

IMAGERY IN THE BIBLE

The Effects of Changing Individual Words in a Verse with Imagery

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BA Thesis Paper English Language and Culture

Utrecht University

18 April 2014

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Table of contents

1. Introduction and Theoretical Background.....	3
2. Corpus.....	6
2.1 <i>The Authorised King James Version</i>	7
2.2 <i>The Revised Standard Version</i>	8
2.3 <i>The New World Translation of the Holy Scriptures (1984, 2013)</i>	9
2.3.1 <i>Lexical changes and Clarification of Biblical expressions</i>	9
3. Method.....	10
4. Results and Discussion	11
4.1 <i>The Heart</i>	11
4.2 <i>The Intestines</i>	13
4.3 <i>The Kidneys</i>	16
5. Conclusion.....	19
References.....	21

1. Introduction and Theoretical background

This study focuses on verses in the Bible containing imagery and the question to what extent the imagery in these verses changes when individual words are changed in Bible revisions and what effect this has on readers. The Bible, a book containing sacred texts of Christians, is one of the most widely translated books in the world. Currently, a considerable number of people around the world is able to read the complete Bible or sections of it in their native language. According to one website specialising in global Bible translation work, the complete Bible or parts of it “[...] exist [...] in over 2,800 of the 6,918 languages currently known to be in use” (Scripture and Language Statistics, 2013). Furthermore, the Bible is currently the best selling book of non-fiction in the world indicating that no other book is as widely available (Guinness World Records, 2014). This considerable number of translations and the wide availability of the Bible suggest that the need perceived by translators such as William Tyndale who stated “that it was impossible to establish the lay people in any truth except the Scripture were plainly laid before their eyes in their mother tongue”, i.e. persons should be able to read and understand the Bible in their native language or the language they most commonly use, is still very much relevant today (Bray, 2004, p. 33).

For Bible translations to remain accessible and understandable, the target language into which they are translated needs to reflect its modern use. Generally, the target languages into which the Bible is translated are living or modern languages. These languages, i.e. languages that are used in day-to-day conversation and have native speakers, are dynamic in nature, which means that they are susceptible to change. One reason for this changeability is that the speakers of a language use their language to describe the world in which they live and as the world around them changes, so does the language in which they describe it (Trask, 2010, p. 2). It seems logical, therefore, as the target language into which the Bible is translated changes over time, that Bibles using an outdated version of that target language are

modified. In other words, if the Bible is meant to be accessible to all those who wish to read it but who might not have a linguistic or theological background, it seems likely that every so often a Bible translation needs to be revised to more accurately reflect the vernacular used by speakers of a particular language. For example, the Authorised King James Bible, a very poetic and lofty Bible translation, does not reflect the modern speaker's use of the English language and even though it is deemed an authoritative translation it is not an easy translation to read or understand due to its archaic wording. Certain Bible translators' belief in using a vernacular that more accurately reflects its speakers' use is not a new or modern notion. It has its "primary precedent in the Bible itself" (Strauss, 1998) One scholar noted that the ancient Greek part of the Bible, commonly known as the New Testament, was written in the Greek language used by the 'common man', a style also referred to as *koine*, and that the Bible was not written in the elite style known as Atticism; "Atticism originated with the idea that the classical Attic literature was the highest point in Greek culture, and that the standard for the modeling of the Greek language is to be found in it" (Deissmann, 2010, p. 33). By doing this, using the *koine* Greek instead of the Attic Greek, the Scriptures might have been more accessible to those who might have used Greek as a second language, as many of the members of the Graeco-Roman Empire would not have been native speakers of Greek, as the Empire reached from Asia Minor and Egypte up to Persia (Joseph, 2014). This reasoning can be extended to any world language. In the case of English, even its native speakers use different varieties, yet there is a common use of the language, which makes it intelligible for both native as well as non-native speakers.

Since the late nineteenth century and early twentieth century a large number of new translations or versions and revised translations of the Bible in the English language have been produced (Zogbo, 2009, p. 22). It is necessary here to clarify exactly what is meant in this study by a *version* and a *revision*. A *version* translates from a source language into a

target language, e.g. from the original Greek or Hebrew and Aramaic text to English. A *revision* also translates from a source language into a target language, yet it draws on another bible translation, usually a previous version of the same Bible translation, as a reference concerning wording and sentence structure. For example, the revised 2013 version of the New World Translation of the Holy Scriptures uses the previous New World Translation of the Holy Scriptures as a reference Bible translation in addition to translating the original Greek, Hebrew and Aramaic texts into English (New World Translation, 2013). This means that a revision goes further than just updating the vocabulary of a certain Bible version to its modern day usage. In other words, a revision updates obsolete and unintelligible word meanings and other archaic vocabulary of an outdated Bible translation when deemed necessary, yet at the same time takes into account different sources, these being the original texts and a reference Bible.

