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Implicit Aspects of Culture In Source and Target Language Contexts

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Abstract

In the context of Bible translation, the concept of implicit information has typically been constrained to cognitive information that was assumed to be known by the source language audience. In this article implicit information is expanded to include both source and target language contexts because the target audience also brings a wealth of information to the translation and interpretation of target language Scriptures. In addition, a prototypical model of culture is applied to more comprehensively explicate both surface and deep structural aspects of culture, i.e., knowledge, practices, beliefs, values, worldview, and image schema, that were either assumed by the original authors for their audience or are encountered in the interpretation by the target audience. A survey of "offline" author intrusive comments, mostly in the Gospels, suggests that the authors carefully gauged the cultural background of their audience, making explicit, as they deemed necessary, components of cultural knowledge, practices, beliefs and values. A selection of Bible translation issues from East African teams demonstrates that the target audience brings a rich cultural context to the target language Scriptures extending from surface cultural practices to deep structural components of worldview and image schema. The topic of implicit information is further investigated by comparing the perspective of two translation models, meaning-based translation practice and Relevance Theory. The somewhat overlapping technical vocabulary of explicatures and implicatures are contrasted including a comparative analysis of a biblical text. An attempt is made to broaden the scope of both models from cognitive processing of information to a more defendable incorporation of culture and its deep structure. For meaning-based translation practice, the concept of meaning should access the cultural deep structure underlying the source and target languages, which impact it. For

Relevance Theory this means a consideration of inferences that are non-propositional—where cultural deep structure markedly influences cognitive effects. New definitions of explicatures and implicatures are proposed that incorporate surface to deep aspects of culture. Applications to translation training and practice are anticipated.

1. Introduction

The context for this article is Bible translation. It expands upon accepted ideas of implicit information in the source language context (IISLC) to include related ideas of implicit information in the target language context (IITLC). It is also intended to expand upon cognitive notions of information to include all aspects of culture. The biblical source culture was rich in cultural knowledge, practices, beliefs, values, worldview, etc., providing an elaborate context from which the Scriptures were understood. Likewise, each target culture is endowed with a rich cultural context through which the Scriptures are interpreted across typically massive temporal and cultural change from biblical times.

Bible translation is inherently a process of communication of historical texts. Any discussion of such information transfer inherently assumes some model of communication that frames both the communication processes involved and the technical vocabulary that is employed. In this article, the topic of implicit information will be framed first from the perspective of a meaning-based (MB) translation model and then compared with related concepts from the perspective of Relevance Theory (RT). These two models are considered because both are widely taught and cited in Bible translation circles (Barnwell 1986, Hill 2009), and the concepts underlying of IISLC and IITLC are important to both models. In addition the comparison is instructive for clarifying the variation in terminology and underlying assumptions for these models such that the meaning of implicit information in translation can be treated with greater precision.

Bible translation likewise, is a process of communicating across substantial cultural divides. Both the biblical cultures from which the Scriptures originated and the target cultures into which they are being translated are unquestionably rich in diversity.[1] And analogous to the inherent link between Bible translation and some assumed model of communication, any discussion of cultural information or its comparison between cultures likewise assumes some model of culture.

2. Prototypical Model of Culture for Bible Translation

In this article the discussion of cultural information will be framed from the perspective of the prototypical[2] model of culture for Bible translation given in figure 1 (for detailed discussion, see Matthews 2009). It is a stratified network of cultural phenomena, from the surface structure—observable systems and practices—to beliefs and value systems, through to the underlying deep structure of worldview and pre-conceptual ideas of image schemas. Each stratum is subdivided into categories that were developed from the literature and tailored where appropriate to the application of Bible translation (see table 1). For example, the surface stratum of cultural systems/practices is subdivided into conventional social, religious, economic, and political categories. In addition, a composite tangible/concrete category of material culture, the environment, and the human body is included because of its particular relevance to Bible translation. The belief stratum is similarly divided. The division of cultural strata for specific and core values (McKinney 2000), value orientations (Hofstede 2006; Mayers 1982), worldview (Kraft 2001), and image schema (Clausner and Croft 1999; Ashdown 2006), draws heavily from models in the literature.

[1] Consider, for example, the Outline of Cultural Materials (OCM) developed by Murdock, et al. (1982) that purportedly provides a classification system for comparative analysis of all observable cultural systems and behavior, dividing this information into 82 major divisions and 659 minor divisions. A conceptually opposite approach to cultural diversity is provided by the grid/group model of Lingenfelter (1992; 1996), which describes variation between cultures in a two by two matrix of high and low levels of individualism (i.e., grid) and social incorporation (i.e., group). Both approaches have been discussed by Matthews and Gilmore (2007:60–63) in the context of the development of a prototypical model of culture for Bible translation.

[2] Note that the term "prototypical," an adjectival form as used here, correlates to the cognitive linguistic meaning of the term "prototype" in referring to the conceptual core of a model (see Taylor 1989:59–60).

A descriptive model of culture has yet to be explicitly applied to the treatment of implicit information in Bible translation. Matters of culture have generally been subsumed under the blanket term "information" (what is understood in a cognitive sense). More descriptive cultural analyses have been hinted at but not explored. Consider, for example, the description of Jesus' interaction with the Samaritan woman at the well as recorded in the Gospel of John 4:1–26, and in particular John 4:9, where John makes explicit the nature of the relationship between Jews and Samaritans in an offline, author intrusive[3] comment.

> John 4:9 The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" *(For Jews do not associate with Samaritans)…*
>
> 17 "I have no husband," she replied. Jesus said to her, "You are right when you say you have no husband. 18 The fact is, you have had five husbands, and the man you now have is not your husband…" (NIV)[4]

Taber (1970:5), from a MB perspective, says the following:

> …the [New Testament] authors weighed carefully the cultural knowledge of their readers, and gauged accordingly what they could safely leave implicit. For instance, John felt impelled (John 4:9) to specify at the first mention of Samaritans that Jews had nothing to do with Samaritans…. Cultural information of this sort can include anything that people "know" through participating in a culture or subculture: factual information, assumptions and presuppositions, feelings, opinions, prejudices, and so on.

Similarly, Hill (2006:21) discusses the "strength of contextual assumptions" (knowledge) underlying the reaction that the Jews had to Jesus talking to the "loose" Samaritan woman at the well—"…men didn't associate with any woman outside the home, especially not alone..." Both Taber and Hill hint at the ethical/moral values (see table 1, stratum 3—Specific values) underlying the social practice of avoidance. In fact, John 4:9 suggests a directive value that is negatively prescriptive for the Jews of that time, namely, "Jews *do not* associate with Samaritans."[5] But there is a more general principle involved. Implicit information is not mere facts that can be cognitively processed in a detached fashion from interactive values, value orientations, worldview, etc. Such information is more reasonably viewed as a surface manifestation of these deeper cultural constructs. To ignore such cultural deep structure in the analysis of implicit information would effectively collapse all aspects of culture into a default model that consists of a single composite called "cultural information." Table 1 identifies and organizes these various strata/categories—from surface to deep structure.

[3] In the context of the original oral texts, the idea of an author "intrusion" is "extra explanatory material that wasn't part of the story line" (Bartsch 1997:45).
[4] Unless otherwise stated, all Scriptures are cited from the New International Version.
[5] The fact that NT writers Matthew and Luke did not feel obliged to include this issue (see Matthew 10:5; Luke 9:52, 10:33 and 17:16; Acts 8:25), suggests the possibility of a worldview assumption that would normally not need to be raised. Consider stratum 6, the Person-group category, namely those who are "in-group" (Jews) verses those who are "out-group" (Samaritans).

Table 1: Strata and categories for the prototypical model of culture for Bible translation

STRATA	CATEGORIES	(SURFACE STRUCTURE)
1. Systems/practices	Political, Social, Religious, Economic, Concrete/tangible (Material culture, Environment, Human body, others)	
2. Beliefs/attitudes	Political, Social, Religious, Economic, Translation specific, others	
3. Specific values	Impersonal, Character, Moral/ethical, Spiritual, Directive, Environmental, others	
4. Focal values	Impersonal, Character, Moral/ethical, Spiritual, Directive, Environmental, others	
5. Value orientations	Dealing with uncertainty/change, Organization of human relations, Temporal orientations, Individualism vs. collectivism	
6. Worldview	Classification, Person/group, Causality, Time, Space, Relationships	
7. Image schemas	Orientation, Center-periphery, Direction, Container, Unity-multiplicity, Identity/existence, others	(DEEP STRUCTURE)

Paralleling the seven strata of table 1, figure 1 (below) graphically illustrates how language and culture interact in the network of seven strata, from surface to deep structure.

