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Comparison of Polish and English Selected Versions of the Bible: Pragmatics and Semantics in Focus

Porównanie wybranych wersji Biblii w języku polskim i angielskim: punkt widzenia pragmatyki i semantyki

Abstract

The present article is the result of comparative studies devoted to some preselected versions of the Bible with a focus on pragmatics and semantics. The conducted research was guided by the following assumption: *the meaning of Biblical texts is directly related to pragmatism but despite similarities and differences between the analyzed versions of the Bible, it is possible to find such divergences in relation not only to pragmatics but to semantics, as well.*

This article is preoccupied with analysis of the structure of the Bible, ways of its translation, the most popular English and Polish versions of Holy Scripture, and the ways in which some words have been translated. The paper has been written on the basis of Biblical source materials, the literature of the discipline, and journals as well as with the help of WWW and ORG websites, that deal with the Bible and its translation.

The research method employed is strictly comparative and applied to juxtapose equivalent English and Polish words as used in the Bible.

Key words: *translation; comparative studies, the Bible, Hebrew, Aramaic, Vulgate.*

Abstrakt

Artykuł zawiera analizę porównawczą wybranych przekładów Biblii z punktu widzenia pragmatyki i semantyki. Za hipotezę badawczą uznane zostało następujące stwierdzenie: znaczenie tekstów biblijnych jest związane z pragmatyzmem, a mimo to podobieństwa i różnice między analizowanymi przekładami Biblii można znaleźć zarówno na płaszczyźnie pragmatyki, jak i semantyki.

W artykule zostały omówione: struktura Biblii, metodologia tłumaczenia tekstów biblijnych, a także najpopularniejsze angielskie i polskie przekłady Biblii, które są podstawą analizy porównawczej wybranych słów, wyrażeń i zwrotów biblijnych. Autorka wykorzystuje materiały źródłowe, literaturę naukową, a także informacje dostępne w Internecie na specjalistycznych stronach poświęconych Biblii i jej przekładom.

Słowa kluczowe: *tłumaczenie, komparatystyka, Biblia, hebrajski, aramejski, Wulgata.*

Introduction

A high number of English, as well as Polish translations of the Bible, are present in modern times and their amount still increases, with translators striving for perfection of the gloss in their translation. Nevertheless, the Bible itself is a vast book consisting of numerous figures, situations, symbols, archaisms, and neologisms, to say nothing of the question as to which version to use as a basis for translation: the Latin Vulgate or the original Greek and Hebrew manuscripts. One should not forget to mention the religious factor when determining this choice.

The present paper outlines the Bible itself, showing how it is constructed and how many books it contains. In addition, the researcher's attention is directed towards the types of equivalence and its presence in the analysed versions. And finally, the paper is preoccupied with a presentation of the most influencial and famous English and Polish translations of the Bible and the use of gloss thither.

The aim of this paper, however, is not to take a closer look at every single book, sentence, phrase, or word that is present in the Bible. Instead, the centre of attention of the second part of the paper is focused on twoss important words: the most momentous would be God's name, i.e. Jehovah, and its context in Polish and English, and the word cross and the context thereof.

Thus, understanding the reasoning of some translations, together with their origin as well as the context of source words is a significant matter. Consequently, in the process of Bible translation, pragmatics must be conceived as superior to semantics since the study of the situation and time in which Biblical texts were created and later translated is of primary importance for text analysis. Therefore, it is assumed that the meaning of Bible texts is bound up in pragmatics, although similarities and differences between the analysed Bibles can be found with reference to both pragmatics and semantics.

Every non-English word is emphasised with cursive script. Names of versions of the Bible are referred to with their full name and abbreviation next to it, e.g. King James Version (KJV). In the case of the abbreviations only, however, only the abbreviated form is being referred too, unless stated differently. A full list of the names of Bible translation versions used and their abbreviations is found in the Appendix.

The Bible as an Indicator of Religious Life

The Bible is a book which does not need any introduction; these Holy Scriptures are widely known for their stupendous amount of pages covering significant historic places as well as people, and – for not always employing transparent language.

As far as history is concerned, the Bible is the oldest known book, with it having been originally transmitted orally and then later in a written form. It has been part of human life for approximately three thousand years, being translated and interpreted by many translators to this very day. Due to the reason that many translations of the Bible exist, one would assume that most of them are at least morphologically or semantically distinct. The original languages of biblical scriptures are ancient Hebrew (a Semitic language written from right to left that lacks vowels) which was used chiefly by the upper class to talk about religion, Aramaic (found in the books of Daniel and Ezra) which was in everyday use, and Greek (used exclusively in the New Testament even though it is a language that differs substantially from the modern Greek language). Therefore, it is not that outlandish that a considerable amount of divergences may appear.

The Bible, the most translated book in the world, has been published in its entirety or in part in approximately 2,400 languages. (Watchtower, 2008) However, language differences are not the only obstacle that arise in terms of the creation of different translations. In most languages, several translations can be found which differ from each other in the area of presumptions and

approaches to the translation, to say nothing of a translation's religious factor. Consequently, the large variety of Bible translations is accompanied by a vast choice, and such a situation is not desirable since it has a consequence in people's perception of the Bible, especially when such a diversity is determined by the numerous denominations that exist. The number of religious congregations is immense and is usually related to the use of a certain Bible translation. Notwithstanding, the act of seeking the perfect Bible translation is as challenging and arduous to perform as the single act of creating a new version of the Bible itself. Hence, the question arises: which translation is the closest to the original?

Types of Translations

Had the Bible been translated literally, none of its readers would understand it, and even more, it would lead to confusion and disorder. This is because languages, not only Hebrew, Greek, and Latin, differ from each other – not only in terms of pronunciation and meaning but also with regards to syntax, phraseology, and idioms. Moreover, some words are not said directly and have to be interpreted from a text. Besides this, terms that have no exact meaning or whose meaning would be bewildering for the reader also exist, and translators are not able to find a corresponding and faithful expression. The change in language terms (due to being obsolete or owing to the fact that new words enter into vocabulary) also plays a role in translation. (Nelson, n.d.)

For the researcher, the matter of how close a translation is to the source language and target language is always of great relevance. During the 20th century, the aspect of closeness was converted into a fundamental part of the gloss theory in order to indicate the similarity between the original biblical text and an interpreted work. The matter was concerned with the level of similarity that caused various types of equivalence. The question of the proposed equivalence hypothesis is analysed by some researchers, such as Jakobson, Nida, Newmark, and Baker. (Panou, 2013)

For the reason that many translations exist, there are as many attitudes to the act of translation. Furthermore, a translation may be defined as: formal (literal) or dynamic equivalence, with the division being introduced by Eugene Nida. Nida's notions, introduced in 1964, take into account the heritage and traditions of interpretation. According to Nida, a translation which represents literal equivalency has its nature as well as scope copied accurately, within a target language, to serve an audience that is capable of understanding the contents of the text. (Shakernia, 2013)

According to Nida, the interpreter's main goal should be to repeat an idea as well as be cautious of creating acceptable but precise grammatical changes and lexis alterations. In order to succeed in the aforesaid mission, some essential goals were specified: "1) contextual consistency over verbal consistency, 2) dynamic equivalence over formal correspondence, 3) the aural form over the written form, and 4) forms that are used by the intended audience over more prestigious forms." (Fisher, 2018, p. 5) As these goals specify, the application of words that can be similar in terms of meaning to their equivalent terms in the target text is not the most desirable outcome, since the semantic aspect varies in each speech system. Also, favouring only a thought-for-thought translation necessitates the addressee's reaction to be as near to that of the original addressees. (Fisher, 2018)

Moreover, the auditory structure takes precedence more than the written structure, especially during the employment of scriptures' gloss, owing to the fact that it is frequently utilised for liturgical reasons as well as in the application of verbal education. Therefore, it should not be thought that both the written, even if it is of good quality, and vocal systems are at the same level. (Fisher, 2018)

Lastly, the structures of "the forms easily understood by the target audience take precedence over more linguistically prestigious or previously accepted forms," (Fisher, 2018, p. 6) which is seen as a stylistic issue that has sparked an ample amount of controversy in well-established means of dissemination of literary and religious customs. (Fisher, 2018)

Formal equivalence may be described as that which is literal and continues to stay as faithful to the actual script as able, in which no words added by non-authors can be spotted. By no means would debasement occur within such a technique, and it could be described as a verbatim translation. There is one issue. A translation of this kind requires a basic level of familiarity with the topic from the reader, and in most texts words are suggested but not directly expressed and therefore are written in parentheses, for example: "And the earth bringeth forth tender grass, herb sowing seed after its kind, and tree making fruit (whose seed [is] in itself) after its kind; and God seeth that [it is] good;" (Genesis 1:12, Young's Literal Translation). (Shakernia, 2013) In addition to maintaining the literal translation, it often results in an awkward word order which is not so easily comprehended by the readers of the TL.

A perfectly clear formal translation of larger texts is usually considered a dream instead of a reality. Even if one language holds a term for a newly coined word or expression, a neologism may be constructed in the target language to convey the notion (which is done by using a word from the SL).

Formal equivalency lets readers, who are knowledgeable of the SL, perceive how information was presented in "the original text, preserving untranslated idioms, rhetorical devices (such as a chiastic structure in the Hebrew Bible), and diction". (Shakernia, 2013, p. 2); (c.f. also Fisher, 2018)

Word-for-word translations are occasionally tiresome to read and comprehend. When it comes to accuracy, readability is frequently sacrificed. Thus, since every language features idiomatic phrases, an entirely word-for-word gloss is unable to be performed. (Stewart, n.d.)

