Meaning in Translation:

Illusion of Precision

Edited by

Larisa Ilynska and Marina Platonova

Cambridge Scholars Publishing



CHAPTER TWENTY-TWO

PRESERVING THE ALLUSIONS IN TRANSLATING THE BIBLE

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Abstract

The author studies three cases of biblical parallelisms that represent NT allusions to OT passages, in several 17th and 18th Romanian versions of the Bible (*I Peter* 1. 13, to *Exodus* 12. 11; *Luke* 10. 4, to *2 Kings* 4. 29; and *Galatians* 1. 15, to *Isaiah* 49. 1), in order to highlight the translators' behavior facing the necessity of preserving their evidence. Specific features of approaching the source-texts would favor it, even when the translators are not aware of this type of connection inside the *Bible*. However, the translators do not work constantly under the fear of "betraying" the letter of the *sacred* texts: sometimes they take linguistic liberties in the attempt to balance the authority of the source-text with the Romanian language system and norm, and the reader's needs of understanding the message.

Keywords: Allusion, biblical text, old literary Romanian, philology, translation.

1. Introduction

When reading the Bible one cannot but agree that virtually each book is bound to the others not only by the narrative thread, but also by a net of quotations, allusions and echoes.[1] In theory, each of these types of links is clearly defined and described, and makes up a class with easily identifiable units. In practice, when one considers an ancient text as complex as the Bible, the borders between the classes are fuzzy. And while it is not

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difficult to recognize that certain books of the Scripture have played a huge role in the creation (substance and form) of others, it is difficult to determine exactly **how** they have been used.

Most studies concerning the issue of connections inside the Bible have focused on the use of the Old Testament (OT) in the New Testament (NT), isolating text segments that would then be classified into *quotations* (sufficient words in a sequence that it is clear the author had a particular antecedent text in mind), *allusions* (verbal or contextual affinity to an OT text) (Trudinger 1963; Paulien 2001: 113–130), and—lately, and not unanimously accepted[2]—*echoes* (situations in which OT language and themes are utilized, but no direct reference to any particular text is made) (Paulien 2001: 116–117). Although we considered and used the classical duo (and, theoretically, opposition) *quotation—allusion* as a background for our previous studies (Chirilă, Ţâra 2011, 2012), we must point out that, in some cases, it was only the introducing formula "*X* said" or "It is written in *Y*" etc. that led us to identify a particular fragment from the NT as *quotation* from the OT, and to discuss it as such. Otherwise, the language or the structure of the text itself, as altered as it is, compared to its source text, could suggest and justify a different position in taxonomy.

The span of my present interest does not address the core problem of identifying the allusions inside the Greek NT. Instead, I have considered several lists of allusions that have been offered and argued upon by biblical scholars like Aland et al. 1993, Beale 1999, Aune 1997 and Bădiliță et al. 2004–2008, and I have focused on two questions regarding biblical texts in Romanian. 1) Have the translators of the Bible into Romanian—in ancient (17th–18th cent.) or in more recent times—recognized these types of links between the NT and the OT? And 2), how have they managed to preserve the evidence of such biblical connections?

According to C. Hugh Holman (Holman 1980: 12),

> "[an allusion is a] figure of speech that makes brief, often casual reference to a historical or literary figure, event, or object. […] Strictly speaking, allusion is always indirect. It attempts to tap the knowledge and memory of the reader and by so doing *to secure a resonant emotional effect from the associations already existing in the reader's mind*." (Stress added, A.C.)

The last observation underlines the active role that the reader has in the function of an allusion. The lecturer recognizes the link; he/she understands its content and defines the meaning of the text that is built upon the allusion. This three-step process functions on the condition of "there being a common body of knowledge shared by writer and reader" (Holman 1980: 12) that is activated while reading the text. If the condition

does not occur, the piece of discourse that was meant to allude to some historical figure, event, anterior text, etc. fails to work as an allusion, and restrains its meaning to the semantic content of the words that form the specific piece of discourse. The loss of meaning compromises the understanding and logic of a text to a different extent. For example, one can read Robert Frost's *Stopping by Woods on a Snowy Evening* as a poetic record of an actual experience in New England's lovely landscape, with genuine aesthetic pleasure, but ignore the intertextual references in the poem to Dante's *La divina commedia* and, thus, fail to grasp the larger meaning of the last stanza. On the other hand, *there is no sense* in the lines "Tell me again/When the filth of the butcher/Is washed in the blood of the lamb"—from Leonard Cohen's poem *Amen*[3]—outside the connection with the motive of the sacrificial lamb from Judaism, and its mirrored motive in Christianity.

