities. Extratextual information shows that the Bible Society of South Africa aimed to update the orthography and vocabulary to reflect contemporary usage. Clues from the sender's intention, motive, and function indicate a focus on creating a text that resonates with modern Zulu speakers while maintaining religious authority. The intratextual features, such as the incorporation of contemporary Zulu language and proverbs, align with the goal of making the Bible both relevant and engaging for today's audience.

e) Place of Communication

With reference to the source text, the Revised Standard Version (RSV) was produced in the United Kingdom by the Convocation of the Province of Canterbury, reflecting its British ecclesiastical context. The text's production and presentation are tailored for English-speaking Christian communities familiar with this setting. The printed medium used for the RSV aligns with traditional practices and aims to update the Authorised Version while preserving its authoritative nature. This spatial context, along with the motive to modernise the text for contemporary readers, influences both the extratextual dimensions and the intratextual features, ensuring the Bible remains relevant and accessible while retaining its doctrinal integrity.



In the view of the target text, the 1986 Zulu Bible was produced in South Africa by the Bible Society of South Africa, reflecting its focus on Zulu-speaking communities within the country. The text's production is situated in the South African context, with the printed medium chosen to ensure wide accessibility among Zulu speakers. The Bible Society's motive to update the language and incorporate contemporary vocabulary is influenced by the need to align the text with modern Zulu usage and cultural practices. This spatial and contextual focus is evident in the Bible's intratextual features, such as the use of current Zulu language and proverbs, aimed at making the Bible relevant and engaging for today's audience.

f) Time of Communication

Considering the source text, the Revised Standard Version (RSV) Bible was published on the 30th of September 1952, and the text environment reflects this mid-20th-century context. Information about the dimension of time is evident in the preface, which mentions the resolution passed in the early 1940s leading to the revision. This timeframe presupposes that the addressee is familiar with the historical background of the RSV's development. Clues from the sender (Convocation of the Province of Canterbury), medium (printed Bible), and motive (modernising the Authorised Version while retaining its authority) indicate that the RSV aimed to address contemporary needs while maintaining historical continuity. The dimension of time influences the text's extratextual factors by situating it within a period of significant biblical scholarship and translation efforts. Intratextual features reflect an effort to update language while preserving traditional elements. A fundamental problem arising from the time lag between the source text and the target text situation includes the challenge of balancing historical accuracy with contemporary relevance, as noted in the RSV preface on page vi, which discusses the need for updates while respecting traditional language.

Regarding the target text, the 1986 Zulu Bible was published in 1986, with its production reflecting contemporary Zulu linguistic and cultural contexts. The text environment indicates that the translation was undertaken to address the evolving language needs of the Zulu-speaking community. This timeframe presupposes that the addressee understands the significance of updating religious texts to match modern language usage. Clues from the sender (Bible Society of South Africa), medium (printed Bible), and motive (modernising the Zulu language while



maintaining religious fidelity) highlight the intention to make the Bible relevant to contemporary Zulu speakers. The dimension of time influences the text's extratextual factors by ensuring that it aligns with the current cultural and linguistic standards. Intratextual features, such as the use of updated vocabulary and proverbs, reflect the goal of making the Bible both accessible and engaging for today's readers. A potential issue arising from the time lag between earlier translations and the 1986 version is the challenge of integrating modern language while respecting traditional interpretations and religious practices.

g) Motive

According to the source text, the Revised Standard Version (RSV) was produced to update the Authorised Version of the Bible while preserving its traditional language and authority. The text environment reveals that the motive was to modernise the biblical text for contemporary readers while maintaining doctrinal continuity. The receiver is expected to be aware of this motive, given the RSV's role in both personal study and liturgical use. The text was not written for a specific occasion but intended for regular use by English-speaking Christians. Clues about the motive include the sender's intention to balance modernisation with tradition, the printed medium for broad distribution, and the historical context of mid-20th-century biblical scholarship. The extratextual factors indicate that the RSV aimed to meet readers' expectations for a readable and authoritative text. Intratextual features reflect this balance through updated language that remains faithful to traditional teachings. Problems can arise when the translation's motive, such as updating language, differs from the original production's motive, potentially impacting the text's perceived authority and continuity.