In contrast, dynamic equivalence "tries to relate the receptor to modes of behaviour relevant within the context of his own culture" without insisting that he "understand the cultural patterns of the source – language context." (Shakernia, 2013, p. 2) Therefore, the scale of difficulties in translation might differ based on the social and speech differences between the number of languages involved. However, such a translation is easier to comprehend for the TL. Using example from the Bible as an analogy, Shakernia (2013) takes into consideration the issue of the term "Lamb of God". In Inuit society, such expression would be changed into the phrase "seal of God". It is by virtue of the fact that the word "lamb" does not represent purity in the Eskimo-Aleut language family. Consequently, a literal translation would imply nothing in the Eskimo-Aleut environment, hence dynamic equivalence is required. (Shakernia, 2013)

However, functional equivalence does not only revolve around changing examples, traditions, or phrases in order for a translation to be understood in the target language. It is also concerned with the modernisation of a text. For instance, the words of a Psalm "anointed my head with oil" are substituted with "welcome me as an honored guest" (*Good News...*, 1966, Psalm 23:5); (Stewart, n.d.)

The reason for which this sentence went through the process of modernization is uncomplicated. The act of anointing one's head with oil is an ancient tradition that can be observed in the Old Testament and the New Testament. It can be noted that in the OT oil was treated occasionally as a beautification method (cosmetic) and medicine. It was mainly used for religious reasons, for the reason that it contained purifying and sanctifying powers. Therefore, when oil was steeped onto any material or person, such an item or human was considered blessed. Oil was also used to anoint kings, just as it was in the example of David when Samuel poured oil on his head. This tradition can also be observed in the New Testament. (Bolinger, 2020)

Moreover, the act of pouring oils on visitors can be described as a custom concerning the friendly and generous reception and entertainment of visitors and even strangers. Occasionally, the oil happened to be fused with pleasant

aromas in order to reinvigorate as well as palliate exhausted visitors. Thus, in view of the fact that this ritual, as well as its meaning, is obsolete in the modern day, it was decided to substitute the phrase with the more comprehensible "welcome me as an honored guest". (*What is...*, 2022)

One can notice that there are drawbacks in such translations as well. For instance, one can misinterpret the meaning of a text, especially when the misinterpretation is made by the interpreter who transcribes a work and thus the act of misunderstanding is carried over to subsequent readers. Therefore, the receiver might believe the written work is claiming something that is not actually written in the original. Functional equivalence may be accused of extending as well as removing content from the Bible. Receivers should not be concerned about the work of comprehending God's Word, since it is the interpreter's duty to do so. (Stewart, n.d.)

Furthermore, teachers who use a dynamic equivalent translation face a sensible issue. A teacher is required to utilise the dynamic translation for the reason that thought-for-thought gloss includes a significant amount of interpretation and "there may come a time when the teacher disagrees with the way the passage was interpreted by the translators." (Stewart, n.d., p. http) Hence, the questions emerge: What must be done? Is it the teacher's responsibility to alter a translation in consideration of the audience? If the teacher begins doing so, his recipients will believe the Scriptures may be unreliable and this may be a notable issue for a professor who utilises the thought-for-thought rendering. (Stewart, n.d.)

Hence, one may assume that the dynamic translation has the main issue of misinterpreting an author's meaning, with this being followed by the incomprehension of subsequent readers. In addition, the reader can disapprove of the text's interpretation and such a situation may be troublesome, especially if the reader is compelled to modify the translation in front of other people. (Stewart, n.d.)

The question arises: which mode of translation is better? The best choice is to combine the two approaches, with this being the solution that many translations try to achieve. The Bible's message is communicated in an untroubled and transparent way, even if the end outcome may appear incomplete. (Stewart, n.d.)

Nida's thesis has been critically questioned. In greater depth, equivalence remains "focused on the word-level", while some ponder "how it is possible to measure the equivalent effect since no text can have the same effect or elicit the same response in two different cultures in different periods of time". (Panou, 2013, p. 3) Thus, the thesis' opponents openly attack this perspective sin-

ce it utilises the idea of functional gloss as converting people from individual belief to the acceptance of Protestantism's main principles. (Panou, 2013)

In spite of all that has been said, one may raise the question: what kind of translation would be the best then? For the sake of the fact that the Scriptures were written in ordinary languages (for example, the language of countrymen), a competent Bible gloss composes its meaning to be comprehensible for all sincere people, no matter what one's environment is. Thus, the reader would consider the following traits of a translation:

– its accuracy in communicating the inspired original word of God;
– when an ST's phrasing and structure allow for it, a translation may interpret a term's meaning faithfully into the TL;
– it conveys the proper sense of an expression of the original time whose meaning the ST word-for-word mangles and abstruses;
– it utilises uncomplicated, comprehensible language that encourages people to read. (Watchtower, 2008)

Furthermore, the reader should ask another question: For whatever purpose should the Bible be used? There are many types of translations available, and most of them revolve around various purposes, such as personal Bible reading, (in which case a dynamic-equivalent gloss would be the best). However, in the case of public Bible reading, various elements and thus queries should be taken into account (what kind of translation does the audience use? Is the translation comprehensible to the group?, Does one intend to pique the audience's interest in presenting them with a version that they are not acquainted with?). In the case when one seeks to study the Bible diligently, a formal equivalence is recommended. (Guthrie, 2010)

As can be noticed in Figure 1, some versions of the Bible are given as examples of specific modes of translation, i.e. the New King James Version being a literal equivalence, the Contemporary English Version being the thought-for-thought translation, and the Living Bible – being a paraphrased version. However, a few of them are positioned somewhere in the middle between the shown types of equivalence (between word-for-word and thought-for-thought, and between paraphrase and thought-for-thought), for example the HCSB or Message. By doing this, these Bibles are labelled as those editions where both types of equivalence are present, for instance, as in the New English Translation, a where word-for-word and thought-for-thought translation is found, or the Message, where both thought-for-thought and paraphrasing gloss are present.
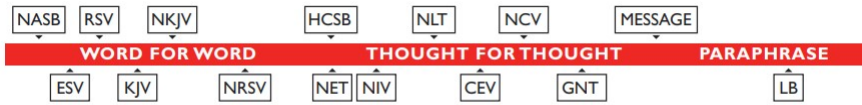
Figure 1: The major Bible versions according to their respective translation philosophies (Photo by: Guthrie, H. George, date of access: 02.14.2022. https://www.csmedia1.com / meadowbrookchurch.com / rtbmoderntranslations.pdf).

Versions of the Bible in English

Early Bible translations were widely utilised, especially for unction and private study, despite the fact that there were very few handwritten copies, and a single copy would cost a fortune. The Latin Bible, on the other hand, was employed more frequently than national language versions. By virtue of the appearance of the literary language of the Bible, along with its translations, many people became able to read and write. Consequently, some antiquated glosses are still used even in modern times (even though they underwent a rendering and modernisation), and other versions are used during unction, which can be noticed in, for example, Eastern churches. Every single gloss serves as a better understanding of the original material from which they were derived. (Majewski, 2019)

English translations of the Bible are numerous, and this is owing to the fact that the act of Bible translation was present from the very beginning of the idea of translation. One may think translation generally would be the beginning of the transmission of sacred words and this assumption would not be entirely wrong. However, it has to be mentioned that initial and later translations of the Bible (in Latin, English, Polish, and any other language) were based on the Greek and Hebrew Scriptures. Presented below is a brief history of the beginning of the translation of the Bible in England.

As the 2nd century began, knowledge of the original languages of the Bible was vanishing, especially in Western Europe. Moreover, Greek was also a language that was not spoken in North Africa, where Christian churches were growing rapidly in the early centuries of our period. Consequently, Latin translations, together with Syrian and Coptic translations, began to make their appearance. (Calvocoressi, 1992)

For the reason that early attempts of gloss were full of defective translations, St. Jerome was commissioned to provide a trusted translation of the Bible in Latin. As a result, the Vulgate Bible was produced in 405, and it was mostly translated from Hebrew and Greek, howbeit it also employed other languages. It was a remarkable work, albeit not free of errors, and it served as an example for all Western mediaeval Bibles and is still officially accepted by the Roman Catholic Church, even though, at this moment, the Vulgate is no longer the only officially recognised version of the Bible. (Calvocoressi, 1992)

Needless to say, the first standardized translation of the whole Bible from Hebrew was the Vulgate. However, it existed only in Latin but not in English. However, if the Vulgate was written in Latin but neither in English, nor Polish for that matter, why then is the fact of the Latin version's existence constantly underscored.

It has to be underscored, however, that Latin performed the function of modern contemporary English, especially in the West, since in the East of ancient Rome, Greek was more commonly used. The Vulgate remained an official Bible of the Catholic Church until the late 20$^{\text{th}}$ century. Not to mention the fact that the languages of the Bible at this time, that is Latin and Greek, affected each other and a similar impact is visible in English, where many of the English words that can be found in modern Bibles were taken from the Vulgate. However, it cannot be said that prior to the Vulgate there was no other Latin translation (e.g. *Vetus Latina*). (Nelson, 2018)

Thus, during the 4$^{\text{th}}$ century, Jerome of Stridon was asked to modify Latin versions of the Bible by utilising available Greek scripts. The objective was to provide an acceptable and reliable translation. Additionally, when that assignment was finished, its creator decided to alternate the Septuagint's text from the original Hebrew, which appeared as a sort of "novel". The Septuagint was seen as authoritative by the Christians (therewithal, they used it to demonstrate Jesus' fulfilled messianic prophecies), whereas the Jews disapproved of this version, deeming it disappointing. (Nelson, 2018)

Despite the fact that there were concerns about gloss, Jerome's work was authorised by the Catholic Church. This translation gradually disseminated across the Western Church, becoming *textus vulgatus*, i.e. accessible and understandable to everyone. The idea of the "Vulgate" was created by impetus of Desiderius Erasmus. However, the Vulgate consists of significant errors because of its heterogeneous collection of translations. Other translators were prompted to revise Jerome's work as he himself corrected his gloss multiple times. Consequently, the Vulgate was altered and rewritten by monastery scribes who combined (particularly in areas lacking resources)

the text of Jerome with earlier ancient Latin texts, resulting in the vitiation of the Vulgate text, which has remained to modern times a work which cannot be regarded as being of Jerome's hands alone. (Majewski, 2019)

The Vulgate became incoherent in many places for two major reasons:
– because of the accumulation of copyists' errors over the centuries;
– because of Jerome's inadequate knowledge of Hebrew.

