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TRANSLATION OF BIBLICAL REFERENCES IN LITERARY AND NON-LITERARY TEXTS

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Traditionally, and somewhat conveniently, texts to be translated have been divided into various categories: Biblical versus non-Biblical, literary versus utilitarian, etc., and immediately accompanied with modes of translation ‘proper’ for a given text type or category as well as an enumeration of those qualities the translator should be equipped with. While, undeniably, such divisions are helpful, since texts do differ and translators must possess various types of competence, categorisations seem to encourage a rather stereotypical vision of the interrelationship: text type – translation mode – translator’s competence. What all texts actually share is their hybrid nature: “texts are multifunctional, normally displaying features of more than one type, and constantly shifting from one type to another” [Hatim, Mason 1997: 129]. In other words, any text may possess elements neatly classified as typical of some other text type. Hatim and Mason refer to text hybridization as follows: “text types are rarely, if ever, pure. More than one text type focus is normally discernible. In such cases, one and only one focus will be predominant, the others being subsidiary or even marginal” [Hatim, Mason 1997: 224]. Hybridization greatly influences the notion of translator’s competence; nevertheless, it is not realistic to “completely ignore macro-structures such as text type or genre” [Hatim, Munday 2004: 67].

This paper analyses examples of Biblical references found in non-literary texts, more specifically, scientific texts. The book chosen for the discussion, *Systems of Psychotherapy. A Transtheoretical Analysis*, written by two eminent American psychologists¹, exemplifies the introduction of such elements into psychological discourse².

¹ James O. Prochaska is a professor of psychology as well as Director of Cancer Prevention Research Consortium at University of Rhode Island; John C. Norcross is a professor of clinical psychology at University of Scranton. Both published numerous scholarly works on psychology and psychotherapy.

² Examples used here were also commented by me in the article *Mit akulturowości tekstów nieliterackich na przykładzie literatury z dziedziny psychologii* (to be published in: Rocznik Przekładoznawczy. Studia nad teorią, praktyką i dydaktyką przekładu, 3, Toruń 2007).

As for the examination of literary texts, this shall concern detective stories by G.K. Chesterton in which the main protagonist, a Catholic priest, on numerous occasions naturally relates to his Christian creed. It seems interesting to look at this type of intertextuality from the translator's point of view so as to determine to what extent the ability/inability to decipher the hidden reference, which shall be termed here 'the intertextual competence', may influence the target text (TT)³, as well as to consider possible translation procedures.

As modern theoreticians of translation studies emphasize, one of the translator's basic tasks at the stage of analysis is to define the type and category of a given text in order to identify its characteristic features and then to choose an appropriate translation method [Newmark 1988: 21]. Before the linguistic turn in translation theory of the early 50s of the 20th century, neither theoreticians nor practitioners were deeply concerned about text typologies. Translation had previously involved mostly literary and Biblical texts because, so-called, pragmatic texts were scarce; thus, the latter were not treated as a serious translation objective [Newmark 1988: 5–6]. The division into text types from the point of view of translation may be attributed to Jose Ortega y Gasset who claimed that the translation of literature is basically a utopian task, amongst others, because of the creative way in which authors use language: "An author's personal style [...] is produced by slight deviation from the habitual meaning of the word. The author forces it to an extraordinary usage so that the circle of objects it designates will not coincide exactly with the circle of objects that the same word customarily means in its habitual use" [Ortega y Gasset 1937/2003: 51]. On the other hand, the difficulty in translating "books on exact and natural sciences" is less due to their specific language understood only by professionals [Ortega y Gasset 1937/2003: 50–51]. Since the profound deliberations of the Spanish philosopher, there have emerged numerous typologies based on various criteria: formal, semantic, functional and pragmatic [Kozłowska 2003: 163]⁴. Because of the number of categories and quite often the overlapping criteria of subscribing a text to a given type, it has been suggested that a simplified division be used: literary and non-literary texts [Pisarska, Tomaszewicz 1998: 196].

In Poland, the forerunner of defining text types for the purpose of translation is Roman Ingarden, according to whom, every written work is characterized by its multi-

³ For the sake of clarity, 'target text' means the translated text and shall be abbreviated as TT, whereas 'target structure' shall refer to the text in which borrowed (intertextual) elements appear.