When translating the Bible, translators are not only confronted with archaic vocabulary and spelling, they also encounter many different literary features. One of these features is imagery. The choice of words, when translating instances of this feature, will undoubtedly have an effect on the understanding and interpretation of this type of text. A number of studies has been written on the interpretation of imagery in the Bible (Caird, 1988; Bullinger, 1898). These studies are primarily used as aids by those who wish to gain understanding of the imagery used in the Bible. These aids, however, only concentrate on how a verse containing imagery could be interpreted. In other words, they explain the various meanings of different types of imagery used in verses by referring back to its use in the source languages, i.e the Greek and Hebrew.

Imagery can be seen as a useful tool in conveying a message to an audience. This is stressed by Naidoo and Lord (2008) who state that “imagery is [an] important rhetorical device. It is defined as content that elicits sensory experiences such as mental images in

listeners. Imagery is theorized to elicit strong emotional reactions and high levels of attention, comprehension, and memory elaboration”. Even though Naidoo and Lord focus on the effect speech imagery has on listeners, this could well be extended to readers also. In both cases the choice of words has bearing on the image that comes to mind when reading or hearing a sentence containing imagery. This would suggest that when individual words in a sentence containing imagery are changed, the image it evokes in the mind must also be altered. How does this pertain to Bible translations and their revisions? If the vocabulary of a verse differs in a revision from that of the reference translation, how does this then change the comprehension of that verse or the mental picture it induces? Also how does this suggest a change in the use of the English language? This study endeavours to help answer these questions by gaining insight into why certain bible verses containing imagery are changed and others are not and how this affects the imagery of the verse and the reader’s understanding of it. This means going beyond the literal or figurative meaning of a verse and seeing how changing one single word in verse like “O my intestines, O my intestines!”(Jeremiah 4: 19 New World Translation 1984) to “O my anguish, my anguish! “(Jeremiah 4:19 Revised New World Translation 2013) has an impact on the image it evokes in the mind of the reader. Verses from two different Bible translations, the Authorised King James Version and the New World Translation of The Holy Scriptures, will be analysed together with their respective revised versions to see how different revisions change imagery.

2. Corpus

In this study, verses which contain one very salient type of imagery pertaining to the kidneys, intestines and the heart were compared in two different Bibles and their revised versions. The Bibles selected for comparison were the Authorised King James version of 1611 (KJV), the New World Translation of the Holy Scriptures of 1984 (NWT), the New World Translation of the Holy Scriptures of 2013 (NWT) and the Revised Standard Version of 1952 (RSV). The

KJV and the NWT (1984) were selected from among the large number of other available Bible translations because they seem to be polar opposites as to the responses they elicit concerning their translation; the KJV is held in high esteem because it is one of the oldest complete English Bible translations and is seen as an authoritative translation across different Christian denominations. The NWT, on the other hand, is seen as a controversial translation by some (cf. Byington, 1950) as they suggest it is a faulty translation and although since its publication over 200 million copies of it have been printed and distributed, it is primarily used in worship by members of the Christian congregation of Jehovah's witnesses. The RSV was chosen as a modern revised version of the KJV as the translators state in the preface of the RSV that they sought not to "use phrases that are merely current usage", which makes it interesting to see to what extent the RSV is similar to the KJV and where it differs. The NWT (2013) was selected as a modern revised version of the NWT of 1984 as this revision is the latest revised version of the NWT Bible and is the most modern translation in comparison to the KJV and the RSV. The next section will focus in detail on the various Bible versions and the justifications given by the translators for their translations.