Revisions of the Latin versions were performed multiple times, altogether the most significant revision of the Vulgate was scarcely executed in the 16th century. The Vulgate was "cleansed" briskly in that:
– the chapter arrangement was changed together with verse numbering;
– certain verses were omitted;
– other phrases and sentences were added at Sixtus V's discretion, as he was authorising the revision at that time[1]. (Majewski, 2019)

In the West, the Vulgate was superior to all other (Latin and non-Latin) translations of the Bible. For nearly 1000 years, the Vulgate was effectively the sole sacred scripture of the Western Church, and it is still one of the most significant Bible translations today as it was also the most important text in mediaeval Western Europe[2]. Furthermore, because earlier translators remained nameless, Jerome is the first recognised translator of the Christian Bible. (Majewski, 2019)

Many other European translators benefited from the Vulgate, including Bede, who translated portions of the Bible into Anglo-Saxon, King Alfred, who wrote an English translation of the Psalms, John Wycliffe, who was the first exegete to translate the entire Bible text into English, also William Tyndale, whose gloss was based on Hebrew and Greek texts. (Calvocoressi, 1992)

The Greek Bible (Septuagint) was still in use in the Eastern Church at the start of the Middle Ages, whereas in the West, the Latin Bible (Vulgate) reinforced its position further. Judaism's adherents, on the other hand, followed the Hebrew Bible. (Majewski, 2019)

At first, no full Bible translation into English was made, but certain parts of it were translated. Only in the late 13th century, the very first translation was created: the Wycliffe Bible. However, due to being the first English Bible translation, it contained many errors. The most criticised fe-

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[1] However, after his death, Sixtus V's amendments were removed and the text was revised again. The new Vulgate published in 1592 went by the name of the Sistine-Clementine or Clementine Bible (Latin *Vulgata Clementina*) and this translation became the authorised edition of the Vulgate.

[2] In the East, the situation was different, as there was no top-down "ecclesiastical" command of Bible translations – translations in the East were born spontaneously, and there is still an active attachment to the text of the Septuagint.

ature of the Wycliffe Bible is that it is too literal and thus incomprehensible. This is why, there exist two versions of the Wycliffe Bible: an earlier version and a later version, with some significant changes. It is on this basis that the King James Version was created, along with other later translations. (*Wycliffe Bible...*, n.d.)

After some comparison, it is evident that the earlier version is more difficult to read since it might not be a pleasant read in itself, moreover, there are a lot of transcriptions in the italics that break the flow of the text. Thus, the revised version came to be the basis of the KJV. However, an abreast comparison reveals that the King James Version refused some significant alterations of the revision, opting rather to use specific phrasings located in foregoer for the reason that the initial edition outperforms the former edition with regards to linguistic poetry as well as integrity to the original script. (*Wycliffe Bible...*, n.d.)

Although the Wycliffe Bible is conspicuously defined as the first whole English translation, it cannot be thought of as the end of the English translations. On the contrary, it was just the beginning, even though the most considerable number of translations was made a few centuries later. Notwithstanding the fact that the Wycliffe Bible was the very first wholly translated Bible into English, it does not bear much of an influence on the modern days owing to the fact that it was translated not from Hebrew or Greek, but from Latin.

Nonetheless, there were transcribers who tried to and succeeded in translating the Bible from Hebrew and Greek into English; amongst them – William Tyndale – a man whose creation's influence is compared to that of Shakespeare.

For the reason that the translation of the Bible into English was prohibited, and with the emergence of the Protestant Reformation, Tyndale's early works of translation were destroyed, resulting in the decampment of the translator to Flanders, and, as a result, Tyndale had the Greek and Hebrew versions at his disposal.

The very beginning of the Tyndale Bible, as can be seen in Figure 2, differs greatly compared to, for instance, the Wycliffe Bible (in modern orthography): "In the beginning God created heaven and earth. The earth was void and empty, and darkness was upon the deep, and the spirit of God moved upon the water. Then God said: let there be light and there was light." (Genesis 1, Tyndale Bible). Whereas the Wycliffe Bible can be read: "In the beginning God made of nought heaven and earth. Forsooth the earth was idle and void, and darknesses were on the face of depth: and the Spirit of the Lord was born on the waters. And God said, Light be made and light was made." (Genesis 1, Wycliffe Bible). The difference is clearly noticeable:

Tyndale's version is more comprehensive and aesthetic, full of naturalness. (Morgan, n.d.)
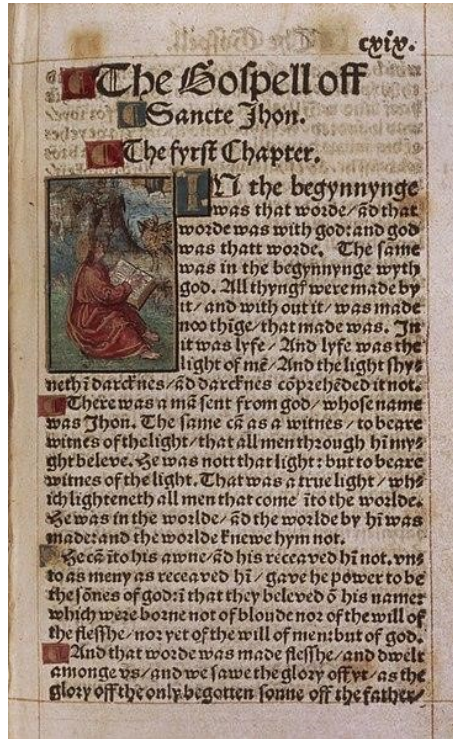

Figure 2: The Book of Genesis translated from Hebrew by Tyndale (Public Domain, https://www.wycliffe.org.uk/stories/william-tyndale:-a-master-translator/).

Tyndale translated directly from the original languages, being assisted by collateral editions of the Bible, i.e. Latin editions, amongst them the Vulgate, together with Martin Luther's translation. As Tyndale wrote himself: "...I had no man to counterfet, nether was holpe with englysshe of eny that had interpreted the same, or soche lyke thige i the scripture beforetyme...". (Herbert et al., 1968/1903, p. 2) Therefore, the signs of the 14th century's influence were present as a consequence of Wycliffe's expressions that were rooted in an everyday manner of speaking.

With Tyndale's translation becoming greatly famous, it proceeded to enrage the English Church. Tyndale's New Testament was accused of heresy

and the use of clerical phrases, for example the application of the word "congregation" instead of "church", which was subsequently commented upon by Tyndale (Campbell, 2011):

"In as much as the clergy... had appropriat[ed] unto themselves the term [Church] that of right is common unto all the whole congregation of them that believe in Christ... therefore in the translation of the New Testament where I found this word *Ecclesia*, I interpreted it by this word *congregation*." (Campbell, 2011, p. 14)

For the reason that William Tyndale only started to work on the Old Testament, but was not able to continue, solely the Book of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Jonah remained translated. Moreover, some wordings were kept in later translations (for example, in the King James Version), for instance, "Let there be light, and there was light". Tyndale also introduced the sacred name of God into English, i.e. "Jehovah", instead of substituting it with titles, such as "God" or "Lord". (Campbell, 2011)

The 15th and 16th centuries are considered to be the golden age of Bible translations for the reason that a significant increase in the number of translations of the Bible into national languages are recorded, amongst them Luther's German translation. In the 1450s, when the printing press was invented, Johann Gutenberg began a new era in history, printing the Bible before anything else (the so-called Gutenberg's Bible). Such an achievement started the Gutenberg Revolution, which resulted in the age of printed books. However, in England, the act of translating the Bible into English was banned by the Church of England in order to preserve the Latin language and its versions of the Bible.

A translation, which combines Miles' as well as Tyndale's great efforts is often regarded as the true principal English Bible's edition. Thomas Matthew is usually thought to be Tyndale's real name, which was perilous to use at the time. "In the portion from Ezra to the end of the Apocrypha (including Jonah) it is substantially Coverdale's," however "from Joshua to Chronicles the text differs so much from Coverdale's version that it is supposed to be based on a translation left by Tindale in manuscript form for Rogers' use." (Herbert et al., 1968/1903, p. 15) Tindale was likely limited to a translation of Manasseh's prayer, as well as "the general task of editing the materials at his disposal, and preparing the marginal notes", (Herbert et al., 1968/1903, p. 15) which were gathered by him from diverse references. However, Tindale did not manage to escape Queen Mary and her retaliatory persecution which resulted in his death. (Calvocoressi, 1992)

Thus far, all significant English Bible translations, beginning with Wycliffe's, had their foundation in Tyndale and Coverdale's work. The writers of

the next two editions, on the other hand, resumed the difficulty of translating again and both of these works were created by translators who were banished. The Geneva Bible was translated by exiled Nonconformists from the original languages of the Bible, and it was published simultaneously in London and Geneva in 1560. Its fame remained until 1611 when it was replaced by the King James Version. Exiled Catholics were not indolent either: they toiled to translate the Bible in Rheims and afterwards in Douai. They translated the New Testament using the Vulgate in 1582, and the whole text of the so-called Douai Bible in 1610. The year 1611, when the Authorised Version, generally known as the King James Bible, was originally published, is the most renowned date in the history of English translations. (Calvocoressi, 1992)

The Great Bible, also called Coverdale Bible, was authorised by Henry VIII, and was the first Bible printed in England, with its copies being in use in Churches for public reading. However, Coverdale, Bishop of Exeter, did not translate from the original languages of the Bible, but "faithfully and truly translated out of Douche and Laiyn", and as the translator himself states, "I have had sondrye translacions, not onely in latyn, but also of the Douche interpreters: whom (because of theyr synguler gyftes d speciall diligence in the Bible) I have ben the more glad to folowe for the most parte." (Herbert et al., 1968/1903, p. 6), which indicates the fact that his translation was based on the interpretation of the other translations, i.e. Latin and German.