⁴ One of the first divisions was that devised by Katharina Reiss which was based on language functions distinguished first by K. Bühler and further developed by R. Jakobson. Reiss divides texts into informative, expressive and operative, emphasizing that they never exist in a 'pure form', that each language function is present in any text, thus the translator is to consider the dominant function when classifying a given text [Reiss 1971/2003: 164–165]. This idea is, of course, further developed in the notion of text hybridization as defined by Hatim and Mason. Reiss also adds an additional hyper-text type, where various semiotic systems are interlinked. Other scholars created their own typologies: B. Hatim and J. Mason, W. Heinemann and D. Viehweger, R. de Beaugrande and W.U. Dressler, M. Tutescu, J. Delisle, I.S. Alekseeva [cf. Dąbska-Prokop 2000: 275–277; Kozłowska 2003: 163–165]. Our purpose here is not to revise all these typologies but rather to point out the main differences between literary and non-literary texts with the further view of intertextuality included therein.

layered and multiphased structure [Ingarden 1955: 127]. Thus, no matter whether one analyses literature, a scientific text or any other type, the immanent features of any written text are identical. However, in some types of texts the specific strata may be overemphasized, whereas in others they may be minimised or might even disappear. In a scientific text the stratum of represented identities is reduced, whereas the stratum of meaning units must be shaped specifically so as to allow the reader to realize the cognitive function. Such a text is not constructed with the focus on the polyphonic harmony between its various strata, the aesthetic or emotional effect is immaterial. If there is any harmony or disharmony between the strata of the text, it is irrelevant for the scientific text, and specifically for its cognitive function [Ingarden 1955: 132]. It is designed for a narrow readership and its limited comprehensibility is a further result of its compactness and unambiguous nature [Ilek 1975: 102]. Its language is characterised by: non-polysemous terminology, numerous borrowings, neologisms and internationalisms; lack of emotionally laden vocabulary, synonyms, archaisms, dialect; syntax is subordinated to the superior function of the clarity and precision of thought [Pieńkos 1993: 92].

Due to its specificity, such a work should be free from being rooted in any particular culture in the form of ideological or cultural references or allusions to literature or art⁵. In other words, a scientific text is not placed in an intertextual space to such a degree as a literary one which in fact does not exist in isolation from other texts. Each literary work features a polemic, development or a reference to the source literature canon [Krzeczkowski 1975: 146]; or, in post-modern words: “nothing is ever new; the new is a combination of various elements from the old, the non-canonized, imports from other systems” so individual works of literature “are, to a certain extent, recombinations of generic elements, plots, motifs, symbols, etc. – in fact essentially ‘piecing together of other people’s ideas,’ but in such a way as to give them a novel impact” [Lefevre 1982/2003: 247]. This sounds like an echo of the already classical statement by Kristeva, ‘the mother founder’ of the term ‘intertextuality’: each text is but “a mosaic of quotations”, each absorbs and re-shapes other texts [in Mitosek 1995: 323].

The differences between literary and non-literary texts influence one’s understanding of the stance of the translator. Generally, theoreticians distinguish five types of competencies which contribute to the overall translator’s expertise: linguistic, cultural, encyclopaedic, psychological and pragmatic [cf. Dąbska-Prokop 2000: 109]. Despite the fact that each translator should possess all five types of competence mentioned, their skills and responsibilities are quite stereotypically classified depending on the textual type. Thus a literary translator must pay attention to various connotations and expressive values of particular words. The idea that the professional ambition of a translator is to discover all, even the most subtle, distinct meanings of a word [Ilek 1975: 103], may be treated as a literary translator’s credo. He must be bilingual and bicultural, functioning in space which is free from conventional borders [Baker 2005: 127].

⁵ Texts on anthropology, politics, sociology or history, etc., shall be by necessity excluded here.

Discussions of the characteristics of the translators of non-literary texts abound in suggestions that they need to be schooled in that branch of knowledge a given text covers. It is also postulated that such a translator should have a thorough general education including Latin and Greek [Voellnagel 1973: 10], which serves the purpose of comprehending terminology based on Latin or Greek derivatives. Specific technical and general knowledge is treated as cultural/ encyclopaedic competence of the non-literary text translator. The same competence as regards the literary translator comprises rather the knowledge of source and target literature, both in a synchronic and diachronic perspective. This inevitably involves noticing intertextualities and then having the ability to decode and interpret them in the context of the text in which they appear.