In the particular case of a translated text, there is a triple relation involved, because the transmission of an allusion is mediated by a translator, who is, at the same time, the receptor of the original text, in a given language, and the active filter of the text towards a different language and culture. As a reader, the translator ought to understand the intention of the author in order to interpret an allusion correctly (Beale 1984: 306); then, as a mediator, the translator ought to give the text a form that provides the ultimate reader with the same chance to interpret the allusion.

From the theological point of view, the allusions existing in the Bible (especially those from the NT) do not represent merely a literary phenomenon, but an essential tool for interpreting the events narrated in the NT as fulfillments of the Word of God, and of the prophecies from the OT. As part of the literature written in the century immediately post-Christ, they contributed decisively to the creation and validation of the new theological doctrine, and they have maintained that role up to these days. It is safe to assume that the NT allusions appeared during an early exegetical process that adjusted the content of 1st century writings to the OT. They have formed a biblical corpus, which has since contributed to the image of the Bible as a unit. Hence, there is the necessity to preserve them as such in successive translations of the Bible (in Latin, Slavonic, and, later on, in all the vernacular languages).

The allusions that are to be discussed here belong to the category of those that display a verbal affinity to an OT text. This means that, in each case, the key expression of the allusion and the central expression of the alluded text coincide or represent close synonyms[4] in the original texts.

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This sort of textual affinity between the two correspondent biblical scriptures should increase the chances of the allusion being preserved (to the benefit of the ultimate reader), even if the translator of the text himself (as its prime reader) has failed to recognize the connection. This observation is even more acceptable if we consider the case of the ancient Romanian written culture, namely, the beginning of the tradition of translating the Bible and other theological texts into Romanian. It has been widely discussed and proved beyond doubt that, for about two and a half centuries, between 1532 and 1780, translators of the sacred texts into Romanian fulfilled their work according to the principle of literary equivalence between the source language and the target language. On the one hand, the technique was meant to assure the distinction between the usual, common discourse and a discourse with a cultural purpose (Chivu 2010: 41); on the other, such a manner of translating aimed to render the exact and full content of a text through preserving its form (Gafton 2005: 17). It is possible that a too literal interpretation of v. 18 and 19 from *Revelation 22*, (KJV) might have impressed the translator, as well:

> "For I testify unto every man that heareth the words of the prophecy of this book, *If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*" (Stress added, A.C.)

Such a program would have constrained the translator to recreate the formal identity between two (or more) biblical passages in the target language, if this also characterized the source texts. Therefore, the allusion would have been rendered as such.

However, when one considers a number of parallel OT–NT texts, it becomes obvious that there are inconsistencies regarding the translation of the identical biblical passages, inconsistencies that jeopardize the perception of the allusions.

2. Case Studies

In this section, I observe three situations in which the NT alludes to the OT.

2.1. I Peter 1. 13, to Exodus 12. 11[5]

In 1 Peter 1. 13, the metaphorical construction **ὀσφύας τῆς διανοίας** alludes to an expression that is used with its proper sense in the OT's Exodus, 12. 11, where ai& **ὀσφύες ὑμῶν περιεζωσμέναι** represents the Greek translation of a Hebrew language sequence. In both places, the central word is gr. **ὀσφῦς**, ύος, ἡ, "as the part of the body over which a belt of skin or cloth is worn *waist, loins*" (FRIBERG, s.v.)—the Greek equivalent of Heb. [**mo'-then**] "loins" (STRONG, s.v. 4975). (Appendix, 1.a.)

