

**ASPECTS OF COMPARATIVE STYLISTIC
ANALYSIS OF SOME CONTEMPORARY ENGLISH
TRANSLATIONS OF THE BIBLE**

BY

KWACHE, TARI ZIRA LUWA

MA /ESP/IT/99/0071

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DECLARATION

I declare that the work described in this thesis represents my original work and has not been previously submitted to any university or similar institution by anybody or me for any degree.

Name of Candidate: Kwache, Tari Zira Luwa

.....

Signature of Candidate

.....

Date

APPROVAL PAGE

This thesis, ‘ ASPECTS OF COMPARATIVE STYLISTIC ANALYSIS OF SOME CONTEMPORARY ENGLISH TRANSLATIONS OF THE BIBLE’ by Kwache, Tari

Zira Luwa, meets the regulation governing the award of the Degree of Master of
Arts (M A)
in English for Specific Purposes.

.....
SURPERVISOR
Pro. Gbenga Fakaude
Dept. of Information Technology,
Federal University of Technology, Yola.
DATE

.....
HEAD OF DEPARTMENT
Prof. K. N. Nwogu
Dept. of Information Technology,
Federal University of Technology, Yola.
DATE

.....
INTERNAL EXAMINER
Prof. K. N. Nwogu
Dept. of Information Technology,
Federal University of Technology, Yola.
DATE

.....
EXTERNAL EXAMINER
Pof. Joshua Abiodun Adebayo
Dept. of English
Ahmadu Bello University, Zaria
DATE

.....
Prof A. Nur
Dean of school of Post Graduate studies
Federal University of Technology, Yola.
DATE

DEDICATION

This work is dedicated to my beloved wife, Barbara; and my three daughters:
Sarah, Rebecca and Ruth.

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Abstract

This study compared aspects of style at the grammatical and lexical levels in two contemporary English Versions of the Bible: the New International Version (NIV) and the Good News Bible (GNB). The study used a descriptive design for the stylistic features of existing religious documents. Corpora which reflected the use of prose passages, poetry passages, idioms, special biblical terms and figures of speech; were purposively selected for the study. Simple percentage was used for the data analysis. Milic's (1967) "Relative norm of comparison" in stylistic analysis, was adopted in the presentation of the results of the study. The results revealed that there are three transformational rules employed in achieving the grammatical aspect of style in the NIV and the GNB, namely: conjoining, active voice and deletion. The results also showed that the transformational rules that differentiate the GNB and the NIV are: extraposition and passive voice. In the GNB a high level preponderance of extraposition (48.15%) exists, but a low level occurrence in NIV (25.00%). NIV has just an occurrence of the passive voice (8.33%), but it has no occurrence in GNB. Moreover, the study showed that the NIV favours the use of idiomatic expressions, figurative expressions and biblical terms; while the GNB prefers non-idiomatic expressions, literal language as opposed to figurative usages, and contemporary English in preference to the biblical terms. From the findings it was concluded that the GNB employs the use of transformational rules to achieve grammatical style far more than the NIV. In addition, it was concluded that the GNB is clearer in its content than the NIV. Finally, it was recommended that ESP syllabus or course designers and materials producers for Departments of Christian Religious Studies in institutions of learning should incorporate transformational rules, biblical terms, idioms, and figures of speech in their work.

CHAPTER ONE

INTRODUCTION

1.0 Background of the Study.

The English language is made up of interlocking series of varieties and sub-varieties marked by different styles. The study of the styles of the language of religion, especially the language of different translations of the English Bible, has been of major interest to sociolinguists over the years due to its importance in general. According to Crystal and Davy (1969:148), the linguistic importance of biblical language is not restricted to religious situations, but that “its style has a cultural function and a linguistic impact which is generalized beyond the original religious context in which it appears”.

In fact, different English versions of the Bible were said to have exercised enormous influence on the development of the English language (Crystal, 1995). In other words, the styles of English used in the English Bible became part of the styles of the English of that community. For instance, according to Crystal (1995), the authorized version or King James Version “...was appointed to be read in Churches throughout the (United) Kingdom, and in this way its influence on the population, and on the language (English) at large, was to be far reaching”.

It follows then that different versions of the English Bible written at different periods had an unparalleled influence on the development of the English language historically than any other source. This fact is aptly stated by Crystal (1995:59) as follows:

For the historical linguist, the range and frequency of edition (of the English Bible) provides an unparalleled opportunity to view the development of the language (English) at that time. Because all

translations of the same set of texts, the different versions can throw special light on changes in orthography, grammar and vocabulary throughout the period.

Considering the importance of the Bible language, Crystal and Davy (1969) carried out a brief stylistic analysis of the language of the King James Version. Moreover, Crystal (1995) embarked on a relatively extensive stylistic analysis of the King James Bible.

Not only are styles of the language of different translations of the English Bible distinct from those of other social varieties of the English language, but they also “display great variation in... stylistic level” amongst each other (Crystal, 1995:59). For instance, Barber (1993) attempted a brief comparative stylistic analysis of the New English Bible, King James Version and Wycliffe’s translation of the Bible. However, there was hardly any study on comparative stylistic analysis of contemporary English translations of the Bible at the time of this study.

1.1 Statement of the Problem

Much stylistic Analysis of the King James Version or Authorized Version of the English Bible had been done by Crystal and Davy (1969) and Crystal (1995). According to Crystal and Davy (1969), any survey of the biblical language has to take into account new translations of the Bible alongside the old. Although much work has been done on the stylistic analysis of old versions of the English Bible such as the King James Version, not much has been done on the contemporary translations at the time of this study. More importantly, no extensive work has been done on a comparative stylistic analysis of any two contemporary English Bible versions. So as to fill this gap therefore, this research presents an extensive investigation into a comparative

stylistic analysis of two contemporary English versions of the Bible in relation to the dualist concept of style.

1.2 Objectives of the Study

The general objective of the study is to describe, at the grammatical and lexical levels, the stylistic similarities and differences existing between the New International Version (NIV) and the Good News Bible (GNB). The study is specifically aimed at finding out:

- i.) Common transformational rules employed in the two Bible translations which have stylistic significance,
- ii.) Areas of differences in transformational rules used in the two Bible translations which have particular stylistic significance,
- iii.) How the transformational rules have been used to transmit particular messages in the Bible translations,
- iv.) Particular lexical items frequently used in the two translations in preference to other synonyms.

1.3 Research Questions

On the bases of the above objectives, the study seeks to provide answers to the following questions:

- i.) What transformational rules are commonly employed to achieve the grammatical aspect of style in the two Bible translations?
- ii.) In which transformational rules do the two Bible translations differ in achieving the grammatical aspect of style?
- iii.) How have the transformational rules been used to transmit particular messages in the Bible translations?

iv.) What particular lexical items are used frequently in the two Bible versions which are synonymous to those in the New King James Version (NKJV)

1.4 Significance of the Study

Primarily, this study will be of immense benefit to the academic community, especially the ‘dualists’ who hold that ‘style’ in language can be viewed as different ways of conveying the same content (Leech and Short, 1981). This concept of ‘style’ seems to find the best application in the various translations of the English Bible. Moreover, the ESP syllabus or course designer as well as the material producers for departments of Christian Religious Studies at Secondary Schools, Colleges of Education, Universities and Bible Colleges or Seminaries; will also find the textual analysis in this study, an indispensable source of information about the target needs of the learners.

As a secondary value, personal students of the Bible will find the stylistic analysis of this study of great aid in understanding the messages of the New International Version and the Good News Bible.

1.5 Scope of the Study

This study is delimited to the comparative stylistic analysis of two contemporary English versions of the Bible: the New International Version (NIV) and the Good News Bible (GNB) using the dualists’ approach to stylistic analysis, especially the analysis of the grammatical or syntactic aspect of style (Ohmann, 1964, Chatman, 1971) and the lexical aspect.

The standard or “relative norm” used for the two English Bible versions was the New King James Version (NKJV) because the latter is a literal translation. Thus, the NKJV which tries to represent each word and

retain the word order in the original, “represents the form of the original (Hebrew and Greek Bibles) as closely as possible (“without, however, doing violence to English grammar”) (Silva, 1987:274).

Having discussed the problem the study aims at investigating with the stated objectives and research questions to be addressed, the next chapter reviews some relevant literature to the study.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction.

In this chapter, theoretical work related to the present study and its theoretical framework are merged together. The following areas were discussed: “dualism” in language and concepts of “style”, the dualist approach to the study of style in language, stylistic differences of common English translations of the Bible; and translation theories/philosophies and stylistic dualism.

2.1 “Dualism” in Language and Concepts of “Style”

“Dualism” is as old as linguistics itself. Whenever linguists discuss the properties of language, reference is always made to the “arbitrariness” of the linguistic sign as the lack of “natural” connection between a linguistic form and its meaning (Yule, 1985). DeSaussure (1959) , often referred to as the grandfather of modern linguistics, in his book “Course in General Linguistics” referred to “form” as “signifier”, and to “meaning” as “signified”. He further said that the relation between the two is arbitrary (DeSaussure, 1959). The dichotomy between form and meaning is not restricted only to human language, but it includes every system of communication that has a semantic system (Fromkin and Rodman, 1978). Wilkins (1972:15) defined “meaning” as “statements about the use to which we put a language”, and “form” as “the actual shape which units of language have and the relation which exists between them”. In addition Vanpatten Williams and Rott (2004:3) referred to “form” as “a surface feature of language or a surface manifestation of an

underlying representation”. In other words, “an underlying representation” refers to “meaning”.

From the foregoing, “dualism” as it relates to “style” today, has its pedigree in linguistics. Generally speaking, there is no precise concept of style. This fact has been attested to by many applied linguists, such that some call it “a slippery and elusive concept” (Meltzer, 1995:1), “notoriously slippery and difficult to codify into concrete terms that allow operational study” (Enkvist, 1971:50), an “ambiguous” term (Adejare, 1992:1), a term “synonymous with register” (Chapman, 1973), a term with “innumerable definitions” (Fakuade, 1998:13), a word that has “suffered from over definition” (Leech, and Short, 1981:38) and so on. In fact, so much is the confusion in defining “style” that Enkvist (1971:50) has this to say: “... different people mean different things by the label ‘style’. One man’s style may be another man’s register, and even a third man’s poison.” The definitions of “style” then, seem to be inconclusive.

In this study therefore, it will be foolhardy for the researcher to attempt the discussion of every concept of “style”. In a study like this, definitions are not to be given for their own sake, but as they appear useful to the theoretical framework of a study. Leach and Short (1981:10) capture this view thus: “Definitions are useful only so far as they encapsulate a particular conception or theory of the phenomena one wishes to study.” For the sake of this study, the concept of “style” as viewed by the dualist will be dwelt upon. Among six most widely accepted concepts of “style” identified by Enkvist (1964), two belong to the dualists. The six concepts according to Enkvist (1964:4) are:

Style as a shell surrounding a pre –existing core of thoughts or expression; as the choice between alternative expressions; as a set of individual characteristics; as deviations from a norm; as a set of collective characteristics; and as those relations among linguistic

entities that are statable in terms of wider spans of a text than the sentence.

Enkvist (1964:4) goes further to classify these definitions into three as follows:

- i.) Definitions based on the point of view of the writer
- ii.) Definitions that deal with characteristics of the text itself attempting to analyze style entirely in terms of objective investigation of textual features, and
- iii.) Definitions based on the impressions of the reader.

The first class has to do with the duality between what a writer has to say and how it is said. For instance, the definition of style as the “dress of thought” (Leech, 1981:15) or the viewing of style as some kind of “adornment”, “covering” or “shell” of thought or meaning all fall into this classification. Other works that echoed the same view between the duality of form and content were Pope (1973), Milic (1971), Barthes (1971), Ullmann (1971) Starobinski (1971).

Another kind of dualism according to Leech and Short (1981:19) is that of “style as manner of expression” or as the choice between alternative expressions. According to Leech and Short (1981:19), this is “a more general and tenable version of dualism” than the first. This second view of dualism has to do with the fact that all writers as a matter of necessity make choices of expression which determine their style.

However, the first view of dualism between form and meaning, which sees style as an adornment, covering or shell has been faulted by stylisticians as it leads to the idea of linguistic “neutrality” or absence of style (Bally, 1951). For instance, Leech and Short (1981:18,19) concluded that “we could in theory have a manner of writing in which there is no style”. They further

added that such idea of style, for all practical purposes, “must be firmly rejected”.

From the foregoing, it is clear that the second view of dualism in stylistics is better than the first. This study is therefore, based on the second view of dualism in stylistics.