Since the introduction of the term, 'intertextuality' has acquired a number of, sometimes self-contradictory, meanings. It encompasses both its unconscious infinite mode advocated by Kristeva or Barthes as well as the finite one of Genette [Mitosek 1995: 332, 333]. Intertextual references may take the shape of larger parts of borrowed texts inserted in a target structure, thus being relatively independent, or as termed by Zgorzelski, "texts within a text" [Zgorzelski 2007: 9]. They can appear in the form of a direct or hidden quotation, reminiscence, allusion⁶. From a different perspective, intertextuality may include categories such as genre (parody, pastiche, mock-heroic poem⁷) or a particular writer's poetics. Finally, in its widest sense, it can relate to the stereotypical use of language of a global nature. Some scholars limit their understanding of intertextuality to those cases where it is intentional and where two texts form a relation which is dialogic in its nature, i.e., there appears a semantic game between them [Głowiński 2000: 16, 22]. Accordingly, intertextuality is differentiated from all other interconnections between hypotexts and hypertexts⁸, for instance, from allegation, in which the borrowed element is treated a priori as authoritative.

Although theoretically one can talk about intertextuality when it is decipherable by the addressee, yet it is the virtual, implied reader to whom the text is addressed. It is an open question whether the empirical reader is always able to recognize intertextual relationships [Głowiński 2000: 25]. This is inextricably connected with literary com-

⁶ Such elements as quotation, micro-quotation, crypto-quotation, structural quotation, thematic allusion, paraphrase, reconstruction, imitation, inversion, falsification, reminiscence, etc., are all classified by Balbus as intertextual techniques [Balbus 1996: 175]. He differentiates them from intertextual strategies, which are defined as the outcome of the interrelation of intertextual techniques used in the text and the way it is rooted in an intertextual space of the macro-system of current literary tradition and conventions [Balbus 1996: 175]. On the other hand, Riffaterre argues that quotations and allusions which are dependent on the changeable competence of the reader are facultative, that is understanding them is not essential to comprehend the text as such. Consequently, these types of text-text relationships are not within the scope of intertextuality (in Nycz). Because of the discrepancy as concerns the status of allusions and quotations, in this analysis the discussed text-text relationships shall be called references and discussed from the point of view of their function in the target structure and importance of being transferred in translation.

⁷ These genres used to be referred to as 'stylization'. Contemporary literary scholars tend to treat the stylization as a particular type of intertextuality [cf. Balbus 1996: 19], being one of its key research areas.

⁸ These terms were introduced by G. Genette to name the relationships between a given text (hypertext) with another text which preceded it (hypotext) [cf. Głowiński 2000: 11].

petence, which entails the knowledge of rules and conventions according to which a text is created, but also being familiar with particular texts whose elements become 'building blocks' for the target structures.

In the context of translation, cultural competence (literary competence combined with the intertextual competence) is a prerequisite for literary text translators, who may seriously distort the original if relationships of various natures between texts are ignored. As Głowiński notices [Głowiński 2000: 29], translation, depending on the type of intertextual relationships⁹, may impoverish them, yet that does not reduce to the inability to comprehend the text. Nevertheless, translation definitely limits the interpretive scope of the TT. With reference to the non-literary text translator, cultural competence if understood as focusing on terminology and narrow specialization may become a trap. Recalling another text may serve various functions in a scientific work. It may fulfil a cognitive, argumentative or openly polemical function. It may also highlight the author's erudition exemplified in the form of culturally rooted concepts. Yet such references do not add to the scientific argument. If quotations from other texts do appear, they are generally properly marked graphically so as to avoid plagiarism; thus the experienced translator is used to this mode of introducing other works. He may be less aware of unmarked, hidden traces of foreign texts. Scientists happen to enrich their works with thoughts or ideas which are not credited to their proper sources as they are so well known in the source culture that there is no need to do that. Consequently, attributing specific kinds of competences to translators of given text types may be somewhat misleading, similarly to the division into clear-cut text types. These distinctions "mask the essential similarities which may be perceived in texts of different fields," of their being "similar linguistic processes at work" both in literary and non-literary texts [Hatim, Mason 1997: 3]. Nevertheless, text categorizations seem unavoidable and "text types are seen as 'guidelines' which text users instinctively refer to in adopting a given translation strategy with an eye on both sides of the translation divide – the ST and the TT" [Hatim, Munday 2004: 74]¹⁰.