2.1 The Authorised King James Version

The Authorised King James version (KJV) is one of the oldest complete Bibles in English. The translators of the Authorised King James Bible were commissioned by King James I in 1604, after the abolition of the law that made translating the Bible into the vernacular punishable by death, to produce a new Bible translation using the finest of the available translations at the time (British Library Board, n.d.). In the preface addressed to the reader the translators remark that "Truly (good Christian Reader) wee never thought from the beginning, that we should neede to make a new Translation, nor yet to make of a bad one a good one, [...] but to make a good one better, or out of many good ones, one principall good one" (BibleNet USA, 2006). These "many good ones" refer to the Bishop's Bible, Tyndale Bible, the

Coverdale Bible, the Great bible, the Matthew's Bible, the Geneva Bible, the Taverner's Bible and the Douay-Rheims Bible (Revised Standard Version, p. iii). Where the King James Version differs from the other English translations of its time is that it was the first complete authorized English Bible to be translated from the original languages, as it states in its preface: "the Scriptures wee say in those tongues, wee set before us to translate, being the tongues wherein God was pleased to speake to his Church by his Prophets and Apostles" (BibleNetUSA, 2006). Since it was first published in 1611 it has been one of the most used English translations (British Library Board, n.d.).

2.2 The Revised Standard Version

The Revised Standard Version of 1952 (RSV) is a revised version of the American Standard Version Bible or ASV of 1901. The American Standard Bible is largely identical to the Revised English Version Bible from 1885, yet the Revised English Version Bible is the only authorised revision of the Authorised King James Bible. As the American revisers of the ASV Bible worked together with the British revisers of the Revised English Version it can also be considered a revision of the KJV Bible. In the preface of the RSV the translators state "[t]he Revised Standard Version Bible seeks to preserve all that is best in the English Bible as it has been known and used through the years". They further state that they "[...] have resisted the temptation to use phrases that are merely current usage, and have sought to put the message of the Bible in simple, enduring words that are worthy to stand in the great Tyndale-King James tradition" (Revised Standard Version, 1952, p. vii). This means that no major changes were made to the new translation when compared to its predecessor. The translators intention with this revision was comparable to that of the translators of the King James Bible as they comment "We are glad to say, with the King James translators: 'Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one ... but to make a good one better'"

(Revised Standard Version, 1952, p. vii).

2.3 *The New World Translation of the Holy Scriptures*

The first complete Bible produced by the Watchtower Bible and Tract Society, a non-trinitarian Christian organisation, was released in 1961 and was titled the *The New World Translation of the Holy Scriptures*. This Bible was first revised in the 1980's (New World Translation, 1984, p. 4). A second revised version of this Bible was released in 2013. The motivation for revising the New World Translation is given in the preface of the revised version. It states "Over the past half century [...] languages have changed. The current New World Bible Translation Committee recognized the need to respond to those changes in order to touch the heart of today's reader. For this reason, a number of style and vocabulary changes have been made in this revision [...]" (New World Translation, 2013, p. 1722). They also explain which changes have been made to the revised version; of these the lexical changes and the clarification of biblical expressions will be explained here.

2.3.1 *Lexical changes and Clarification of Biblical expressions*

The translators point out that certain expressions or words are changed because they are either obsolete or they could be misinterpreted by the reader. One example is the expression *long-suffering*. This could be misunderstood to mean "someone who suffers for a long time" (New World Translation, 2013, p.1723). However, the translators state that "the intended idea is that of deliberate restraint, which is better expressed by the term 'patience' [...]" (New World Translation, 2013, p. 1723).

Two different examples, these being the heart and kidneys, are given to explain why certain words in Biblical expressions are changed. They state concerning the word *kidney* that it "was retained when it refers to the literal organ. However, when it is used figuratively in such verses as Psalm 7:9 and 26:2 and Revelation 2:23, the intended idea of 'deepest emotions' or 'innermost thoughts' is conveyed in the main text" (New World Translation,

2013, p.1723). Concerning the word *heart* they state that “[l]ike its Hebrew and Greek equivalents, the English expression ‘heart’ has both a literal and a figurative meaning” (New World Translation, 2013, p.1723) so it was either retained in the text or “in a few contexts where the sense was not clear, a more explicit rendering was used. For example, in the book of Proverbs, ‘in want of heart’ now reads ‘lacking good sense,’ and the literal idea is given in a footnote [...]” (New World Translation, 2013, p. 1724). The justifications given by the translators for the changes made in certain verses are valuable in answering whether these changes have an effect on the image they call to mind in the reader and they help show how the modern day reader differs from earlier readers of the Bible, such as those the KJV aimed at in the 17th century.