The Hebrew expression would have been well known to the Israelites, since it belongs to a text that was recited every year, during the festival of Passover (Pesah), as a reminder of the Jews' departure from Egypt, under the leadership of Moses (see Exodus 12. 3–30; Leviticus 23, 6, Deuteronomy 16, 1–8). Peter equates the vigilance that should characterize the life of a Christian, waiting for the return of Jesus Christ, to the vigilance that was imposed on the Jews, in waiting for God to lead them out of slavery, to Canaan. The image that the Greek version of the idiomatic Hebrew expression was delivering to the hearer/reader of Peter's letter might have seemed weird to those unfamiliar with Hebrew history and traditions. In fact, it seams so obscure now, that Eugene Nida uses it when he advocates for the principle of dynamic equivalence (Nida 1964: 160) in translating the Bible:

> "When semantically exocentric phrases in the source language are meaningless or misleading if translated literally into the receptor language, one is obliged to make some adjustments in a D-E translation [i.e. *dynamic – equivalent translation*]. For example, the Semitic idiom *gird up the loins of your mind* may mean nothing more than 'put a belt around the hips of your thoughts' if translated literally. Under such circumstances one must change from an exocentric to an endocentric type of expression, e.g., *get ready in your thinking.*" (Nida 1964: 170)

Nevertheless, in this particular case, it is only the literal translation that can preserve the allusion that Peter has made to the historic moment of the departure from Egypt, and only by observing the allusion is the reader able to interpret the text in a more profound way.

In Hieronymus' *Vulgate* (Appendix, 1.b.), the formal identity between the two passages is corrupted. In the OT, the central word of the expression is *renes* "lombes, dos" (GAFFIOT, s.v.) (*renes uestros accingetis*), while in the NT, the synonym[6] *lumbos* (*lumbos mentis*) "reins" (GAFFIOT, s.v.) is used.

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The translator ignored the quality of *fix construction*[7] that the sequence possesses both in the OT and in the NT, and introduced an element of variation in his versions of the text.

The allusion is well preserved in two complete versions of the Bible from the 17th and 18th cent. of Romanian culture, namely in B 1688[8] (Appendix, 1.c.), and B 1795[9] (Appendix, 1.d). In both cases, the central word of the expression is *mijloc*, pl. *mijlo(a)ce* "waist, loins", in the OT and also in the NT.

Recently, the Metropolitan Bartolomeu Anania, in his Bible version from 2001 (Appendix, 1.e.), has come with a different solution, using the term *coapse* "hips" in both places. Although his word choice agrees with the original, the construction is bizarre in Romanian (especially in the NT), because of the very concrete and almost concupiscent image that it creates in the mind of a not so pious reader.

In the Orthodox Bible version from 1997 (Appendix, 1.f.)—used on a regular basis in churches—the expressions are not symmetrical. While in the OT, the term *coapsele* "hips" is used, the translator preferred the more general and safer term *mijloacele* "waist, loins" to construct the sequence *mijloacele cugetului* "the loins of your mind".

2.2. Luke 10. 4, to 2 Kings 4. 29

In Jesus' speech to his disciples, one can recognize, in *Luke* 10. 4, *an instruction* that an OT character, Gehazi, received from Elisha and recorded in *2 Kings*, 4. 29: not to salute anyone while on the way to accomplish a certain task. The request is rather strange, contradicting the Jewish instruction that says "*Be beforehand in the salutation of peace to all men*"[10] —one of the many maxims that shaped the relations of the Hebrews.

Although Jesus gives no further explanation for instructing his disciples to adopt such uncourteous behavior, the receiver of the text manages to grasp what Jesus means, if aware of the underlying proper cultural context. In the particular case of meeting someone on the road, the ceremonial greeting and salutations in the Oriental world could have extended for a considerable time, since it might have involved reciprocal blessings, inquiries into the health of persons and so on. On the contrary, ignoring the presence of another traveller would have saved time, to the benefit of the prompt accomplishment of the work. In *Luke* 10, the story is about Jesus sending 70 disciples to perform miracles and talk about the kingdom of God in several places where he himself would go later (see *Luke* 10. 1, 9). The importance of the task is evident, and thus, the

presence of the instruction in verse 4 is justifiable, and its content comprehensible without further investigations in the corpus of the Bible. Nevertheless, the understanding of *Luke* 10. 4 benefits greatly from the connection to *2 Kings* 4. 29, where Elisha's disciple is sent before him to perform a miracle at the deathbed of a child (see *2 Kings* 4. 28-32). In both cases, the real and ultimate miracle is accomplished by the one who comes later: Elisha (see *idem* 4. 31-36), and Jesus in the NT.