By and large, applied linguists agree that “style” should be considered as the subject matter of “stylistics”. Such scholars define “stylistics” as the (linguistic) study of “style” (Chapman, 1973; Leech and Short, 1981; Fakuade, 1998).

2.2 The Origin of the Dualist Approach to the Study of Style in Language.

Dualists hold that there can be different ways of conveying the same content. Ohmann is considered as “a modern apostle of dualism” (Leech and Short, 1981:20).

The dualist view gains credence because of their everyday use of the word “style” as “a manner of doing something” as applied to other art forms (e.g music) and to varied activities (e.g playing the piano) (Leech and Short, 1981:20)

Ohmann concentrated on the grammatical aspect of style. He appealed to transformational grammar which postulates two kind of rules:

- Phrase Structure Rules (content)
- Transformational Rules (expression)

He argues that optional transformational rules determine style because they change the form of a basic sentence type without affecting its lexical content. For instance, the transformational rules change an active construction to a passive, combine two or more simple sentence structures into a single

more complex and delete elements from the structure as shown in the following examples, respectively:

- i.) Columbus discovered America = America was discovered by Columbus
- ii.) Night fell
 The wind freshened } Night fell and the wind freshened
- iii.) The house was empty and the house was neglected = the house was empty and neglected. (Leach and Short, 1981:21)

Richard Ohmann applied these rules to a text: “The Bear” by Faulkner. The results showed that “Ohmannized” Faulkner consisted of a sequence of short atomic sentences. The results indicated that he nullified the effect of only a few transformations. His conclusions are that:

- The elimination of the transformations also eliminates the author’s quality of the passage.
- The author’s style is distinguished by a heavy use of the transformations which introduce and condense syntactic complexity.

Enkvist (1971), admits that the transformational linguistics has avoided the explicit discussion of style in its basic theory. However, Enkvist (1971) goes on to emphasize that it does not mean that transformational grammar is irrelevant to stylistics. Enkvist (1971), adds that “Richard Ohmann and others have shown, it (transformational grammar) can be used to great advantage in stylo-linguistic description, and (that) it has a number of potentialities that we have hardly begun to exploit”.

The present research work, therefore, is an attempt to tap the potentialities that have not been exploited in the application of the

transformational grammar as the researcher seeks to apply the approach of Richard Ohmann as the theoretical framework for the study.

2.3 Stylistic Differences of Common English Translations of the Bible.

Ellison Research (2005), conducts a random survey of over 500 clergy in the USA from protestant churches asking them as to what “one version or translation of the Bible they personally rely on most for their work”. The following results were obtained:

Version	% of Pastors
New International Version (NIV)	34%
King James Version (KJV)	24%
New Revised Standard Version (NRSV)	10%
New King James Version (NKJV)	10%
New American Standard (NAS)	9%

The remaining 13% preferred other versions, such as the amplified Bible, contemporary English version (CEV), God’s word Bible, the Living Bible, the Message, New American Bible (NAB), New American Standard (NASB), The New Century Version (NCV) New Jerusalem Bible, New Living Translation and Today’s English Version. But none of these was the favourite of more than 2% of the pastors sampled.

The above rating may not be far from what obtains in Nigeria. Preliminary investigation by the researcher revealed that the New International Version and the King James Version may also be rated the commonest translations in use in protestant Churches in Nigeria followed by the Good News Bible, New Living Translation and New King James Version as well as the Living Bible.

To start with, the King James Version has “A conservative style” with the following stylistic features:

- a.) Older forms of irregular verbs such as “digged” (dug), “gat” (got), “bare” (bore) “spake” (spoke), “clave” (cleft), “holpen” (helped), “wist” (knew). Other archaic forms are: “brethren”, “kine” and “twain”
- b.) Older word orders in use are: “follow thou me”, “speak ye unto,” “cakes unleavened”, and “things eternal”. Instead of the modern use of “do” with negatives and questions, we find: “they knew him not “(they did not know him).
- c.) The third person singular of the present tense of verbs is always “- (e) th”
- d.) “Ye” it is used for the subject form, while “you” is used for the object form as in: “ye cannot serve God and mammon” and “therefore I say unto you...”.
- e.) “His” is used for “its”, as in “if the salt has lost his savour, wherewith shall it be salted.
- f.) Several prepositions have different uses from today, such as: “of” in “the zeal of (for) thine house”, “tempted of (by) Satan”, “went forth of (from) the arke.” Other examples include “in (at) a good old age”, “taken to (as a) wife” and “like as (like, as) the sand of the sea” (Crystal, D. 1995).

In the New International Version (NIV) “preface” page x, is found the following:

ALSO FOR THE SAKE OF CLARITY OF STYLE, NOUNS, INCLUDING SOME PROPER NOUNS, ARE SOMETIMES SUBSTITUTED FOR PRONOUNS, AND VICE VERSA. And though the Hebrew writers often shifted back and forth between FIRST, SECOND AND THIRD PERSONAL PRONOUNS without change of antecedent, this translation OFTEN MAKES THEM

*UNIFORM, in accordance with English style and
WITHOUT THE USE OF FOOTNOTES.*

As the King James Version (KJV) belongs to a translation theory or philosophy in which the Hebrew as well as the Greek Bibles were translated literally or word-for-word by striving to retain the word of the original (Barnwell, 1986; Ryken, 2004; Silva, 1987; Waite, 1990), one may conclude that the translation is closer to the original texts than the New International Version (NIV) which made many translation alternatives.

It follows that when Waite (1990) compares the King James Version and the New International Version, he discovers the following changes in the latter: changing nouns to pronouns (in 1,034 places), changing pronouns to nouns (in 1,904 places).

In the New King James Version (NKJV) of the Bible, pronouns such as “thee”, “thou” and “ye” are replaced by simply “you”. In addition, “your” and “yours” are substituted for “thy” and “thine” respectively. “Thee” “thou”, “thy” and “thine” which were used “to express a special relationship to human as well as divine persons”, but now no longer part of the English language, are capitalized in pronouns to preserve reverence to God as follows; “You”, “Yours” and “Yours”. The capitalization also marks the distinction between divine and human persons in the New King James Version. Finally, contemporary English usage have been substituted in the New King James Version for obsolete verb endings such as “-eth” and “-est”. (Preface, “New King James Version”, 1992).

2.4 Translation Theories/Philosophies and Stylistic Dualism.

To translate is to change spoken or written words into another language. And “translation” refers to spoken or written words that have been changed into a different language (Macmillan English Dictionary for Advanced

Learners, 2002). And according to Barnwell (1986:8), “translation” refers to “re-telling, as exactly as possible the meaning of the original message in a way that is natural in the language into which the translation is being made”. The basic differences of translations from the same text base are merely stylistic, as one translator prefers the word “liberty” while another one uses “freedom,” (Silva, 1987).

Stylistic differences existing among translations of the same text base as the Bible is traceable to the underlying translation philosophies of their versions. And according to Just (2002), there are two basic philosophies or styles of translation. He identifies the two to be: “formal correspondence” and “dynamic equivalence”, that “other popular versions of the Bible in English are not really ‘translations’ but are paraphrases.” Some other applied linguists also identified two types of translation theories or philosophies, though using different nomenclatures. For the first type of philosophy Barnwell (1986), Ryken (2004), and Silva (1987) used the terms “literal,” “word-for-word”, and “formal correspondence” respectively. And for the second type, Barnwell (1986), Ryken (2004), Silva (1987) used “meaning-based”, “dynamic equivalence” or “thought-for-thought” and “dynamic equivalence” respectively. In addition, Ryken (2004), identifies some English versions of the Bible that do not fall into the above classification as mere paraphrases. Moreover, there is a general agreement among the applied linguists as to what version of the English Bible belongs to which group of translation philosophy. The following grouping is generally acceptable (Just, 2002; Ryken, 2004; Silva, 1987; Barnwel, 1986).

Literal, word-for-word or formal correspondence:

NASB, ESV, KJV/NKJV, RSV/NRSV

Dynamic equivalent/meaning –based or thought-for- thought:

NIV, TN1, NLT, CEV, GNB

Moreover the “paraphrase” are identified as: NTME, TLB, TM TSB . The descriptions of the two translation philosophies very much reflect the concept of stylistic dualism. For instance, Silva (1987:274) has this to say about the two philosophies:

Some translations aim at representing the form of the original as closely as possible (without, however doing, violence to the English grammar) while others, especially those influenced by linguistics, do not. It has become customary to describe the first approach as “formal correspondence” and the second as “dynamic equivalence” “... one... achieve(s) “formal correspondence”. by... (1) representing each word of the original with one word in English as opposed to omitting or adding words (2) Establishing strict lexical equivalence, and (3) retaining the word order of the original.

It is obvious from the above descriptions that only “dynamic equivalence” portrays the concept of “stylistic dualism” – especially the concept of style as the “choice between alternative expressions”. What the supporters of “dynamic equivalence” do is to make their choices from different alternative expressions in each version of the Bible to express the same content or meaning from the original text of Hebrews (for the Old Testament) and Greek (for the New Testament).

Silva (1987) ,goes further to compare the translations of two different versions of the Bible: NASB (belonging o the “formal correspondence” or “literal” school) and NIV (belonging to the “dynamic equivalence”). Silva discovers from the differences in the two translations that a narrative section

of the Gospel of Mark has a high frequency of the use of “Kai” in Greek, translated “and” in the NASB in each instance. However, because such repetition is not characteristic of written English narrative, the NIV simply omits most of the occurrence. Moreover in the NASB the word “flesh” occurs quite a number of times in “Galatians” as the standard equivalent for Greek “sarx”, whereas the NIV translates the word in the following ways:

“Man” (Gal. 1:16, literally “flesh and blood”)

“No one” (Gal. 2:16, literally “all flesh not”)

“Human effort” (Gal. 3:3)

“Illness” (Gal 4:13 literally, “weakness of the flesh”)

“In the ordinary way” (Gal. 4:23, literally “according to the flesh”)

“Sinful nature” (Gal. 5:13-24)

“Outwardly” (Gal. 6:12, literally “in the flesh”)

“Flesh” (Gal. 6:13)

Furthermore, it was noticed how the complex sentences of Hebrews 7:20-22 is closely followed by the NASB:

*And in as much as it was not without an oath (for they indeed became priests without an oath, but He with an oath through the one said to Him,
“The Lord has sworn,
And will not change His mind,
‘thou art a priest forever’”),
So much the more also Jesus has become the guarantee
of a better covenant.*

The NIV, on the other hand, translates the sentence with more idiomatic English by breaking it up into smaller ones as follows:

*And it was not without an oath!
Others become priests without any oath, but he became a priest
with an oath when God said to him.
“The Lord has sworn and will not change his mind
You are a priest forever”. Because of this oath, Jesus
has become the guarantee of a better covenant.*

According to Silva (1987:274), the philosophy of “dynamic equivalence” is favoured widely by professional linguists, and so it has become common for them to denounce versions such as NASB as linguistically naïve and inadequate.

Ryken (2004) ,also describes the two philosophies of translation along with some very relevant examples from the English Bible versions. According to Ryken (2004), dynamic equivalence” “has as its aim to reproduce not the words of the original text but the ideas or thoughts”. He further stated that the influential scholar behind the movement were Kenneth Pike and Eugene Nida. In describing “formal correspondence” or “word-for-word” (as opposed to “thought-for-thought” translation theory), Ryken (2004:8) has this to say: “literal translations ‘do’ strive to retain the words of the original, as they make clear in their prefaces”.

Again, it can be seen that “dynamic equivalence” is just a tacit reflection of the concept of stylistic dualism, not as an “adornment”, “covering” or “shell; but as “a manner of expression or as the choice between alternative expressions”. It follows then that the basic differences between the English translations of the Bible “are merely stylistic” (Silva, 1987:273).

In addition, Barnwell (1986:13) makes a description as well as the illustration of the translation philosophies in a much clearer way. Barnwell defines “literal or formal correspondence” translations as “one that follows as closely as possible the form of the language which is used in the original message”. Moreover he defined “meaning-based” or “dynamic equivalence” translation as “one that aims to express the exact meaning of the original message in a way that is natural in the new language”. Barnwell (1981:14),

goes further to described a “meaning-based” translation in two points as follows:

- i.) (It) may change the order of the words; it will use the order which is most clear and natural in the language into which the translation is being made.
- ii.) (It) may change the expression or idioms; it will use the words which give the meaning of the original clearly, even though this may not be the same idiom as in the original message.

Lastly, Barnwell (1981), makes illustrations of the two theories or philosophies of translation as follows from Mathew 3:8.