3. Method

In order to answer the question in which ways the reader’s comprehension and the image that comes to mind in a sentence containing imagery change when individual words are changed, it was decided to perform an analysis of verses with words that can have either a literal meaning or a figurative meaning. Further, the type of verses that were analysed were similar to the one in Jeremiah 4:19, where a word describing something literal, like a body part, is changed to a word denoting a feeling or emotion. This means that the verses analysed were verses containing words signifying body parts, in this case words for the intestines, the heart and kidneys. These body parts were chosen as in the Bible they can either depict the literal body part, a feeling, an emotion or something more abstract.

The scriptures chosen for analysis were selected by searching the word index of the NWT Bible as the other Bibles used did not have these word indexes. This meant that the verses cited in the word index under *heart*, *kidneys* and *intestines* were compared and if these matched in all four Bibles, they were dismissed as this would not have yielded any significant results; if they did not match they were used for further analysis. For example, the word *heart*

in Psalms 16:7 in the RSV is translated as *reins* in the KJV, in the NWT of 1984 it is translated *kidneys* and in the NWT 2013 edition as *innermost thoughts*. To make sure that all verses containing the word *heart*, *kidneys* and *intestines* were analysed, a website with access to many different Bible translations was consulted (Bible Gateway). For example, the KJV uses *bowels* and *reins* when referring to the *kidneys* and *intestines* and the NWT Bibles do not, thus these words were searched using the website.

4. Results and Discussion

After filtering out the verses which contained the selected words but used the literal meaning or of which each Bible translation translated the individual words in the same manner, six verses containing words for heart, thirty verses for intestines and thirteen verses for kidneys were yielded. Concerning these verses, Tables 1, 2 and 3 give a brief overview of the results found in the four different Bible versions. First, the results for the *heart* will be discussed and then those concerning the *intestines* and *kidneys*.

4.1 The Heart

Heart	KJV 1611	RSV 1952	NWT 1984	NWT 2013
Nehemiah 4:6	Mind	Mind	Heart	Heart
Proverbs 14:30	Heart	Mind	Heart	Heart
Proverbs 15:28	Heart	Mind	Heart	Heart
Jeremiah 17:10	Heart	Mind	Heart	Heart
Daniel 11:27	Hearts	Minds	Heart	Heart
Ephesians 1:18	Understanding	Hearts	Heart	Heart

Table 1. Occurrences of the *heart* in four different Bible versions.

Table 1 gives an overview of the results found for the *heart* in the four Bible versions. One salient aspect concerning the word *heart* is, that it is consistently translated as *mind* in the RSV. This is interesting as the other Bible translations use *heart*, as seen in Proverbs 14:30 (1a-d).

1. (a) A sound *heart* is the life of the flesh: but envy the rottenness of the bones (KJV).
 (b) A tranquil *mind* gives life to the flesh, but passion makes the bones rot (RSV).

(c) A calm *heart* is the life of the fleshly organism, but jealousy is rottenness to the bones (NWT 1984).

(d) A calm *heart* gives life to the body, But jealousy is rottenness to the bones (NWT 2013).

Another interesting finding concerning the *heart* in the Bible is that it is not removed or replaced in verses like Matthew 12:34 “O generation of vipers, how can ye, being evil, speak good things? *for out of the abundance of the heart the mouth speaketh.*” (King James Version). This could be because verses like these are phrases that are widely used in the English language.

4.2 The Intestines

Intestines	KJV 1611	RSV 1952	NWT 1984	NWT 2013
Genesis 15:4	Bowels	Son	Inward parts	Son
Genesis 25:23	Bowels	Born of you	Inward parts	From within you
Genesis 43:30	Bowels	Heart	Inward emotions	Emotions
Numbers 5:22	Bowels	Bowels	Inestines	Intestines
2 Samuel 7:12	Bowels	Your body	Inward parts	Own son
2 Samuel 16:11	Bowels	-	Inward parts	Own body
2 Samuel 20:10	Bowels	Bowels	Intestines	Intestines
1 Kings 3:26	Bowels	Heart	Inward emotions	Compassions
Job 30:27	Bowels	Heart	Intestines	Churning
Psalms 22:14	Bowels	Within breast	Inward parts	Deep within me
Psalms 71:6	Bowels	Womb	Inward parts	Womb
Songs of Solomon 5:4	Bowels	Heart	Inward parts	Feelings
Isaiah 16:11	Bowels	Soul	Inwards	Deep within
Isaiah 48:19	Bowels	-	Inward parts	-
Isaiah 49:1	Bowels	Body	Inward parts	Womb
Isaiah 63:15	Bowels	Heart	Inward parts	Compassion
Jeremiah 4:19	Bowels	Anguish	Inestines	Anguish
Jeremiah 31:20	Bowels	Heart	Intestines	Emotions
Lamentations 1:20	Bowels	Soul	Intestines	Insides
Lamentations 2:11	Bowels	Soul	Intestines	Insides
Ezekiel 3:3	Bowels	Stomach	Intestines	Stomach
Ezekiel 7:19	Bowels	Stomach	Intestines	Stomach
2 Corinthians 6:12	Bowels	Affections	Tender affections	Tender affections
Philiphians 1:8	Bowels	Affection	Tender affections	Tender affections
Philiphians 2:1	Bowels	Affection	Tender affections	Tender affections
Colossians 3:12	Bowels	Compassion	Tender affections of compassion	Tender affections of compassion
Philemon 1:7	Bowels	Heart	Tender affections	Hearts
Philemon 1:12	Bowels	Heart	Tender affections	Hearts
Philemon 1:20	Bowels	Heart	Tender affections	Hearts
1 John 3:17	Bowels of compassion	Heart	Tender compassions	Compassion