However, there is a disagreement if Coverdale really translated from Latin, omitting Greek and Hebrew. This position is primarily based on the points that Coverdale occasionally followed the original languages instead of Latin (even so, it can be the attribute of German translators); Coverdale omitted expressions occurring in German and Latin (however, it is argued that such omissions were created considering the fact that the capacity of the pages was tight and thus, some expressions were skipped); and one year before the publication of the Great Bible, a letter was composed by Coverdale which reads as the following: "We follow... not only a standing text of the Hebrew, with the interpretation of the Chaldee and the Greek; but we set also in a private table the diversity of readings of all texts." (Herbert et al., 1968/1903, p. 7)

The Geneva Bible was published in the 16th century in the city of Geneva. Perhaps it was not the very first Bible translated into English or ever printed, even though its contexts were of a high quality. However, this particular Bible had its "firsts", for instance: the script was split into verses; marginal notes were created in order to assist in explaining and analysing the words for ordinary reader; a chapter synopsis was put before each chapter as well as before each book; before each page's subject there was a headline placed. (Geneva Bible, n.d.)

Much can be said about the Geneva Bible, but the most important aspect of it is evident: it was created for individual study. Even more, because of its enormous presence in people's lives, it became not only popular, but also well-received, becoming literature, forming minds, along with the entire country's moral character. As a consequence, illiteracy decreased and education spread among all groups of people. (Geneva Bible, n.d.)

The Geneva Bible was an anathema to the King James Version. Its footnotes were unmistakably anti-episcopal and opposed to monarchy (for instance, in Exodus 1:19, the headnote allowed being disobedient to rulers). Printing the GEN was forbidden with a focus on stimulating the creation of a King James's promoted version that, in most parts, was a copy of the banned variant. Even after the prohibition of the GEN publishing, it proceeded to be released and imported to England nevertheless. (Geneva Bible, n.d.)

Thereafter Elizabeth became Queen, and her ancestor's decree that Scripture' duplicates should be accessible inside each house of prayer for common folk was resumed. A new version was required due to the large group of people who needed it. Thomas Cranmer's idea to divide the Bible's books between the prelates in order to perform a correction was reintroduced. Elizabeth I was presented "with the first copy of the modified Bible (which would receive the name Bishops' Bible)" (Barthélemy, 2012, p. 213) in the 17th century. The Great Bible went through its editing by sundry bishops, its revision being called the "Bishops" Scriptures. It was done for the reason of overcoming the famous in all aspects GEN, which was said to be not only more popular than any other edition, but also more accurate than, most importantly, the official version of the Church of England. This version, undertaken by Archbishop Parker, focused on producing a "sober" version, i.e. it would prioritise courtly and sophisticated words together with phrasings, whilst excluding every controversial marginal remark. Nevertheless, the Archbishop's version fell short of its goal, since the GEN remained the most popular edition. However, the Archbishop's version was somewhat recognised as a consequence of its use in Church of England ceremonies. (*Presbyterian Heritage Center (PHC)*, 2018)

For the reason that the Latin version of the Bible was still utilised in the Catholic Church, it was difficult to come to an agreement on its translation into the English language. Nevertheless, such accession occurred in the late 16th century, when Gregory Martin and his other colleagues made every effort to translate the New Testament into English, for the purpose of restoring the glory and influence of the Catholic Church after the years of Protestants' favoured rule. This Bible consisted of wide-ranging footnotes and explanations of

the English language having the character of Latin, which posed a problem for readers to fully comprehend the text. (*PHC*, 2018)

Due to the Vulgate's theological standpoint, including an intellectual approach to the gloss, utilisation of graceless as well as idiomatic expressions can be discovered, along with an adaptation of spellings of many words as well as numerations that are found in the Vulgate. When translated expressions were not able to wholly express the meaning found in a target language, "a Latin word was Anglicized and its meaning defined in a glossary." (Douay-Rhiems..., n.d., p. https) Despite criticism, several of these phrases eventually became mainstream in the English speech.

Just as soon as James became the King of England, issues occurred amongst Protestants concerned with the Geneva Bible, whose distribution escalated to a large degree especially after Archbishop Parker's death. Consequently, disadvantages emerged: the versions studied by the common folk were hardly consistent with the versions studied by priests or prelates. (Barthélemy, 2012) Thus, by means of congress, a decision was made to attempt a novel version of the Scriptures. This gloss' foundation was supposed to be the Geneva Bible (however, not only for the reason that a Latin version of Tremellius[3] together with Junius was used as well), along with different initial versions. Additionally, 15 principles were established according to which the Bible ought to be created. (*PHC*, 2018) Thus, headnotes were skipped (not including the ones that were related to the biblical subjects, word-for-word gloss of the original languages, as well as non-standard renderings). (Barthélemy, 2012)

The year of 1611 has great fame to its name – after all, it is the date when the Authorised Version, known as the King James Bible, was published. Six groups of translators worked on various sections utilising the earliest Hebrew and Greek texts available, as well as subsequent translations. (Calvocoressi, 1992) For the reason that the King considered the work to "be done by the best scholars of the two universities, then revised by the bishops and the most learned Church members and presented to the Privy Council, and finally ratified by royal authority," (Barthélemy, 2012, p. 214) the new version would be assumed to be completely authorised by both the Church and the King. Nevertheless, despite its authorization, the KJV did not gain much popularity. However, this changed approximately 50 years later, when the monarchy was first overthrown, and then revived under the kingship of Charles II, which sparked an interest and affection to the system of monarchy. Thus, the KJV became respected and generally used in England as well as in America. (*PHC*, 2018)

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[3] His version consists of discursive annotations employed through the use of italics (especially for words that would not be possible to be translated into the target language).

The aforementioned translations – starting with the Latin Vulgate, the first English translations in Early Modern English, and lastly, Modern English translations – all were, and still are, predominant and influential in modern Bible translations. Following the burst of popularity of the KJV, the translations of the Bible that emerged in the following years, and even centuries, increased both in their number and quality. It was for this reason that new sources are still being found to this very day. Therefore, beneath are presented the major English versions of Bible translations made from the 18th to the 20th century.

Roughly about 100 hundred years after the KJV, other translators undertook the task of bringing Biblical texts to the English language:

– The Primitive New Testament by Whiston W. Being a corrected version of the King James Version, it utilised codices and the earliest scripts noted (thus the name, "primitive");
– A Liberal Translation of the New Testament by Harwood E. This version represents the manner of writing of that time. (*PHC*, 2018)

Within the 19th century the act of the translation was also taken upon by women:

– The Holy Bible by Smith J.E. This being the very first translation done by a woman;
– The Holy Bible by Webster N. This is an edition of the King James Version where unobtrusive changes were made except for the modernization of obsolete phrases. (*PHC*, 2018)

During, and after the end of the World Wars, English translation could finally blossom:

– The American Standard Version;
– The Revised Standard Version;
– The New American Standard Version;
– The Jerusalem Bible;
– The Good News Bible;
– The New Revised Standard Version;
– Young's Literal Translation;
– The Holy Name Bible containing the Holy Name Version of the Old and New Testaments;
– The New World Translation;
– The Living Bible;
– The American King James Version;
– The Message.

Versions of the Bible in Polish

Polish translation of the Bible began along with the Baptism of Poland, with this originating the use of the Bible in Poland by believers. In order for it to be understandable for everyone, it had to be translated comprehensively for its readers.

The date of the first Bible translation into Polish is unknown. Nevertheless, the Christianization of Poland was preceded by teaching the fundamentals of the faith in the Polish language, it can only be presumed that some fragmented works were produced relatively early (the Gospels and Psalters were particularly needed). It might be inferred that Poles had their own Gospels based on Czech biblical relics, which are far more numerous and older. No copies of the earliest translations, however, have been found. Based on evidence, the Psalter and the New Testament were already translated in the 13th and 14th centuries, respectively. (Pietkiewicz, 2013)

Following the spread of Christianity and the Scriptures beyond the Roman Empire, attempts were made to translate the Bible into local languages in the places where it reached. The Gospels were the most commonly read, thus, they were translated first (in other countries, but in Poland as well). Alas, no full manuscripts of the earliest New Testament translations, much alone the Gospels, have survived. Only a few pieces of 15th century Latin-Polish sermons have been discovered. The 16th century earned the name of the "Golden Age" of Polish Bible translations, when Protestant translations existed alongside Catholic ones. The most renowned and popular translation is J. Kochanowski's lyrical translation, which carries a remarkable and lasting literary value to this day. There were more fragmented Polish translations of the Bible, especially of the New Testament, in the 16th century. The first Polish translation of the entire Holy Bible, that is the second translation after Queen Sophia's Bible, and the first Polish printed Bible, was announced in 1561, the so-called Leopolita's Bible (Catholic). This was followed in toe by the Brest Bible in 1563, which was published to serve the Calvinist community. The Catholic translation of the Old and New Testaments done by J. Wujek, which was published after the author's death in 1599, marked the end of the "Golden Age" of Polish Bible translations. (Lewandowicz, 1997)

Wujek's translation, which was recognised by the Roman Catholic Church in Poland, was based on the Latin Vulgate rather than the original languages of Greek and Hebrew. Wujek's translation was commonly recognised and served as the official Catholic version for approximately 400 years. Earlier Protestant translations, on the other hand, were surpassed by

the Gdańsk Bible, which was approved as a compulsory text by the Evangelical denominations in Poland in 1632. (Lewandowicz, 1997)

The presented below versions are only translations of the entire Bible, and partial translations of Scripture are not included for the reason that there is simply too many of them, especially Psalters (e.g., the Sądecki Psalter, Sankt Florian Psalter, Puławy Psalter) and other singular parts of the Bible. Thus, the attention is directed to the whole of the Bible, with the exception of the Sárospatak Bible.