- a.) Bring forth therefore fruits meet for repentance (KJV)
- b.) Bear fruit that befits repentance (RSV)
- c.) Then prove your repentance by the fruit it bears (NEB)
- d.) But if you are repentant, produce the appropriate fruit (JB)
- e.) Do those things that will show that you have turned from your sins (GNB)
- f.) Go and do something to show that your hearts are really changed (JBP)
- g.) ...Prove that you have turned from your sin by doing worthy deeds (LB)

Barnwell (1981), considers the translation A to D as being all fairly literal, because they follow the form of the Greek closely as shown in their keeping of the word “fruit”, although it is a figure of speech in Greek; and because they also keep the abstract noun “repentance” in all their renderings as a noun, in accordance with the grammar of the Greek text. On the contrary, translation E to G according to Barnwell (1981), are all meaning-based, because they re-express the meaning of the original message in a clear and natural way.

Finally, Just (2002), insists that some popular versions of the Bible, in English are “not really translations”, but paraphrases. Considering this pronouncement on paraphrased Bible versions and that of other linguists on literal versions as being “naïve and inadequate”, it is not surprising; therefore, that some rabbis (Jewish teachers of the Bible) would complain about the inadequacies of paraphrases as well as literal translations as follows: “He who translates a verse literally is a liar, and he who paraphrases is a blasphemer” (Silva, 1987;273). Indeed, we are left with the choice of upholding translations based on “dynamic equivalence”. Thus, the fact that the interest of the researcher is not just looking at the description of such translations stylistically; but also comparing two such translations to discover the lexical and grammatical devices used in achieving such commendable results, is justified in this study.

From the foregoing, the fact that stands out very clearly is that the dualist approach to the study of style as “a manner of expression” or “as the choice between alternative expressions”, finds one of the best applications in the English translations of the Bible, especially in those of the “dynamic equivalence” translation philosophy. Thus, the choice of the approach by the researcher in preference to other approaches such as “monism” and “pluralism,” is justified.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

The methodology include the following sub-sections: Research Design, The Corpus, Method of Data Collection and Method of Data Analysis.

3.1 Research Design

The design of the study falls into the descriptive research. Specifically, it has to do with document observation to provide answers to the research questions. The design is adopted for the study because it has to do with an analysis of the styles of some existing religious documents, (translations of the English Bible).

3.2 The Corpus

The purposive sampling technique was used for selecting corpuses from the New International Version (NIV), the Good News Bible (GNB) and the New King James Version (NKJV) which reflect the uses of prose passages, poetry passages, idioms, special biblical terms etc in both the Old and New Testaments of the Bible.

3.3 Method of Data Collection

The documentary study method of data collection was used in this study. Corpus analysis was carried out on different texts taken from various portions of three English Bible translations specified above.

3.4 Method of Data Analysis

To provide answers to the research questions, descriptive statistics of percentages was used. “Relative norm” of comparison, a method of stylistic analysis adopted by Milic (1967) in his study of Swift’s prose style, was employed for the analysis to compare both the New International Version (NIV) and the Good News Bible (GNB) with the New King James Version (NKJV) as the relative norm. “Relative Norm” of comparison is aimed at comparing the corpus whose style is under scrutiny with one or more comparable corpuses, thus establishing a relative norm. Percentages of what is stylistically frequent or infrequent was arrived at as a result of the comparison of corpuses. The “Relative Norm” of comparison is usually used “where an absolute norm for English cannot be relied on.” (Leech and Short, 1981;51).

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.0 Introduction

This chapter analyses and discusses the data for the study. It presents the data in tables and analyses them using descriptive statistics. It further discusses the results of the study.

4.1 Data presentation and analysis.

4.1.1 Sample Text 1 (Biblical Passages).

To account for transformational rules commonly and differently used to achieve the grammatical aspect of style in the New International Version (NIV) and the Good New Bible (GNB) translations, parallel passages from both translations are quoted from 25 different portions of the Old and New Testaments of the English Bible (See the whole text in the appendix 1 of this work). Examples of each of the transformational rules from sample text 1 in appendix 1, were curled as follows:

Example 1:

Text	New King James Version (NKJV)	NIV	Transformational Rule	GNB	Transformational Rule
Genesis 1 : 1 - 2	In the beginning God created the heavens and the earth was without form, and void and darkness was on the face of the deep and the spirit of God was hovering	In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the spirit of	Conjoining: 3 sentences collapsed to 2.	In the beginning, when God created the universe, the earth was formless and desolate. The raging ocean that covered	Conjoining: 3 sentences collapsed to 2.

	over the face of the waters.	God was hovering over the waters.		everywhere was engulfed in total darkness, and the spirit of God was moving over the water.	
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Example: 2

Text	NKJV	GNB	Transformational Rule
Joshua 6 : 3	You shall March around the city, all you men of war; you shall go round the city once. This you shall do six days.	You and your soldiers are to march round the city once a day for six days.	Conjoining: 2 sentences collapsed to 1

Example 3:

Text	NKJV	NIV	Transformational Rule	GNB	Transformational Rule
Isaiah 6 : 4	And the post of the door were shaken of the voice of him who cried out,...	At the sound of their voices the doorposts and thresholds shook.....	Passive form transformed to active form	The sound of the voices made the foundation of the Temple shake,...	Passive form transformed to active

Example 4:

Text	NKJV	GNB	Transformational Rule
2 Thessalonians 3 : 1, 2	Pray for us... that we may <u>be delivered</u> from unreasonable and wicked men;...	Pray for us.... that God <u>will rescue</u> us from wicked and evil people;.....	Passive form transformed to active.

Example 5:

Text	NKJV	NIV	Transformational Rule
Deuteronomy 28 : 4	<u>Blessed shall be</u> the fruit of your body,...	The fruit of your womb <u>will be blessed</u> ,...	Active form transformed to passive

Example 6:

Text	NKJV	GNB	Transformational Rule
Exodus 20 : 13, 14, 15, 16	<p><u>You</u> shall not murder.</p> <p><u>You</u> shall not commit adultery.</p> <p><u>You</u> shall not steal.</p> <p><u>You</u> shall not bear false witness against your neighbor.</p>	<p>Do not Commit murder,</p> <p>Do not Commit adultery.</p> <p>Do not steal.</p> <p>Do not accuse anyone falsely.</p>	<p>Deletion of the subject element (“YOU”)</p>

Example 7:

Text	NKJV	NIV	Transformational Rule
Joshua 6 : 3	<p><u>You</u> shall march round the city, all men of war; you shall go round the city once.</p>	<p>March round the city once with all the armed.</p>	<p>Deletion of the subject element and the auxiliary (“You Shall”)</p>

Example 8:

Text	NKJV	GNB	Transformational Rule
Deuteronomy 28 : 2	And all these blessings shall come upon you and overtake you, because you <u>obey the voice of the Lord your God.</u>	<u>Obey the Lord your God</u> and all these blessings will be yours.	Extraposition of the compound sentence (“And all these blessings shall come on you and overtake you”) and the simple sentence (“Obey the voice of the Lord your God”)

Example 9:

Text	NKJV	NIV	Transformational Rule
James 2 : 20	But do you want to know, O <u>foolish man,</u> that faith without works is dead?	<u>You foolish man,</u> do you want evidence that faith without deeds is useless?	Extraposition of the first simple sentence (“But do you want to know”) with the subject (“O foolish man”) of the second.

Table 1: Transformational Rules in 25 Biblical Texts of the Two Translations (With the New King James Version as the relative norm for comparison.)

TEXT	NIV	GNB
1	T _{and}	T _{and}
2	-	T _A
3	-	T _{Del}
4	-	T _{Ext}
5	T _P	T _{Ext} , T _A
6	T _{Ext}	T _{Ext} , T _{Ext} , T _{Ext}
7	T _{Del}	T _{and}
8	-	T _{Ext}
9	T _{Ext}	T _{Ext}
10	-	T _{Ext}
11	-	T _{Ext}
12	-	T _{Ext}
13	T _A	T _{Ext} , T _A
14	T _{Ext}	T _{Ext} , T _{Ext}
15	T _A	T _A
16	T _A	T _A
17	T _A	T _A
18	-	T _A
19	-	T _A
20	-	T _A
21	-	T _A
22	T _{and} T _{Del}	T _{Del}
23	-	-
24	-	-
25	-	-

Key:

T_{and}_____ The transformational rule for **conjoiing** sentences.

T_A _____ The transformational rule for deriving the **active** form from the passive form of a sentence

T_P_____ The transformational rule for deriving the **passive** form from the active form of a sentence

T_{Del}_____ The transformational rule for **deleting** parts of a sentence.

T_{Ext}_____ The transformational rule for the **extraposition** of parts of a sentence.

TR _____ Transformational Rules.

Table 2: Frequency and Percentage of Transformational Rules in 25 Biblical Texts of the Translations (With the New King James Version as the relative norm for comparison)

TRANSFORMATIONAL RULE	NIV		GNB	
	FREQUENCY	PERCENTAGE	FREQUENCY	PERCENTAGE
T _{and}	2	16.67	2	7.41
T _A	4	33.33	10	37.03
T _P	1	8.33	0	0.00
T _{Del}	2	16.67	2	7.41
T _{Ext}	3	25.00	13	48.15
TOTAL	12	100	27	100

Sample text 1 contains 25 prose and poetry passages of the New King James Version of the English Bible[See Appendix 1]. The sample text ranges from the books of Old Testament to the books of the New Testament of the Bible. Texts 1 to 20 are prose, while 21-25 are poetry.

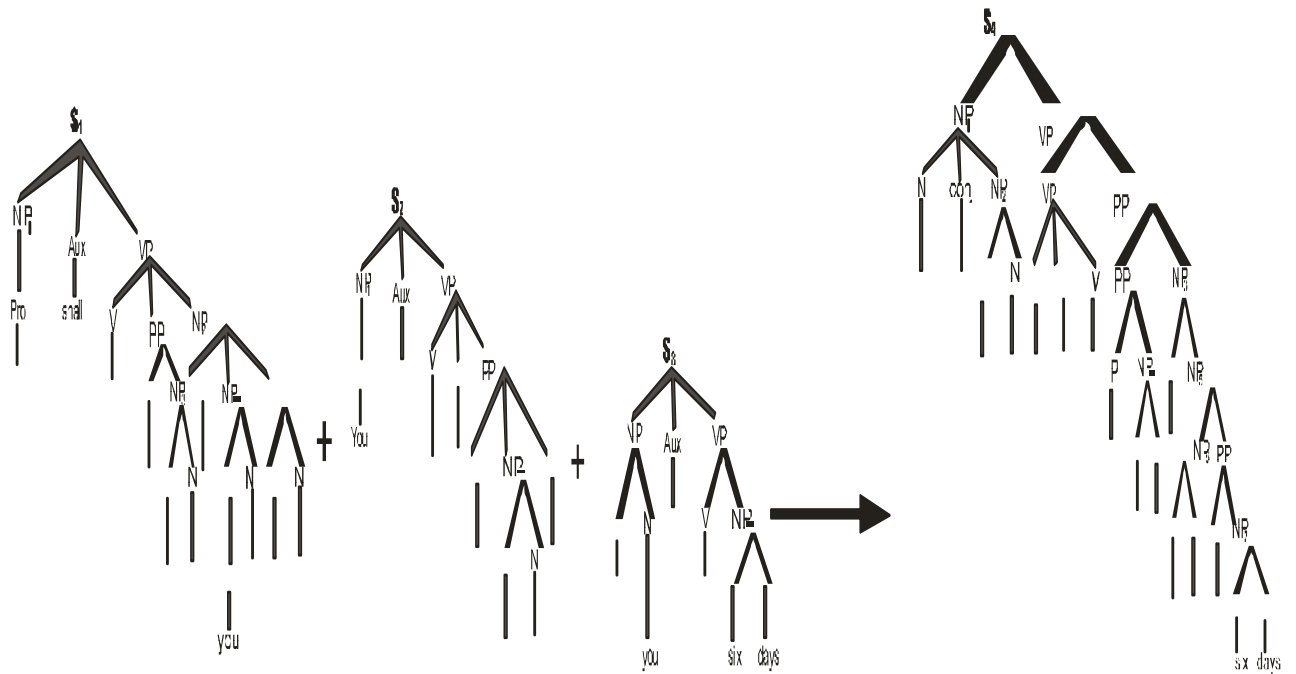
Table 1 is an analysis of the actual transformational rules found in the 25 biblical texts. Texts 2,3,4,8,10,11,12,18,19,20,21,23,24 and 25 do not contain

any transformational rules in the New International Version (NIV). In the Good News Bible[GNB], however, only texts 23, 24 and 25 do not contain transformational rules.