Let us then analyse selected examples of hidden references from the Bible, focusing on their function in the text in which they appear, as well as techniques by means of which they may be introduced in the translation. It must be stressed that the translator has a choice once he recognises a trace of a foreign text, whether to make it more explicit to the target reader or to use exactly the same technique as was used by the original writer.

⁹ It is quite possible to retain all possible intertextual relationships when the hypotext is world-famous or at least familiar in the target culture. If the references are made to a source culture text not popular or not yet introduced to other literary systems, the situation is much more difficult, as even if noticed by the translator and transferred to the TT, the intertextuality may be totally ignored or misunderstood by the target reader.

¹⁰ Hatim and Munday emphasize that recent text-oriented models of the translation process have aimed at avoiding a misleading categorization of texts on the basis of situational criteria, such as, subject matter, and pinpoint "a 'predominant contextual focus' (e.g. expository, argumentative or instrumental texts)" [Hatim, Munday 2004: 73], which seems to help both theorists and translators themselves in overcoming the problem of text hybridization.

When discussing psychopathology, Prochaska and Norcross state:

(1) The incongruence between self and experience is the basic estrangement in human beings. The person can no longer live as a unified whole, which is the birthright of every human being. Instead, we allow ourselves to become only part of who we really are. Our inherent tendencies toward full actualization do not die, however, **and we become like a house divided against itself** [Prochaska, Norcross 2003: 144]¹¹.

The authors rework a very well known quotation from St. Mark (3: 25): “And if a house be divided against itself, that house cannot stand”. They seem not to use it with the idea of entering into a dialogue or polemics with it; rather, they depend on its authority in order to create a metaphor depicting the condition of a human being torn by contradictory feelings. Although the Biblical reference is of an allegative nature, misinterpreting it may lead to a serious distortion of the text, as happened in the Polish translation:

(1a) Jednak nasze wrodzone dążenia do pełnego urzeczywistnienia nie zamierają i **stajemy się wbrew sobie jakby podzielonymi domostwami**. (translator’s version) [we become against ourselves as if divided houses]¹².

Although in back-translation the reference seems almost identical but for the word order, yet the Polish version is not recognizable as a Biblical reference and the text is not as clearly understandable as in English. ‘Divided’ in the Biblical context does not imply physical partition, which is emphasised in the translation, but the emotional split-up of the family, as ‘house’ is a metonymy for family. For the reader who knows the Biblical quotation this is obvious. The translation is enigmatic, as the reader finds it difficult to understand what kind of division is meant, which clearly contradicts the unambiguous nature of a scientific text. The original Polish quotation from the Bible reads: “jeśli dom wewnątrznie jest skłócony” [if the house be at variance with itself]. The adjective ‘skłócony’ [at variance] actually makes it quite clear that no physical but spiritual and emotional ‘division’ is involved. Noticing this discrepancy between the metaphorical Biblical meaning and the first, literal version of the translation made it possible to remove the problematic fragment:

(1b) Jednak nasze wrodzone dążenia do pełnej samorealizacji nie zamierają i **stajemy się takimi, jak wewnątrznie skłócony dom** [Prochaska, Norcross 2006: 155] [we become as a house at variance with itself].

Neither in the original nor in the published translation is it marked in any way that we encounter here a paraphrase of a Biblical quotation. The authors’ idea was not to

¹¹ Each text in bold is emphasized by me, also literal translations in square brackets are mine.

¹² I would like to express my gratitude to Ms Anna Strzałkowska, the editor in the publishing house of Instytut Psychologii Zdrowia which published the Polish version of book discussed, for allowing me access to the material from the editorial stages of the publishing process.

draw the readers' attention to the Christian teaching, but rather using a well-known metaphor, to depict a very complex mental state, thus making it more comprehensible. Whether the target reader notices the original source of the hidden quotation is immaterial to the arguments of the psychopathologists. Yet, it was crucial for the translator to recognise the fragment as Biblical to interpret it correctly.