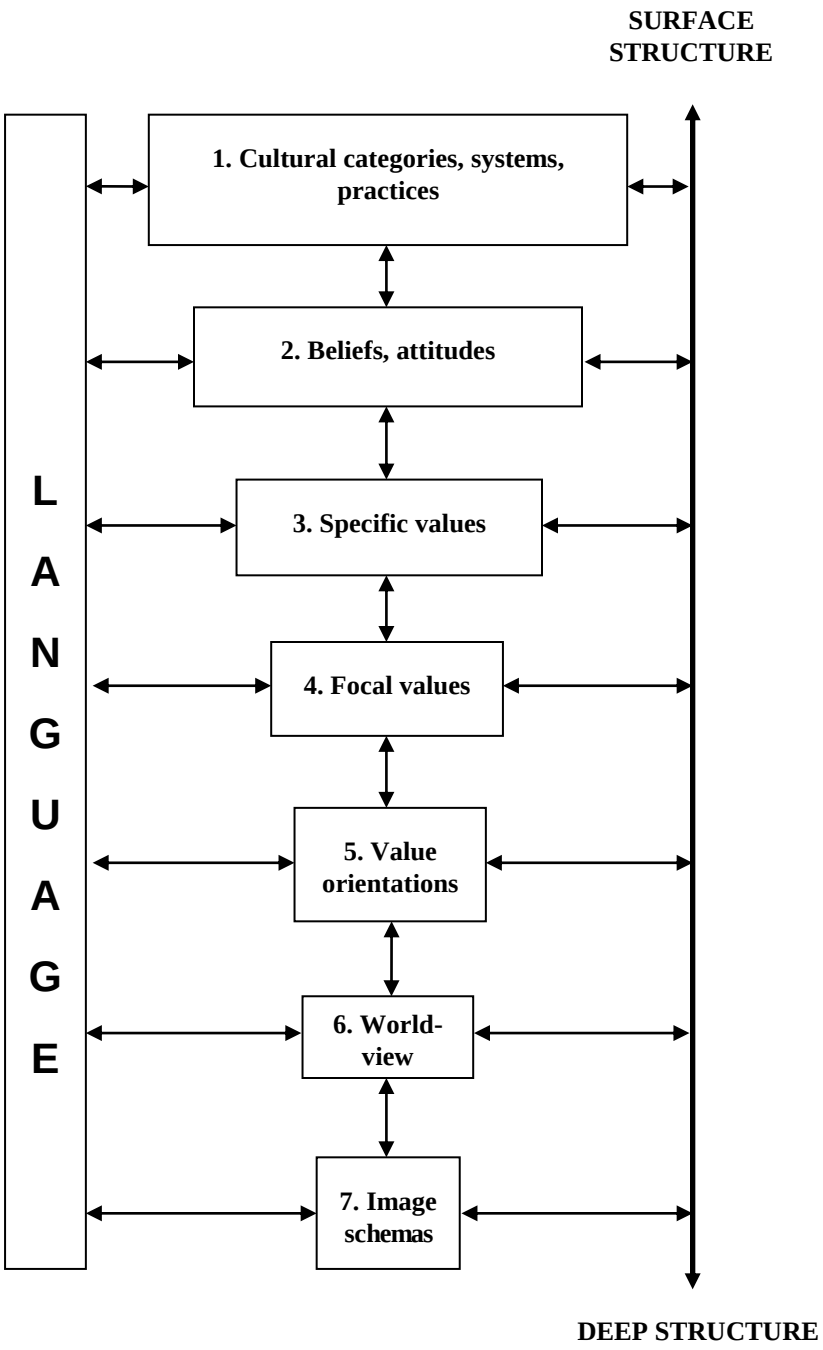

Figure 1: Prototypical model of culture/language—the network of cultural systems, beliefs, values, worldview and image schemas, from deep to surface structure.

3. Scriptural Examples of IISLC Made Explicit

The writers of Scripture were keenly aware of their contemporary audiences, their cultural backgrounds, knowledge, and language capabilities. Based on each author's assessment of their target audience, they carefully gauged what matters they could leave implicit and what matters they needed to make explicit so that their writings could be properly understood. The Gospels alone provide numerous examples of the author intentionally intruding into the storyline to make explicit supplemental information that he deemed

necessary for the reader. For example, authors provided simple translations of utterances into Koine Greek that were originally spoken in Aramaic or Hebrew.

> Mark 5:41 He took her by the hand and said to her, *"Talitha koum!" (which means, "Little girl, I say to you, get up!").*

In this case, *talitha koum* is a Greek transliteration of the Aramaic form, literally translated, 'damsel arise' (Bratcher and Nida 1961:180). Additional examples are numerous.[6]

Biblical authors often included **cultural background information** in their translation of words and names—cultural insights that they deemed important for the reader to understand. For example, Mark explains the meaning of "Boanerges" in terms of a Semitic idiom, 'sons of thunder,' "that the men thus named are characterized by a wrathful disposition, and so are like thunder" (Bratcher and Nida 1961:114).

> Mark 3:17 James son of Zebedee and his brother John (to them he gave the name Boanerges, *which means Sons of Thunder*);

In Mark 7:11, the author gives a culturally informative definition for the Greek transliteration 'korban' of the Hebrew term, which means offering, that provides the Gentile reader with needed insight into the Jewish religious practices of the time.

> Mark 7:11 But you say that if a man says to his father or mother: "Whatever help you might otherwise have received from me is Corban" *(that is, a gift devoted to God).*

"The word indicates a gift consecrated to God which could not, therefore, be used for any other purpose" (Bratcher and Nida 1961:228). Again, additional examples are numerous.[7]

Biblical authors often made explicit **factual information** that was deemed important to provide historical context for the reader. For example, in Luke 2:2, the author goes offline to provide the precise historical time frame for a census—and indirectly the birth of Christ. This practice of providing historical context is, in fact, evidence of a specific value of historical authenticity which will be discussed later in the article.

> Luke 2:1 In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. 2 *(This was the first census that took place while Quirinius was governor of Syria.)* 3 And everyone went to his own town to register.

In John 6:71, John chooses to reveal a glimpse of the plot of the passion of Jesus Christ that was not yet known to the disciples. Once again, additional examples in which factual information is made explicit are numerous.[8]

> John 6:70 Then Jesus replied, "Have I not chosen you, the Twelve? Yet one of you is a devil!" 71 *(He meant Judas, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him.)*

Biblical authors also went offline to make explicit **religious and cultural practices** of their time (see table 1, stratum 1). Mark was particularly concerned about his Gentile readers and their apparent lack of knowledge of Jewish cultural systems. For example, in Mark 7:3–4 he makes explicit the ritual washing practices of the Jews.

> Mark 7:1 The Pharisees and some of the teachers of the law who had come from Jerusalem gathered around Jesus and 2 saw some of his disciples eating food with hands that were "unclean," that is, unwashed. 3 (*The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders. 4 When they come from the marketplace they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers and kettles.*)

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[6] From the Gospels alone, consider Matthew 27:33, 46; Mark 5:41, 7:34, 15:22, 34; John 19:13, 17.
[7] From the Gospels, consider Matthew 1:23, 10:2; Mark 3:16, 10:46, 15:16; Luke 8:2; John 1:38, 41, 42, 4:25, 6:6, 9:7, 11:16, 20:24.
[8] From the Gospels, consider Mark 5:42, 9:5, 15:6–7; Luke 9:14, 33, 23:19; John 3:24, 4:8, 14:22, 18:5, 18:10, 20:9, 21:7, 20.

In a similar fashion, Luke explains to his readers the religious practice underlying why Joseph and Mary took the infant Jesus to the temple in Jerusalem.

> Luke 2:22 When the time of their purification according to the Law of Moses had been completed, Joseph and Mary took him to Jerusalem to present him to the Lord 23 (*as it is written in the Law of the Lord, "Every firstborn male is to be consecrated to the Lord"*), 24 and to offer a sacrifice in keeping with what is said in the Law of the Lord: "a pair of doves or two young pigeons."

For additional examples of where religious practice is made explicit offline, consider Mark 15:42 and also John 4:9, which have already been described.

Biblical authors also intruded into the storyline to make explicit **religious beliefs** (see table 1, stratum 2) of different groups mentioned in their texts. In Luke 7:29, following Jesus' description and praise of John the Baptist, Luke describes the religious beliefs of those who had been baptized by John and those, such as the Pharisees, who rejected God's purposes for them in refusing to partake of John's baptism.

> Luke 7:28 I tell you, among those born of women there is no one greater than John; yet the one who is least in the kingdom of God is greater than he. 29 *(All the people, even the tax collectors, when they heard Jesus' words, acknowledged that God's way was right, because they had been baptized by John.* 30 *But the Pharisees and experts in the law rejected God's purpose for themselves, because they had not been baptized by John.)*

Similarly, Luke felt compelled to go blatantly offline in Acts 23:8 to describe the cause of the heated debate between the Pharisees and Sadducees over their differences in religious beliefs.

> Acts 23:7 When he said this, a dispute broke out between the Pharisees and the Sadducees, and the assembly was divided. 8 *(The Sadducees say that there is no resurrection, and that there are neither angels nor spirits, but the Pharisees acknowledge them all.)*

In addition, Matthew, Mark, and Luke all use offline, relative clauses to describe the religious beliefs of the Pharisees and the Sadducees; in particular that the Sadducees did not believe in the resurrection. In the parallel passages of Matthew 22:23–32, Mark 12:18–27, and Luke 20:27–38, a Sadducee describes a story of a childless woman in successive marriages to seven brothers. The question raised by the Sadducee of their fate at the resurrection is pointless unless the religious beliefs of the Sadducees regarding the resurrection are understood.

> Mark 12:18 Then the Sadducees, *who say there is no resurrection*, came to him with a question. 19 "Teacher," they said,… 23 "At the resurrection whose wife will she be, since the seven were married to her?"

Biblical authors also included introductory and offline text material that provides **evidence of specific values** (see table 1, stratum 3) that they held in documenting the Scriptures. One value was the importance of historical authenticity—the accuracy and thoroughness with which the New Testament Scriptures should be recorded. Consider the introduction to the Gospel of Luke in which the author states his methods of investigation and documentation.

> Luke 1:1 Many have undertaken to draw up an account of the things that have been fulfilled among us, 2 just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. 3 *Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you,*—most excellent Theophilus,—4 *so that you may know the certainty of the things you have been taught*.

Although expressed as a practice, a directive value requiring a high standard of investigation and reporting is clearly evidenced. In this foundational statement of purpose (in the Introduction to the Gospel), Luke clarifies that he has investigated "everything" from the very beginning in order to produce an orderly and trustworthy account. This value of historical authenticity is also evidenced in Luke 2:2, discussed above. It is also apparent in the Gospel of John where the author goes offline, even for the purpose of clarifying a statement of Jesus, as follows:

> John 7:22 Yet, because Moses gave you circumcision *(though actually it did not come from Moses, but from the patriarchs)*, you circumcise a child on the Sabbath.