In table 1, some of the texts contain more than one transformational rule in each text. In the NIV translation, only text 22 contains two transformational rules. The GNB contains two transformations in texts 5, 13 and 14; while text 6 contains three.

A detailed description of each of the five different types of transformational rules analysed in tables 1 and 2 as found in sample text 1, are presented as follows (see overleaf):

1. T_{and} (Sample text 1;No.7, GNB)



S₁: You shall march around the city all you men of war +

S₂: You shall all go around the city once +

S₃: This you shall do six days =

S₄: You and your soldiers are to march around the city a day for six days
(transform)

The three sentences have the same constituents as a condition to be met before this double-based or generalized transformation can take place:

- S_1 *You (NP)*

 Shall (Aux)

 March around the city all you men of war (VP)
- S_2 *You (NP)*

 Shall (Aux)

 All go around the city once (VP)
- S_3 *This you (NP)*

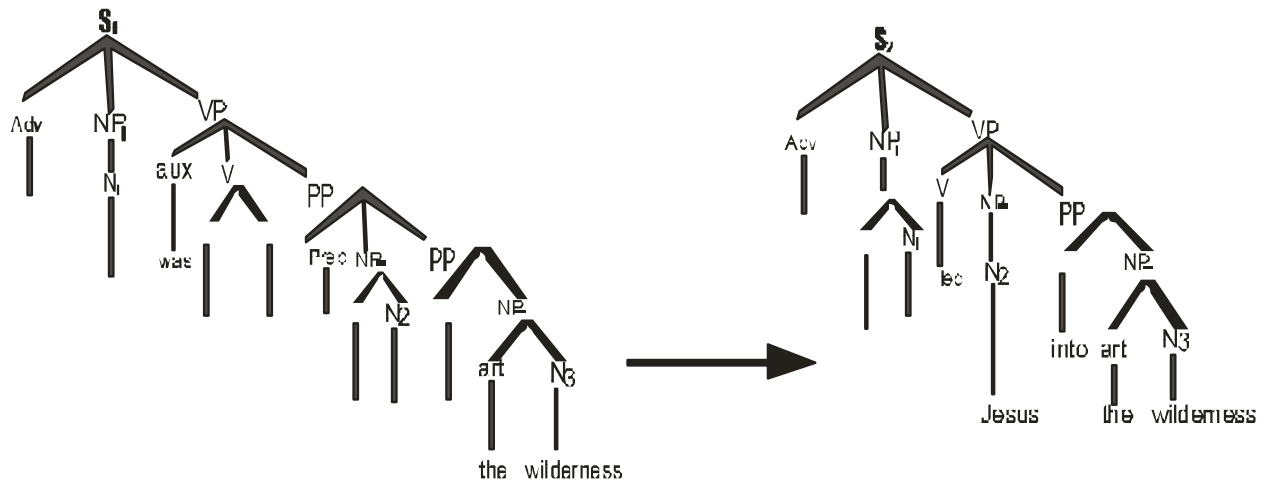
 Shall (Aux)

 Do six days (VP)

Note: Apart from the generalized transformation, there are other minor transformations in the sample text such as: a) subject compounding- “you and your soldiers”.

b) Deletion of one of the identical predicates- “ Go around the city”.

2. T_A (Sample text 1; No.21, GNB)



S₁: Then Jesus was led up by the Spirit into the wilderness →

S₂: Then the Spirit led Jesus into the desert (Transform)

The first sentence (S₁) as found in the New King James Version (NKJV) was translated into the second sentence (S₂) in the GNB resulting into the kernel sentence from which the passive sentence was derived. The transformation can be demonstrated clearer by using the terminal string of the phrase structure rules for both sentences as follows:

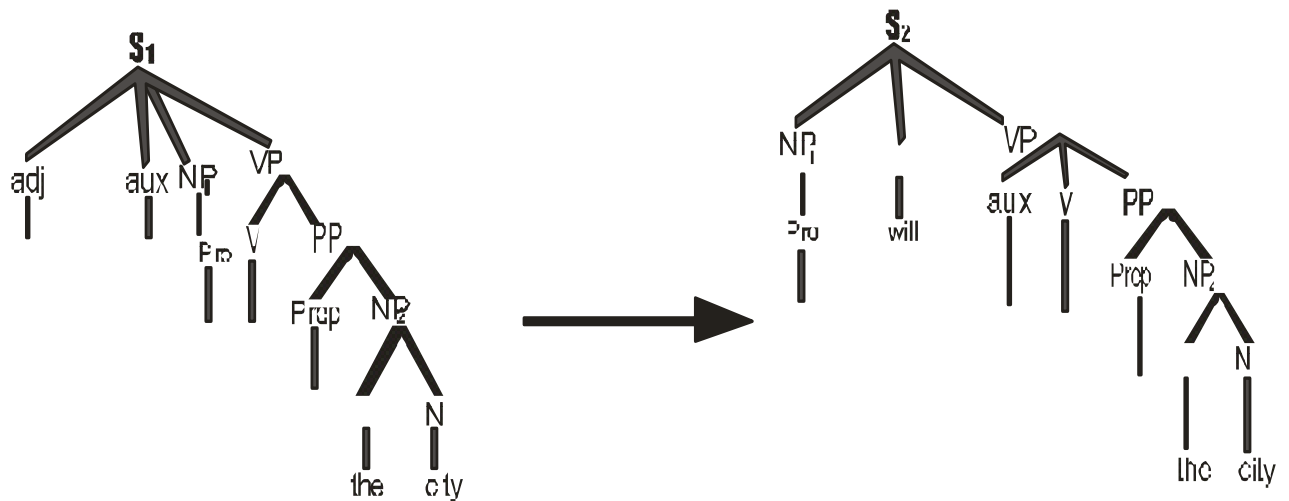
S1: adv+Np₁+aux + V + particle + Prep + art + N₂ + prep + art + N₃→

S2: adv + art + N₁ + V+ N₂ + prep + art + N₃

There is the extraposition of the subject of the first sentence (S₁), NP, (*Jesus*) to the object position; while the object in the first sentence (S₁), NP2 (*the spirit*) moves to the subject position to confirm the transformation from

passive to active voice. Then both the auxiliary (*was*) and the preposition (*by*) are deleted obligatorily in the second sentence (S_2) to make the active form.

3. Tp (Sample text 1; No.5, NIV)



S_1 : Blessed shall you be in the city S_2 : You will be blessed in the city (Transform)

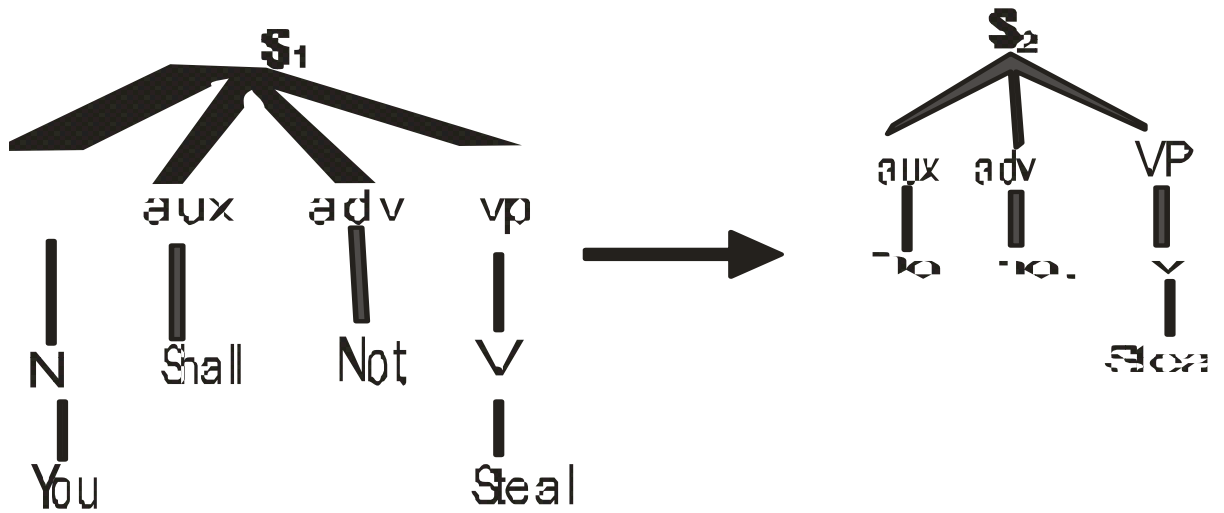
The translated version was done through the process of passivization. The transformation can be further demonstrated by the terminal string of the phrase structure rules as follows:

S_1 : Adj + aux + NP_1 + V + Prep + art + N

S_2 : NP_1 + aux + V + adj + prep + art + N

There is an interpolation, permutation or swarpping between the aux (*shall or will*) and the NP_1 , (*you*).

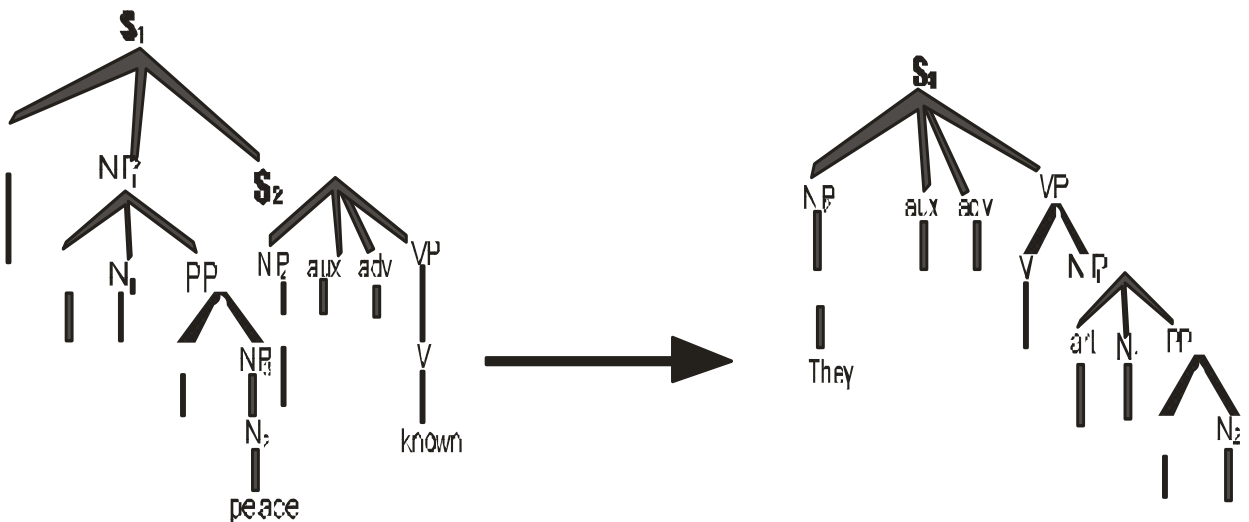
4. T_{Del} (sample Text 1; No.3, GNB)



S₁: You shall not steal → *S₂: Do not steal* (transform).

The first sentence (S₁) in new King James Version (NKJV) had been translated to the second sentence (S₂) in the Good New Bible (GNB) by using the transformational rule for deleting the subject (*you*) of the first sentence.

5. T_{ext} (Sample Text 1; No 10, GNB)



S₁: And the way of peace they have not known → S₃: They have not known the path of peace (Transform)

Sentence one (S₁) in the New King James Version was translated into sentence three S₃ in the Good News Bible (GNB) by applying the transformational rule of extraposition of the noun phrase (NP) in sentence one (*the way of peace*) with sentence two (S₂) (*They have not known*) embedded in the first sentence (S₁). The movement is better demonstrated in the following terminal strings of the phrase structure rules:

S₁: Conj. + art + N₁ + prep + N₂ + Pro + aux + adv + V

S₃: Pro + aux + adv + V + art + N₁ + prep + N₂

An interpolation of pro + aux + adv + V and art + N₁ + prep + N₂, takes place.

It should be noted, however, that the conjunction “*and*” has been deleted in the Good News Bible translation. Moreover, the word “*way*” in the New King James Version (NKJV) has been translated “*path*” in the Good News Bible.

4.1.2 Sample Text 2 (Biblical Terms)

For the investigation of lexical items used frequently in both the New International Version and the Good News Bible to achieve the lexical aspect of style, special biblical terms are quoted from 40 parallel texts of the two

translations (the full text are found in the appendix 2 of this work). The

following examples depict each of the variables in the analyses.