The allusion here is served by the negative form of the verb [**baw-rak'**], which bears the meaning of "*salute, greet*, with an invocation of blessing" (STRONG, 1288). The verb appears in 2 *Kings* 4. 29, and itself or a closer correspondent is likely to have been used by Jesus, since his sayings, in general, "are deeply rooted in ancient Judaism, and reflect the legacy of the prophets." (Wierzbicka 2004: 589) However, the connection between the two texts is evident first in the Greek version of the biblical texts (Appendix, 2.a).

The Greek verbs involved are synonyms: **ἀσπάζομαι** "strictly *embrace*; hence *greet, salute, express good wishes*" (FRIBERG, see also LIDDELL-SCOTT); and **εὐλογέω** "(2) as calling down God's gracious power on persons, *bless, invoke a blessing on*" (FRIBERG), "*to speak well of, praise, honor*" (LIDDELL-SCOTT).

The Latin version, *Vulgate*, displays the same verb in both places: *salūto, -are* "2. saluer" (BLAISE), (cf. *salūtō, -ās* "donner le salut, sauver", ERNOUT-MEILLET, s.v. *saluus, -a, -um*). (Appendix, 2.b.)

Analysis of the Romanian variants of the texts reveals an interesting diversity of translating solutions that diverge, to different degrees, from the letter and the spirit of the original scriptures.

The oldest parallel that can be followed is that from B 1688 (Appendix, 2.c.), where the speech uses the negative form of the expression *a da închinăciune* (< Rom. *închina* + *-ăciune*; Rom. *închina* < Lat. *inclīno, -are* "pencher, incliner, abaisser", BLAISE), in *Luke* 10. 4; and of the verb *a blagoslovi* (< Sl. áëàãîñëîâèòè "bene dicere", MIKLOSICH), in *2 Kings* 4. 29.[11] The content of the first construction can be interpreted simply as "to bow", but the verb *a (se) închina* and the subsequent noun *închinăciune* are also related to religious behavior (praying, making the sign of cross upon him/herself or upon someone else). Thus, in addition to the sem [+ respect], *a da închinăciune* bears the sem [+ reverence, express good, even holy wishes]. The second term, *a blagoslovi*, indicates the act of blessing somebody, also primarily in a religious register. Both signifiers point to actions of a certain length, and their appearance in the parallel verses indicates that the translator understood the spirit of the original text (in Greek), and he followed its

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letter. However, it is our belief that, in B 1688, the connection of the two text segments as allusion and alluded text, respectively, is not built upon the interpretation of *a da închinăciune* and *a blagoslovi* as the description of an act of politeness on the road, but on the interpretation that, each time, a sacred act is performed.

In the next century, in B 1795 (Appendix, 2.d.)—also a translation from Greek—the perception is changed. The key expression in the NT is *a întreba de sănătate* (literally, "to inquire a person about his/her health"). Pragmatically, in Romanian, the expression used in the NT is synonymous with any other construction that refers to the act of saluting somebody (i.e., *a da bună ziua* "to say hallo"); at the same time, it loses the sacred dimension and, furthermore, it does not necessarily imply "the expression of good wishes". On the other hand, *a blagoslovi* is peripheral to the category "salutation", while it bears the sacred connotation. In these conditions, in the case of B 1795, the correct identification of the allusion relies not on the understanding of the two key expressions as synonyms, but rather on the similarity of the contexts.

In B 1760 (translated after *Vulgate*), (Appendix, 2.e.), one could recognize the allusion in *Luke* 10. 4 to *2 Kings* 4. 29, since the constructions involve two salutation formulae: *bineați* (cf. Rom. *bine* "good", < Lat. *bene*) in the NT, and *sănătate* (literally "health", < Lat. *sanĭtas*, *-ātis*) in the OT. However, the lexical choice of the translator produces the loss of the cultural hint, because, although *sănătate* and *bineați* (alone or in combination with the verb *a zice* "to say", or, in the case of *bineați*, with the verb *a da* "to give") do express good wishes, they stand merely for ordinary salutes.