Regarding the target text, the 1986 Zulu Bible was produced to update the earlier Zulu translations and align them with contemporary Zulu language and cultural practices. The text environment indicates that the motive was to make the Bible more accessible and relevant to modern Zulu speakers while preserving its religious integrity. The receiver is expected to understand this motive, given the Bible's role in personal and communal worship. The text was not created for a special occasion but is intended for regular use within the Zulu-speaking community. Clues about the motive include the sender's goal of modernising language, the choice of a printed medium for widespread distribution, and the context of South Africa in the



1980s. These extratextual factors highlight the intention to make the Bible both linguistically and culturally pertinent. Intratextual features, such as updated vocabulary and proverbs, reflect this motive. Problems may arise if the translation's motive to modernise differs from the expectations set by earlier translations, potentially affecting the text's continuity and reception within the community.

h) Text Function

Pertaining the source text, the text function of the Revised Standard Version (RSV) is to provide a modernised yet authoritative translation of the Bible for religious instruction, study, and worship. The text environment, including its preface and historical context, supports this function by designating the RSV as a revision of the Authorised Version intended to enhance readability while retaining doctrinal fidelity. Clues about the text's function include the sender's motive to modernise language, the printed medium for widespread use, and the target audience of English-speaking Christians. There is no clear indication that the receiver would use the RSV for purposes beyond its intended religious function. The data and clues suggest that the RSV was carefully designed to meet the expectations of its audience for both clarity and authority, with intratextual features such as updated language reflecting this dual purpose of modern accessibility and traditional reliability.

From the standpoint of the target text, the primary function of the 1986 Zulu Bible is to provide a modern and culturally relevant translation of the Bible for Zulu-speaking Christians, facilitating religious instruction, personal study, and communal worship. The text environment and its preface indicate that the translation was intended to update language and orthography to better reflect contemporary Zulu usage while maintaining the Bible's religious authority. Clues from the sender's motive, the printed medium, and the target audience support this function, emphasising accessibility and cultural relevance. There is no significant indication that the receiver would use the text in a way other than intended. The data and clues suggest that the Bible was designed to address the linguistic and cultural needs of its audience, with intratextual features such as modernised vocabulary and proverbs aligning with this goal of making the text both accessible and meaningful to today's Zulu speakers.



The same observation from the KJV-Zul59 and the NIV-20 analysis applies here. While the TT's primary function is operative, its use for cultural education and community outreach creates a secondary, referential (Bühler & Jakobson) or informative (Reiss) function (Nord, 2005:47, 78).

4.3.2 Intratextual Factors

a) Subject Matter

This topic has already been explored in detail in previous sections, and the findings align with what has been presented earlier. The conclusion drawn from the Zul59/KJV and Zul20/NIV versions is consistent with the results seen in the Zul86, so further discussion here would not add new insights to the research.

b) Content

This topic has already been explored in detail in previous sections, and the findings align with what has been presented earlier. The conclusion drawn from the Zul59/KJV and Zul20/NIV versions is consistent with the results seen in the Zul86, so further discussion here would not add new insights to the research.

c) Text Compositions

This topic has already been explored in detail in previous sections, and the findings align with what has been presented earlier. The conclusion drawn from the Zul59/KJV and Zul20/NIV versions is consistent with the results seen in the Zul86, so further discussion here would not add new insights to the research.

d) Lexis

This topic has already been explored in detail in previous sections, and the findings align with what has been presented earlier. The conclusion drawn from the Zul59/KJV and Zul20/NIV versions is consistent with the results seen in the Zul86, so further discussion here would not add new insights to the research.



e) Sentence Structure

This topic has already been explored in detail in previous sections, and the findings align with what has been presented earlier. The conclusion drawn from the Zul59/KJV and Zul20/NIV versions is consistent with the results seen in the Zul86, so further discussion here would not add new insights to the research.

4.3.3 *Commentary*

The Zul86 retranslated Bible retains much of the misogynistic tone of the RSV regarding women's roles in religious and social contexts. This retranslation continues to uphold traditional gendered interpretations, reinforcing the subordination of women by adhering to patriarchal readings of biblical texts. For instance, the retranslation often mirrors the patriarchal structures present in the original texts, perpetuating the idea that women are secondary or subservient to men in matters of faith and society. The Zul86 tends to preserve and reinforce such interpretations, rather than challenging or reinterpreting them in light of more contemporary understandings of gender equality.