1. Examples of biblical terms in the NKJV which were repeated exactly in the NIV or GNB.

a)

Terms in NKJV	NIV	Scripture
Alpha	Alpha	Galatians 4:5
	Alpha	Romans 8:15

b)

Terms in NKJV	GNB	Scripture
Glory	Glory	John 1:14
	Glory	Luke 2:14

2. Examples of biblical terms in the NKJV which were translated directly into everyday language.

a)

Terms in NKJV	GNB	Scripture
Antichrist	Enemy of Christ	2 John 2:18
	Enemy of Christ	2 John 7

b)

Terms in NKJV	GNB	Scripture
Scribes	Teachers of the law	Mathew 23:2
	Teachers of the law	Mathew 23:13

3. Examples of biblical terms in the NKJV which were partially repeated in the NIV or GNB.

a)

Terms in NKJV	GNB	Scripture
Messiah	Messiah	John 1:41
	Anointed one	Daniel 9:25

b)

Terms in NKJV	GNB	Scripture
Gospel	Good news	Mark 1:15
	Gospel	Romans 1:16

Table 3: The Translation of 40 Biblical Terms in the New International Version (NIV) and the Good News Bible (GNB)

Text Number	NIV	GNB
1	R	D
2	R	R
3	R	R
4	R	PR
5	D	D
6	R	R
7	R	R
8	R	R
9	PR	PR
10	R	PR
11	D	D
12	R	R
13	PR	D
14	R	PR
15	R	D
16	PR	PR
17	D	D
18	R	D

19	R	R
20	R	PR
21	D	D
22	R	D
23	R	D
24	R	PR
25	R	PR
26	R	R
27	R	D
28	R	R
29	R	R
30	R	R
31	PR	PR
32	R	R
33	R	D
34	R	D
35	R	R
36	PR	R
37	R	PR
38	R	R
39	R	R
40	R	R

Key:

R=Repeated

D=Direct Translation

PR=Partially Repeated.

Table 4: Frequency and Percentage of 40 Biblical Terms from the New International Version (NIV) and the Good News Bible (GNB)

TRANSLATION	NIV		GNB	
	Frequency	Percentage	Frequency	Percentage
R	31	77.5	17	42.5
D	4	10	13	32.5
PR	5	12.5	10	25
Total	40	100	40	100

The forty (40) biblical terms are all found in the New King James Version (NKJV). Each of the 40 terms are compared from two parallel portions in the New International Version (NIV) and the Good News Bible (GNB) to see the consistence in translation. Only two of the terms (*“Ninth hour”* and *“son of man”*) are compared from single portions each. Each term which is repeated exactly in the two portions considered, is represented by “R”. If a term is translated differently in the two portions quoted, the term is represented in the analysis by the letter “D”. That is, the term is directly translated in meaning, without having a lexical repetition. However, if a term is repeated in one of the two portions, and the other one is directly translated; then the letters “PR” is used to indicate partial repetition.

By and large, most of the 40 terms are fully repeated in the NIV and the GNB; as shown by their frequency in table 4 with the frequency of 31 and 17 respectively.

4.1.3 Sample Text 3(Biblical Idioms)

Still, to discover more lexical items that frequently depict the lexical aspect of style in the New International Version (NIV) and the Good New Bible (GNB), idioms in the New King James Version (NKJV) which closely follow the original Hebrew and Greek Idioms are quoted from 15 parallel portions, (The full texts are found in the appendix 3 of this work).The following examples show each of the variables in the analyses.

1. Examples of biblical idioms in the NKJV repeated exactly in the NIV or GNB.

a)

Idiom in NKJV	GNB	Scripture
...a camel to go through <u>the eye of a needle</u>	...a camel to go through the eye of a needle	Mark 10:25

b)

Idiom in NKJV	NIV	Scripture
They were cut to the heart....	...they were cut to the heart.	Acts 2:37

2. Examples of biblical idioms in the NKJV translated directly in to everyday language in NIV or GNB.

a)

Idiom in NKJV	GNB	Scripture
Fruit of the womb	Children	Isaiah 13:18

b)

Idiom in NKJV	GNB	Scripture
...do not wrestle against <u>flesh and blood</u>.	...we are no fighting against human beings	Ephesians 6:12

3. Examples of biblical idioms in the NKJV translated in to other idioms in the NIV or GNB.

a)

Idiom in NKJV	NIV	Scripture
The Lord is <u>at hand</u> .	The Lord is <u>near</u> .	Philippians 4:5

b)

Idiom in NKJV	GNB	Scripture
Isaac... being <u>old and full of days</u>.	...Isaac... at a <u>ripe old age</u> .	Genesis 35:29

Table 5: The Translations of 15 Biblical Idioms from the New King James Version (NKJV) to the New International Version (NIV) and the Good News Bible (GNB).

Text number	NKJV	NIV	GNB
1		D	D
2		R	A
3		R	D
4		R	D
5		R	D
6		R	D
7		R	D
8		R	R

9		R	D
10		R	D
11		A	D
12		A	D
13		A	D
14		A	D
15		A	D

Key:

D = Direct Translation,

R = Repeated,

A = Translated into another idiom

Table 6: Frequency and Percentage of the Translation of 15 Biblical Idioms from the New King James Version (NKJV) to the New International Version (NIV) and the God News Bible (GNB).

TRANSLATION	NIV		GNB	
	Frequency	Percentage	Frequency	Percentage
D	1	6.7	13	89.6
R	9	60	1	6.7
A	5	33.3	1	6.7
Total	15	100	15	100

In the sample text 3, all the 15 biblical idioms followed original Hebrew idioms closely. In others words, the New King James Version translated the idiom from the Hebrew Bible closely. Translations into the two versions of the Bible showed that the idioms were either directly translated using ordinary and everyday language repeated the idioms exactly or translated them into different idiom altogether.

In the analysis presented in both tables 5 and 6 there is a preponderance of direct translations of the idioms from the New King James Version (NKJV) into the Good News Bible (GNB): 13 out of the 15 idioms are directly translated. On the other hand, there is a high level repetition of the idioms in the New International Version: 9 out of the 15 idioms are repeated.

4.1.4 Sample Text 4 (Biblical figures of speech)

Biblical figures of speech from the New King James Version (NKJV) are quoted in the same portions in the New International Version (NIV) and the Good News Bible to discover more lexical style in the translation, (The full texts are found in the appendix 4 of this work).The following examples depict each of the variables in the analyses.

1. Examples of biblical figures of speech in the NKJV repeated exactly.

a)

Figure of speech in NKJV	NIV	Scripture
Benjamin is a ravenous wolf.... (metaphor)	Benjamin is a ravenous wolf.... (metaphor)	Genesis 49:27

b)

Figure of speech in NKJV	NIV	Scripture
And <u>the hand of the Lord</u> was with them.... (synecdoche)	The Lord's hand was with them,.... (synecdoche)	Acts 11:21

2. Examples of biblical figures of speech in the NKJV translated literally in the NIV or GNB.

a)

Figure of speech in NKJV	NIV	Scripture
Let it not displeased my Lord that I cannot rise before you, for <u>the manner of women is with me</u> (euphemism).	...don't be angry, my Lord that I cannot stand up in your presence; I am having my period,... (literal)	Genesis 31:35

b)

Figure of speech in NKJV	GNB	Scripture
Then <u>the moon will be confounded, and the sun ashamed...</u> (personification)	The moon will grow dark and the sun will no longer shine (literal).	Isaiah 24:23

2. Examples of biblical figures of speech in the NKJV translated into other figures of speech.

a)

Figure of speech in NKJV	GNB	Scripture
Ephraim is <u>a cake</u> <u>unturnd</u> (metaphor).	The people of Israel are <u>like a half-baked loaf of bread</u> (simile).	Hosea 7:8

b)

Figure of speech in NKJV	GNB	Scripture
But this man...sat down at the right hand of God...till his <u>enemies are made his footstool</u> (metaphor).	Christ...sat down at the right hand of God...until God puts his <u>enemies as footstool under his feet</u> (simile).	Hebrews 10:12

Table 7: The Translation of 20 Biblical Figures of Speech from the New King James Version (NKJV) to the New International Version (NIV) and the Good News Bible (GNB).

Text Number	NIV	GNB
1	R	L
2	R	A
3	R	L
4	R	A

10	5	R	L
	6	R	L
	7	R	L
	8	L	L
	9	R	L
		R	L
	11	R	L
	12	R	L
	13	R	L
	14	R	L
	15	R	L
	16	L	L
	17	R	L
	18	L	L
	19	R	L
	20	R	A

Table 8: Frequency and Percentage of the Translation of 20 Biblical Figures of Speech from the New King James Version (NKJV) to the Good New Bible (GNB).

TRANSLATION	NIV		GNB	
	Frequency	Percentage	Frequency	Percentage
R	17	85	0	0
L	3	15	17	85
A	0	0	3	15
Total	20	100	20	100

Key:

R=Repeated

L=Literal Translation

A=Translated into another figure of Speech.

In the sample text 4, the 20 figures of speech range from metaphor, personification, synecdoche to metonymy in the New King James Version. The figures of speech were translated literally, translated into another idiom or repeated exactly.

In tables 7 and 8, there is a preponderant repetition of the idioms in the New International Version (NIV): 17 out of 20; while there is a high level literal translations in the Good News Bible (GNB): 17 out of 20.

4.2 Discussion of Result.

The discussion of results or major findings of the study is segmented into four, based on the four research questions. They are:

- i) Transformational rules commonly employed to achieve the grammatical aspect of style in the New International Version (NIV) and the Good News Bible (GNB).

- ii) Transformational rules employed which differentiate the New International Version (NIV) from the Good News Bible (GNB) and vice versa, in achieving the grammatical aspect of style.
- iii) How the transformational rules used in the Good News Bible (GNB) and the New International Version (NIV) help in conveying particular messages or obscure them.
- iv) Particular lexical items frequently used in the Good News Bible (GNB) and the New International Version (NIV), synonymous to those in the New King James Version (NKJV), to achieve the lexical aspect of style.

4.2.1 Transformational Rules Commonly Employed in the two English Bible Versions (NIV and GNB) to Achieve the Grammatical Aspect of Style (Research Question 1).

The analysis of all the texts in the sample text 1 above shows that the transformational rules commonly employed in the two version for the English Bible to achieve the grammatical aspect of style are: the conjoining transformation (T_{and}), the active form transformation (T_A) and the deletion transformation (T_{Del}). In table 2 above, the closeness in terms of the frequency in occurrence of the three transformational rules are indicative of the fact that the transformations are common to both translations. In table 2, T_{Del} occurred

two times in NIV as well as GNB in all the 25 sample texts (i.e. 16.67% and 7.41% respectively). And T_{and} occurred twice in NIV, and twice in GNB (16.67% and 7.41% respectively). Moreover, T_A occurred four times in the NIV, and the ten times in the GNB (33.33% and 37.03, respectively).

It should be noted that all the three transformational rules common to NIV and GNB are optional transformational rules.

This finding supports the view of Ohmann who argues that optional transformational rules determine grammatical style because they only change the form of a basic sentence type (in this case, those of the New King James Version) without affecting its lexical content (Leech and Short, 1981), as discussed in the 2.2 section of the literature review of this study.

A detailed description of some texts in section 4.1.1 using tree diagrams revealed that lexical items are not consistently used when transformational rules are applied in some of the translations. A typical example of this fact is seen in the tree diagram description of sample text 1; number 21 of the active voice transformation in the Good News Bible. The sample text is as follows:

Then Jesus was led up by the spirit into the wilderness (NKJV).

Then the spirit led Jesus into the desert (GNB)

The word “wilderness” was not maintained in the Good News Bible translation. Instead the word “desert” is used.

Another example can be seen from the sample text1, number 1; containing the conjoining transformational rule, as follows:

In the beginning God created the heavens and the earth. The earth was without form and void and darkness was on the face of the deep. And the spirit of God was hovering over the face of the waters (NKJV).

In the beginning when God created the universe, the earth was formless and desolate. The raging ocean that covered everywhere was engulfed in total darkness, and the spirit of God was moving over the water (GNB).

As can be seen from the parallel texts, while NKJV uses “the heavens and the earth” the GNB uses “the universe”. Moreover, NKJV translates “without form and void”, while GNB prefers “formless and desolate” etc.

The point to note is that, although one can see how the three sentences in NKJV have been collapsed into two in GNB; there is no one-to-one correspondence between the individual words in the two versions.

4.2.2 Transformational Rules which Differentiate Between the two English Bible Versions in Achieving the Grammatical Aspect of Style (Research Question 2).

Still, from the sample text1; the analyses in tables 1 and 2, show that the extraposition transformational rule has the highest frequency in the Good News Bible translation with the frequency of 13 out of the 25 texts (48.15%). On the other hand the NIV has only 3 occurrence of the extraposition

transformational rule. In other words, the extraposition transformational rule is one area of difference between the grammatical aspects of style in the two English Bible translations.