In modern times, the choice of the translators is influenced by the evolution of the system of greeting formulae in Romanian, which is marked by secularization. In the following situations, we stand in the presence of a translation solution that compliments the *dynamic equivalence* model of Nida (1964: 160), which

> "aims at complete naturalness of expression, and tries to relate the receptor to modes of behavior relevant within the context of his own culture; it does not insist that he understand the cultural patterns of the source-language context in order to comprehend the message."

For example, in B 1997 (Appendix 2.f.) the translator uses, in *Luke* 10. 4, the form *a saluta* "to salute", which is stylistically neutral. In *2 Kings* 4. 29, the interdiction is constructed around the expression *a da bună ziua* (literally, "to give/say good day")—highly grammaticalized, and central in the category of "salutation". The connection between the two passages is

thus obvious for any reader, but, without some explicative notes, they fail to understand *why* the interconnection has been imposed.

More recently, Anania 2001 reinforces the identity between the passages, by using the same expression both in the NT and in the OT: *a da bineți* (the same verbal construction that appears in B 1760). Bartolomeu Anania's translating solution renounces the connotations of the original verbs too, but underlines the allusion in a manner that gives a slightly archaic note to the texts.

2.3. Galatians 1. 15, to Isaiah 49. 1 (see also Jeremiah 1. 5)

Using the rhetorical figure of allusion when presenting himself, Paul places himself in the company of the most prestigious and reliable prophets from Israel—Isaiah and Jeremiah, David and others. In the context of *Galatians*, ἐκ κοιλίας μητρός (Appendix, 3.a.) appears along with several references to Paul's assumed mission as a propagator of the new doctrine of divine extraction (*Gal.* 1. 11–12; 1. 16; 1. 23). Alluding to a historical figure like Isaiah, Paul transfers the prophet's credibility to himself, and thus to the doctrine that he is preaching and advocating.

Most of the translators of the Romanian versions of the Bible, ancient and modern (B 1688, B 1760, B 1795, Anania 2001), keep the obvious textual link between the OT and the NT. The versions that follow the Greek texts offer no surprise about the word choice for translating Gr. **κοιλία**, ας, ἡ. To render both the expression from the OT and its correspondent in the NT, they use the construction *din pântecele mamei mele* "from my mother's womb", with the term *pântece* (< Lat. *pantex,-icis*) as the central element of the expression.

An interesting situation occurs in the only integral Romanian version of the Bible that is based on *Vulgate* (Appendix 3.b.): B 1760 (Appendix, 3.c.). The Latin text from *Isaiah* displays an extended construction, with two elements that denote, in the context, God's omniscience: *ab utero* and *de ventre matris meae*. The Romanian translator preserves the extended construction, but uses one Romanian term twice, in an expression that had become traditional by the time this translation was made.

The idea that the word combination *din pântecele mamei (maicii)* entered the linguistic corpus of the translator as a biblical *lexie* proved to be plausible because of the fact that he chose the word *pântece*, not *vântră/ventră*, in order to render the Lat. *venter*, *-is*, although the latter was in use at that time as an inherited word with the same meaning as that of *pântece*.

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The fragment from *Galatians* 1. 15 also alludes to *Jeremiah* 1. 5, where the Greek text displays a large construction with two synonyms: **κοιλία**, ας, ἡ and **μήτρα**, ας, ἡ (Appendix, 3.d.).

The Latin *Vulgate* renders the text with two words that have slightly different meanings: *uterus* and *uulua*, which mark the two different moments of existence prior to one's life outside the mother's body (Appendix 3.e.).

Being faithful to the source texts, the translators from the 17th and 18th centuries—B 1688 (Appendix, 3.f.), B 1760 (Appedix 3.g.), B 1795 (Appendix 3.h.)—also used two terms: *pântece*, and the perfect correspondent for Lat. *uulua* in Romanian, namely *zgău*.