Table 2. Occurrences of the *intestines* in four Bible versions.

Table 2 summarizes the results found for the intestines. As seen in table 2, the NWT 2013 edition is fairly consistent in changing words in verses denoting an emotion or feeling by

means of a bodypart into words describing the emotion or just plainly replacing it with the word *emotion*. For example, Jeremiah 31:20 is translated in four different ways. This is illustrated in (2a-d).

2. (a) Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore *my bowels* are troubled for him; I will surely have mercy upon him, saith the Lord (KJV).

(b) Is E'phraim my dear son? Is he my darling child? For as often as I speak against him, I do remember him still. Therefore *my heart* yearns for him; I will surely have mercy on him, says the Lord (RSV).

(c) Is E'phra·im a precious son to me, or a fondly treated child? For to the extent of my speaking against him I shall without fail remember him further. That is why *my intestines* have become boisterous for him. I shall have pity upon him, “is the utterance of Jehovah” (NWT 1984).

(d) Is E'phra·im not a precious son to me, a beloved child? For as often as I speak against him, I do remember him still. That is why *my emotions* are stirred for him. And I will surely have pity on him,” declares Jehovah” (NWT 2013).

Another salient finding concerning the word *intestines* is that the KJV is consistent in using the archaic word *bowels* instead of *intestines*. The other bible translations, however, vary in how they translate this. An example of this can be found in Isaiah 16:11 (3a-d).

3. (a) Wherefore *my bowels* shall sound like an harp for Moab, and mine inward parts for Kir-haresh (KJV).

(b) Therefore *my soul* moans like a lyre for Moab, and my heart for Kir-he'res (RSV).

(c) That is why my very *inwards* are boisterous just like a harp even over Mo'ab, and the midst of me over Kir-har'e·seth (NWT 1984).

(d) That is why *deep within me* I am boisterous over Mo'ab, Like the strumming of a harp, And my *innermost being* over Kir-har'e·seth (NWT 2013).

The word *soul* strikes me as odd when compared to the words *bowels*, *inwards* or *deep within me*. *Soul* seems to refer to the whole being of a person whereas the other words seem to apply to just a part.

In other scriptures the *bowels* or *intestines* are translated to *affections* or *tender affections*. An example of this can be found in 2 Corinthians 6:12 (4a-d).

4. (a) Ye are not straitened in us, but ye are straitened in your *own bowels* (KJV).
- (b) You are not restricted by us, but you are restricted in your *own affections* (RSV).
- (c) You are not cramped for room within us, but you are cramped for room in *your own tender affections* (NWT 1984).
- (d) We are not restricted in our affections for you, but you are restricted in your *own tender affections* for us (NWT 2013).

Translating the figurative meaning of a word instead of the literal meaning makes more sense in these verses. In this instance being restricted in your *bowels* sounds odd when compared to being restricted in your *affections* because organs are usually not referred to as being restricted or free whereas emotions or affections are either expressed freely or not.