Moreover, tables 1 and 2 also show that the two translations (NIV and GNB) differ in the grammatical style in the use of the passive transformational rule. From the tables, there is one occurrence (8.33%) of the passive transformational rule in the NIV, while there was none in the GNB from all the 25 texts used.

It should also be noted that both of the above transformation rules are optional transformational rules. This further supports the view of Ohmann, that optional transformational rules determine grammatical style.

Also, the researcher discovered from a detailed description of a text from the sample text 1 involving extraposition that there is no one-to-one correspondence in the use of the lexical items in the NKJV and the GNB.

The following are the actual text described in section 4.1.1.

And the way of peace they have not known (NKJV). They have not known the path of peace (GNB).

The word “path” is used in the GNB, instead of “way”.

4.2.3 How the Transformational Rules Used in the two English Bibles (NIV and GNB) help in conveying Particular Messages or Obscure them. (Research question 3)

The transformational rules used in Table 1 and 2 are: T_{and} , T_A , T_p , T_{oeI} and T_{Ext} .

According to Adejare (1992), the goal of every stylistic analysis is to determine how styles employed help in transmitting particular messages, and not just for the sheer sake of analytic exercises. Therefore, this study will be incomplete without addressing the question of the effectiveness of the transformational rules that determine the styles of the two translations in transmitting the messages they aim at conveying. Thus, each of the transformational rules are examined vis-à-vis their effectiveness in transmitting messages in this section.

4.2.3.1 T_{and}

Combining two or more simple sentences to form a single sentence and yet retaining the full meaning of the sentence, is one of the ways of condensing the message contained in a text for the sake of the effective communication (Nwogu,2001; Agukwe,2000)

Thus, the use of the conjoining transformational rule by the NIV and GNB translations help in conveying the messages of the texts more effectively than the NKJV.

For instance, the sample text 1, number 7, is a good illustration of this fact. The three sentences have been condensed in one:

You shall march around the city, all you men of war. You shall go all around the city once. This you shall do in six days. (New king James version)

The message of the first sentence focuses on what the soldiers should do-Marching round the city. The second sentence conveys the idea of the frequency of marching around the city in a day-once. And the third sentence conveys the message concerning the length of time the action of “Marching round the city once” should be-for six days. The three pieces of message in the three sentences are condensed in the Good News Bible translation of the same text as follows.

You and your soldiers are to march around the city a day for six days.

It is obvious that the GNB translation is clearer than that of the NKJV. It retains the full meaning, of the three sentences above, thus making the message concise and clearer.

4.2.3.2 T_A and T_P

Since the active and passive transformations are derived from each other, it is necessary to consider their effectiveness in transmitting messages side by side.

According to Quirk and Greenbaun (1973 P. 176), "...the passive draws more attention to the result than to the action or agency..." In other words, the attention in the passive constructions is on what happens, and not on who does the action or the doer. Thus, the agent or active subject "must be rigorously suppressed" (Allen, 1959,p.284). But an active construction brings the agent to prominence without necessarily suppressing or obscuring the result or happening (Allen, 1959)

It follows then that the translations of the English Bible which convey messages by applying the transformational rule of active forms, have clearer messages than those which employ the passive.

In table 1 and 2, the Good News Bible (GNB) has a higher frequency of the active form than the New International Version (NIV)(with the frequency of 4 and 10 respectively). More over, the NIV translated an active form into the passive form once; from the 25 texts, while the GNB did not translate any active form into the passive.

4.2.3.3 T_{Del}

One of the methods of achieving condensation is to omit or delete irrelevant or unimportant details such as redundant or circumlocutory statements or words (Nwogu, 2001; Barnard, 1976).

The researcher noticed that the deletion transformation found in the NIV and GNB were done to remove redundant words or expressions to make the message clearer or more forceful. For instance, in text1 number 7; a deletion of the subject as well as the auxiliary was done to make message more forceful by using the imperative as follows.

You shall march around the city, all you men of war. You shall go all round the city once. This you shall do six days (NKJV)

March around the city once with the armed men. Do this for six days (NIV).

The subject (*you*) and the auxiliary (*shall*) are deleted in both sentences above to render the translation imperative; thus, making the message forceful. Furthermore, in text 1, number 3; the subject (*you*) as well as the auxiliary (*shall*) is deleted to make the sentence imperative:

You shall have no other gods before me.

You shall not murder.

You shall not commit adultery.

You shall not bear false witness against your neighbour. (NKJV).

Worship no god but me

Do not murder

Do not commit adultery

Do not steal

Do not accuse anyone falsely. (GNB)

Each of the two translations (NIV and GNB) used the deletion transformation two times in the whole of the 25 texts.

4.2.3.4 T_{Ext}

Extraposition normally gives emphasis of thematic position to the object or prepositional object of a nominal clause (Quirk and Greenbaum, 1973). In other words, when a noun in the object position or in a prepositional clause is fronted to the subject position, it is done to put emphasis of prominence on the noun. Many examples of extraposition abound in text 1 as shown in tables 1 and 2. In text 1, number 5, the following extraposition or permutation is found:

And all these blessings shall come upon you and over take you, because you obey voice of the Lord your God (NKJV).

Obey the Lord your God and all these blessings will be yours (GNB).

The emphasis in the GNB translation is on the condition for receiving God's blessings, because "obey the Lord your God" has been thematized.

Moreover, in text 1, number 8, the emphasis is put on the place or position of the lame man in question identifies with – “Beautiful gate” in the GNB translation:

And a certain man lame from his mother’s womb was carried, whom laid daily at the gate of the temple which is called Beautiful.... (NKJV)

There at the beautiful gate, as it is called, was a man who had been lame all his life (GNB).

Furthermore, text 1 number 14 emphasized the attribute of a man who lacks knowledge of what true faith is, in the NIV translation as follows.

But do you want to know, O foolish man, that faith without work is dead? (NKJV)

You foolish man, do you want evidence that faith without deeds is useless? (NIV).

The attribute being emphasized in the NIV is that of the “foolishness” of a person without the true knowledge of faith.

Thus, the message of a text that uses thematic emphasis is unmistakably clear from the foregone examples.

Finally, it should be noted that in tables 1 and 2, the extraposition transformation has the highest frequency among all the transformational rules identified: with the frequency of 13 out of the 27 transformation rules (48.15%) in the GNB; while there are only 3 instances in the NIV.

4.2.4 Particular Lexical Items Frequently Used in the two English Bibles (NIV and GNB) to Achieve the Lexical Aspect of Style (Research Question 4).

Three different kinds of texts were used to discover the lexical aspect of style in this study. They are: biblical terms, biblical idioms and biblical figures of speech. The texts are found in sample text 2, sample text 3 and sample text 4 respectively. The analysis of the three texts are also found in tables 3 and 4; 5 and 6; 7 and 8, respectively.

4.2.4.1 Biblical Terms

The analyses of the sample text 2 in tables 3 and 4, shows that most of the biblical terms are repeated exactly in the new international version (NIV) translation: 31 (77.5%) out of the 40 terms used in the New King James version, were repeated verbatim. Therefore, no marked difference exists between the lexical style of the NIV and the NKJV as far as biblical terms are concerned.

On the other hand tables 3 and 4 show that the Good News Bible (GNB) deviates from the use of the biblical terms in many instances: 13 (32.5%) out of the 40 terms were translated directly using familiar words or expressions; and 10 (25) of the 40 terms were partially translated directly using everyday words or expressions. Therefore, the GNB differs markedly in

lexical style from the NIV. While the NIV is very close to the original lexical style of Hebrews and Greek (as evidenced by the NKJV), the GNB departs from it.

4.2.4.2 Biblical Idioms

From the analyses of the sample text 3 in tables 5 and 6 which follow, the New International Version (NIV) repeated in 9 (60%) of instances out 15 idioms from the new King James Version and translated 5 (33.3%) others into other idioms. On other hand, the Good News Bible translated 13 (86.6%) out the 15 idioms directly using ordinary expressions or meanings.

In other words, while the NIV adheres strictly to the use of idiomatic expressions, the GNB prefers to use non-idiomatic expressions.

4.2.4.3 Biblical Figures of Speech.

The analyses of the sample text 4 in tables 7 and 8, revealed that there is a very high preponderance of exact repetitions of figures of speech in the New International Version (NIV) from the New King James Version (NKJV): 17 (85%) out 20 figures of speech were repeated.

On the contrary, the Good News Bible has a high level frequency in the occurrence of the translation of the figures of speech literally: 17 (85) out of the 20 figures of speech were translated in a literal manner.

It follows then that while the NIV tends to maintain the use of figures of speech, the GNB prefers the use of literal words or expressions.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.0 Introduction.

This chapter summarizes the results of the study and draws conclusions from them. It also proposes some recommendation based on the findings of the study.

5.1 Summary of Findings

The analysis of the study reveals that there are three transformational rules employed in achieving the grammatical aspect of style in the New International Version and the Good News Bible. These are conjoining, active voice and deletion transformational rules. In terms of frequency in occurrence, the active voice transformational rule is more preponderant in the Good News Bible than in the New International Version.

Moreover the study reveals that the three transformational rules common to the three versions of the English Bible are all optional transformational rules.

The study also shows that there is no one-to-one lexical correspondence between the texts in the New King James version and the transforms in either

the Good news Bible and the New International Version. However, the different lexical items used in parallel texts of the translations are synonyms.

Based on the analysis, the transformational rules that differentiate the Good News Bible and the New International Version from each other are extraposition and passive voice transformational rules. This is established by the wide marginal differences of frequency in occurrence of the two transformational rules in the two English Bible Versions. While the Good News Bible reveals a high level preponderance of the extraposition transformation rules, the New International Version shows a low level frequency. On the other hand the study reveals an occurrence of the passive voice transformational rule in the New International Version, but none occurs in the Good News Bible.

The study also indicates that four (T_{and} , T_{Del} , T_A and T_{Ext}) out of the five transformational rules in use in the two English Bibles compared, are effective in transmitting messages through: condensing two or more sentences for concision, clarity and forcefulness; bringing both the agent of a sentence as well as its result to prominence and giving emphasis of thematic position to the object or prepositional object of a nominal clause.

From the analysis, the study demonstrates that the New International Version and the Good News bible use diametrically divergent lexical items in achieving the lexical aspect of style. While the New International Version favours the use of idiomatic expressions profusely, a high-level use of

figurative expressions and a conservative use of Biblical terms; the Good News Bible prefers to use non-idiomatic expression and literal language, as opposed to figurative usage and non-conservative or innovative expression of familiar words in contemporary English.

5.2 Conclusion.

The findings of the study, lend credence to the following conclusions:

The dualist concept of style finds one of the best applications in the different translations of the English Bible as well as in similar translations of other languages.

The transformational grammar has a number of potentialities that can be exploited as discovered in this study, contrary to the notion that it is only a formalistic or mentalistic grammar that has no applicational capacity.

The optional transformational rules determine style at the grammatical level as they only change the form of a basic sentence without necessarily affecting its lexical meanings. This fact confirms the position of Ohmann, the “modern apostle of dualism,” on the grammatical aspect of style (Leech and Short, 1981).

The Good News Bible employs the use of transformational rules to achieve grammatical style far more than the New International Version.

The Good News Bible is clearer in its contents in the contemporary time than the New International Version both at the syntactic and lexical levels.

Translations of the Bible do not only differ stylistically at the grammatical level, but also at the lexical level.

5.3 Recommendation.

Based on the findings of the study, the following recommendations are made.

1. ESP syllabus or course designers and materials producers for departments of Christian Religious Studies at secondary Schools, colleges of Educations, Universities, Bible Colleges or seminaries should incorporate transformational rules, such as: Active and passive constructions, conjoining, deletion, and extraposition, as part of their syllabus and materials. Moreover Biblical terms, idioms and figures of speech should equally be incorporated into the ESP syllabus and materials of such institutions of learning.
2. Stylisticians in general and dualists in particular, should use the Bible for academic purposes to deepen their application of stylistic theories.
3. The goal of stylistics should not end at stylistic analysis just by identifying and categorizing stylistic features at Colleges of Education and Universities, but it should go beyond that to

determining the effectiveness of such features in conveying the content of a text.

4. Personal Bible students and church groups should use the Good News Bible in studies, more often than ever, as its contents are clear to understand.

