

In this number

KATJA KUJANPÄÄ

From Righteousness to Innocence: Theologically Loaded Renderings in the 2020 Finnish translation of the New Testament

This article examines how the 2020 Finnish translation of the New Testament (UT2020) renders theologically loaded terms such as *dikaiosynē*, *charis*, *pistis* and their cognates. Analysing the translated terms offers an opportunity to consider the meaning of these Greek words in their various contexts. In addition, this article analyses cases in which the translation's preference for simplicity has resulted in renderings that seem to distort the intended meaning of the source text. The article thus highlights questions that arise in the process of translating the New Testament into Finnish.

AILA MIELIKÄINEN

The New Look of the New Testament in Finnish

The language of the 2020 Finnish translation of the New Testament (UT2020) departs from previous Finnish translations in two ways: it has been published to be read or listened to solely in a digital format, and the aim has been to render the text in a modern style that is accessible to young people. Phonology, morphology, and syntax follow the norms of formal written Finnish, not, for instance, those of the language used by young people. Sentence and clause structures are simple, but natural stress and a lively rhythm have been achieved with varying word order. Some of the special terminology of old biblical language has been omitted or reduced, but central concepts of Christianity have mainly been retained. The translation also includes a great number of words and phrases that, up until now, have not been used in Finnish translations of scripture. The style has, in places, been coloured with expressions that might be considered colloquial or humorous.

OUTI LEHTIPUU

Brothers or Brothers and Sisters? Advantages and Disadvantages of Inclusive Bible Translations

Inclusive language has become a norm for most major Bible translations produced in recent decades. The newest New Testament translation into Finnish (UT2020) is no exception to this rule. This article discusses different types of inclusive language, including gender-neutral, gender-sensitive, and gender-accurate language, analysing the choices made in the new Finnish translation. Compared to many inclusive translations in the English- and German-speaking worlds, the Finnish translation is moderate in its use of gender-inclusive language. Many of the challenges inherent in translations into Indo-European languages (such as English, German and Swedish) are absent from the Finnish translation, because there is no grammatical gender in Finnish. Nevertheless, translation always entails choices, including those pertaining to gender terminology.

OLE HENRIK MAGGA

Bible Translations into North Saami

This article gives an overview of Bible translations into the Saami languages from the 17th century until the present. The first complete translation, which was based mostly on Ume Saami, was printed in Sweden in 1811 but was an imperfect translation. A new translation based on North Saami – though strongly influenced by Norwegian, especially in its sentence constructions – was published in 1895 and has been widely used in the North Saami congregations since. This translation enriched North Saami vocabulary in a positive way. In 2019, a new North Saami translation was published as the result of cooperation between linguists and theologians from Norway, Finland and Sweden. The article evaluates this translation in comparison to the 1895 translation, focusing especially on sentence structures.