When the authors discuss the building of assertive skills, they summarise their ideas as follows:

(2) Candidates for assertiveness (or assertion) training include people who are afraid of complaining about poor service in a restaurant because of anxiety over hurting the waiter's feelings, people who are unable to leave a social situation when it is boring for fear of looking ungrateful, people who are unable to express differences of opinion because they are afraid others will not like them [...] and people who are unable to participate in competitive games for fear of loosing. **The meek will not inherit the earth. The meek** will frequently find that all they inherit is bad feelings because they are inhibited by anxiety from standing up for their rights [Prochaska, Norcross 2003: 289].

Here the situation is quite different. The text clearly is at odds with Biblical ideology as it negates one of the most famous quotations from St. Matthew (5: 5): "Blessed are the meek, for they will inherit the earth." Again the reference is not indicated graphically and it is up to the reader to notice the game between the authors and the Holy word, where the psychologists obviously do not agree with the indoctrination which makes people give up their inherent drive to fight for their rights. Thus the Word is undermined. The translator, who did not recognise the ideological dialogue in which the two texts entered, paraphrased the reference:

(2a) **Do pokornych świat nie należy** [the world does not belong to the meek]. **Ludzie pokorni** często przekonują się w końcu, że zostają tylko ze złym samopoczuciem, a to dlatego, że lęk powstrzymuje ich od walki o swoje prawa [translator's version].

It is a creative domestication of the Polish idiom 'Do odważnych świat należy' [the world belongs to the courageous] which the translator used in the negative and substituted 'the courageous' with one of possible equivalents of 'meek' to keep the original meaning. The text is fully comprehensible, however, the game with the Bible is lost whereas it was not accidental in the original. The authors draw the reader's attention to it by the repetition of the key adjective (which functions as a noun here) as well as the verb, not only providing the text with coherence but also pointing to the foreign origin of the phrase as the verb clearly 'stands out' in this particular context¹³. The inability to decipher the reference and, consequently, to provide the TT with it,

¹³ To 'inherit bad feelings' is not a common collocation and scientific texts avoid unusual, innovative structures striving for absolute clarity. The Polish translation also 'stands out' but for quite a different reason. The translator creates a new collocation 'zostać ze złym samopoczuciem' [be left with bad physical/ mental state], which is not at all natural as generally one would say 'mieć złe/ dobre samopoczucie' being equivalent to 'feel bad'. Such linguistic innovativeness is not at all welcome in scientific texts and may be treated as a mistake.

fails to recreate the intention of introducing it into the original text. It seems that the psychologists attempt to show here in what way behaviour imposed by religion may inhibit an individual and limit one's development.

The corrected version takes into consideration the origin of the reference:

(2b) **Wprawdzie „Błogosławieni cisi, albowiem oni na własność posiadą ziemię”, ale owi pokorni „cisi”** często odkrywają, że wszystko, co posiadli, to negatywne uczucia, ponieważ lęk powstrzymuje ich od walki o swoje prawa [Prochaska, Norcross 2006: 316] [Although “Blessed are the ‘quiet’, for they will inherit the earth”, these meek ‘quiet’ often find out that all they inherit is...].

Unlike in (1), a totally different strategy is used. The Biblical quotation reversed for the sake of the context and hidden in the original is graphically marked in the TT and is not changed as such¹⁴. The structure of the utterance, however, is modified. Although the source is not indicated, the reader may easily guess that it is Biblical discourse. Beginning the sentence with ‘wprawdzie’ [although] suggests that the authors are aware of the quoted ideology, yet they do not really share it which is signalled with the conjunction ‘ale’ [but]. The corrected version of the translation, in a stylistically coherent way, explicates negative psychological outcomes of adhering to truths rooted deeply in the society due to religious indoctrination.