In Mark 7:19, the author intrudes into the storyline to draw a deduction of seismic proportion to the Jews. Drawing from Jesus' discussion of what makes man clean or unclean, he states that all food is "clean" because it simply passes through the stomach and out of the body.

> Mark 7:18 "Are you so dull?" he asked. "Don't you see that nothing that enters a man from the outside can make him 'unclean'? 19 For it doesn't go into his heart but into his stomach, and then out of his body." *(In saying this, Jesus declared all foods "clean.")*

From the perspective of the prototypical model of culture, this deduction shook their **religious beliefs**, **values**, even their **worldview** to the very core of their being. Consider Leviticus 11:1–47 and Deuteronomy 14:3–19 in which the Lord prescribes obligatory religious practices for the Jews with regard to unclean and clean foods. These were given as commands as exemplified in Leviticus 10:10.

> Leviticus 10:8 Then the LORD said to Aaron…. 10 You *must* distinguish between the holy and the common, between the unclean and the clean.

These commands were translated into practices with associated belief and directive value structures that grew over time in complexity and human origin. By New Testament times, the Pharisees even had their own elaborate practices for washing prior to eating, as previously described in Mark 7:3. For Peter (Acts 10:11–17) the differentiation of clean and unclean animals represented a deeply held **spiritual value** in his relationship with God. Note his moral revulsion to eating unclean animals in 10:14.

> Acts 10:11 He saw heaven opened and something like a large sheet being let down to earth by its four corners. 12 It contained all kinds of four-footed animals, as well as reptiles of the earth and birds of the air. 13 Then a voice told him, "Get up, Peter. Kill and eat." 14 *"Surely not, Lord!"* Peter replied. *"I have never eaten anything impure or unclean."* 15 The voice spoke to him a second time, "Do not call anything impure that God has made clean."

Peter's confusion and his difficulty in understanding the vision from God is also evidence of a **worldview** issue (see table 1, stratum 6). In particular Peter appears to have deeply seated assumptions regarding the classification of clean and unclean animals. Note that God gave him the vision three times and he was still perplexed about its meaning. It violated what he had been taught and accepted as right and true, presumably since childhood.

As a final example, consider Paul's appeal to accepted values and worldview in his discussion of hair length and head coverings in 1 Corinthians 11:13–16.

> 1 Corinthians 11:13 Judge for yourselves: *Is it proper for a woman to pray to God with her head uncovered?* 14 *Does not the very nature of things teach you* that if a man has long hair, it is a disgrace to him, 15 but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. 16 If anyone wants to be contentious about this, *we have no other practice*—nor do the churches of God.

In Paul's view the accepted **social practice** of the churches is for a man to have short hair and a woman to have long hair as a natural covering of her head. But he appeals on the basis of **directive values**—standards for conduct that are proper and those that are disgraceful. He appears to tie his concerns to a component of worldview in referring to "the very nature of things," namely an expectation for appropriate behavior based on gender (see table 1, stratum 6—Person/group category).

These Scriptural examples point clearly to the tension faced by biblical authors in gauging what implicit information from the source language context (IISLC) should be made explicit to their reading and listening audience. They further show that this information incorporated the broadest sense of source language (SL) culture, their language, the historical context of the time, cultural practices, beliefs, values and worldview.

This same tension is exacerbated for the modern Bible translator who is attempting to bridge a much larger temporal and cultural gap than the original writers in bringing the Scriptures to their target language (TL)

audience (Matthews 2009:25–51). The translator brings a host of implicit information from the target language context (IITLC) that can strongly influence his decisions regarding the explicit linguistic forms and content necessary to translate the biblical texts. This "information" is in fact the rich foundation of the TL culture extending from its deep structure to surface components. It is largely implicit, and usually not written explicitly into the TL Scriptures. Nevertheless it continually accompanies the TL translator and reader, influencing their interpretation of the Scriptures in potentially profound ways.

4. Study of IITLC in Selected East African Languages

In the context of Bible translation, IITLC is the logical complement of IISLC, but it is not a new concept. For example, in traditional translation projects, expatriate translators lived for prolonged periods of time among a people group and had abundant, on-site opportunities to learn the TL and to study the TL culture. Recognizing IITLC-related issues was a normal and accepted activity of this *in situ* translation process. Neil Anderson's *In Search of the Source* (1992) captures well the manner in which the translator was exposed to normal life circumstances within the TL culture in which TL expressions appropriate to the ongoing translation process were discovered and implemented.

An ongoing study of IITLC issues in multiple SIL Bible translation projects in East Africa has reported applying the prototypical model of culture as presented in figure 1 and table 1 (Matthews 2007:98–143). Numerous examples suggest that cultural practices, beliefs, values, worldview and image schemas, implicit in the target culture, strongly influence the TL translation and interpretation of Scriptures. Selected examples of translation challenges that originate in IITLC issues will now demonstrate its complementary nature to IISLC issues in Bible translation. They will be examined through the same grid of individual strata proposed in the prototypical model of culture (see table 1).

4.1. Stratum 1: Cultural systems/practices

The Digo people of Kenya have very simple construction practices for their traditional buildings; their homes are constructed over a cleared portion of soil, consisting of stick and mud daub walls and a conical grass roof. This characteristic of their material culture (table 1, stratum 1—Concrete/tangible category) resulted in varying degrees of uncertainty in the translation of more complex construction technologies (e.g., foundation, cornerstone, capstone). Consider the uncertainty in the meaning of foundation in the following examples:

> Matthew 7:25 …it (*the house*) did not fall, because it had its foundation on the rock.
> Digo: …But it (*the house*) did not fall since it had been built on a rock.
>
> Luke 6:48 …who dug down deep and laid the foundation on rock.
> Digo: …he dug a deep foundation and built on rock.
>
> Luke 14:29 …For he lays the foundation and is not able to finish it.
> Digo: …if you build the foundation and are defeated to finish it.

In Matthew 7:25, Jesus discusses a house that does not fall because of rain, wind or rising streams because its foundation is built on the rock. But in the Digo, foundation is omitted in favor of the house itself being built on the rock. In Luke 6:48, foundation has the physical imagery of a deep hole in the ground. And in Luke 14:29, a foundation is viewed as a constructed item. Such uncertainty in the physical object also manifested itself in a weakened understanding of metaphorical extensions of foundation. As a result, *msingi*, the Digo term, required a supportive explication of its meaning in context. For example, in 2 Timothy 2:19, the Digo translates foundation as the 'foundation of truth' to assist the reader.

> 2 Timothy 2:19 Nevertheless, God's solid foundation stands firm with this inscription: "The Lord knows those who are his."
>
> Digo: But the foundation *of truth* of God was made firm and it was stamped (with) these words: "God knows his people."

4.2. Stratum 2: Beliefs

A recurrent concern with all of the Bible translation teams in this study has been the potential fallout of exclusive actions in the TL translation. This concern is expressed as a belief that any action or command that is directed toward a specific group of people (e.g., to love, to care for, to greet) can provide justification for the reader to exclude others in a culturally objectionable fashion—to preclude that action from being directed toward other groups. For example, the Suba translators feared that commands to love one another in 1 John, which contextually target Christians within the church, could provide an undesirable justification for Suba readers to intentionally exclude (that is, to not love) those outside of the church. In addition, Digo translators thought that instructions to greet a specific group of saints could be construed as purposely avoiding other people, since in Digo society *everybody* is greeted as a matter of course.

This belief may be rooted in their collectivist worldview (see table 1, stratum 6—Person/group category, which includes in-group vs. out-group status) and value orientations (see stratum 5—Individualism vs. collectivism category). The in-group status of such societies is normally stable (Triandis, et. al. 1988) and highly scrutinized for purposes of conformity and cohesion. Members are sensitive to perturbations in group membership, a "we consciousness" (Hoftede 2006) of who is in, and who is out. Such expectations can be observed directly in cultural practices (see table 1, stratum 1—Social systems category), e.g., the Jew's refusal to associate with Samaritans (see discussion of John 4:9, section 2).

4.3. Stratum 3: Specific values

A specific value that has been commonly observed in East African languages is a strong preference against the borrowing of national language vocabulary. This has been expressed as a moral/ethical value representing a perceived obligation to preserve the language of the people group. Resistance to borrowing words from the national language can occur even when the concept is lexically unrepresented in the TL, and the national language term is well understood among the people. This motivation can result in herculean attempts to compose descriptive phrases. Consider, for example, the translation of "floodwaters" in the Zinza translation of Genesis:

> Genesis 6:17 I am going to bring floodwaters…
> Zinza: Truly, I will send rain and springs to drown the whole earth…

Exceptions to this value are also observed however, cases that provide evidence for compartmentalized values in language use (see table 1, stratum 3—Other values category). For example, a national language term can be promoted over a TL term because the latter may be objectionable in a religious domain—it may be perceived by TL readers as supporting traditional religious beliefs and practices. Consider Jonah 1:7 where the sailors "cast lots" to determine who caused the storm at sea. Here the Rangi translation team chose to import the Swahili infinitive phrase, *kupiga kura* ('to vote' or 'to cast lots'), rejecting TL terms that would more precisely describe divination practices appropriate for use on deck of a ship at sea. The team held the position that they could not credit divination/sorcery with being a valid practice that conveys truth in Rangi Scriptures.

4.4. Stratum 4: Focal values

McKinney (2000:217–218) describes seven categories of focal values (see table 1, stratum 3) from which specific values emerge. Focal values may thus be viewed as bundles of specific values with a common theme. Among the Rangi translators (who are all Christians), there is evidence of a directive focal value to carefully distinguish Christianity and the true God from traditional religion and its associated gods and spirits. As discussed above, divination practices associated with traditional religion cannot be ascribed truth because truth is implicitly reserved for Christianity. In the same vein, in Jonah 1:6, the captain of the ship finds Jonah below deck fast asleep despite the life-threatening storm:

> Jonah 1:6 The captain went to him and said, "How can you sleep? Get up and call on your *god*! Maybe he will take notice of us, and we will not perish."

