PRAGMATIC ADAPTATION IN TRANSLATING *SKEPTICS VS CREATIONISTS: A FORMAL DEBATE* FROM ENGLISH INTO FINNISH

Master's thesis

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Tiivistelmä – Abstract

Tässä käännösteoreettisessa opinnäytetyössä tutkitaan pragmaattisia adaptaatioita, eli tilannetekijöiden eroista johtuvia muutoksia. Analyysi kohdistuu 48-sivuiseen kirjalliseen evoluutiota ja luomista koskevaan väittelyyn *Skeptics vs creationists: a formal debate* (2006) ja sen tätä tutkielmaa varten tehtyyn suomennokseen. Tutkimuskysymykset ovat: 1) Mitä pragmaattisia adaptaatioita kirjasen kääntämisessä tehtiin? 2) Ovatko tietyn tyyppiset pragmaattiset adaptaatiot yleensä joko pakollisia tai valinnaisia? 3) Liittyvätkö tietyn tyyppiset pragmaattiset adaptaatiot yleensä tietyn tyyppisiin käännösongelmiin?

Tutkielman alussa selvitetään yllä mainitun kirjasen sisältöön liittyvää polemiikkia ja esitellään alkuperäisen viestintätilanteet osapuolet. Seuraavassa osiossa tarkastellaan aiempaa tutkimusta ennen muuta kyseisen lähdetekstin aihepiirin ja tekstilajin näkökulmasta. Tämän jälkeen luodaan katsaus kääntämisessä käytettyyn skopos-teoriaan sekä tehdään lähdetekstin ja kohdekielisen tekstin analyysi tukeutumalla Nordin (2005) funktionaaliseen tekstianalyysimalliin.

Ennen pragmaattisten adaptaatioiden analyysiä tarkastellaan neljää pragmaattisen adaptaation määritelmää ja tehdään ehdotus uudesta määritelmästä. Lisäksi Vehmas-Lehdon (2002) listaa pragmaattisten adaptaatioiden syistä täydennetään. Tämän jälkeen käsitellään pragmaattisten adaptaatioiden suhdetta kääntämiseen ja kieleen sekä käännösongelmiin ja pragmaattisiin strategioihin. Varsinaisessa analyysissä todetaan, että konventioihin liittyviä ongelmia ratkaisemaan tehdyt adaptaatiot olivat yleensä pakollisia, etenkin, jos strategiana oli kulttuurinen suodatus (*cultural filtering*), kun taas muunlaiset pragmaattiset ongelmat eivät yleensä vaatineet adaptaatiota. Lisäksi todetaan, että pragmaattisten ongelmien ratkaisuun tarvittiin pragmaattisia adaptaatioita, vaikka jotkut käännösongelmista olivatkin osin vain kyseiseen lähdetekstiin liittyviä.

Pragmaattisten adaptaatioiden analyysin 32 esimerkkiä on luokiteltu Vehmas-Lehdon (2002) mukaan lisäyksiin, poistoihin, korvauksiin ja järjestyksen muutoksiin ja edelleen käytetyn pragmaattisen strategian mukaan. Strategioista puhuttaessa on tukeuduttu Chestermanin (Chesterman ja Wagner 2002) luokitteluun ja käännösongelmista puhuttaessa Nordin (2005) luokitteluun.

Yllämainitut teoreettiset työkalut havaittiin hyödyllisiksi, vaikka käännösongelmia luokiteltaessa konventioihin liittyvistä ongelmista tehtiin pragmaattisten ongelmien alalaji ja vaikka joidenkin pragmaattisten strategioiden määritelmiä muokattiin. Myös kaikkein yleisimpään strategiaan, kulttuuriseen suodattamiseen, liittyi ongelmallisuutta.

Asiasanat – Keywords

Translation studies, pragmatic adaptation, translation problems, pragmatic strategies, functionality, Skopos theory, debate, evolution, creationism

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1 INTRODUCTION

This thesis belongs to the area of translation studies. The focus of the thesis is the pragmatic adaptations that were made in translating *Skeptics vs creationists: a formal debate*[1] (hereafter *Skeptics vs creationists*) from English into Finnish. The term *pragmatic adaptation* refers to such adaptations or changes that are made due to differences between the original and the new communicative situation. Since the thesis includes my own translation as data, it also functions as a demonstration of skill. Indeed, my first aim was to produce an adequate translation of *Skeptics vs creationists* using a Skopos-theoretic approach. Only when the translation was ready, did I start to analyse the pragmatic adaptations that I had made by comparing the target text with the source text.

While translating I was not yet certain of what I would focus on in my analysis, but I knew that plenty of pragmatic adaptations would be needed. After some time, the main question that this study seeks to answer was formulated as follows: what kind of pragmatic adaptations were made in translating *Skeptics vs creationists*? As is evident, this question is case-specific. The two other research questions addressed are more general: do certain kinds of pragmatic adaptations tend to be either obligatory or optional and, secondly, do certain kinds of pragmatic adaptations tend to relate to certain kinds of translation problems? Apart from the actual research questions, which are related directly to my data, I will deal with some other aspects of pragmatic adaptation. This involves considering what pragmatic adaptation is, what types of pragmatic adaptation there are, why pragmatic adaptation is made, and how pragmatic adaptation relates to translation, language, translation problems, and strategies, which are used to solve translation problems.

In my analysis of pragmatic adaptations I resort to the classification of pragmatic adaptations provided by Vehmas-Lehto (2002: 100), to the classification of translation problems provided by Nord (2005: 167), and to the classification of pragmatic translation strategies provided by Chesterman (in Chesterman and Wagner 2002: 60–63). Hopefully, the present study sheds some light on the practicality of these classifications and on whether they could be improved in some ways.