4.3 The Kidneys

Kidneys	KJV 1611	RSV 1952	NWT 1984	NWT 2013
Job 19:27	Reins	Heart	Kidneys	Deep inside
Psalms 7:9	Reins	Hearts	Kidneys	Deepest emotions
Psalms 16:7	Reins	Heart	Kidneys	Innermost thoughts
Psalms 26:2	Reins	Heart	Kidneys	Innermost thoughts
Psalms 73:21	Reins	Heart	Kidneys	Deep inside
Psalms 139:13	Reins	Inward parts	Kidneys	Kidneys
Proverbs 26:16	Reins	Soul	Kidneys	Innermost being
Lamentations 3:13	Reins	Heart	Kidneys	Kidneys
Jeremiah 11:20	Reins	Heart	Kidneys	Innermost thoughts
Jeremiah 12:2	Reins	Heart	Kidneys	Innermost thoughts
Jeremiah 17:10	Reins	Heart	Kidneys	Innermost thoughts
Jeremiah 20:12	Reins	Heart	Kidneys	Innermost thoughts
Revelation 2:23	Reins	Mind	Kidneys	Innermost thoughts

Table 3. Occurrences of the *kidneys* in four different Bible versions.

The two verses where the NWT 2013 edition adheres to the previous translation in its choice of words are Lamentations 3:13 (5a-d) and Psalms a 139:13 (6a-d). In all the other verses the NWT 2013 edition translates *kidneys* to *innermost thoughts/being* or *deepest emotions*. The KJV uses the word *reins* and the RSV uses the words *heart* and *inwards* in these verses.

5.
 - (a) He hath caused the arrows of his quiver to enter into *my reins* (KJV).
 - (b) He drove into *my heart* the arrows of his quiver (RSV).
 - (c) He has brought into *my kidneys* the sons of his quiver (NWT 1984).
 - (d) He has pierced *my kidneys* with the arrows of his quiver (NWT 2013).

6.
 - (a) For thou hast possessed my *reins*: thou hast covered me in my mother's womb (KJV).
 - (b) For thou didst form my *inward parts*, thou didst knit me together in my mother's womb (RSV).

(c) For you yourself produced my *kidneys*; you kept me screened off in the belly of my mother (NWT 1984).

(d) For you produced my *kidneys*; You kept me screened off in my mother's womb (NWT 2013).

In these instances it would not make sense to change *the kidneys* to *innermost emotions* or *emotions* as this would affect the greater metaphor. This would mean that the previous verses would also need to be changed.

It seems that the *kidneys*, the *heart* and the *intestines* are also used interchangeably in the different translations and versions as they can refer to emotions, affections and thoughts. For example, Psalm 7:9 describes the word *kidneys* in four different ways. This is illustrated in (7a-d).

7. (a) Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and *reins* (KJV).

(b) O let the evil of the wicked come to an end, but establish thou the righteous, thou who triest the minds and *hearts*, thou righteous God (RSV).

(c) Please, may the badness of wicked ones come to an end, And may you establish the righteous one, And God as righteous is testing out our heart and *kidneys* (NWT 1984).

(d) Please put an end to the evil deeds of the wicked. But establish the righteous, Since you are the righteous God who examines the hearts and *the deepest emotions* (NWT 2013).

The image called to mind is different in all instances when reflecting on the different verses referring to the *kidneys*. According to Eknoyan (2005) a reason why the literal word *kidneys* might be replaced by its figurative meaning in the Bible is because of the advancements made in medical science. He states that due to the advancement in medical research, society is now more knowledgeable about the function of the kidneys than in ancient

times. In ancient society the kidneys had a mystical aura about them. Together with other organs, such as the liver and the heart, they were seen as “sites of emotions” (Eknoyan, 2005, p. 3468). Further, as they lay deep in the body, they were perceived only by God and so he was the only one able to access a persons innermost thoughts or feelings. As we now know the function of the kidneys, the image it brings to the mind of the modern reader of the Bible might be completely different to that of the reader in the ancient world. This might also be a reason why translators translate the thought and not the literal word in some instances. Also, even though this study is limited to how kidneys are used in a figurative sense in the Bible, an interesting finding concerning the more literal use of the word is found in the KJV Bible. This Bible seems to use the word *kidneys* when referring to animal organs but uses the archaic word *reins* for human organs. For example, all the analysed Bibles use the word *kidneys* in Leviticus 3:4 (8a-d) yet the KJV is the only one to use *reins* were the others use *kidneys* in Job 16:13 (9a-d).