The team struggled with what was in their view misrepresenting the true (**G**)od with a lower case (**g**)od as understood by the captain. Finally, in Jonah 1:16 the sailors offer sacrifices and vows to God out of fear of

Him after witnessing the calming of the seas when they threw Jonah overboard. The team chose to borrow a Swahili term, *sadaka* 'offering,' which carries a broad range of applications, including a monetary offering in church. They rejected any TL terms that would suggest animal sacrifices because such practice is confined to traditional religion; in their view this is satanic worship and should be distinguished from worshipping God.

4.5. Stratum 5: Value orientations

Value orientations are core values or expectations that tie the value structure to worldview. The prototypical model for value orientations is adapted from Hofstede (2006) and Mayers (1982), representing workplace/academic and cross-cultural missions environments, respectively. The two models have been combined into a qualitative, four-category model of value orientations, as summarized in table 1. Typically the category Organization of Human Relations and specifically "power-distance" relationships have been identified from the study of Bible translation issues in East African languages. Littlemore (2003:275) describes power-distance in the following manner in the context of work environments:

> Power-distance refers to how equal people are, or would like to be. In organizations and cultures where the power-distance is low, inequalities are minimized; everybody is involved in decision making; subordinates are consulted rather than just ordered;…and the same rules apply to everyone. In organizations and cultures where the power-distance is high, inequalities among people are expected and accepted; some people make decisions, and others obey; subordinates expect to be told what to do.

The TL groups involved in this study are expected to exhibit high power-distance expectations in various aspects of the governance of their societies. For example, the Zinza record a succession of 18 kings, *Bagabe,* that autocratically ruled their land. They were supreme rulers with many servants, but no advisors or subordinates with similar levels of authority (Matthews and Gilmore 2007). High power-distance expectations in Digo culture are most manifest in the family, where a person's maternal uncles had significant power, including the authority as a group to sell a nephew/niece as a slave to pay a debt (Lundeby 1993). Consistent with high power-distance expectations, the Rangi struggled with Jonah 3:7 where the King of Nineveh collectively issued a decree with his nobles.

> Jonah 3:7 Then he issued a proclamation in Nineveh: "*By the decree of the king and his nobles:* Do not let any man or beast, herd or flock, taste anything…"

Similarly, the Zinza struggled to translate references to executive level servants and officials of Pharaoh in Genesis 39–40, including the chief cup bearer and baker, and officials with the potential to influence Pharaoh's decision making.

4.6. Stratum 6: Worldview

Worldview has been described variously as "the deep structure of our culture," "the foundation of our existence," and "those matters that we assume generally without question in our lives." Kraft (1996) posits six universals that are largely agreed upon by Kearny (1984), Ashdown (2006), and others. Although concrete proof of differences in worldview between biblical readers and target audiences studied in East Africa is as elusive as cultural deep structure, there is substantial supportive evidence for the claim for several categories of worldview (Matthews 2007:110). For example, a straightforward clash in worldview is evidenced in the category of classification with culturally dependent taxonomies of the animal kingdom. The Zinza categorization of the animal kingdom is very different from that presented in the Pentateuch in terms of what is domestic vs. wild, clean vs. unclean, edible vs. inedible, etc.[9] Such differences manifest themselves in accepted cultural practices that may remain unchallenged until the advent of a cross-cultural experience whether at the translation desk or in a vision (see discussion of Peter in section 3: Acts 10:11–17). From the person/group category emerge foundational views of people as individuals or groups, shame vs. guilt cultures, and norms for behavior based on age, gender, and position in society. As members of

[9] Similarly, the Digo classification of plants differs from that of Genesis 1:11–12, 29–30; in particular, in Digo there is no "unique beginner," a term such as English "plant" which encompasses all flora (Nicolle 2001).

shame cultures, the concept of a conscience, and in particular the difference between a clear and a guilty conscience, has been universally challenging to the teams in this East African study, particularly when confronting the translation of NT epistles such as Hebrews, 1 and 2 Corinthians, 1 and 2 Timothy, and 1 Peter.

4.7. Stratum 7: Image schema

An additional component that is assigned to the deep structure of the prototypical model of culture is the cognitive linguistic notion of image schemas. According to Gibbs and Colston, image schemas are "experiential gestalts…that emerge throughout sensorimotor activity as we manipulate objects, orient ourselves spatially and temporally, and direct our perceptual focus for various purposes" (1995:347).

Since image schemas are based on sensorimotor actions that are common to the human body, some degree of inter-lingual commonality, even universality, is expected. A common example of image schemas is the CONTAINER image schema, in particular the IN/OUT CONTAINER image schema. It may be considered literally/physically or metaphorically as, for example, "the ball is *in the basket"* or "we as Christians are *in Christ,"* respectively. No weakness in this physical image schema has been observed in the East African study (Matthews 2009:Section 4.3). However a study of thirty three occurrences of the metaphorical extension of this IN/OUT CONTAINER image schema in the Zinza translation of the Scripture booklet *Way of Salvation* (Scripture Gift Mission International) suggests that syntactic constructions based on this image schema are unnatural, and even poorly understood. The Zinza generally rejected metaphorical extensions of this IN/OUT CONTAINER image schema in favor of PATH and LINK image schemas (e.g., "ask *in* my name" becomes "ask *by* my name" and "anyone *in* Christ Jesus" becomes "anyone *in union with* Christ Jesus") and propositional expressions. The impact of this component of IITLC in the Zinza translation is expected to be quite large. In the NT alone there are over 350 occurrences of pertinent expressions such as "in Christ," "in Christ Jesus," "in the Lord," "in Him," "in God," "in me," "in the name," "in His name," and "in the Spirit," all referring to deity.

5. Implicit Information from a Meaning-Based Translation Perspective

The concept of implicit information in Bible translation has typically been defined in terms of its application to the SL context.[10] It "is part of the meaning which is to be communicated by the translation, because it is part of the meaning intended to be understood by the original writer" (Larson 1984:38). From both MB and RT perspectives, IISLC is normally divided into two categories, explicatures and implicatures. However, the boundaries between these two categories and between RT and MB treatments of each category are often fuzzy. From an MB perspective, explicatures make explicit the linguistically encoded meaning of language-based structures in the SL text. Blight refers to explicatures as "making implied linguistic information explicit in the translation," and lists the following categories of potential linguistic forms to be made explicit (2005:8);[11] each is illustrated with a Scripture example:

[10] An exception is Deibler (2002:Appendix). He considers RL requirements (explication), in particular, avoiding zero or wrong implicatures based on inadequate knowledge of the SL culture or indirectly, hinting at potential conflicts with RL culture.

[11] Adapted as a table, with permission from the author.

Table 2: Categories of linguistic explicatures (Blight 2005)

Reference	Text	May be translated as
1. Grammatical ellipses in the source language may need to be filled out.		
Rom 14:2 (NASB)	One person has faith that he may eat all things, but he who is weak eats vegetables only.	One person has faith that he may eat all things, but he who is weak *in faith* eats vegetables only.
2. Pronoun referents may have to be specified.		
Mark 9:20 (KJV).	And they brought him unto him.	And *some of the people* brought *the boy* unto *Jesus*.
3. Genitive constructions may need to be translated so as to make the relationship of the two parts explicit.		
Acts 2:38 (NIV)	You will receive the gift of the spirit.	You will be *given the Holy Spirit*.
4. Passive verbs may need to be made active.		
Luke 3:21 (NIV)	Jesus was baptized.	John baptized Jesus.
5. Relational words may be insufficient for the reader to understand the implied logical step.		
Matt 2:2 (NRSV)	Where is the child who has been born the king of the Jews? For we observed his star at its rising…	Where is the child who has been born the king of the Jews? *We know that a king has been born,* for we observed his star at its rising…
6. For an unknown object or action for which there is no word in the target language, it is valid to translate using a generic word or a descriptive phrase.		
Matt 6:28 (NIV)	lilies of the field	flowers of the field
7. A metonymy may need to have the implied extension made explicit.		
Acts 8:28 (NASB)	He was reading the prophet Isaiah.	He was reading *the book written by* the prophet Isaiah.
8. A synecdoche may need to have the substituted part of the whole made explicit.		
John 1:19 (NIV)	The Jews of Jerusalem sent priests and Levites to ask him who he was.	The *leaders of the* Jews of Jerusalem sent priests and Levites to ask him who he was.
9. If a hyperbole could be interpreted literally, it needs to be rendered more exactly.		
Mark 1:5 (NIV)	All the people of Jerusalem went out to him.	*A great many* people of Jerusalem went out to him.
10. Metaphors often need to have components of the comparison made explicit if they are to be properly understood.		
Acts 2:20 (NIV)	The sun will be turned to darkness and the moon to blood.	The sun will be turned to darkness and the moon *will be red **as*** blood.

Blight's list is not exhaustive and its taxonomy is not unique to MB. Consider Deibler's more extensive taxonomy of explicatures, "information…that is semantically present but which, in any given receptor

language, might not need to be expressed"[12] (Deibler 2002:Appendix). From an empirical survey of the NT he subdivides ellipsis into five categories and delineates eight separate categories of explicatures associated with events.

1. Deictic reference (back reference)

   - Participant identification, delimitation, or reference

   Matt 22:46 No one *of the Jewish leaders* could say a word in reply, and from that day on no one dared to ask him any more questions.

   - Event reference

   Mark 5:43 He gave strict orders not to let anyone know *about his restoring the girl to life*, and told them to give her something to eat.

2. SL ellipsis

   - Grammatical ellipsis

   Luke 10:17 The seventy-two *other disciples* returned with joy and said, "Lord, even the demons submit to us in your name."