The authors of the modern versions B 1997 (Appendix, 3.i.) and Anania 2001 (Appendix 3.j.) abandon the archaic term *zgău*, without having the courage to replace it with a neologism with the same denotation; in both cases, the verse contains the same word, *pântece*, twice.

3. Conclusions

As in many other cultures, the translation of biblical texts represented the first consistent attempt to use the Romanian language in writing, and, practically, Romanian shaped its cultivated aspect through biblical translations and ecclesiastical usage. The nature of the source texts used to impose on the translators a working technique that led to the preservation of the text's spirit through the preservation of the text's letter. This manner of approaching the texts served the need to also preserve the allusions, even when the translators were not aware of this type of connection between different parts of the Bible. However, it is wrong to believe that the translators worked constantly under the fear of "betraying" the letter of the *sacred* texts. When concrete situations and examples are closely observed, it becomes clear that the translator (clerical or secular) took surprising liberties during the process, in the attempt to balance the authority of the source text with the Romanian language system and norm, and the reader's need to understand the message in a specific cultural context.

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Sept. Frankf.—Divinae Scripturae nempe Veteris ac Novi Testamenti omnia, Graece, a viro doctissimo recognita et emendata, variisque lectionibus aucta et illustra, Frankofurti ad Moenum, apud Andreae Wecheli haeredes, 1587.
Vulg.—Biblia Sacra Vulgatae editionis Sixti V Pont. Max. iussu recognita et Clementis VIII auctoritate edita…, Ratisbonae et Romae Sumptibus et Typis Friderici Pustet, 1922.

Appendix

1. I Peter 1. 13, to Exodus 12. 11

1.a.
ἀναζωσάμενοι τὰς **ὀσφύας τῆς διανοίας** (N-A, *I Pet.* 1. 13)
αὐτό αἱ **ὀσφύες ὑμῶν περιεζωσμέναι** (*Sept. Frankf.*, *Ex.* 12. 11)
1.b.
Propter quod succinti **lumbos mentis uestrae**, sobrii perfecte sperate in eam (*I Pet.* 1. 13)
Sic autem comedetis illum: **Renes uestros accingetis**, et calceamenta habebitis in pedibus (*Ex.* 12. 11)
1.c.
Pentru aceaia, **încingînd mijlocile cugetului vostru**, trezvindu-vă desăvîrşit, nădăjduiţi (*I Pet.* 1. 13)
Şi aşa veţ mînca pre dînsul: **mijlocile voastre încinse** şi cizmele voastre în picioarele voastre… (*Ex.* 12. 11)
1.d.
Pentru aceaia, **încingând mijloacele cugetului vostru**, trezindu-vă, desăvârşit să nădăjduiţi (*I Pet.* 1. 13)
Şi aşea să-l mâncaţi pre el: **mijloacele voastre fiind încinse**, şi încălţămintele voastre în picioarele voastre (*Ex.* 12. 11)
1.e.

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De aceea **încingeţi-vă coapsele cugetului**, fiţi treji (*I Pet.* 1. 13)
Şi iată cum să fiţi când îl mâncaţi: cu **coapsele-ncinse**, cu sandalele-n picioare (*Ex.* 12. 11)
1.f.
Pentru aceea, **încingînd mijloacele cugetului vostru**, trezindu-vă, nădujduiţi desăvîrşit (*I Pet.* 1. 13)
Să-l mîncaţi însă aşa: să aveţi **coapsele încinse**, încălţămintea în picioare (*Ex.* 12. 11)

2. Luke 10. 4, to 2 Kings 4. 29

2.a.
...καὶ **μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε**. (*N-A*, *Luk* 10. 4)
...ἐὰν εὕρῃς ἄνδρα **οὐκ εὐλογήσεις αὐτόν** καὶ ἐὰν εὐλογήσῃ σε ἀνήρ οὐκ ἀποκριθήσῃ αὐτῷ (*Sept. Farnkf. 1597*, *2Ki* 4. 29)
2.b.
et **neminem** per uiam **salutaueritis** (*Vulg., Luk* 10. 4)
si occurrerit tibi homo **non salutes** eum et si salutauerit te quispiam non respondeas illi (*2Ki* 4. 29)
2.c.
şi nimurui pre cale **să nu dai închinăciune**. (*Luk.* 10. 4)
Căci, de vei afla om, **să nu**-l **blagoslovești** pre el (*2Ki* 4. 29)