8. (a) and the two *kidneys*, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the *kidneys*, it shall he take away (KJV).
(b) and the two *kidneys* with the fat that is on them at the loins, and the appendage of the liver which he shall take away with the *kidneys* (RSV).
(c) and the two *kidneys* and the fat that is upon them, the same as that upon the loins. And as for the appendage upon the liver, he will remove it along with the *kidneys* (NWT 1984).
(d) and the two *kidneys* with the fat on them that is near the loins. He will also remove the appendage of the liver along with the *kidneys* (NWT 2013).
9. (a) His archers compass me round about, he cleaveth *my reins* asunder, and doth not spare; he poureth out my gall upon the ground (KJV).
(b) His archers surround me. He slashes open my *kidneys*, and does not spare; he pours

out my gall on the ground (RSV).

(c) His archers encircle me; He splits open my *kidneys* and feels no compassion; He pours out my gallbladder to the very earth (NWT 1984).

(d) His archers surround me; He pierces my *kidneys* and feels no compassion; He pours out my gall on the earth (NWT 2013).

The use of the word *kidneys* for animals and the word *reins* for humans may suggest that the reader in the 17th century made a distinction between human kidneys and animal kidneys. The translators of the KJV might have had the same motivation as the translators of the NWT who stated that the word *kidneys* “was retained when it refers to the literal organ. However, when it is used figuratively [...] the intended idea of ‘deepest emotions’ or ‘innermost thoughts’ is conveyed in the main text” (New World Translation, 2013, p. 1723).

Conclusion

This study has endeavoured to gain insight into why certain verses in the Bible containing imagery are changed and how this could affect the imagery of the verse and the reader’s understanding of it. The Bible was chosen as a source for analysing how imagery changes when individual words change in a sentence, primarily because it contains a considerable amount of it. This meant that due to the large amount of imagery, a clear distinction was made as to what type of imagery would be analysed. The type of imagery that was analysed was that pertaining to the human body. Words like *kidney*, *heart* and *intestines* were chosen rather than words for other body parts because they are not only used in a literal sense in some verses in the Bible but more often they are used in a figurative sense and also, as is the case with *kidneys*, they can pertain to a different part of the body, i.e. the mind. By analysing verses in which the individual words that have a literal meaning are changed into words with a more figurative meaning, a clearer insight was given to the effect imagery has on the reader. These types of verses were analysed from two different Bible translations, the Authorised

King James Version and the New World Translation of The Holy Scriptures, together with their respective revised versions.

By not just only comparing and analysing different translations to each other but also analysing and comparing different revised versions a clearer insight was gained as to how words not only have changed over time but also how different ways of phrasing a sentence change the image it calls to mind and its comprehension. It seems that in the Bible certain organs, namely the heart, kidneys and the intestines, pertain to the same seat of emotion and are therefore used interchangeably. This sometimes makes a verse confusing. *Heart, kidneys* and *intestines* do not all call to mind the same image and therefore a reader might not automatically comprehend what type of emotion is meant. In other instances, words for certain organs, like the kidneys, are removed from certain sentences were they have a metaphoric meaning and replaced by a word or words expressing the metaphoric meaning more explicitly. Even though making it more explicit makes it more understandable, in some verses it diminishes the poetic nature of the verse. Interestingly, the word *bowels* is used in the KJV when the NWT (1984) bible uses *intestines*. This is interesting because the word *intestine* was already in use in the 17th century (Bowels, 2014). A reason why the translators might have chosen to use the word *bowels* instead of *intestines* could be because *bowels* might have been more widely used and known by speakers at that time then *intestines*. Yet, why does the NWT Bible use *intestines* instead of *bowels*? These words are both used by most modern speakers of English and so it should not make a difference in a reader's understanding of a verse if it contained *bowels* instead of *intestines*.

Even though these findings in the different translations seem to suggest that the modern day reader differs from earlier readers, further investigation into how modern readers understand Bible verses containing imagery is warranted. One way in which this might be done is by having subjects read verses in different Bibles and then have them explain the

image that comes to mind when reading a Bible verse containing imagery and how it changes when individual words in a verse are changed. Also, as the translators of the NWT Bible stated that the changes made in their revised version were made so that the verses would be easier to understand for the modern reader, it might be interesting to investigate if readers also experience this.

Additionally, as this study concentrated only on imagery in the Bible, further research might be done on imagery in the Qur'an or other holy books. It might be interesting to investigate how imagery differs in the different sacred or holy books and how the cultural background of the reader affects their comprehension of the imagery in these books, as this might provide insight into what types of imagery are universally understood and used.

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