   - Set formulas

   Matt 4:4 Jesus answered, "It is written *in the Scriptures*: 'Man does not live on bread alone, but on every word that comes from the mouth of God.'"

   - Ellipsis of event or executor of event

   Mark 6:16 But when Herod heard this, he said, "John, the man I *ordered to be* beheaded, has been raised from the dead!"

   - Ellipsis of comment with topic

   Matt 26:48 Now the betrayer had arranged a signal with them: "The one I kiss is *the man you are seeking*; arrest him."

   - Omission of secondary participants

   Matt 16:13 When Jesus came *with his disciples* to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?"

3. Arguments associated with events (case frame)

   Mark 1:38 Jesus replied, "Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come *here/on earth/from heaven*."

4. Required elements associated with certain events

   - Phases of events

   Matt 26:28 This is my blood of the covenant, which is *about to be* poured out for many for the forgiveness of sins. E.g., *about to be* poured out [tense]

   - Event sequences

   Luke 2:6,7 While they were there, the time came for the baby to be born, 7 and *after entering a place where animals were kept* she gave birth to her firstborn, a son.

   - Orienter/content of communicative event

[12] All examples of Scripture are taken from the New International Version and modified with italics to illustrate Deibler's explicature.

Luke 1:76 *And then Zechariah said concerning his son John*, "And you, my child, will be called a prophet of the Most High."

- Contents of cognitive event

Matt 16:8 Aware of their discussion, Jesus asked, "You of little faith *in me/what I can do*, why are you talking among yourselves about having no bread?"

- Contents of sensory event

Mark 6:14 "King Herod heard about *what Jesus and his disciples were doing*, for Jesus' name had become well known."

- Stimulus of experience

Luke 1:25 "The Lord has done this for me," she said. "In these days he has shown his favor and taken away my disgrace among the people *because I have no children*."

- Causation or instigation of event or experience

Luke 8:2 "…Mary (called Magdalene) from whom seven demons had come out *by Jesus' command*."

- Missing step in argument

Luke 12:28 "If that is how God clothes the grass of the field, which is here today, and tomorrow is thrown into the fire, *because you who are much more important than grass*, how much more will he clothe you, O you of little faith!"

Although such explicatures may be considered for the TL translation, explicatures that appear to the TL audience to be unnatural or distracting additions to the text should be reconsidered.

Implicatures, according to Rountree (2006) are subdivided into two categories, pre-existent knowledge and deductions. In support of this claim, she cites Kintsch (1998:189) and the concepts of old/retrievable information in contrast to new/generated information.

> A distinction should be made between problem-solving processes when there are premises from which some conclusions are drawn (not necessarily by rules of logic) that may be justly called inferences, and knowledge retrieval processes in which a gap in the text is bridged by some piece of preexisting knowledge that has been retrieved.... Retrieval adds preexisting information to a text from long-term memory. Generation, in contrast, produces new information by deriving it from information in the text by some inference procedure.

Thus, preexistent knowledge (implicatures-PK) is old/retrievable information that is known by the original communicator and not linguistically encoded in the text. This includes the context of the communication and pertinent aspects of cultural background information. Ideally this preexistent knowledge is shared by both communicators and thus contributes to successful communication. However, such sharing of background information for a communication event cannot be assumed, especially across the temporal and cultural divide between biblical and modern target audiences. In addition, the conceptual breadth of preexistent knowledge—in particular cultural background information—is unduly constrained in this model. Blight (2006:11) cites examples, such as geographic locations, historical background, unknown objects and occupations, that are constrained to just stratum 1 of the prototypical model of culture (Cultural systems and practices).

In contrast to implicatures-PK, deductions (implicatures-D) are information that is inferentially derived from some combination of the text, explicatures, and preexistent knowledge. This is an inferential generation process that is intended by the SL communicator for the TL audience, but cannot be assumed.

The degree to which SL explicatures, implicatures-PK, and implicatures-D should be included in the TL translation and translation helps is a common source of debate among Bible translators. In general, non-obtrusive explicatures are included non-controversially in the TL translation, and implicatures-D are relegated to "helps". But the placement of implicatures-PK in the TL text is strongly debated.

6. Implicit Information from the Perspective of Relevance Theory

Consider now how RT handles SL implicit information.[13] It affirms Larson's observation (1984:38) that the communicator's *intentions* are crucial to how implicit information is accessed by the receptor in the process of interpretation. It goes on to propose that information, which from the communicator's point of view is intended to be accessed implicitly, functions in three related paths: explicatures, implicatures that the audience brings to the communication, and implicatures that the audience infers from the communication.

From an RT perspective, communication starts as the addressee (hearer/reader) monitors his working hypothesis of the speaker (or writer's) meaning based on an explicitly communicated utterance that provides evidence for the speaker's communicative intentions. Then the addressee draws upon implicit information in order to flesh out (fill in mentally) one or more explicatures derived from the explicitly communicated utterance.

Next, the addressee inferentially supplies assumptions (personal knowledge) based on the situational context in order to provide a contextual framework for which the speaker's meaning can make sense to him. Since these assumptions are supplied based on the context generated by the addressee while interpreting the utterance, they are referred to as *contextual assumptions*, and function as input, specifically as *premises*, (logical grounds) in inferential processes. Finally, the addressee infers *implications* from the combination of the explicitly communicated utterance and the contextual framework that he is generating in order to arrive at an interpretation of the speaker's intended meaning that satisfies his expectations regarding the relevance of this intended meaning. The implications that are derived are referred to as *contextual implications*.[14] Both *contextual assumptions* and *contextual implications* are referred to as implicatures. Thus, implicit information is accessed by the addressee to infer both explicatures and implicatures (contextual assumptions and contextual implications) in order to arrive at an interpretation of the speaker's meaning.

From an RT perspective explicatures and implicatures may be operationally defined in the following manner.

6.1. Explicatures from an RT perspective

Explicatures[15] refer to the speaker's *explicit meaning* as fully worked out in the mind of the addressee. They are the result of pragmatic processes needed to flesh out a hypothesis about the speaker's *explicit meaning* from the encoded sentence meaning which, for reasons of economy, often underdetermine the full propositions that are intended to be conveyed. "The linguistic forms of utterance are drastically underdetermined. They leave many things unspecified, such as pronoun reference, deictic reference (there, here, now), the meaning of words that could have more than one sense, the speaker's attitude, and the mood of the utterance (question, statement, exclamation, or imperative)" (Hill 2006:16).

Explication includes the disambiguation of multiple senses of individual words and even whole utterances as needed for the addressee to construct a meaning that is consistent with the generated context and produces satisfactory cognitive effects.[16]

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[13] This discussion of RT and implicit information is adapted from a private communication with Ralph Hill (2007) of SIL. I am grateful for his contribution and his permission to include it in this article.

[14] The relation between contextual assumptions, which are viewed as premises, and contextual implications, which are derived from inferential processes involving those premises, is described by Sperber & Wilson (1986:112) as follows: "Contextual implication is a sub-type of synthetic implication….each of the premises effectively used in the derivation of a synthetic implication strengthens the conclusion (i.e., synthetic implication) which they jointly imply."

[15] An explicature is "an ostensively communicated assumption which is inferentially developed from one of the incomplete conceptual representations (logical forms) encoded by the utterance" (Carston 2002:377).

[16] Cognitive effects are "the result of a fruitful (i.e., relevant) interaction between a newly impinging stimulus and a subset of the assumptions already in the cognitive system" (Carston 2002:376).

6.2. Implicatures from an RT perspective

Implicatures are additional information that is implicitly communicated by an utterance that can only be inferred. Implicatures are recognized in two forms, (1) contextual assumptions that are supplied by the addressee and provide logical premises to generative inferential processes, and (2) contextual implications (deductions) that are derived from the combination of the explicated utterance and contextual assumptions (Carston 2002:377). Some pertinent RT vocabulary is exemplified by Hill (2006:17–18), as follows:

> (Implicatures are)…assumptions that are evoked by the utterance, but which are not entailed by it. They are derived completely by pragmatic processing. Implicatures include two kinds of assumptions: 1) implicated premises are the assumptions the audience brings to the communication, and 2) implicated conclusions are the implications they infer from the communication…. Explicatures and implicated premises work together to yield *implicated conclusions*, also referred to as *contextual effects*, *contextual implications*, or loosely, *cognitive effects*.

Thus explicatures are the explicit meaning of the communication as derived by the addressee through inferential processes operating on the linguistic/logical form of the utterance. In contrast, implicatures are both known (assumed) information that is evoked in the addressee during the communication, and newly derived information that is inferred from the explicated meaning of the utterance and contextual assumptions.

In summary, RT recognizes that communication cannot exist as an encoded utterance alone, and it rarely succeeds by the conveyance of an explicature only. It posits that the task of interpretation involves the inferential monitoring of a working hypothesis of the speaker's *intended explicit meaning*, *constructing* a suitable *context* in which it can make sense, and completing the hypothesis about what must be inferred from what was said. This "on-line" cognitive process is posited to take place principally in parallel, by mutual adjustment of various assumptions about the speaker's intended meaning until an interpretation is worked out that satisfies the addressee's expectations regarding the relevance of the speaker's intended meaning. The first interpretation that makes sense is normally taken as the intended interpretation, and cognitive processing then focuses on what follows.

7. Comparison of MB and RT Perspectives of Implicit Information

In comparing the MB and RT descriptions of implicit information that have been presented above, there is substantial overlap between (1) explicatures, (2) implicatures-PK and (3) implicatures-D for MB and (1) explicatures, (2) contextual assumptions and (3) contextual implications, respectively, for RT. However, some distinctives are apparent. Overlap and contrasts can be observed in the following points. For an extensive sample comparing the differences, see section 8.