The Sárospatak Bible's whole translation of the Old Testament is irrefutable, and yet, its gloss of the New Testament can not found. Nevertheless, this version is included for the reason it is both the oldest known Polish translation of the OT and because of its historical value.

The Sárospatak Bible, also known as Queen Sophia's Bible, is the very first (known) Bible in Polish, and not just of particular parts, but of the whole Bible proper. Moreover, this version consists of many traces of the Czech language, which had a great influence on Polish during the Middle Ages. This translation, to begin with, is not in the best condition: not counting the action of time and water, from almost 500 pages of manuscript only 185 remain to this very day. This Bible was written in a neat gothic style by at least five different scribes[4], with its content coming from Latin Bibles. However Czech Bibles[5] were used in the translation process and thus, many Czechisms[6] can be found in the Polish text. (Madej, 2018) Nevertheless, the Vulgate also had its influence on this translation, since it was used along with the aforementioned Czech versions (even though the Czech Bibles took precedence).

Queen Sophia's Bible is the oldest translation of the Old Testament in Polish. It is a valuable relic of Old Polish, owning to the features and changes of the Polish language that it went through in the 15th century. The evidence of these changes is not so easily found in other materials. An example of such changes is the text of *Kazania świętokrzyskie* (Eng. Holy Cross Sermons), which show the status of the Old Polish language along with the Sankt Florian Psalter, that, on the other hand, represents the Old Polish language around the end of the 13th century, and is rich in linguistic data, just as the *Kazania świętokrzyskie*. An increasing number of writings with substance stated in Polish appear in later centuries, although they are either partial or in-

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[4]Due to the reason that differences in handwriting and choice of words can be noticed, it is assumed that at least five individuals participated in the act of translating this Bible.

[5]It is not known exactly which version or versions were used, however the Leskovec-Dresden Bible (cz. Bible leskovecko-drážďanská) and the Zablacki's Bible (cz. Bible Jana Záblackého) are possibilities.

[6]also called Bohemisms.

adequate. As a result, only Queen Sophia's Bible serves as a source of knowledge about the Old Polish language. (Łubocki, 2017)

Along with the beginning of the Reformation in the 16th century, the development of Polish literature and interest in the Bible increased. Each religious community attempted to create its own Polish version of the Scriptures that would serve as a living religious interpretation. In view of the efforts of the Calvinists at that time to publish the complete Calvinist Bible (the so-called Brest Bible of 1563), the Catholics decided to publish their own translation of all the books of the Holy Bible in Polish in order to pre-empt Protestants and take the lead in the fight against the Reformation (which, on the other hand, also promoted biblical translations in native languages generally). (Łuczak, 2018)

As a result, the first printed Polish Bible was produced in 1561 and is known as the Leopolita (or Szarfenbergerowska) Bible. It is a special translation in Polish for the reason that Mikołaj Szarfenberg, a printer and publisher, was looking for a corrector and proof-reader who could modernise and adjust the language of the ancient translation of the holy text to the contemporary perspective at the time. "As I endeavoured to have someone to whom [the earlier version of the Bible] would be sent to be proofread," he says in his dedication to King Sigismund Augustus, "in my attempts, I discovered a priest Jan Leopolita, a Master of the knowledge of Kraków." (Łuczak, 2018, p. 2)

It is argued who the translator of the Bible really was. Some assume it was Leonard Niezabitowski, the others think it might have been Stanisław of Lvov. However, according to Łuczak (2018), these hypotheses bear no importance, since it was the priest Jan Leopolita who gave the Bible its final shape and carefully prepared the text for printing. Additionally, it was Leopolita who wrote the source of the Bible translation, i.e. the Latin texts (amongst them the Vulgate) and other texts in their original languages, also citing the Hebrew Bible, even though Leopolita himself stated that he did not use this translation entirely. (Łuczak, 2018)

There are no stanzas in the Leopolita Bible. The Bible is organised in two columns separated into parts. The text is free of philological notes and annotations (with a few exceptions), which was in compliance with the rules of the Catholic Church set at the Council of Trent. Humanist Protestant translations were known for their marginal notes and remarks, which served as an assistance and explanatory tool. The Leopolita Bible's translation, its vocabulary and sources, is now regarded as free and informal, with outmoded vocabulary inherited from the ancient translation tradition, but lexicons and phraseology generated from spoken, colloquial Polish (borrowings, particles, diminutives).

As a result, it is presumed that the content was written for a broad readership. There is a variety of sources within this translation, including those of Polish and Czech origin This version consists of a number of unique features that set it apart from previous Polish versions (e.g. Synonymic arrays, the translation of one Latin word into two Polish equivalents). (Łuczak, 2018)

The origins and history of the Brest Bible are inextricably linked to the evolution of the Protestant Reformation in Poland, particularly in the spread of one of its key strands, i.e. Calvinism. Pińczów, a village located on the outskirts of the Kraków (Cracow) region, became a major centre of Polish Calvinism in the 1550s. Growing social and religious movements in Poland, as well as the circumstances surrounding them, meant that the once little-known, old village of Piędzice – as Jan Długosz called it – "picturesquely situated on the slopes of limestone hills above the Nida River, the property of the famous since 1430 Oleśnicki family – was transformed in Poland as well as abroad, into a famous centre of religious and intellectual life." (Kwilecka, 2006, p. 111)

The Brest Bible, being the first Polish Protestant Bible, had its text translated in a peculiar manner, completely different from that of the Leopolita Bible. This is because the translators utilised a modernised (at that time) technique of translation, i.e. the content and sense of the gloss was rendered, rather than attempting to faithfully recreate individual words, expressions, and phrases of the original, as was done in literal translations. This innovative technique involves replacing a variety of Hebrew idioms and semitisms[7], including foreign terms for Polish – making a direct translation entirely unintelligible when comparing Hebrew syntactic and stylistic structures with Polish equivalents. (Kwilecka, 2006)

The differences of the Brest Bible are based on:
1. "The new, original versions of the text,
2. The use of a new translation method,
3. And, modernising the biblical language." (Kwilecka, 2006, p. 116)

Moreover, this version of the Bible consists of illustrations, as well as other aids for individual studies, such as an introduction to the reader's use of biblical text a calendar of biblical readings for each day of the year, introductions to parts of the Bible, and a register of important biblical terms and phrases. Above all, it is the first Polish translation of the complete Bible, written with a wide readership in mind and intended for daily individual and collective reading of Scripture. This was accomplished by ensuring that the translation was clear and communicative, as well as by avoiding terms, expressions, and phrases that were unfamiliar to the Polish reader or listener. (Kwilecka, 2006)

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[7]Concerning the influence of a Semitic language.

This translation was commissioned by Wujek in the 16th century. It was expected to not only be equal, but to also surpass the achievements of various other Protestant versions, especially the Brest Bible, which were appreciated by Wujek himself. The foundation of the translation was the *Vulgata Sixtina*, but original languages were also used in both the New and Old Testaments. In use were also non-Catholic translations, and this situation was not fancied by the authorities of the Church. As Wujek himself said: "I had before my eyes all Polish translations of the New Testament: Kraków, Brest, Nieswieski, Budny, and Czechowicz, and sometimes also Czech, which did not help me to choose the most appropriate Polish words." (Majewski, 2019, p. 42)

The entire Bible was finally published in 1599, three years after Wujek's death. Those three years were spent on the correction of the OT by Jesuits, but it is not known how many of their changes were introduced. As the Wujek's original version has not survived (and the manuscripts are lost), some scholars express doubts as to whether it is correct to name this version "Wujek's Bible". (Majewski, 2019) The matter of the changes to the text made by Jesuits is commented upon as follows: "[...] the text of the manuscripts [...] were changed [by Jesuits] [...] and as a consequence, in many places both the clarity and the beauty of the language of the priest Wujek suffered." (Duda, 1998, p. 27)

Unlike Protestant versions, Wujek's text included explanations and summaries of particular Bibles, and more difficult passages were given a polemical interpretation with an apologetics slant, all with the goal of defending Catholic theology. Wujek himself wrote about his goals in this way: "Quite a number of [...] people [...] have urgently asked us for several years now to have the Bible's translation diligently done by the Catholics [...] with the addition of the Greek and Jewish text [...]." (Majewski, 2019, p. 42) Consequently, this version bears a frequent word-for-word equivalence in accordance with the text of the Vulgate as well as with the Polish tradition of translation. Moreover, it repeats the errors of Jerome's translation, where some parts are expressed very literally. Nevertheless, Wujek also utilised the dynamic equivalence, as well as created his own word formations and neologisms together with the use of obsolete words. Furthermore, the translation was accomplished within what is called the Polish biblical style. (Majewski, 2019)

The complete Protestant translation of the Bible, i.e. the Gdańsk Bible, was a response to the Wujek Bible. It reveals some linguistic affinities with the text of the so-called Wujek Bible, but there are differences as well. Mi-

kołajewski, is the author of this translation, who was the first who created the idiomatic expression *ucho igielne* ("needle's ear", trans.: K.K.), which was introduced into colloquial Polish. This version of the gloss became canonical and survived into modern times and is still used by Protestants, bearing the title of the most faithful and most literal translation amongst Polish translations. (Majewski, 2019)

The Wujek Bible was reproduced numerously, and while the text was becoming increasingly difficult to understand, efforts were undertaken to modernise it. This was done by A. Szlagowski, a priest who inserted new phrases, eliminated archaic terms, and corrected the spelling of the New Testament. In 1935, the priests S. Styś and J. Rostworowski produced a one-volume practical version of the Wujek Bible, which was published in Kraków. A modernisation of the Wujek Bible, on the other hand, was widely seen as unnecessary. (Lewandowicz, 1997)

Nonetheless, the evangelical churches had a strong need for a fresh translation because the Gdańsk Bible, as well as the Wujek Bible, were both outdated.