The perpetuation of these biases through translation choices in the Zul86 speaks to the broader cultural and theological views of the time in which it was translated. The fact that these interpretations remain unchanged despite shifts in social attitudes towards gender and equality further highlights the challenges faced by contemporary translators in addressing gender issues within religious texts. Thus, the Zul86's misogynistic tone is not only a reflection of the original text but also of the translational decisions that prioritize traditional patriarchal readings over more inclusive or egalitarian interpretations.



CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS

This study highlights how deeply ingrained patriarchal ideas remain in the isiZulu retranslated versions of the Bible, mirroring the gender biases present in the original English-language texts. While Ackerman (2016:1) refers to the Bible as a “man’s book” because of its predominantly male figures, this research goes further, suggesting that the retranslated isiZulu Bibles are “pro-man.” A key example is in Revelation 22:15, where all three English-language versions use gender-neutral terms like “fornicators,” “whoremongers” and “sexually immoral,” but the isiZulu translations use only one term throughout, “izifebe,” a word specifically targeting sexually immoral women. This subtle change reinforces a gendered bias in the translation process, reflecting Sapir’s (1985:162 in Leal, 234) idea that “no two languages are ever sufficiently similar to represent the same social reality.”

Drawing from Christiane Nord’s theory of text analysis, particularly her focus on the role of the translator’s loyalty to the source text and the function of the translation, it becomes evident that the re-translators’ decisions in the case of the Zulu Bible serve to reinforce, rather than challenge, the source text’s gendered underpinnings. According to Nord (2001:133), the notion of *loyalty* in translation requires translators to consider not only the source text but also the receiver’s expectations and cultural context. In the case of the isiZulu retranslations, the translators’ apparent loyalty to the English text overrides any potential engagement with gender-neutral language or resistance to patriarchal structures.

As Nord (2001:139) emphasizes, “loyalty to the source text” does not mean simply preserving its literal meaning; it also encompasses the functional aspect of the translation within its new cultural context. Here, however, the re-translators appear to prioritize faithfulness to the source text’s gendered terminology, rather than challenging the misogynistic implications that these choices convey.

Moreover, Nord (2005:70) discusses that one of the key elements of text analysis in translation is the recognition of the translator’s role in determining which aspects of the source text should be preserved and which can be adapted based on the target culture’s norms. According to Nord, “the translator must not only be concerned with the meaning of the original text but also with how the target text will function in the target culture” (Nord, 2005:70). In this light, the Zulu



retranslations show a lack of adaptation to the socio-cultural context of the target audience. Instead of introducing a more inclusive reading, the translators seem focused on maintaining some correspondence with the English source text's patriarchal language.

Additionally, Nord (2005:72) emphasizes the importance of functional equivalence in translation. The functional equivalence approach suggests that translations should not simply be direct reproductions of the original text but rather focus on how the translated text functions in the target culture. In the case of the isiZulu Bible retranslations, the lack of engagement with more inclusive or gender-neutral language points to an absence of attention to how these translations function within the cultural and societal context of South Africa. By adhering to the same gendered structures without critique or adaptation, the retranslation fails to address the potential social impact of perpetuating these biases in a different cultural context.

In conclusion, the Zulu retranslated versions of the Bible continue to perpetuate and reinforce the misogynistic elements found in their English counterparts. The translators' loyalty to the source texts, without resistance or adaptation to the local context, ensures that the misogyny within the English versions is not only preserved but also strengthened in the Zulu retranslations, demonstrating that these versions exacerbate the patriarchal tendencies found in the English language texts. Despite efforts to modernize the language, the patriarchal tone remains intact, indicating a conscious decision to retain the original male-dominated structures.

Looking ahead, future retranslation efforts need to consider the shifting social and cultural landscape. Translators have an opportunity to engage with modern gender norms and offer interpretations that reflect contemporary realities without compromising theological integrity. Involving theologians, gender scholars, and community voices in this process will ensure that future translations resonate more deeply with today's Zulu-speaking audiences. Gender-sensitive training for translators and greater public engagement would also lead to versions of the Bible that promote a more balanced understanding of gender roles, allowing the text to remain both relevant and spiritually meaningful.



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