7.1. MB and RT explicature

The term explicature for MB generally refers to the *component* of an utterance that is made explicit. With RT, the explicature refers to the explicated utterance in its *entirety*. The difference between MB and RT can be seen in Matthew 22:46 (below). From an MB perspective, "*of the Jewish leaders*" is an explicature of "No one." But the intent of an RT explicature (following the verse) is to flesh out *all* of the meaning logically encoded in the complete proposition or utterance.

> Matt 22:46 No one could say a word in reply, and from that day on no one dared to ask him any more questions (NIV).
>
> (RT Explicature): No one *of the Jewish leaders present* could *begin to answer Jesus' question*, and as a result from that day *forward* no one *of the Jewish leaders* dared to ask *Jesus* any more questions.

Since RT considers all modes of logical explication of the biblical text (as opposed to explicit categories of implicit information as suggested by Bright and Deibler for MB), explicatures from an RT perspective are anticipated to be broader in scope than from an MB perspective. In addition, from an RT perspective, a single utterance may express more than one explicature. For further examples, see section 8.1.

7.2. MB implicatures-PK and RT contextual assumptions

There is conceptual overlap of MB implicatures-PK and RT contextual assumptions. Both concern background information that cannot be directly derived from the text yet must be shared in some manner by both communicators in order to achieve a successful communication. The distinctives between the two approaches arise from orientation—speaker as opposed to addressee. From an MB perspective, implicatures-PK are defined as information known by the original communicator that is selectively retrieved from long-term, encyclopedic memory to properly support the communication. Conceptually this information can be very broad, even a commentary, although in practice, essential components must be identified for inclusion in the translation or supplementary notes. From an RT perspective, contextual assumptions are evoked in the addressee as a consequence of the specific content of a communication event. The addressee attempts to generate a contextual framework in which the speaker's meaning can make sense. RT also emphasizes that contextual assumptions are logical premises for generative inferential processes. For examples, see section 8.2.

7.3. MB implicatures-D and RT contextual implications

The overlap between MB implicatures-D and RT contextual implications is substantial. Both are inferential processes that generate new assumptions from some combination of encoded utterance, explicatures and MB implicatures-PK or RT contextual assumptions. Again, the difference is a matter of orientational emphasis. MB focuses on the implicatures-D that the speaker intends to communicate, whereas RT focuses on the contextual implications generated by the addressee. For examples, see section 8.3.

8. Sample Comparing use of MB and RT Explicatures and Implicatures

The following analysis of Mark 12:18–27, dealing with marriage at the resurrection, exemplifies the use and differentiation of explicatures and implicatures from MB and RT perspectives. The notes are adapted from the *NET Bible Notes* (2005) and highlight the principal explicatures and implicatures, both overt in the text and assumed, in this passage.

> Mark 12:18–27 Sadducees (who say there is no resurrection) also came to him and asked him, 19 "Teacher, Moses wrote for us: 'If a man's brother dies and leaves a wife but no children, that man must marry the widow and father children for his brother.' 20 There were seven brothers. The first one married, and when he died he had no children. 21 The second married her and died without any children, and likewise the third. 22 None of the seven had children. Finally, the woman died too. 23 In the resurrection, when they rise again, whose wife will she be? For all seven had married her." 24 Jesus said to them, "Aren't you deceived for this reason, because you don't know the Scriptures or the power of God? 25 For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. 26 Now as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? 27 He is not the God of the dead but of the living. You are badly mistaken!"

8.1. Samples of MB and RT explicatures

The following samples demonstrate some explicatures in both MB and RT, based on Mark 12:18–27:

> Mark 12:19 The Greek genitive, "brother of someone" is translated as 'man's brother'.
>
> Mark 12:19 The Greek idiom "raise up seed" is translated as 'father children.'.
>
> Mark 12:20 The Greek idiom, "took a wife" is translated 'married'.
>
> Mark 12:23, 25, 27 Greek verbs with person/number morphology are translated with pronouns. They also require reference assignment. In 12:23 "they" refers to the seven husbands as proposed by the Sadducees. In 12:25, the switch to present-indicative aspect in the Greek verbs supports the assertion that "they" now refers more generally to all people. In 12:27 "you" refers to the Sadducees.

The MB perspective consists of assigning participant reference in the immediate context. RT also considers the informative intent of the speakers—the Sadducees and Jesus—in explicating these verses.

8.2. Samples of MB implicatures-PK and RT contextual assumptions

The following samples from Mark 12:18–26 illustrate the use of MB implicatures-PK and RT contextual assumptions:

Mark 12:18 "Sadducees": The Sadducees were majority members of the Jewish Sanhedrin, the religious governing council, at this time. Mark makes explicit for non-Jewish readers that the Sadducees did not believe in the resurrection of the dead.

From an MB perspective, the author intrusion, "who say there is no resurrection" explicates a specific implicature-PK regarding the religious beliefs of the Sadducees. Although none of the other NET notes are explicitly incorporated into the translation, they are all considered implicatures-PK that were shared by Jesus and the Sadducees, and that are important to be understood by the TL audience.[17] RT more critically examines the specific communicative intent of Jesus with the Sadducees, and more importantly Mark with his Gentile readers. Jesus and the Sadducees shared all of the above religious knowledge, but there is no evidence that Jesus was attempting to communicate this information. Therefore it is not a contextual assumption that is evoked in their discussion. Mark recognizes that his Gentile readers are ignorant of the beliefs of the Sadducees, so he makes explicit this contextual assumption.

Mark 12:19 The practice of a levirate marriage is quoted from Deuteronomy 25:5. It provided care for a widow who had no children and also preserved the name of the deceased husband.

From an MB perspective, although none of this information is explicitly incorporated in the translation, it can all be considered implicatures-PK that were shared by the Sadducees, Jesus, and Moses and are important for the TL audience to grasp in comprehending this passage. From an RT perspective, although this knowledge is shared by all the participants, there is no evidence that the Sadducees intended to communicate this information, nor that it was evoked as a contextual assumption for Jesus. Therefore this is not a communicated contextual assumption.

Mark 12:25 The interpretation of the simile, "like angels," depends on background information about angels: According to Jewish tradition, they do not die, nor do they marry (except in disobedience, see Genesis 6:4).

The interpretation of the simile, "like angels," is ambiguous in NET. It could refer to the prior statement: When people "rise from the dead, they neither marry nor are given in marriage." Likewise it could refer to some other quality of angels that would generally be understood by the Jews. The interpretation of the simile is made explicit in the NLT.

Mark 12:25 For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. (NET)

Mark 12:25 For when the dead rise, they will neither marry nor be given in marriage. *In this respect* they will be like the angels in heaven. (NLT)

From an MB perspective, NET leaves implicit background information regarding angels that is essential for the reader to understand. These implicatures-PK should be communicated explicitly, as in the NLT, or in supplementary materials. RT recognizes that Jesus intended that his audience access the information that angels do not marry or are given in marriage. Therefore it is required as a contextual assumption to interpret the NET.

Mark 12:26 Knowledge is assumed regarding the identity and history of the Jewish patriarchs Abraham, Isaac and Jacob, as well as the account of the burning bush.

[17] For this passage to make sense, the identity and cultural dynamics of the Sadducees as the majority party of the Sanhedrin, the religious/political ruling council of the Jews, should be understood.

From an MB perspective, although none of this information is explicitly incorporated in the translation, it can all be considered implicatures-PK that were shared by the Sadducees and Jesus. The specific implicature-PK that is in focus here is that Abraham, Isaac and Jacob had all physically died when God spoke to Moses.[18] From an RT perspective, Jesus intended that his audience access this fact. Therefore, it is a required contextual assumption in interpreting the NET, but unnecessary as an explicature as given in the NLT.

> Mark 12:26 "But now, as to whether the dead will be raised—haven't you ever read about this in the writings of Moses, in the story of the burning bush? Long after Abraham, Isaac, and Jacob had died, God said to Moses, 'I am the God of Abraham, the God of Isaac, and the God of Jacob.'" (NLT)

8.3. Samples of MB Implicatures-D and RT contextual implications

The following samples from Mark 12:26 illustrate the use of implicatures-D and contextual assumptions:

> Mark 12:26 God, in identifying himself as the God of the three patriarchs, intends that the reader deduce that they were spiritually alive when He spoke to Moses at the burning bush.

For both MB and RT, this is an implicature-D/contextual implication (implicated conclusion) that Jesus intended for the Sadducees and that Mark intends for his target audience.

> Mark 12:18–27 (entire passage)–There is life after death.

For both MB and RT, this is the essential implicature-D/contextual implication of the passage that is intended for the reader. It may be derived from a broad combination of explicit text, implicatures-PK, contextual assumptions evoked from the text, and other sources. Explicit texts include, for example, Mark 12:25 "Jesus replied, '…when they rise from the dead,…'" and Mark 12:18 "Then the Sadducees, (who say there is no resurrection)…."

9. Toward a More Comprehensive Treatment of Implicit Information

In summary, in the context of Bible translation, implicit information is both an SL and TL issue; it has challenged both biblical authors and modern translators. It can be described in part in the lingua franca of MB and RT translation models. The challenge is then to apply these concepts to a more comprehensive and defensible treatment such that the source and target cultures, including both surface and deep structural components, are properly represented. IISLC (implicit information in the source language context), is thus more comprehensively expressed as **implicit aspects of culture in the source language context** (IACSLC). Likewise, IITLC (implicit information in the target language context), is more comprehensively expressed as **implicit aspects of culture in the target language context** (IACTLC). In this manner we collectively consider all implicit components of the knowledge, practices, beliefs, values, worldview, image schema, etc. of the SL culture that were brought to bear in composing and interpreting biblical manuscripts, as well as those components of the TL culture that are brought to bear in translating and interpreting the TL text.[19]

9.1. Explicatures re-examined

Likewise it is necessary to reconsider the concepts of explicatures and implicatures in light of a more comprehensive model of culture. Explicatures have historically been considered a linguistic process of logically fleshing out the meaning of the explicit text, something quite independent of cultural deep structure. But this is a simplistic view of a more complex reality. For example, a Zinza translator could

[18] Deibler (2002) lists three "implicatures of argument" in analyzing Mark 12:26: (a) a reference to what was "said by God about men who had died long before," (b) a contrast: "Not 'I was,' but 'I am the God of…'" the patriarchs, and (c) a connotation, "'I am the God of…Jacob,' all of whom had died long before and God wouldn't have said that if their spirits had died too."