The Millennium Bible was published in 1965 during the Millennium of the Baptism of Poland. This translation was supposed to be a gloss of the entire Bible from the original languages into contemporary Polish. The idea of using biblical Hebrew and Greek texts in the translation was not entirely novel because in Poland there were precursors (e.g. Dąbrowski). The translation activity was applied to individual books or parts of the Bible, and not the whole text. The Millennium Bible, on the other hand, utilised the texts of Hebrew and Greek manuscripts for the entire Bible, and not just chosen books. In this way, the gloss finally shattered the Catholic custom of translating from the Vulgate and established new trends in biblical studies and biblical translation in Poland. The first editions were greatly criticised for the "insufficient competence of translators, inconsistencies, mistakes, lack of understanding of the original, calques from the Jerusalem Bible, the Wujek Bible or the Vulgate, as well as departing from Wujek's translation tradition." (Majewski, 2019, p. 185)

Despite the fact that the Millennium Bible is a denominational (Catholic) translation, it does not assume the confessional and theological reconciliation of its fragments; rather, it follows the letter and spirit of the original text (for example, in Isaiah 7:14, *panna* [maiden] is written rather than *dziewica* [virgin]). The Millennium Bible outperformed several international versions, particularly the English ones, and was allowed to be utilised by Christians. (Majewski, 2019) Along with the next editions published, the Millennium Bible became a *textus receptus* of the modern

Bible in Polish, and is currently considered to be the most influential Bible translation in Poland.

Just as in the case of English versions of the Bible, Polish translations share a vast number of renderings, focused on different equivalences. Moreover, just as in English, they also share extensive divergences between each other in their contrast of wordings, mistranslations, and choice of words. And just as in English, in modern times the amount of translations increased greatly. Therefore, apart from the above-mentioned version of the Millennium Bible (excluding the versions of the Middle Ages), many other translations remain such as:

– The Warsaw-Praga Bible,
– The Poznań Bible,
– The New Dynamic Translation,
– The Warsaw Bible,
– The New Gdańsk Bible,
– The Toruń Bible,
– The Lublin Bible
– The Ecumenical Bible,
– The New World Translation of the Holy Scriptures,
– The Bible of Maria Michał Kowalski,
– Today's Gdańsk Bible,
– and many others, which were not included, but surely do exist, amongst them are also fragmented translations of the Bible (e.g. the New Testament translated by Eugeniusz Dąbrowski, the Ecumenical Translation of Friends (New Testament), the New Testament translated by Seweryn Kowalski, The Word of Life New Testament (translated by the Gideons International), the Bible translations of Czesław Miłosz, and so forth).

It is quite astonishing to notice how many translations were made with the turn of the years and centuries. One may be stricken by seeing the history not only in how the language, both written and spoken, changed, but also in the history of the religion itself and the significant changes that occurred during the past centuries. Be it Catholic gloss or Protestant translation, formal or dynamic equivalence, or a mix of these, one thing is certain: the Bible has survived in numerous versions. Nevertheless, there are differences and this is evident, especially when seen in how word formation is established, in how the author of a translation uses colloquial speech to charm an everyday reader, or more fancy language which would be fitting for a King himself. Therefore, the focus of the second part is directed at some individual words whose translation matters greatly, for the reason that they are used commonly by each group of We-

stern Christianity and are significant in both culture and in the understanding of sacred texts.

The Matter of Gloss and the Use of Chosen Translated Words

Considering the fact that the differences as well as similarities in the so far introduced versions of translations are indeed sometimes great, and sometimes hardly noticeable, the aim of this part of the paper is not to compare each version of the Bible with each other; but to analyse and of course contrast chosen versions. Focus is given to how given words, phrases, and expressions are translated, and inquires as to why certain fragments are translated as they are (taking into accord context, i.e. the place and time in which they were translated and how this defines the truth of a Bible translation itself).

Over the years, the versions of Bible translations of both the English and Polish languages were exposed to changes: be it alteration of the text itself or the way in which it was presented. However, with each new version such matter was changed once again, omitted, or improved, as exemplified by the addition of explanatory footnotes that would make the text more coherent. Nevertheless, major issues that arose as a subject of a dissension remained over the centuries to this very day. One of such translation issues that can be espied is God's name: Yahweh or Jehovah (in Polish it translates to *Jehowa*), and also its abbreviation, i.e. 'Jah': "[...] thou, whose name alone is JEHOVAH, art the most high over all the earth." (Psalms, 83:18, Authorised King James Version).

The name "Jehovah" underwent the process of Latinisation of the Tetragrammaton, i.e. the translation of the four letters consisting of consonants (considering the fact that the Hebrew language has no vowels) that constitute the Hebrew name for God as follows: יהוה. This version of the name is written with Hebrew letters which were in use after the Babylonian captivity of the Jews; the other version of the name of God, used before the Babylonian captivity can be descried in Figure 2. These four letters are read from right to left as 'YHWH'. The part 'HWH' (הוה, pronounced as 'hayah') is a verb meaning 'to become/happen' or just simply 'to be'. Thus, the meaning of the name would most likely be translated as, for example:

- 'I Will Become What I Choose to Become' (NWT),
- 'I Am That I Am' (Wycliffe Bible),
- 'I Am That Which I Am' (YLT),
- 'I will be what I will be' (TCB),
- 'I Am Who I Am' (MEV),

  – 'The Sovereign God' (TLB),
  – 'Ehyeh Who Ehyeh' (NOG);

In most of the considered English translations, there dominates the influence of the Wycliffe Bible, i.e. 'I Am That I Am', and this influence can be seen in the later KJV version, which was taken as an example by other translations.

On the other hand, the part יה is "Jah", an abbreviation of the full name "Jehovah".
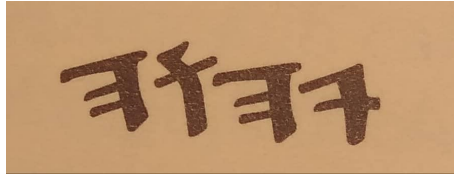

Figure 3: Tetragram written in Hebrew before the Babylonian captivity (2014, *A Study Guide for God's Word*, The Watchtower Bible and Tract Society of Pennsylvania).

Moreover, in some versions a footnote consists of words of explanation as what exactly this given passage (or, what exactly 'I Am Who I Am') of Exodus 3:14 means. The Expanded Bible's (EXB) footnote to the words 'I Am Who I Am' explains: "These Hebrew words are related to the name Yahweh [...] and suggest that God eternally lives and is always with his people." In the Geneva Bible, on the other hand, a footnote appears that states: "The God which ever have been, am, and shall be [...]" and in the New English Translation (NET) the marginal note is read as follows: "[...] when God used the verb to express his name, he used this form saying, "I am." When his people refer to him as Yahweh, which is the third person masculine singular form of the same verb, they say "he is" [...]." These statements may vary from each other in some aspects. However, one thing is certain: the meaning of the name Jehovah is not limited to the related verb used in Exodus 3:14. It does not fully define God's name, but only reveals an aspect of Jehovah's personality.

Numerous versions of translations, be it English or Polish, do not use the name "Jehovah" as often as it is presented in the original manuscripts of Hebrew and Greek (it is noted that "Jehovah" occurs at least 7000 times, whereas its short form "Jah" eventuates approximately 50 times). In lieu of the use of 'Jehovah', different words are used, such as:
  – 'GOD', written in capital letters, e.g. "Therefore thus saith the Lord GOD" (Ezekiel 31:10, KJV). Whereas the word "God" written in lo-

wercase, e.g. "In the beginning God created the heaven and the earth." (Genesis 1:1. Geneva Bible) means "God" (transliterated in Hebrew as *''Elohím* or *'El*);

– 'LORD', the most frequently used word that is utilised as a substitute of God's name, written in capital letters, e.g. "I am the LORD: that is my name [...]" (Isaiah 42:8, KJV). The given citation uses the word "LORD" instead of the actual name of God, even though in the original Scriptures the word for "LORD" is יהוה, so it should be translated as 'Yehovah' or 'Jehovah'; there is also a use of the word "Lord", however written in lowercase, e.g. "For I know that the LORD is great, and that our Lord is above all gods" (Psalms 135:5, KJV) has the literal meaning of the word "Lord" (in the original text as *Adòn* or *Adonai*).

In some versions of English translations, where God's name is substituted, the words with which it is exchanged, i.e. "Lord" and "God", are not in any way changed to disclose the meanings of the used substituted words, or to make them appear any different to at least connotate the contrast amongst others. However, in the King James Version, such a connotation can be noticed, e.g. "[...] they may seek thy name, O LORD" (Psalms 83:16, KJV).

In Polish Bibles, on the other hand, there is seldom present a distinction between the word *Bóg* (Polish "God") or *Pan* (Polish "Lord"), which means that no matter if the Hebrew text uses "Jehovah", or "Lord", or "God", the words *Bóg* and *Pan* are used alternately in the Polish translation. Moreover, these words are often written without any alternations, ASis presented in KJV where "Lord" and "God" are "emphasised", and a difference can be perceived when "LORD" and "Lord", or "GOD" and "God" are put to contrast. Needless to say, the presence of God's real name is even more absent than can be noticed in some English versions. Moreover, even in the Vulgate the word used to translate the true name of God is not "Jehovah", "Yahveh", "Jah" or even "YHWH" (this form can be found in the Zarembówka Bible, i.e. the Bible of the Evangelical Biblical Institute, EIB, as in Psalm 83:18. However, this version usually utilises the emphasised word PAN), but *Domine*, which translates to "God", "Lord", while the Greek manuscripts use the Greek word **Kýrios**, which translates to "Lord". This fact may be a reason for why so many versions that are based on the Latin or Greek versions use "God" and "Lord" so often, even if the original Hebrew texts do not.