2.d.
şi **să nu întrebaţi de sănătate**, în cale, pre nimene (*Luk.* 10. 4)
Şi de vei afla vreun om, **să nu**-l **blagoslovești** pre el (*2Ki* 4. 29)
2.e.
şi nimărui pre cale **nu ziceţi bineaţi** (*Luk.* 10. 4)
De te va întâmpina om, **nu**-i **zi**: „**Sănătate**" (*2Ki* 4. 29)
2.f.
şi pe nimeni **să nu salutaţi** pe cale (*Luk.* 10. 4)
de vei întîlni pe cineva, **să nu**-i **dai bună ziua**, să nu-i răspunzi (*2Ki* 4. 29)
2.g.
şi nimănui **să nu**-i **daţi bineţe** pe cale (*Luk.* 10. 4)
şi de vei întâlni pe cineva, **să nu**-i **dai bineţe** (*2Ki* 4. 29)

3. Galatians 1. 15, to Isaiah 49. 1

3.a.
ἐκ κοιλίας μητρός [...] (*N-A*, *Gal.* 1. 15).
ἐκ κοιλίας μητρός μου ἐκάλεσεν (*Sept. Fankf. 1597*, *Is.* 49. 1)
3.b.
Cum autem placuit Deo, qui me segregavit de **utero matris meae** [...] (*Vulg.*, *Gal.* 1, 15).
Dominus **ab utero** vocavit me, **de ventre matris meae** recordatus est nominis mei. (*Vulg.*, *Is.* 49, 1).

3.c.
Domnul **din pântece** m-au chemat, **din pântecele maicii meale** ş-au adus aminte de numele mieu. (*Is.* 49. 1).
3.d.
πρὸ τοῦ με πλάσαι σε **ἐν κοιλίᾳ** ἐπίσταμαί σε καὶ πρὸ τοῦ σε ἐξελθεῖν **ἐκ μήτρας** (*Sept. Frankf.*, *Jer.* 1. 5)
3.e.
Priusquam te formare **in utero**, noui te: et antequam exires **de uulva**, sanctificaui te. (*Vulg.*, *Jer.* 1. 5).
3.f.
Mai nainte de a te frămînta **în pîntece** te ştiu pre tine; şi mai nainte de a ieşi tu **den zgău**, te-am sfinţit, proroc spre limbi te-am pus. (*Jer.* 1. 5).
3.g.
Mai înainte de a te plămădi tu **în pântece** te ştiu şi mai înainte de ce ai ieşit tu **din zgău** te-am sfinţit, proroc spre neamuri te-am pus. (*Jer.* 1. 5).
3.h.
Mai nainte de a te închipui **în pântece**, te-am cunoscut. Şi mai nainte de ce-ai ieşit **din zgău** te-am sfinţit şi proroc în neamuri te-am dat. (*Jer.* 1, 5).
3.i.
Înainte de a te fi zămislit **în pîntece** te-am cunoscut şi înainte de a ieşi **din pîntece** te-am sfinţit. (*Jer.* 1, 5).
3.j.
De când încă nu te plăsmuiai **în pântece** te ştiu şi mai înainte de a fi ieşit **din pântece** te-am sfinţit, profet peste neamuri te-am rânduit. (*Jer.* 1, 5).