American authors often treat the Bible as a source of quotations (variously used in their texts) which is connected with the tradition of reading it dating back to the Pilgrim Fathers. Because of their specificity, issues connected with psychotherapy allow them to refer to tradition, whether folk or religious. Psychological books abound in case studies and descriptions of complex mental states depicted by means of culturally rooted metaphors or similes so as to make the complicated issues more comprehensible. The language of such works definitely differs from the dry jargon typical of other scientific texts. The translator must be aware of the presence of other texts and his cultural competence cannot be limited to the general knowledge and that of psychology as such. It must also include intertextual competence, in that case being able to notice ‘textual anomalies’¹⁵, or to use Riffaterre’s terminology “ungrammaticality”, that is such places whose meaning cannot be explained by the immediate context but which acquire sense through actualising the meaning of the ‘outside’ text. Furthermore, the translator must analyse the function which a given reference plays as this will influence the choice of the translation technique. In example (1), the function was to provide a transparent metaphor thus it was possible to ignore the original quotation and introduce some other metaphor instead. In example (2), however, such a procedure would lead to the distortion of the

¹⁴ In the Polish translation of the Bible what is expressed by ‘the meek’ in English is articulated by a synonymous adjective ‘cichy’ [quiet], thus the editor decided to introduce the lexeme ‘pokorny’ [meek] to achieve a version closer to the original at the linguistic level and to signal the meaning of ‘quiet’ in this context.

¹⁵ This term is used by Nycz, who emphasizes that a grammatical, semantic and pragmatic violation of Grice’s conversational implicatures as well as of norms and conventions signals an intertextual reference [Nycz 1990].

intended dialogue with the outside text, since the function of introducing the intertextual relationship was to contrast two different outlooks.

In the analysed examples the Biblical references were valid in their immediate context, i.e., a paragraph. That is, they had an impact on the explanation of a particular, singular issue, and their sense was to be attributed solely to it rather than the entire book. They need not have been interpreted within the structure of the entire work. It is quite different in the case of literature. In G.K. Chesterton's stories references interwoven within the text often acquire meaning in the context of the entire story and play various functions. In *The Blue Cross* Father Brown summarises his conversation with the thus far unidentified 'priest' as follows:

(3) Reason and justice grip the remotest and the loneliest star. Look at those stars. Don't they look as if they were single diamonds and sapphires? Well, you can imagine any mad botany or geology you please. Think of forests of adamant with leaves of brilliants. Think the moon is a blue moon, a single elephantine sapphire. But don't fancy that all that frantic astronomy would make the smallest difference to the reason and justice of conduct. On plains of opal, under cliffs cut out of pearl, you would still find a notice-board, '**Thou shalt not steal**' [Chesterton 1911/2001: 12].

Not only is the reference openly marked through single quotation marks but also its anachronism is evident. Whilst in this fragment Brown's language is metaphorical, the archaic form of the pronoun and verb is clearly recognizable, as well as the source of the citation. Such an explicit form of introducing other texts into the target structure is not problematic for the translator at all, since a recognised translation of the quotation may be used without changing the function of the intertext. In this case the Eighth Commandment not only reveals the thief (thus foreshadowing his own 'coming out') but also the philosophy of the priest, obviously consistent with his creed.

In the translation the reference is also clearly evident:

(3a) Wszędzie – na równinach z opalu, pod skałami ciosanymi z pereł, znajdziesz zawsze ostrzeżenie: „**Nie kradnij**” [Chesterton 1951: 30].

The citation is so self-explanatory that even if translated to other cultures, where other religions predominate, it would still be fully comprehensible both in the context of the story and as an ideological statement.

However, there are cases in which allusions are less obvious and require more knowledge both of the reader and the translator. Such is the case of *Queer Feet* which abounds in more or less explicit references to the Bible¹⁶ or *The Strange Crime of John Boulnois* in which in the course of one conversation various texts are recalled:

(4) Champion would burst in on John's shabbiest hours or homeliest meals with some dazzling present or announcement or expedition that made it like **the visit of Haroun**

¹⁶ For a detailed analysis of the Biblical sources and the pertinent fragments of Chesterton's story, see: [Kujawska-Lis 2007: 255–258].

Alraschid [...]. After five years of it John had not turned a hair; and Sir Claude Champion was a monomaniac”.

“**And Haman began to tell them**” said Father Brown, “**of all the things wherein the king had honoured him**, and he said: ‘**All these things profit me nothing while I see Mordecai the Jew sitting in the gate**’”.

“The crisis came,” Mrs Boulnois continued, “when I persuaded John to let me take down some of his speculations and send them to a magazine. [...] **When Champion** [...] heard of this late little crumb of success falling to his unconscious rival, the last link snapped that held back **his devilish hatred**” [Chesterton 1914/2001: 110].