Nevertheless, there are versions present where such emphasis, as represented in the KJV, is not absent. For instance, in the New Gdańsk Bible in Psalms 83:17, there is utilised the word *WIEKUISTY* which does not directly translate to "God", but rather to "the one that ever lasts" or simply

"eternal one". In the same verse, the Wujek Bible uses *PAN*, with an emphasis put on it, displaying the importance and difference of this word from the other words labelled as *Pan* or *Bóg* (the same emphasis is present also in the Modernised Gdańsk Bible and Saint Paul Edition).

As per se, God's name was substituted and changed through the use of replacement words such as "Lord" and "God". Moreover, in order to actually not tamper with the meaning of the actual text where such words would actually be present, such words were changed to a state of being written in capital letters; by doing so, many of the readers have no knowledge of God's name, making assumptions that "GOD" and "LORD" are God's real names, but these terms are just mere titles given to Him.

Nonetheless, despite the common translation of Jah's name as "Lord" or "God", there are still places where the true name can be still found universally in Polish translations, for instance in Psalms 83:19:

– The Millennium Bible: "[...] który sam jeden masz Jahwe na imię [...]" ("whose only name is Jehovah", trans.: K.K.);
– The Warsaw Bible: "[...] który masz imię Jahwe [...]" ("who is named Jehovah", trans.: K.K.);
– The Lublin Bible: "[...] którego imię Jahwe [...]" ("whose name is Jehovah", trans.: K.K.);
– The Poznań Bible, Psalms 83:17: "[...] aby starali się poznać Imię Twoje, Jahwe!" ("that they may seek to know Your Name, Yahweh!", trans.: K.K.);
– The Zarembówka Bible, Psalms 83:18: "[...] bo tylko Twoje imię brzmi JHWH [...]" ("because only your name is YHWH", trans.: K.K.).

The above mentioned examples refer chiefly to the versions where the true name does not appear as often as it is presented in Hebrew texts and where it is substituted with titles. However, versions where the sacred name is restored also exist, and amongst them is the New World Translation of the Holy Scriptures and Young's Literal Translation, alongside the Jerusalem Bible.

As a matter of fact, the translation of God's true name varies both in Polish and English, but also in other languages and has no universal version except for the Tetragrammaton. However, the term of the Tetragrammaton is not as commonly recognised as it was intended to be. Nevertheless, by cause of the Tyndale Bible, based on original Hebrew and Greek manuscripts, William Tyndale introduced the sacred name in Exodus 6:3: "and I appeared vnto Abraham, Isaac and Iacob an allmightie God: but in my name Iehouah was I not knowne vnto them". In the Polish version of the Bible of 1599, the priest Wujek followed Tyndale's suit by using in his version "Ie-

houach" and "Iehoua". The name "Iehouah" differs from the modern English "Yehovah" or "Yah", or Polish *Jehowa*, *Jah*, or *Jahwe*, for the reason that it experienced modernisation when being used, as in "Iehovah" in Ainsworth's translation and "Jehovah" in the American Standard Version. In Polish translations the name *Jehowa* was used in the Brest Bible and the Gdańsk Bible. In other languages this matter is similar. God's name is translated as: Yihowa, Joova, Yawe, Jeová, Jiova, Ziova, Xehová, Iáhve, Jakwe, Sihova, Cehofv, and Yawe; nonetheless, all of these examples are a rendering of the same Tetragrammaton, i.e. "YHWH".

Names in the Bible often are meaningful, just as it is with God's name Jehovah, which has its own meaning as well (i.e. "to be", "I am", "I am the one who is" and other versions of the translations already mentioned above). The second most important figure in the Bible, Jesus Christ, also bears a meaning in his name. Jesus (Yeshua) or, to be more precise, יְהוֹשׁוּעַ (*Yehoshua*) in Hebrew, translates as "Yahweh is salvation". There are also many other names in the Bible of Hebrew origin that consist of God's name:

- Jahaziah (*Yaḥzĕyâ*)[8] – "Jah beholds";
- Adonijah (*'Adoniyah*) – "My lord is Jehovah";
- Ahaziah (*'Achazyah*) – "Jehovah holds";
- Amaziah (*'Amatsyah*) – "Jehovah is mighty";
- Ananias (Greek form of the Hebrew name *Hananiah*, transliterated as Ḥănanyâ) – "Yahweh has been gracious";
- Athaliah (*'Athalyah*) – "Yahweh is exalted";
- Berechiah (*Berekyah*) – "Jehovah blesses";
- Elijah (*'Eliyah*) – "My God is Jehovah";
- Hezekiah (*Yechizqiyah*) – "Jehovah strengthen me";
- Hilkiah (*Chilqiyah*) – "My portion is Yah";
- Isaiah (*Yesha'yah*) – "Jehovah saves";
- Jehoiakim (*Yehowyaqiym*) – "Jehovah raises up";
- Jehosheba (*Yehowsheba'*) – "Jehovah has sworn";
- Jeremiah (*Yirmeyah*) – "Yahweh exalts";
- Joab (*Yow'ab*) – "Jehovah is father";
- Joel (*Yow'el*) – "Jehovah is God";
- John (Greek form of the Hebrew name *Johanan*, transliterated as *Yôḥānān*) – "Jehovah is gracious";
- Josiah (*Yo'shiyah*) – "Whom Jehovah heals";
- Jotham (*Yowtham*) – "Jehovah is perfect";

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[8]"Yâ" is pronounced as "yaw", just as "yah".

- Matthew (Hebrew *Matthitjah* or Aramaic *Mattaj*) – "Jehovah's gift";
- Nehemiah and Nahum (*Nechemyah*) – "Jehovah comforts";
- Obadiah (*'Obadyah*) – "Jehovah's servant";
- Zechariah (*Zekaryah*) – "Jehovah remembered";
- Zedekiah (*Tsidqiyah*) – "Jehovah is righteous";
- Zephaniah (*Tsephanyah*) – "Protected by Jehovah";
- and other phrases, e.g. "Hallelujah" literally means "To praise Jah joyously".

With such an amount of names bearing Jah's name (and yet, not all of them are applied), and names that reflect God's personality, it is rather unmanageable to omit or simply substitute God's name with some titles. Notwithstanding, such an activity occurs in almost every known Bible (naturally, with some already mentioned exceptions), and Jehovah's name is only present universally in a few verses, for instance in Psalms 83:18 (and 19). However, this matter also is also not always certain.

Thus, it is important to understand and analyse the reasons why translators decide to not use God's name, despite the fact that the people of Biblical times used it freely and nothing prevents it from being used without prevarication.

The most basic ground for not using the name "Jehovah" and substituting it with titles is the belief that the Jews do not use the sacred name of God for the reason it is too "ineffable" and fear of its desecration; this became a custom of the Jews which is undisputedly preserved. It is quite obvious knowledge for believers to not want to profane religious ceremonies and to hold sacred God's name, which would exclude, for instance, cursing in the name of God or even cursing God Himself. Nevertheless, one may inquire that there are issues present with this logic (especially when the name becomes rarely used, despite the fact that there are no determinants to use the holy name, with the exception of profaning it through curses and other non-respectful behaviour), and that these are easily overthrown with a basis from the Bible itself. It is for this reason that in the Bible, no matter which edition of translation and of which language it represents, there is no word uttered about how "Jehovah" and any of the mentioned abbreviations, along with the Tetragrammaton, are banned from use by priests, the Jews, the common folk, or any living being in the world. (Watchtower, 1985/1989)

Thus, if no actual prohibition exists, then some may ponder why the use of "Jehovah" is so omitted. It might be because of misinterpretation of words from the Old Testament, Exodus 20:7: "Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his na-

me in vain." (KJV). This passage speaks only of the use of "Jehovah" in vain – if one were to interpret it, then yes, the word "vain" would mean an act of being useless or futile. However, the original text in this place has the word *shave'* (שָׁוְא) meaning "futility", but first and foremost, it also means "falsehood". Therefore, it can be said that some incorrect interpretation occurred. There is also the issue of the matter of which version would be best: vain or falsehood? In order to analyse it clearly, one has to first analyse other Bible verses that refer to Jah's name and its usage.

The Bible consists of many verses where it is said to praise Jehovah's name, e.g.:

– "Father, clarify thy name [...]" (John 12:28, WYC);
– "And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee." (Psalms 9:10, CEB);
– "Sławcie Pana, wzywajcie Jego imienia, głoście dzieła Jego wśród narodów!" ("Praise your Lord, call His name, speak about His deeds amongst other nations!" trans.: K.K., Psalms 105:1, Millennium Bible);
– "[...] them that feared the LORD, and that thought upon his name." (Malachi 3:16, The Webster Bible);
– "Give ye thanks to Jehovah – call ye in His name, Make known among the peoples His acts." (Psalms 105:1, YLT);
– "And he said to them: When you pray, say: Father, hallowed be thy name. Thy kingdom come." (Luke 11:2, DRB)
– Joel 2:32 "And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered [...]" (KJV);
– Jah's name is also used in everyday talk: "And behold, Boaz came from Bethlehem. And he said to the reapers, 'The LORD be with you!' And they answered, 'The LORD bless you.' " (Ruth 2:4, ESV).

As can be noticed, there is presently no word of prohibition on the use of Jehovah's name – on the contrary, readers are encouraged to use it even on a daily basis. The presence of verses which declare that Jah's name is mandatory to use in order to not only praise God and His name, but also to draw closer to the Father in a relationship show that love for the Father is required, although such a feeling must be of one's own accord and not forced. Thus, as it is usually in the case of any relationship, be it friendship, enmity, or any situation when someone wants to simply increase his or her knowledge about the other, the very first action that happens is getting to know the other's name. Consequently, the following question arises: how does one get closer to God without knowing His real name, and proceed to call Him by titles?

Consequently, such an opinion arises for different reasons, e.g. an attitude that God does not need a name at all in order to recognise Him. Such a viewpoint can be observed when Greek gods are commonly called by their names). However, their titles are written in lowercase, e.g. god Apollo, goddess Athena, whereas Jah in Catholic and Protestant religions is just named by such titles as "God" or "Lord", or *Bóg* and *Pan* in Polish.