[19] Thus the acronyms IISLC and IITLC become functional only in the broadest meaning for "information," i.e., all aspects of culture that are communicated via oral or written mechanisms independent of the communication or translation model employed.

naively modify the Zinza expression for "in Christ" as "in union with Christ," as a straightforward, grammatical explication of the meaning of the locative preposition "in." But as suggested earlier, this explication in fact reflects a change in cultural deep structure from a metaphorical extension of an IN/OUT CONTAINER image schema to a LINK image schema.

A more complex example is provided by Galatians 6:1(a): "Brothers, if someone is caught in a sin, you who are spiritual should restore him gently." The interpretation of "restore" in this verse is an explicature which can be heavily influenced by a person's worldview, specifically the Person-Group universal (see table 1, stratum 6). The need for restoration implies both a positively-viewed prior state to which the offender should be returned, and something which caused the offender to cease being in that state. In this case, the restoration is to be achieved through a gentle confrontation by some group of believers ("you" is plural). In a guilt/justice-oriented and individual-centered culture, restoration is likely to be viewed primarily as a personal affair. The prior state to which the offender should be restored is a positive relationship with God through His forgiveness, leading to a return to a clear conscience before him, even a forgiveness of one's self. The thing which caused the offender to lose this positive state is the sin itself. It is assumed that the offender already feels guilt—defined by Leinhard (2000:9) as "condemning self as a result of violating internalized convictions of norms and values."[20]—and the responsibility of the group in confronting and restoring the offender is to help him to repent and accept God's forgiveness.

In a shame/honor-oriented and group-centered culture, on the other hand, restoration is likely to be understood as restoring relationships within the group of believers. The prior state to which the offender should be restored is one in which the offender enjoys fellowship with the group, and thereby also with God, and in which he does not experience shame or dishonor. The thing which caused the offender to lose this positive state is the event of being caught in a sin rather than the sin itself.

Not only does Galatians 6:1(a) give rise to different explicatures depending on the worldview of the addressees, but these explicatures have different affective results. In a guilt/justice-oriented and individual-centered culture, the verse can be read as little more than an appeal to the group to alert the offender's conscience to his sin and act as a catalyst to help him return to God. In a shame/honor-oriented culture, sin brings shame not only on the offender but on the group as a whole, and as a result the offender finds it very hard to confess, and so the role of the group in confronting the offender is crucial:

> In an honor orientation, an offender finds it impossible to confess wrong done and denies it as long as possible. Yet without confession, reconciliation is impossible. In these cultures, the social group must learn to take their responsibility for the individuals seriously and confront offenders. They are accountable for "the walk" of their members. If they are not willing to confront, sin will continue and relationships will never be restored. (Leinhard 2000:208)

As a further example, consider variant English translations of 2 Samuel 13:22. The principle exegetical problem is the explication of the Hebrew conjunction *ki*. NASB provides a literal rendering of the Hebrew; the assertion that Absalom did not speak to Amnon is supported by the fact Absalom hated him because he raped his sister. TEV provides an analogous interpretation, albeit the clause order is reversed. NET and NLT explicate *ki* in a mode exemplifying counter-expectation, i.e., Absalom hated Amnon, nevertheless Absalom did not speak to him, or conversely, even though Absalom never spoke to Amnon, he hated Amnon.

> But Absalom did not speak to Amnon either good or bad; *for* Absalom hated Amnon because he had violated his sister Tamar (NASB).
>
> And Absalom hated Amnon so much for having raped his sister Tamar *that* he would no longer even speak to him (TEV).

[20] Leinhard's characterization of guilt as "internalized convictions of norms and values" correlates with strata 3 and 4 of table 1, specifically directive values, i.e., the violation of standards that regulate conduct; the rules, duties and obligations governing what people should and should not do. The "self" behavioral orientation for guilt arises from worldview (table 1, stratum 6), specifically a person (as opposed to group) orientation.

> But Absalom said nothing to Amnon, either bad or good, *yet* Absalom hated Amnon because he had humiliated his sister Tamar (NET).
>
> And *though* Absalom never spoke to Amnon about this, he hated Amnon deeply because of what he had done to his sister (NLT).

From an MB perspective, the meaning of the connector *ki* (and its relationship with the entire verse) is explicated through evaluation of the immediate context, the two conjoining clauses and the broader context of the account of Amnon, Tamar and Absalom, in 2 Samuel 13. From an RT perspective, the Hebrew conjunction *ki* in this verse provides a constraint on the inferential interpretation of the relation between the two clauses which it conjoins, without explicitly specifying the nature of this relationship. The writer must have assumed that the constraint on interpretation provided by *ki* was sufficient to enable his readers to infer the relevant relation between the clauses which he intended them to understand. However, the variant explications of *ki* in the above translations may be influenced by notions of cultural deep structure—notions which the writer and his original author shared, but which modern audiences do not necessarily share with him.

From the perspective of the cultural model, a plausible explanation is found in stratum 5—Value orientations, more specifically the category of Organization of human relations. Incorporated in this category is a value contrast that has been described by Matlock (2006) as vulnerability as weakness as opposed to vulnerability as strength. In the former, there is a tendency to conceal mistakes and to avoid any negative exposure as signs of weakness. Thus in a shame culture there would be no expectation that Absalom would voluntarily speak to Amnon because Amnon had brought shame on his sister Tamar and therefore on him. In fact, in 2 Samuel 13:28, it is recorded that two years later, Absalom orders the death of Amnon for this very reason (see especially v.32). NASB and TEV correctly reflect this value orientation. On the other hand, in the vulnerability as strength value orientation, there is a willingness, even an expectation to talk freely about personal matters and to admit errors. NET and NLT incorrectly reflect this value orientation.

In light of these considerations of cultural deep structure, the following definitions are proposed for explicatures from the perspective of MB translation practice and RT:

- In the context of Bible translation and MB translation practice, explicatures are defined as making implied components of linguistic information explicit in the translation, recognizing the influence of the source and target culture (surface and deep structure) in matters of interpretation.[21]
- In the context of Bible translation and RT, explicatures are defined as ostensively communicated assumptions that can be inferentially developed from information encoded in the text. If the information encoded in the source text is insufficient for the intended assumptions to be inferred by the TL audience (e.g., assumptions arising out of cultural deep structure), additional encoded information may be added to the translation in order to enable the readers to infer the communicated assumptions.

Assumptions in the RT context consist of information expressed as propositions. However, as we have just seen, assumptions cannot be restricted to information about the immediate context and cultural surface structure. It is unclear to us whether information relating to unquestioned assumptions about worldview and expectations with regard to values, are internally represented as propositions. This means that the non-directly-propositional nature of assumptions arising out of cultural deep structure, and the role that these play in the derivation of explicatures, is difficult to handle using the RT model of communication.

9.2. Implicatures re-examined

We now re-examine implicatures in light of the general model of culture. We will consider first implicatures-PK of MB translation practice and contextual assumptions of RT. Recall the example of Acts

[21] This is a modified form of the definition of explicatures by Blight (2006), which represents the more restrictive side of MB translation practice, i.e., the explicature of linguistic forms only, as opposed to "semantic information" by Deibler. This approach will constrain, but not eliminate, the impact of TL culture in deriving explicatures.

10:11–17 discussed earlier, in particular Peter's profound confusion regarding his vision and his revulsion in being commanded to kill and eat "unclean" animals, reptiles and birds. This experience is rich in emotive content and is intended to fundamentally change the nature of Peter's relationship with God as a Jew under the Law of Moses to a Christian in fellowship with Gentile believers.

What aspects of SL culture are required to be understood by the TL reader that the passage may convey its intended meaning and its emotional/spiritual force? To start, it requires a basic knowledge of the classification system of the Jews regarding animals, reptiles, birds, etc., and more importantly the differentiation of clean and unclean animals. This is a social/religious system that is appropriately assigned to stratum 1 of the cultural model. But to communicate the basis for Peter's *profound confusion* regarding the vision, the TL reader must appreciate that this classification system was likely an assumed (largely unaccessed) component of Peter's cultural deep structure. This is most plausibly assigned to a violation of a worldview component of classification (stratum 6). Furthermore, Peter's disagreement over eating unclean animals can be described in terms of a violation of Jewish religious practices and beliefs (strata 1, 2), but to appreciate his sense of *revulsion*, the TL reader is required to tap into a deeply-held value structure for this issue. This is most plausibly assigned to a violation of a directive value (stratum 3) with origins in Old Testament law, prohibiting the eating of meat that is unclean. The command may have also violated a directive focal value (stratum 4) prohibiting any participation in defiling activities.

From an MB perspective, those components assigned to cultural systems, practice and knowledge (stratum 1) can be reasonably described in a conventional manner as implicatures-PK that are important to the understanding of Acts 10:11–17, whether or not they are explicitly included in the TL translation. However, a broader view of implicatures is required to properly access the cultural deep structure. These implicatures are termed pre-existing aspects of culture (implicatures-PAC). The implicit acceptance of implicatures-PAC in MB translation practice is suggested by Larson as part of the communication situation, which includes "the cultural background of the speaker and of the addressee" (1984:421), even contrasting beliefs, values and worldview.