5.4 Suggestions for Further Study.

This study was aimed at describing the stylistic similarities and differences of the New International Version and the Good News Bible at the grammatical and lexical levels of linguistic description. The researcher cannot claim to have done an exhaustive study of the two translations, considering the volumes of books contained in the whole of the Bible. More over, the study was restricted to only two versions of the Bible in use at the time of this study. Furthermore, the study is only a synchronic analysis of English Bible translations. Finally, the study was restricted to some aspect of only two levels of linguistic description.

With these obvious limitations, therefore, it is suggested that:

1. Further researches be done to describe exhaustively the comparative styles of the Good News Bible and the New International Versions from book to book.
2. Stylistic analysis of similar English translations of the Bible be done comparatively.

3. A diachronic stylistic study of Old English Versions of the Bible in comparison with the contemporary ones should be carried out.
4. Further researches be done on the levels of linguistic description, such as the graphological and semantic levels, on the same study.
5. A study that includes all other aspects of the grammatical and lexical levels of linguistic description should be carried out.

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APPENDIX 1

Sample Text 1: Biblical Passages

TEXT	NKJV	NIV	Transformational rules	GNB	Transformational rules
1. Genesis 1:1-2	In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.	In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.	T _{and}	In the beginning, when God created the universe, the earth was formless and desolate. The raging ocean that covered everywhere was engulfed in total darkness, and the Spirit of God was moving over the water.	3 sentences collapsed into 2. T _{and} ,
2. Mathew 5:4, 6, 9	Blessed are those who mourn, <u>For they shall be comforted...</u> Blessed are those who hunger and thirst for righteousness, for <u>they shall be filled...</u> Blessed are the peace makers, for <u>they shall be called sons of God.</u>	Blessed are those who mourn for they will be comforted. Blessed are those who hunger and thirst for righteousness, for they will be filed. Blessed are the peace makers, for they will be called sons of God.	No TR	Happy, are those who mourn; <u>God will comfort them!...</u> Happy are those whose greatest desire is to do what God requires; <u>God will satisfy them fully!...</u> Happy are those who work for peace, <u>God will call them his children!</u>	T _A

3.Exodus.20:3 ,13,14,15, 16	<u>You</u> shall have no other gods before me... <u>You</u> shall not murder <u>You</u> shall not commit adultery. <u>You</u> shall not steal. <u>You</u> shall not bear false witness against your neighbor.	You shall have no other gods before me. You shall not murder. You shall not commit adultery. You shall not steal. You shall not give false testimony against your neighbour.	NO TR	Worship no god but me... Do not commit murder. Do not commit adultery Do not steal. Do not accuse anyone falsely.	T _{Del} of the subject element.
Mathew 6:9-13	Our father in heaven, Hallowed be <u>Your name</u> . Your kingdom come, Your will be done on earth as it in heaven. Give us this our daily bread:	Our father in heaven, hallowed be your name, Your kingdom come, Your will be done on earth as it is in heaven. Give us today our daily bread.	NO TR	Our father in heaven. May <u>your holy name</u> be honoured; may your kingdom come; may your will be done on earth as it is in heaven. Give us today the food we need.	T _{Ext}
5 Deuteronomy: 28; 2-5	And all these blessings shall come open you and overtake you, because you <u>obey the voice of the Lord your God</u> . <u>Blessed shall you</u>	All these blessing will come upon you and accompany you if you obey the Lord your God. You will be blessed in the city	NO TR	<u>Obey the Lord your God</u> and all these blessing will be your; The Lord will bless your towns and your fields. <u>The Lord will bless</u>	T _{Ext} T _p

	to him “Most assuredly, I say to you, <u>unless one is born again</u> he cannot see the kingdom of God”.	with him. In reply Jesus declared, “I tell you the truth no one can enter the kingdom of God <u>unless he is born of water and the Spirit.</u> ”	T _{Ext}	Jesus answered, “I am telling you the truth, no one can see the kingdom of God <u>without being born again</u> ”.	T _{Ext}
7. Joshua 6:3	“ <u>You</u> shall march around the city, all you men of war; you shall go all round the city once. This you shall do six days	March around the city once with all the armed men. Do this for six days	T _{Del}	You and your soldiers are to march around the city once a day for six days	Two sentences collapsed to one. T _{and}
8. Acts 3:2	And a certain man lame from his mother’s womb was carried, whom laid daily at the gate of the temple which is called <u>Beautiful</u> , to ask alms from those who entered the temple	Now a man crippled from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those going into the temple courts.	NO TR	There at <u>the Beautiful gate</u> , as it is called, was a man who had been lame all his life. Every day he was carried to the gate to beg for money from the people who were going into the temple.	T _{Ext}
9. Ruth 1:6	Then she arose with her daughters in-law that she might return from the country of the	<u>When she heard in Moab</u> that the Lord had come to the aid of his people by providing food	T _{Ext}	<u>Some time later Naomi heard</u> that the Lord had blessed his people by giving them a good harvest; so	T _{Ext}

	Moab, for <u>she had heard in the country of the Moab</u> that the Lord had visited His people by giving them bread.	for them, Naomi and her daughters-in-law prepared to return from there.		she got ready to leave Moab with her daughters-in-law.	
10. Romans 3:17	And the way of peace <u>they have not known</u>.	...and the way of peace they do not know.	NO TR	<u>They have not known</u> the path of peace.	T _{Ext}
11. 1 Samuel 3:3-4	and before the lamp of God went out in the tabernacle of the Lord where the ark of God was, and while <u>Samuel was lying down</u> , that the Lord called Samuel. And he answered, 'Here I am.'	The lamp of God had not yet gone out and Samuel was lying down in the temple of the Lord, where the ark of God was. Then the Lord called Samuel. Samuel answered, "Here I am, you called me".	NO TR	<u>Samuel was sleeping</u> in the sanctuary where the sacred Covenant Box was. Before dawn, while the lamp was still burning, the Lord called Samuel. He answered, "Yes Sir" and ran to Eli and said, "You called me, and here I am".	T _{Ext} NO TR
12. 2Corinthians 6:17	Therefore "come out from among them and be separate" <u>says the Lord</u> .	Therefore come out from them and be separate, says the Lord.	NO TR	<u>And so the Lord says</u> , "you must leave them and separate yourself from them..."	T _{Ext}
13. Hebrews 11:6,23	But <u>without faith</u> it is impossible to	And without faith it is impossible to		No one can please God <u>without</u>	T _{Ext}

	please Him...By faith Moses, when he was born, <u>was hidden</u> three month by his parents,...	please God... By faith Moses' parents <u>hid</u> him for three months after he was born,...	T _P T _A	<u>faith</u> ... It was faith that made the parents of Moses <u>hide</u> him for three months after he was born.	t _p to T _A
14. James 2:14,20	What does it profit, my <u>brethren</u> , if someone says he has faith but does not have works?... But do you want to know, O <u>foolish man</u> , that faith without works is dead?	What good is it, my brothers, if a man claims to have faith but has no deeds?... <u>You</u> <u>foolish man</u> , do you want evidence that faith without deeds is useless?	NO TR Text	<u>My brothers and</u> <u>sisters</u> , what good is it for people to say that they have faith if their actions do not prove it?... <u>You</u> <u>fool</u> ! Do you want to be shown that faith without actions is useless?	T _{Ext} T _{Ext}
15. Isaiah 6:4	And the posts of the door <u>were</u> <u>shaken</u> by the voice of him who cried out...	At the sound of their voices the doorposts and thresh holds <u>shook</u> .	T _P to T _A	The sound of their voices made the foundation of the temple <u>shake</u> ,...	T _P to T _A
16. Acts 16:2	He <u>was well</u> <u>spoken</u> of by the brethren who were at Lystra and Iconium.	The brothers at Lystra and Iconium <u>spoke</u> well of him.	T _P to T _A	All the believers in Lystra and Econium <u>spoke</u> well of Timothy.	T _P to T _A
17. Acts 10:31	Cornelius, your prayer <u>has been</u> <u>heard</u> and your alms are remembered in	Cornelius, God <u>has heard</u> your prayers and remembered your gifts to the poor.	T _P To T _A	Cornelius! God <u>has heard</u> your prayer and has taken notice of your works of	T _P to T _A

	the sight of God.			charity.	
18. 2Thessalonians 3:1,2	Pray for us... that we may <u>be delivered</u> from unreasonable and wicked men;	Pray for us... that we may be delivered from wicked and evil men...	NO TR	Pray for us.... That God <u>will rescue</u> us from wicked and evil people;...	T _P to T _A
19. Mark 6:16	“John, whom I beheaded; he has been raised from the dead”.	John, the man I beheaded, has been raised from the dead!"	NO TR	“John the Baptist! I had his head cut off, but he <u>has come back</u> to life....”	T _P to T _A
20. Mathew 7:1	“Judge not, that you <u>be not judged</u> ..	Do not judge or you too will be judged.	No TR	Do not <u>judge</u> others, so that God <u>will not judge</u> you,....	T _P to T _A
21. Mathew 4:1	Then Jesus <u>was led</u> up by the Spirit into the wilderness...	Then Jesus was led by the spirit into the desert.	No TR	Then the Spirit <u>led</u> Jesus into the desert....	T _P to T _A
22. Deuteronomy 32:2	<u>Let</u> my teaching drop as the rain, <u>My speech</u> distil as the dew, As raindrops on the tender herb, And as showers on the grass (parallelism)	Let my teaching fall like rain and my words descend like dew like showers on new grass, like abundant rain on tender plants.	T _{and} T _{Del}	My teaching will fall like drops of rain <u>and</u> form on the earth like dew. My words will fall like showers on young plants, like gentle rain on tender grass.	T _{Del}
23. Psalms 33:12	Blessed is the nation whose God is the Lord, The	Blessed is the nation whose God is the Lord, the	NO TR	Happy is the nation whose God is the Lord; happy	NO TR

	people he has chosen as his own inheritance	people he chose for his inheritance.		are the people he has chosen for his own!	
24. Exodus 15:3	The Lord is a man of war; The Lord is his name.	The Lord is a warrior; the lord is his name.	NO TR	The lord is a warrior; the Lord is his name.	NO TR
25. Songs of Solomon 5:1	I have come to my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk.	I have come into my garden, my sister, my bride; I have gathered my myrrh with my spice. I have eaten my honey comb and my honey; I have drunk my wine and my milk.	NO TR	I have entered my garden, My sweet heart, my bride. I am gathering my spices and myrrh; I am eating my honey and honeycomb; I am drinking my wine and milk.	NO TR

Note: The analysis of sample text 1 in appendix 1 is found in tables 1 and 2.

All the underlining in text 1 to highlight the transformations in the texts, were done by the researcher,

APPENDIX 2

Sample Text 2: Biblical Terms

S/N	Term in NKJV	Term in NIV	Term in GNB	SCRIPTURES
1.	Adoption	The full rights of sons. Sonship.	God's sons and daughters. God's children	Galatians 4:5 Romans 8:15
2.	Alpha	Alpha, Alpha	The first, the first	Revelation 1:8; Revelation 22:13
3.	Antichrist	Antichrist, Antichrist	Enemy of Christ, Enemy of Christ	2John 2:18 2John 7
4.	Apostle	Apostle, Apostle	Apostle, Whom God sent.	Romans 1:1 Hebrews 3:1
5.	Baptism	baptism, baptism	right to baptize baptism	Mathew 21:25 Romans 6:4
6.	Born again	born again, born again	born again, born again	John 3:3:1 Peter 1:23
7.	Backsliding	backsliding, backsliding	who have turned away from the Lord .. Turn away from the Lord.	Jeremiah 3:22 Jeremiah 5:6
8.	Elders	Elders Elders	elders elders	I Timothy 5:17 James 5:14
9.	Grace	Grace Grace	grace grace	2 Corinthians 12:9 James 4:6

10.	Glory	Glory Glory	glory glory	John 1:14, Luke 2:14
11.	Gospel	Good news Gospel	Good news Gospel	Mark 1:15, Romans 1:16
12.	Holy spirit	Holy Spirit, Holy Spirit	Holy Spirit, Holy Spirit	Mark 1:8, Acts 19:2
13.	Intercession	Intercedes, Intercede	Pleas with God, plead with God	Romans 8:26 Hebrew 7:25
14.	Justification	Justification, Justification	Put... right with God... not guilty.	Romans 4:25; Romans 5:16
15.	Life	Life, Life	Life, Life	1John 5:12, John 5:21
16.	Manna	Manna, Manna	Manna, Manna	Exodus 16:35; John 6:31
17.	Messiah	Messiah Anointed one	Messiah Anointed one	John 1:41; Daniel 9:25
18.	Nazarene	Nazarene, Nazarene	Nazarene, Nazarene	Acts 24:5, Mathew 2:23
19.	Nasserite	Nazirite, Nazi rite	Nazirite, Nazirite	Numbers 6:1, Judges 3:5
20.	Parables	Parables, parables	Parables, Parables	Mathew 13:3, Mathew13: 10
21.	Passover	Passover, Passover	Passover Festival, Passover	Exodus 12:11, Exodus12: 43