The Bible is commonly called a book, and while it truly is, it is also a tool to know Jah, His deeds, His character, His intention, and His name before anything else. Therefore, it is highly significant to know Jehovah's name, and more importantly to use it.

With a disregard for the translation of other words (still important for the perception of the Bible and its contents, nevertheless), and being the focus of this second (and final) section, is a focus is pivoted to the gloss of the word "cross" (*krzyż* in Polish). The reason for such a choice lies in the origin of the word itself, and the way it is rooted in the language, culture, and finally – in the Bible itself.

Incipiently, it is vital to understand that the religions, just like languages, affect and influence each other – just as the Catholic religion accepted various pagan customs, and holidays (e.g. the Easter Egg, Halloween, Christmas, and so forth; in Poland, Halloween might not be as popular as in, the USA, however it has its equivalent in *Zaduszki* and in an old-fashioned way, *Dziady*). Consequently, the translation of the Bible was also affected, which can be noticed at any rate in the earlier discussed sections, where the translators employed the Jewish custom of not uttering Jehovah's name, despite logic and reason that said otherwise. The situation with the translation of the word "cross" is similar, if not the same.

Firstly, it is significant to be aware of the origin of the word "cross" (Latin *crux*) itself. The Greek word describing it as **staurós** literally means a stake, pole, or post (that is set upright), which was used by the Romans to execute felons (its translation into Polish would be *pal*). Such a process was called "crucifixion". Nevertheless, it never expresses two timbers being joined together at any angle; there is also another word used as a synonym, and it is **xýlon**. Its use can be noticed in Acts 5:30: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree" (KJV). **Xýlon** is translated as wood, timber, stake, or tree. However, once again it does not imply two pieces of wood connected together at any angle, not to mention a "cross". A further example can be seen in Ezra 6:11 "It is also given by my commandment that whoever shall alter this word, let a timber be pulled down from his house, and being set up, let him be hanged upon it" (Jubilee

Bible 2000), with **xýlon** being translated as "timber", a piece of singular wood. (Watchtower, 1985/1989)

Furthermore, the way in which Jesus died relates to the Jewish tradition about which a word can also be found in the book of Deuteronomy, 21:22, where *xýlon* is used: "If a man have committed a sin worthy of death, and he be put to death, and you hang him on a tree [...]" (WEB). This custom is also referred to in Galatians 3:13: "The Messiah redeemed us from the curse pronounced in the Torah by becoming cursed on our behalf; for the Tanakh says, Everyone who hangs from a stake comes under a curse" (CJB). Furthermore, the cross is nowhere used in the Bible as an execution method nor as a religious symbol of Christianity for the reason that every time when the words **staurós** and **xýlon** are used they simply indicate a plank, tree, a single piece of wood, or even a palisade. Moreover, these two words do not indicate any difference that the tool on which Jesus was executed was any different from other **staurós** or **xýlon**, just like this "difference" can be noticed in the case of Jehovah's name, which was discussed in 2.1. where the contrast was somehow emphasised by using the titles in capital letters, i.e. "LORD".

Moreover, the verb form of **staurós**, i.e. *stauroo* denotes a meaning not of "crucifixion" but of an "impalement". One may think of the main method of impalement, i.e. the one that became well-known by virtue of the infamous Vlad the Impaler. Nonetheless, it is just one of many methods of impalement, since other nations, e.g. the Persians, Assyrians, and even the Romans also used this method in different, unique, yet still brutal ways.

Nevertheless, the cross was present in biblical times, even though the cross or any representation thereof was not used by any Christians. However, it was utilised by pagans and pre-Christian religions to represent their beliefs and their gods, for instance the Greek Bacchus or the Chaldean Bel. Furthermore, it was used by the ancient religions of the East, e.g. Hinduism, and it was additionally widespread in Egypt as well as in some other places where it was closely associated with the worship of nature. It is most likely that the shape of the cross comes from an ancient Sumerian god, Taummuz, whose symbol was just a cross, and whose initial – the letter "T", was accepted as a representation of the cross. The cross itself, as it was already used by various religions, was rooted in Catholicism by the dint of the customs of other religions and pagan acts obtruding into Christian doctrine. Such a situation occurred for the reason that in order to obtain more believers, 'new' worshippers were allowed to not completely reject the symbols, customs, and other tokens of their previous faiths. Moreover, these symbols were retained by these converts and consequently adopted by

the Church, especially during the reign of Constantine, a staunch worshipper of the god of the sun, who converted to Christianity and declared the cross be a symbol of Christ. (Watchtower, 1985/1989)

Disregarding the matters of translation, it is consequential for the modern believer, as well as the regular reader of the Bible to actually be aware of these pagan representations – a matter so important for every Christian, especially Polish Catholics (i.e. 92.9% of Poland's population) who notoriously utilise it – for the reason that Jehovah is the only One who should be worshipped and not pagan gods, which is considered as an act of idolatry. The most important matter of the cross, however, is not its origin – even though it is indeed significant to have a knowledge of its pagan roots – but its meaning and modern use of the word, as well as utilised symbolism.

Many may think it is normal or even obligatory to carry a crucifix or any other token. However, while bearing in mind the before mentioned knowledge of its pagan roots, no one actually should do so. The reason of this statement is rather uncomplicated to locate nor to comprehend – one just needs to open the Bible to determine the behaviour of the early Christians. The Bible says nothing about the worship of the cross by Jews, and on top of this, it was just said that the cross was a symbol of other ancient pagan religions. Furthermore, the Bible utterly condemns any use and glorification of symbols, icons, statues or statuettes, figures, paintings, or any other representations of idolatry. An example of such a situation where idolatry was done can be read already found at the start of the Bible, in the book of Exodus 32:4, where it can be read: "[...] and fashioned it with a graving tool and made a golden calf. And they said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!' " (ESV), whereas in the 20$^{\text{th}}$ chapter of the same book and 2nd verse, it can be read: "You shall have no other gods before me" (ESV). With this, Jehovah's vexation and sorrow because of such idolatry is present in such a situation, as exemplified in. the book of Ezekiel 8:10: "So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about"; 8:14: "[...] and, behold, there sat women weeping for Tammuz"; 8:16: "[...] at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east" (KJV). Each of these instances is called by Jehovah as "great" and "wicked abominations" (Ezekiel 8:9,13,15), something disgusting. This is a valuable piece of knowledge, considering the fact that the Old Testament contains various commands, rights, and admonishments as well as a pieces of advice. But it

also displays Jah's nature towards some matters. Thus, it can be said that for Jehovah any form of idolatry is a form of profound disgust as well as treason.

Hence, it may be safe to assume that any form of an icon that is glorified by people is an act of idolatry for the reason that not only Jehovah abhors it, but also because the first Christians did not use any form of religious symbolism, but because it is written to "[...] chwalić Ojca w duchu i prawdzie." ("[...] worship the Father with spirit and truth", trans. K.K., John 4:23, Wujek Bible).

Conclusions

The goal of this paper was to analyse the role of pragmatics and semantics and to determine which of the two could be viewed as superior, if not both of them being viewed equally valuable. The paper began with the description of the Bible since it was significant to first understand Scriptures and its contents in order to penetrate the meaning thereof. In further parts of the paper, the types of Bible translations are described showing how the first English and Polish translations exert influence upon later generations of translators. Finally, the paper highlights the matter of two words which have different meanings in Greek and Hebrew, but which are also shown and interpreted differently in English and Polish.

Analysing the role of semantics and pragmatics in translation, it can be deduced that both – semantics and pragmatics – are vital for biblical gloss. This is mainly for the reason that the Bible is exceptional – billions of people read it every day, reading it in order to understand it and to follow its words. Nonetheless, how can this be done if a translation is insufficient and filled with errors and omissions? Hence, the paper focuses on the most important and most commonly used words found in the Scriptures – the words which ironically are omitted, if not substituted for deficient names or titles for the reason that using Jehovah's name would be considered "profane", and thus in contradiction to what is written in the Bible itself when Jah's name is present. Thus, the proper use of names and titles is highly important and necessary for ordinary people to feel close to the Highest Being, especially when using His name being the first step.

The second word of focus is the cross and its meaning, but most importantly its origin. However, those two matters (i.e. meaning and origin) are greatly connected with each other. All the reasons why these two words are translated as they are are rooted in the past and the translators' tendency to follow the example of previous translators and yet, their translations

assimilate their versions of the gloss, which are not always the best choice. Moreover, in many cases translators, as it seems, remained under the influence of pagan customs and did not stick to the Bible's words. Considering the fact that the Bible is of a considerable size, it affects a large area of not only figures in the Bible, but also customs, whose knowledge is indispensable for understanding of the Bible and thus translating it correctly. Furthermore, there is also a difference between "to translate differently and to translate correctly" in order to not meddle with the contents of the ancient script.

Nevertheless, versions of the Bible where Jah's name or the cross (or both) are faithfully translated as in the original Scriptures, do exist. Amongst them are: the Tyndale Bible (the first translation in English to use Jah's name), the New World Translation (both in English and Polish, where both Jah's name is present and the cross is translated as "a stake"), the Jerusalem Bible, the World English Bible, the American Standard Version, the Literal Standard Version, the Darby Bible Translation, Young's Literal Translation, the Poznań Bible, and the Lublin Bible (Yahweh's name is generally present).

As a result, knowing the reasons for some translations, as well as their origins and contexts of terms, can be considered a crucial matter. Hence, since it may be thought that the Bible's text is chiefly tied up in pragmatics, both pragmatics and semantics might be used to find parallels and contrasts across studied Bible versions. Thus, the contained research results demonstrated that both semantics and pragmatics are important as they equally exert an influence on each other, bearing in mind both the religious and historical aspect of Biblical translation.

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