Mrs Boulnois compares the protagonist’s behaviour to that of one of the best known caliphs, Harun-Al-Rashid¹⁷ (764?–809) who was enormously rich (like Champion in the story), whilst during the time of his ruling in Baghdad science, religion and culture flourished (which is what Champion strives for, hence the staging of *Romeo and Juliet* in his garden, yet he is not quite successful). In *The Arabian Nights* Harun-Al-Rashid is portrayed as a legendary ruler whose court is rich beyond imagination. His surname recalled in the story is to contrast Sir Champion’s riches with John Boulnois’s poverty, thus the name itself functions as a metonymy. Mrs Boulnois’s narrative is, however, interrupted by Father Brown who evidently uses the Book of Esther, though only the second part of his utterance is graphically marked as a quotation. Typically for Chesterton, the reference to the Bible summarises a given situation and foreshadows further events. The Biblical characters parallel those in the text, thus Champion mirrors Haman in his hatred (which is demonstrated by Mrs Boulnois’s words), whereas John as the object of adverse feelings becomes like the hated Mordecai. Another clear parallel is the location (the gate) as John lives in Grey Cottage situated near the main gate of Pendragon Park, Champion’s residence. Specifying hatred as the driving force is the main function of the intertext, as it provides a motive for the crime (Champion’s suicide which is to be blamed on Boulnois). Father Brown as a detective usually works on the verge of the rational and irrational. Rationally, he can understand why Champion might have wanted to accuse John of murdering him which is evidenced by the Biblical quotation as chosen properly to fit in the context. It shows Brown’s train of thoughts. Yet he still does not understand what actually happened in the park and so the epiphany must necessarily follow¹⁸. The quotation may be considered ‘a retribution’ in that both Haman and Champion die mostly because of their uncontrollable feelings, as well as a foreshadowing: Mordecai takes up Haman’s place, i.e., John Boulnois is to achieve fame and, perhaps, prosperity.

Understanding Brown’s intrusion into Mrs Boulnois’s narrative depends to a large degree on the reader’s knowledge of the Book of Esther. The remark seems to come ‘out of the blue’, new names are introduced (in a detective short story, according to the genre conventions the number of characters should be limited so as to allow the

¹⁷ There exist various spellings of this name.

¹⁸ This is Mrs Boulnois’s statement that they do not keep a butler. At this point Father Brown clearly ‘sees’ the crime. He understands that John Boulnois was never in the Park as he had pretended to be his own butler in order to get rid of the inquisitive journalist and stayed in his cottage.

reader to follow the intrigue), yet the reader already familiar with Father Brown, his profession and idiosyncratic way of commenting should be aware of the intertextuality at play.

The translator might easily paraphrase the entire passage and put into Father Brown's mouth the utterance elucidating Champion's hatred. Yet that would seriously distort the image of Father Brown as a character. Ignoring the play between the Bible and the story would not influence the understanding of the latter, yet there would be a loss in the way Father Brown is constructed and in some structural elements.

Polish translators, whilst recognising the source of the intertext, somewhat change it:

(4a) A Haman powiedział im [...] o wszystkich zaszczytach, jakimi król go obdarzał: Nic mi do tych spraw, jeżeli widzę **Żyda Mardocheusza, siedzącego przy mych wrotach** [Chesterton 1928: 277] [Jew Mordecai sitting at **my door**].

(4b) I powiedział im Haman [...] o sławie bogactw swoich i jako go wywyższył król nad innych. I nadto rzekł: ale to mi wszystko za nic, dopóki ja widzę **Mardocheusza, siedzącego u bramy królewskiej** [Chesterton 1951: 81] [Mordecai sitting at **the king's gate**].

(4c) A Haman jał prawić im o niezmiernych zaszczytach, jakimi król go obsypywał, i rzekł: Wszystko to nic nie warte, póki **Żyd Mordohej siedzi u mojej bramy**, a ja spoglądać nań muszę [Chesterton 1969: 157] [Jew Mordecai sitting at **my gate**].