Notes

[1] The literary concept of *echo*, widely discussed in English literature (Hollander 1981; Baker 1984), was introduced into the field of biblical research by scholars like Jon Paulien (Paulien 1988) and Richard B. Hays (Hays 1989).
[2] See the critique of the concept by Beale 1998: 19–21.
[3] See 2012 Old Ideas—*A Record by Leonard Cohen*, LLC.
[4] The linguistic identity implies a small number of words—a fact that prevents us from listing the discourse fragments that we refer to under *quotations*.
[5] For analysis of this example and the third one, see also Chirilă, Ţâra 2011.
[6] Cf. BLAISE 1993, s.v. *lumbus* and *renes*.
[7] The Hebrew expression that is translated by the English *to gird up the loins* "to make ready for action" is ubiquitous in the scriptures of the OT: see 1 Kings 18. 46; 2 Kings 4. 29; 2 Kings 9. 1; Jeremiah 1. 17; etc. Also, the expression bears the meaning of "strength", in Isaiah 31. 17; it also indicates a seat of strength, in Proverbs 31. 17. Usually, the central term of the expression is Heb. [**mo'-then**]. In each case, the *Septuaginta* constructs the expression around the term **ὀσφῦς**, ύος, ἡ. The correspondent term in *Vulgate* is *lumbos*, so it seems that, in Latin, the equivalent of the Hebrew, then Greek, idiom is recreated with this particular word.

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However, to translate the proper meaning of Heb. [**mo'-then**] and its synonym [**ḫă·lā·ṣāw**] "loins" (STRONG, s.v. 2504), out of a fix expression, Hieronymus uses *lumbos* and *renes* as well: see 1 Kings 2. 5; Jeremiah 13. 1, 13. 2, 13. 4, 13. 11 etc., as well as Daniel 10. 5; 2 Kings 1. 8; Ezekiel 23. 15, 29. 7 etc. The synonyms appear together in Isaiah 11. 5, for "et erit iustitia cingulum *lumborum* [Heb. **mo'-then**] eius et fides cinctorium *renis* [Heb. **ḫă·lā·ṣāw**] eius" (VUL) (cf. Eng. And righteousness shall be the girdle of his *loins*, and faithfulness the girdle of his *reins*, KJV).

We believe the author of *Vulgate* has recognized *la lexie* (Pottier 1974, 265-267), with a figurative meaning, in I Peter 1. 13, but has failed to do so in the case of Exodus 12. 11.

[8] B 1688 is not a unitary version: the source text for the translation of B 1688's OT was a Greek version of the Bible, probably *Sept. Frankf.*; it was rendered into Romanian during the second half of the 17th century, by Nicolae Milescu, a non-theologian, in Moldavia. The NT was translated after *Vulgate*, and a Greek version, as a text of control, was used in the process, too; the translation was completed by the year 1648, in Alba Iulia, Transylvania, by Silvestru (a priest, who died at some point), and Simion Ştefan (a Metropolitan). Eventually, the texts were joined and collated by, again, non-theologians, in Bucharest.

[9] B 1795 was translated from Greek, as a whole text.

[10] Pirke Abot, Traditional Text. The Sayings of the Jewish Fathers. Translated, with an Introduction and Notes by Joseph I. Gorfinkle, second edition, [s.l.], [s.a.], chapter 4, 20. (Cf. Be first in greeting every man., in Ethics Of The Fathers, Mishnah Pirkei Avot, 4, 20, at http://www.shechem.org/torah/avot.html).

[11] The original notation is *A Împărăţiei 4* 4. 29.

CHAPTER TWENTY-THREE

TRANSLATION BETWEEN ACCURACY AND THE CLAIMS OF THE TEXT GENRE: PROBLEMS POSED BY PATIENT INFORMATION LEAFLETS

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Abstract

This study on Patient Information Leaflets (PILs) compares their structure in Britain and Germany. It examines the different forms taken by the text genre in both countries, focussing on the differences connected with the two skopoi of the text genre. These specific differences result from the specific national legislation relevant for PILs, which gives different priorities to the two skopoi. The study outlines linguistic forms in which the dominant skopos materializes in each country's PILs. It compares the prototypical PIL grids in Britain and Germany on the basis of a macro-structural analysis of the text type PIL in both countries.

Keywords: Patient Information Leaflets, skopos, translation, text functions, adequate text.

1. Introduction

This study examines the relationship between the characteristics of text genre and translation equivalence. The text genre "patient information leaflet" (PIL) in Britain and Germany exemplifies how a specific discourse context influences the prototypical patterns of a text genre's macro-structure. In the case of PILs, the national legislation that regulates their form and content significantly determines the text genre. As a text genre,

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