> All meaning is culturally conditioned. And the response to a given text is also culturally conditioned. Each society will interpret a message in terms of its own culture.… The translator must help the receptor audience understand the content and intent of the source document by translating with both cultures in mind.…
>
> Culture is a complex of beliefs, attitudes, values and rules which a group of people share. The writer of the source document assumed the beliefs, attitudes, values, and rules of the audience for which he wrote. The translator will need to understand them in order to adequately understand the source text and adequately translate it for people who have a difference set of beliefs, attitudes, values and rules.
>
> It is inevitable that the author's worldview will come through in what he writes. Each individual is shaped by the sociocultural patterns of his society. A person's patterns of thought are those considered natural in his culture. Often he is not overtly aware of them and yet they do influence his writing in many ways. (1984:431–432)

From an RT perspective, what contextual assumptions must be evoked in the TL reader to properly interpret Acts 10:11–17? To the extent that RT considers the deep structure (in particular strata 4, 5, and 6) it must do so using the same mechanisms as it uses to describe the surface structure components. All contextual assumptions enter into the inferential process of utterance/text interpretation as premises with particular degrees of strength (Sperber & Wilson 1986:112). Therefore the relevant aspects of Peter's worldview need to be entertained as propositions and incorporated into an inferential process capable of generating a synthetic implication describing Peter's sense of revulsion. If Peter's revulsion cannot be expressed as a synthetic implication, then according to RT it cannot be generated as an implicature.

In light of these considerations of cultural deep structure, the following definitions are proposed for implicatures-PAC and assumptions about contextual aspects of culture:

- In the context of Bible translation and MB translation practice, *implicatures-PAC* are defined as a combination of implicatures-PASC and implicatures-PATC. Implicatures-PASC are pre-existent aspects of the source culture that influenced the original communicator but are not explicitly

encoded into the text. Implicatures-PASC are aspects of the target culture that influence the interpretation of the text by the TL audience but are not explicitly encoded into the text.

- In the context of Bible translation and RT, *assumptions about contextual aspects of culture* are defined as before, contextual assumptions that are supplied by the addressee and provide logical premises to generative inferential processes. However, they are considered in the interpretation process only to the extent that they can be expressed as propositions and used as premises in the generation of contextual implications. Interpretation processes arising out of cultural deep structure that cannot be directly expressed as propositions must be treated with propositional proxies/substitutes.

Consider now implicatures-D of MB translation practice and contextual implications of RT in light of the general model of culture. Both are the result of inferential processes that generate new assumptions from the encoded utterance, explicatures and implicatures-PK or contextual assumptions. Both are normally construed as derived from cognitive, information-based processes operating on available or retrievable propositions or information. As such, they largely ignore cultural deep structure and the impact of disparities between source and receptor cultures in values and worldview on the realization of implicatures-D or contextual implications. Even though such deep structure may be partially described in propositional terms, it does not enter into normal inferential processes as propositions or information. Rather, a discrepancy in cultural deep structure can seriously distort an intended inferential/deductive process or even cause it to be rejected entirely in favor of another inferential/deductive process. From the RT perspective, if an inferential process fails to yield adequate cognitive effects, or causes the addressee too much processing effort, it will be rejected as not being optimally relevant, and processing may stop. This should be expected for individuals of highly contrastive cultures, e.g., shame vs. guilt, individualistic vs. collectivistic, hierarchical vs. egalitarian. In the context of Bible translation, for both MB translation practice and RT alike, even if Herculean efforts are made to ensure that the TL reader is provided with a fully explicated biblical text and supporting contextual information, underlying variation in cultural deep structure may cause entirely different implicatures-D or contextual implications to be drawn.

Consider, for example, a Zinza translator who incorrectly connected selected events in the Genesis narrative of Abraham (Matthews 2007).

> Genesis 11:27 This is the account of Terah. Terah became the father of Abram, Nahor and Haran.… 29 Abram and Nahor both married.… The name of Abram's wife was Sarai,… 30 Now Sarai was barren; she had no children. 31 Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan.
>
> Genesis 20:10 And Abimelech asked Abraham, "What was your reason for doing this?" 11 Abraham replied, "I said to myself, 'There is surely no fear of God in this place, and they will kill me because of my wife.' 12 Besides, she really is my sister, the daughter of my father though not of my mother; and she became my wife."

He deduced that Abram (and likely his entire family) was forced to leave his home in Ur because of the great shame ascribed to him in his marriage to his "sister" Sarah. This deduction originated in a serious discrepancy in the social practices (see table 1, stratum 1), ethical values (stratum 3) and even worldview (stratum 6—Person/Group orientation—acceptable behavior as a function of age and gender) of the Zinza in comparison to the culture of Abraham's time regarding sexual activity between siblings of a common father and different mothers. Although it was allowed in the culture of Abram's time period, it is terribly shameful—even taboo—in Zinza culture. But the IACTLC-related translation problems did not end there. Unfortunately this deduction fueled additional deductions, namely a negative assessment of Abraham's credibility as a man and father, his faith in God, and his office before God as prophet and patriarch, as well as a skeptical perspective on substantial portions of Genesis. The Zinza translation was both accurate and clear. A footnote was even added to educate the Zinza reader regarding the marital practices of Abram's time period. But this did little to change the negative appraisal of the Zinza translator whose concerns were rooted in cultural deep structure, i.e., his assumptions of appropriate and inappropriate behavior.

In light of these considerations of cultural deep structure, the following definitions are proposed for deductions from the perspective of MB translation practice and RT.

- In the context of Bible translation and MB translation practice, an *implicature-D* is a hypothesis/ deduction/conclusion, whether intended or unintended, that is drawn[22] from some combination of (1) the explicit text, (2) explicatures of the explicit text, (3) implicatures-PASC (implicatures regarding pre-existent aspects of source culture) that are supplied to the TL audience, and (4) implicatures-PATC (implicatures regarding pre-existent aspects of the target culture) drawn by the TL translators and audience.
- In the context of Bible translation and RT, a *contextual implication* is a hypothesis/deduction/conclusion, whether intended or unintended, that is drawn from some combination of (1) the explicit text, (2) explicatures of the explicit text and of components added to the text to reflect cultural deep structure, and (3) contextual assumptions derived from the addressee's knowledge of the source culture and the culture of the TL audience, including proxies for assumptions about cultural deep structure that operate pre-cognitively as gross filters for relevant deductive processes.[23]

10. Conclusion

The consideration of implicit aspects of culture, in particular the deep structure, should be at the forefront of the minds of Bible translators and consultants, and of educators, trainers and students of Bible translation. To that end, this investigation has cleared some of the fog between MB translation practice and RT regarding the understanding and application of explicatures and implicatures. It has also proposed revised definitions for these categories of implicit information taking into account implicit aspects of culture including both surface and deep structure. But this investigation will have failed if there is no impact on Bible translation in ongoing and forthcoming Bible translation projects. The intent is to enhance the concept of Bible translation from merely the transfer of meaning or communication of information—processes that commonly consider only the surface structure of culture—to one that accesses cultural deep structure such as values, value orientations and worldview. These cultural components are important, and at times critically important to the manner in which the receptor audience will interpret the Scriptures.

A serious consideration of this investigation would also encourage targeted anthropological research that will enhance the translation of challenging biblical concepts across the cultural boundaries originating from biblical times. Emphasis should be placed on the comparatively deep structure of receptor cultures, recognizing that there should be regional similarities between ethnic groups. Thus, current investigations may benefit from prior anthropological research of similar groups and receive potentially wide application therein.

This investigation is not fundamentally new. It is rather an explication of translation challenges faced by the writers of the New Testament and all Bible translators since that time. The original authors carefully gauged the cultural knowledge that was accessible to their contemporary audience, applying both consciously and unconsciously their understanding of surface and deep structural components of the cultures of their day. They faced the difficult challenge of trying to decide what could reasonably be left

[22] We intentionally avoid using the word "inferred" because of its use for processing propositions/information by MB and RT.

[23] We do not believe that people actually use proxies for assumptions about cultural deep structure when they derive contextual implications. However, RT does not have the conceptual tools to process how assumptions about cultural deep structure impact the drawing of contextual implications. In RT as it is currently formulated, such assumptions must enter into a deductive reasoning process as premises. But premises that are valid for one group with its cultural deep structure may be completely unrecognized or unconsciously restructured by another group with a different cultural deep structure. In addition we do not believe that people interpret situations through the application of logical rules to premises alone. Rather, deductive reasoning processes may employ heuristics, such as the construction and manipulation of mental models (Nicolle, 2003). The application of such heuristics is almost certainly influenced by, among many variables, cultural deep structure.

implicit and what needed to be made explicit for their culturally diverse audiences, as exemplified by the record of Pentecost.

> Acts 2:8 …how is it that each of us hears them in his own native language? 9 Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome 11 (*both Jews and converts to Judaism*); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!

Some authors, recognizing the cultural diversity of the contemporary audience, attempted to focus their writings, e.g., for a Gentile audience (Mark) or for a Jewish audience (Matthew). The readers/hearers of this diverse target audience brought their contemporary assumptions of the source culture (Hebraic as well as their ethnic culture) to bear in interpreting the Scriptures in the lingua franca of Koine Greek.

Modern audiences of the Scriptures have no direct access to the source cultures of the Bible. Depending on the translation style employed, Implicit Aspects of Culture in the Source Language Context can sometimes be supplied in explicatures and implicatures-PK/contextual assumptions either directly in the text or in supplemental helps. But they also bring Implicit Aspects of Culture in the Target Language Context to bear in interpreting Scriptures that may be productive or counterproductive to an appropriate understanding of God's Word, including challenging discrepancies between implicatures-PK/contextual assumptions of the SL and TL cultures plus errant implicatures-D/contextual implications based on these discrepancies. Careful cultural research and crafting of the TL translation and associated helps are needed to attempt to surmount such translation issues, recognizing that there will be few simple solutions.

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