Both Zydlerowa (4a) and Dehnel (4c) make the same mistake as using the pronoun 'my' suggests that the gate belongs to Haman, whereas in the Bible and in (4b) it is the King's Gate that Mordecai sits at. However, the change of the 'gate's ownership' may be caused by the translators' wish to make the Biblical text clearly correspond with the detective story and through the pronoun they allow the reader to create the relationships between the Biblical and fictional characters, thus contributing to the comprehensibility of the fragment in the context of the story¹⁹. What is also of interest is the fact that the translation (4b) omits the word 'Jew', making the Biblical origin of the quotation less explicit for the empirical reader not familiar with the Old Testament²⁰. Since in the conversation exotic names are used, the reader may mistakenly associate 'the king' mentioned by Father Brown with Al-Rashid referred to by Mrs Boulnois, as if the priest was continuing the comparison initiated by the lady.

Irrespective of theoretical deliberations on what actually constitutes intertextuality, the translator of any kind of text, whether literary or non-literary, must be sensitive to what Nycz calls 'dark places', i.e., ungrammatical, incomprehensible, or incoherent

¹⁹ In the Polish translation of the Bible the fragment actually does not specify what gate is referred to: "I mówił Aman [...] Lecz wszystko to jest dla mnie niczym, jak długo patrzę na Mardocheusza, Żyda siedzącego w Bramie" (Księga Estery 5: 13); nevertheless it is clear from the context of the Book of Esther.

²⁰ It is difficult to establish why this omission takes place as in translations of the Book of Esther into Polish the lexeme is used. It may have been imposed by the censorship as the translation was published in 1951. Since it was issued by a Catholic publishing house (PAX) it is improbable that it was a mistake (even more so that it is the only translation in which the reference to the gate is consistent with the Biblical passage). The noun 'Jew' returns in the 1969 version also published by PAX, i.e., after the so-called March events in 1968 and massive emigration of Jews from Poland to Israel.

as they will signal the interplay with outside texts as well as to ‘signed calques’ in Riffaterre’s terminology, i.e., quotations. It is not necessary in each case to provide the target reader with a mirror image of the interplay between two texts, as an allusion or quotation may be used simply as a convenient way to express some idea. In such cases the borrowed element may be usually paraphrased without incurring a semantic loss to the text. Nevertheless, the paraphrase must be preceded by an understanding of the borrowed element and the way it functions in its original structure, otherwise the translator may fall into the trap of literal translation which may result in unmotivated ambiguity or a change of meaning. Whenever two texts enter into a dialogic relationship, the translator should allow such an interplay in the newly created text in the target language, which may be done variously: by making the intertextual element more explicit than in the original (marking it graphically or even hinting at its source). Obviously the issue is much more complex in a case in which we consider a text – genre or text – text relationship where the presence of the hypotext in the hypertext is not clearly marked by allusions, citations or similar elements. This, however, touches upon issues such as the extent to which the translator is to interpret the text for the sake of the reader. In the case of Biblical references it is simply a matter of deciding whether a given phrase needs to be transferred to the TT or whether ignoring its origin and providing its meaning fulfils the functions it is endowed with in the source text.

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Summary

Translation of Biblical References in Literary and Non-literary Texts

The division of texts for the purpose of translation into literary and non-literary ones, based mostly on the dominant language function in a given text type, often leads to a stereotypical understanding of the stance of the translator's competence. Non-literary text translators who focus entirely on that branch of knowledge that a given text refers to and on related terminology may overlook the cultural and intertextual elements. This not only ignores the intention of introducing them into the text, but also may change the meaning of passages in which they are included.

The analysis of a book concerning psychology and psychotherapy: *Systems of Psychotherapy. A Transtheoretical Analysis*, as representing non-literary texts, and G.K. Chesterton's detective stories, being examples of literary texts, provides some examples of introducing more or less implicit references to the Bible into psychological discourse and literature respectively. Despite the label of scientific texts, American psychological literature is characterized by numerous hidden quotations from other sources which serve various functions: using the already lexicalised phraseology or entering into a polemic with the religious doctrine. Consequently, in translating such

texts, translators cannot limit themselves to a thorough knowledge of psychology, psychotherapy and terminology connected with those areas, but must also be observant enough to notice intertextual traces and then be able to localize them and interpret them correctly. Otherwise the translation may alter the original meaning or introduce an ambiguity which is not welcome in such texts. Thus 'intertextual competence' is by no means reserved for literary text translators for whom this type of expertise is obviously of primary importance.