

# In this number

MIKKO TURUNEN

## **Biblical Elements in Lassi Nummi's Lyric Poetry**

Lassi Nummi, a writer and Bible translator, incorporates biblical elements in his lyric poetry in an innovative and multi-dimensional way. The elements cannot, however, always be linked to their traditional meanings. This method ties in with the wider literary tradition of the Western World, in which holy scripture is quoted outside its primary context of use. Often Nummi's use goes beyond a mere biblical quote: he develops fresh viewpoints on top of and alongside the original text. Nummi's treatment of the elements of the Judeo-Christian culture is precise, expert and innovative rather than mere biblical embellishments or paraphrases of biblical content and expression.

TUULIA TOIVANEN

## **"With My Own Eyes and Ears, With All My Senses and My Thoughts": Lassi Nummi and the Experientiality of Bible Translation**

The beloved Modernist poet Lassi Nummi (1928–2012) was a member of the committee that completed the third Finnish Bible translation in 1992. In my article, I explore his role as a diligent and multi-faceted Bible translator. Nummi introduced his ideas, questions, requests and suggestions in numerous memos, essays and presentations. I take examples from them all to discuss points such as Nummi's interpretations of the Lord's Prayer and the opening line of Genesis. The most important principle for him seems to have been subjectivity

both in reading and translating the Bible. According to Nummi, experientiality is essential when the translator attempts to understand his material.

AARNE TOIVANEN

## **Lassi Nummi Evaluates the Translation of the New Testament**

This article examines the role of Lassi Nummi, an outstanding Finnish lyric poet and a member of the Bible Translation Committee, in the translations of the New Testament. After completing his lot of the Old Testament translation, Nummi decided to analyse a selection of New Testament texts. Nummi found the Bible to be a work of profound poetry. It shakes one's view of the world. It can simultaneously be aggressive and ironic, majestically violent and magnificent or sensitively mystic. An analysis of draft translations indicates his deep concern of the use of appropriate, colloquial Finnish. He always protested the jargon of the small specialist groups and did not accept obscure language structures. His ears were sensitive to detect vague and ambiguous expressions. His ultimate goal was to guarantee that the new Bible translation would reveal all the shades and nuances of the original text.

SEPPO SIPILÄ

## **Principles in Bible Translation**

The article first describes three commonly used translation theories, the Nidaean Dynamic theory, German-based Skopos theory, and Cognitive Relevance theory. The principles and main claims of

the theories are presented with some comments. The article then discusses practical principles commonly applied in the field of Bible translation. There is a considerable consensus on these principles among the main agents in the field. The principles address accuracy, impact, genres, historical facts, interpretations, source texts to be used, role of the target language, and readers of the new translation.

JUKKA PALOLA

### **Translation of the Words for 'Righteous / Righteousness' in the Finnish Old Testament**

The root *šdq* has a very wide semantic field in Biblical Hebrew. The root has usually been translated into Finnish with the word "vanhurskaus" since the first Finnish translation by Mikael Agricola in 1548. However, this word has a very specific theological meaning in the Lutheran religion which is not obvious or even understandable to a native Finnish speaker. The 1992 Finnish Bible translation has not solved the problem but instead has introduced new ones.

MARTTI NISSINEN

### **How to Translate the Metaphors of the Song of Songs into Finnish?**

The rich metaphors provide a true challenge for Bible translators: how can one develop a "metaphor consciousness" (Maria Kela) that helps to avoid both overtranslation (an unidiomatic morpheme-per-morpheme transfer of information) and undertranslation (domesticating the text in the target language in a way that misses the point of the metaphor)? The article discussed selected examples from the 1992 Finnish Bible translation and argues that the translation attempts to avoid both over- and undertranslation by rendering the metaphors fairly literally, yet subtly guiding the readers' imagination with additional verbs or adjectives.

Translation: Jaakko Mäntyjärvi