22.	Pentecost	Pentecost, Pentecost	Pentecost, Pentecost	Acts 2:1; 1 Corinthians 16:8
23.	Pharisees	Pharisees, Pharisees	Pharisees, Pharisees	Mathew 23:2, Mathew.2: 13
24.	Rabbi	Rabbi, Rabbi	Rabbi, Teacher	John 3:2; Mathew 23:7
25.	Regeneration	rebirth, renewal	new birth, New age	Titus 3:5, Mathew 19:28
26.	Sadducees	Sadducees, Sadducees	Sadducees, Sadducees	Mathew 3:7; Acts 4:1
27.	Sabbath	Sabbath, Sabbath	Sabbath, Sabbath	Mark 2:27 Exodus 20:8
28.	Salvation	Salvation, Salvation	Salvation to save	Acts 4:12, Romans 1:16
29.	Sanctification	Be sanctified Holiness	Be holy, Become God's holy people	I Thessalonians 4:3, I Corinthians. 1:30
30.	Synagogue	Synagogue, Synagogue	Synagogue a group	Luke 4:16, Revelation 2:9.
31.	Scribes	Teachers of the law, Teachers of the law	Teachers of the law, Teachers of the law	Mathew 23:2 Mathew 23:13
32.	Saviour	Savior, Savior	Savior, Savior	Luke 2:11, John 4:42
33.	Tabernacle	Tabernacle	Sacred tent	Exodus 26:1,

		Tent	Ruins	Acts 15:16
34.	Evangelist	Evangelist. evangelist	Evangelist Preacher	Acts 21:8, 2 Timothy 4:5
35.	Belial	Belial	Devil	2 Corinthians 6:15
36.	Abyss	The deep Abyss	The world below Abyss	Romans 10:7, Luke 8:31
37.	Ninth hour	Three in the afternoon	Three o'clock in the afternoon	Acts 3:1
38.	“son of man”	Son of man	Mortal man	Jeremiah 37:3
39.	Church	Church, Church	Church, Church	Ephesians 5:23 Acts 8:1
40.	Bless	bles, bless	Bless (speak) a suitable word of farewell	Mark 10:16, Genesis 49:28

Note: The analysis of sample text 2 is found in tables 3 and 4.

APPENDIX 3

Sample Text 3: Biblical Idioms

Sa mp le Te xt 3 Bib lica 1 I S/N	NKJV	NIV	GNB	SCRIPTU RES
1.	....fruit of the womb;...	Children (direct meaning)	Children (direct meaning)	Isaiah 13:18
2.	Isaac.... being <u>old and full of days</u> .	Isaac...was...old and full of years. (repeated)	...Isaac....at a <u>ripe old age</u> (translated into another idiom)	Genesis 35:29
3.	Your <u>blood be upon your own heads</u> , I am clean.	....your blood be on your own headed. I am clear of my responsibility. (repeated)	....you yourselves must take the blame for it! I am not responsible (direct meaning).	Acts 18:6
4.	...they were <u>cut to the</u>	.....they were cut to the	.....they were deeply	Acts 2:37

	<u>heart</u>	heart.... (repeated)	troubled.... (direct meaning)	
5.	....<u>the hand of the Lord</u> was with them,.....	The Lord's hand was with them,... (repeated)	The Lord's power was with them,.... (direct meaning)	Acts 11:21
6.	...a man <u>after my own heart</u>,...	....a man after my own heart,.... (repeated)	....the kind of man I like (direct meaning)	Acts 13:22
7.	....some..... will not <u>taste death</u>.....	....some.....will not taste death.... (repeated)	...some....will not die.. (direct meaning)	Mark 9:1
8.	.... a camel to go through <u>the eye of a needle</u>.	....a camel to go through the eye of a needle..... (repeated).	....a camel to go through the eye of a needle... (repeated)	Mark 10:25
9.	...she has washed the saints' feet.	...her good deeds..... washing the feet of the saints,... (repeated)	....a woman who ... performed humble duties for fellow Christians,... (direct)	I Timothy 5:10
10.	...we do not wrestle against <u>flesh and blood</u>...	....our struggle is not against flesh and blood,... (repeated)	....we are not fighting against human beings... (direct meaning)	Ephesians 6:12
11.	The lord is <u>at hand</u>	The Lord is <u>near</u> (another idiom)	The Lord is coming soon (direct meaning).	Philippians 4:5

12.	Seventy weeks...	Seventy 'sevens'.... (another idiom)	Seven times seventy years.... (direct) meaning	Daniel 9:24
13.	And they (the tenants) took him and beat him away <u>empty handed</u> .	But they seized him, beat him and sent him away empty handed. (another)	The tenants seized the slave, beat him, and sent him back without a thing (direct meaning)	Mark 12:3
14.	And they <u>lifted up their</u> <u>voices</u> and said.	And <u>called out</u> in a loud voice,.... (another idiom)	...and shouted,.... (direct)	Luke 17:13
15.	".....those who <u>sought</u> <u>the young Child's life</u> are dead".	".....those who were trying to <u>take the child's</u> <u>life</u> are dead." (another idiom)	...those who tried to kill the child are dead". (direct meaning)	Mathew 2:20

Note: The analysis of sample text 3 is found in tables 5 and 6 of this work.

All the underlining to highlight idioms in text 3 were done by the researcher.

APPENDIX 4

Sample Text 4: Biblical Figures of Speech

S/N	NKJV	NIV	GNB	SCRIPTURE S
1.	For by means of a harlot. <u>A man is reduced to a crust of bread;...</u> (metaphor)	For the prostitute <u>reduces you to a loaf of bread;...</u> (Metaphor).	A man can hire a prostitute for the price of a loaf of bread,... (literal).	Proverbs 6:26
2.	Ephraim is a cake unturned. (metaphor)	Ephraim is a flat cake nor turned over. (metaphor)	The people of Israel are <u>like a half-baked loaf of bread</u> (simile)	Hosea 7:8
3.	Their throat is an open tomb;.... (metaphor)	Their throats are open graves;...(metaphor)	Their words are full of deadly deceit;... (literal)	Romans 3:13
4.	But this man..... sat down at the right hand of God... till His <u>enemies are made His footstool.</u> (Metaphor).	But.... This priest sat down at the right hand of God <u>for his enemies to be made his footstool.</u> (Metaphor).	Christ.... sat down at the right hand side of God.... until God puts <u>his enemies as a footstool under his feet</u> (simile).	Hebrews 10: 12, 13
5	The <u>hand of the Lord</u> came upon me.... (synecdoche)	<u>The hand of the Lord</u> was upon me,... (Synecdoche).	I felt the powerful presence of the Lord' ... (literal).	Ezekiel 37:1
6.	For David, after he had	For when David had served	For David served	Acts 13:36

	served his own generation by the will of God, <u>fell asleep</u> ,... (Euphemism)	God's purpose in his own generation, he <u>fell asleep</u> ;... (Euphemism).	God's purposes in his own time, and then he died,... (literal)	
7.	“For John came <u>neither eating nor drinking</u> ,... (Hyperbole).	For John came <u>neither eating nor drinking</u> (hyperbole).	When John came he fasted and drank no wine,... (literal).	Mathew 11:18
8	“Let it not displease my Lord that I cannot rise before you, for <u>the manner of women is with me</u> ” (euphemism)	“Don't be angry, my Lord, that I cannot stand up in your presence; I am having my period.” (literal).	“Do not be angry with me, sir, but I am not able to stand up in your presence, I am having my monthly” period. (literal)	Genesis 31:35
9.	Surely <u>goodness and mercy shall follow me</u> . All the days of my life,... (personification).	Surely <u>goodness and love will follow me</u> all the days of my life,... (personification).	I know that your goodness and love will be with me all my life,... (literal)	Psalms 23:6
10.	“we went to the <u>land</u> where you sent us. It truly <u>flows with milk and honey</u> ,...” (hyperbole).	“we went into the land to which you sent us, and it does <u>flow with milk and honey!</u> ...”(hyperbole)	“We explored the land and found it to be rich and fertile;...” (literal)	Numbers 13:27
11.	Then <u>the moon will be disgraced</u> , and <u>the sun ashamed</u> ;...	<u>The moon will be abashed</u> , the <u>sun ashamed</u> ;... (personification)	The moon will grow dark, and the sun will no longer shine,...	Isaiah 24:23

	(personification).		(literal).	
12	Then every <u>island fled away</u> ,... (Personification)	Every <u>island fled away</u> ... (Personification)	All the islands disappeared,... (Literal)	Revelation 16:20
13	“The land... <u>is a land that devours its inhabitants</u> ,...” (Personification)	“ <u>The land</u> we explored <u>devours those living in it</u> ...” (personification)	“That land doesn’t even produce enough to feed the people who live there...” (literal)	Numbers 13:32
14	...the Lord God will give Him the throne of His father David. (metonymy)	The Lord God will give him the throne of his father David,... (metonymy)	The Lord God will make a king, as his ancestor David was,... (literal)	Luke 1:32
15	But if I cast out demons with the <u>finger of God</u> , ... (synecdoche)	But if I drive out demons by the <u>finger of God</u> ,...(synecdoche)	No, it is rather by means of God’s power that I drive out demons, ... (literal)	Luke 11:20
16	“Blessed <u>is the womb that bore you</u> and <u>the breast which nursed you</u> !” (synecdoche)	“Blessed is the woman who gave you birth and nursed you.” (literal)	“How happy is the woman who bore you and nursed you!” (literal)	Luke 11:27
17	Their <u>feet</u> are swift to shed <u>blood</u> ,... (synecdoche)	Their <u>feet</u> are swift to shed <u>blood</u> ;...(synecdoche)	They are quick to hurt and kill; ...	Romans 3:15
18	...who <u>risked their own</u>	The risked their lives for	...the risked their	Romans 16:4

	<u>necks</u> for my life,... (synecdoche)	me. (literal)	lives for me. (literal)	
19	And <u>the hand of the Lord</u> was with them,... (synecdoche)	<u>The Lord's hand</u> was with them, ... (synecdoche)	The Lord's power was with them, ... (literal)	Acts 11:21
20	Benjamin is <u>a ravenous</u> <u>wolf</u> ;... (metaphor)	Benjamin is <u>a ravenous</u> <u>wolf</u> ;... (metaphor)	Benjamin is <u>like a</u> <u>vicious wolf</u> . (simile)	Genesis 49:27

Note: the analysis of the sample text 4 is found in tables 7 and 8 below of this work.

NOTES

1. Translations: “translations” and “versions” are used interchangeably as one concept in this study.
2. Contemporary English Translations of the Bible: those translations made in “Later Modern English” (1651 A.D. to date) – eg. New International Version (NIV), 1978; Good News Bible (GNB), 1966; The Living Bible (TLB), 1971; New American Standard Bible (NASB), 1971; Revised Standard Version (RSV), 1952; New Revised Standard Version (NRSV), 1990; Contemporary English Version (CEV), 1996, New English Bible (NEB), 1970; Jerusalem Bible (JB), 1966; New Jerusalem Bible (NJB), 1985; Amplified Bible (AB), 1965; Revised English Bible (REB), 1992; New American Bible (NAB), 1970 and etc.
3. Stylistic Significance: linguistic Features are stylistically significant if they are salient or stand out as a function of textual frequency. Such features are normally selected for stylistic analysis.
4. Formal correspondence: a theory of translation that sticks closely to the word-order and lexical items of original texts.
5. Dynamic equivalent: a theory of translation that does not stick closely to the word-order and lexical items in original texts, but only pays attention to the senses behind them.
6. NASB - New American Standard Bible
ESV - English Standard Version
KJV - King James Version
NKJV - New King James Version
RSV - Revised Standard Version
NRSV - New Revised Standard Version
NIV - New International Version

TNIV	-	Today's New International Version
CEV	-	Contemporary English Version
GNB	-	Good News Bible
NTME	-	The NT in Modern English (Philips)
TLB	-	The Living Bible
TM	-	The Message
TSB	-	The Street Bible
NEB	-	New English Bible
JB	-	Jerusalem Bible
JBP	-	J.B. Philips

7. Monism: an approach to the study of style which postulates the inseparability of style and content. It rejects the form-meaning dichotomy.

8. Pluralism: an approach to the study of style which postulates that language performs different levels of functions (ideational, interpersonal and textual) or that language is multi-functional_____ an utterance conveys more than one kind of meaning.