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[1] *Skeptics vs creationists: a formal debate* (2006) is available in pdf-format on the website of Creation Ministries International. The version annexed to this paper has a different page numbering.

For the reasons mentioned above, this thesis can be called an annotated translation although the comments focus not so much on the translation process but on the result. Annotated translation is a fairly new type of thesis (Vehmas-Lehto 2000). To my knowledge, there are no such theses concentrating on pragmatic adaptation in the language pair English–Finnish. The present study is also quite uncommon with regard to the choice of source text (focusing on literary texts is much more common) even if all kinds of studies are taken into account. Earlier research will be dedicated more space in Chapter 3.

Apart from the whole thesis, the translation itself is, of course, a practical contribution to the body of Finnish-language literature. *Skeptics vs creationist* addresses a theme that interests many – our origins. The reason why I chose to translate a text that highlights this controversial issue is that I am sceptical about the Darwinian theory of common descent, whether we are talking about the human being or the Scotch pine. This is not the place to address natural scientific arguments so suffice it to say that I believe that the theory of (macro)evolution came to dominate the scientific world more because of philosophical and moral reasons than because of natural scientific evidence. Allow me to quote Eskola (2009), who argues that

> even a brief look at the history of ideas shows quite straightforwardly that ideological evolutionism, as such, is not a theory based on biology. It is the other way around. The biological doctrine of evolution is a theory based on cultural-historical evolutionism. (Eskola 2009: 83; my translation.)

The reason why I chose this particular text from among the material that questions the idea of macroevolution is that *Skeptics vs creationists* meets the criteria that I had set. Firstly, it addresses natural scientific issues, but in an accessible way. Secondly, it can be assumed to be interesting for today’s people since it presents the arguments of two opposing sides instead of being a simple monologue. Thirdly, the material can be published in Finland, and finally, it is short enough to be translated completely. *Skeptics vs creationists* was sent to me along with two other texts in pdf-format by the Finnish publishing house Luominen-kustannus (‘Creation Publishing’) after I had contacted them and asked them whether they could suggest me a suitable text for the purposes of this thesis.

I did not choose the material because it is an exemplary debate. From my Finnish perspective I rather think that is not exemplary, at least not in terms of politeness and respect. Although the sceptics’ attitude towards their opponents and their orientation towards the debatable issue seems to me less professional than that of CMI (especially in their last essay), the creationist side also shows lack of respect. This happens, for example, when they say that it is “almost embarrassing” for them “to have to give lessons in rudimentary evolutionary theory” (*Skeptics vs creationists* 2006: 37).

The target audience of the thesis consists of English-speaking people who are interested in translation, whether they are theoreticians, translators, teachers or students, but who are not necessarily familiar with the specific topic of pragmatic adaptations. Knowledge of Finnish is not required since all the relevant content in Finnish has been translated into English. Instead of the focus of the study, the translation-theoretic part, some readers might also be interested in the content of source text itself (or its Finnish translation).

The structure of the thesis is such that the beginning of Chapter 2 serves as an introduction to the topic of *Skeptics vs creationists* by placing the debate in a context. After this the source text itself, as well as the different participants of the communicative situation in which the text appears, will be introduced. Chapter 3 deals with some earlier research with regard to the subject matter and to the genre of the source text as well to translation problems and pragmatic adaptations. Chapter 4 is a combination of theory and analysis since it includes a description of Skopos theory and the skopos analysis of the target and source texts. The purpose of the thesis is not to study Skopos theory and its application but since the theory was a central tool in the translation process and since the skopos analysis reveals many important choices made by the translator, it is useful for the reader to go through the analysis. In Chapter 5, the main part of the thesis, titled “Pragmatic adaptation”, the focus will first be on some theoretical aspects of pragmatic adaptation. These include its definition and nature and how it relates to translation, language, translation problems, and pragmatic strategies. The theoretical part is followed by the analysis of some of the pragmatic adaptations that were made in translating *Skeptics vs creationists*. The analysis includes 32 examples classified according to the type of adaptation and the type of pragmatic strategy used. The source text and the target text are provided in Appendix 2 on a CD, which can be found on the back cover of the thesis. In the file, the two texts are presented in adjacent columns for easy readability.

2 THE DIALOGUE ON CREATION AND EVOLUTION

In this section, the topic of *Skeptics vs creationists* will be approached by taking a look at the dialogue on the origins of the universe and life and the dialogue on macroevolution, that is, the Darwinist idea of common descent. This will help the reader to place the debate in a larger context and to understand its content better. After this, the participants of the communicative situation to which the booklet belongs are introduced, which will help the reader to understand their motives.

2.1 The dialogue on the origins of the universe and life

In the human history there have been theistic, atheistic, as well as agnostic thinkers who have believed that the universe has always existed, that it never had a beginning. When it was not yet known that the universe is expanding, this idea, one of whose advocates was Einstein, was called "static universe" in the scientific world (A dictionary of astronomy 2007a). Later in the mid-20th century, when the expansion of the universe had already been discovered, a group of scientists developed the so called steady-state theory, which also claimed that the universe was infinite (A dictionary of astronomy 2007b). Today, however, the idea of an eternal universe is widely rejected, at least in the Western world, regardless of the person's stance towards the existence of a divine realm. This immediately raises the question: how did the universe and life come into being?

The most fundamental question in the dialogue on the origins of the universe and life is whether they were created or whether they came into being by themselves, without any intelligent agent. Behind each of these two positions there is always a certain kind of world view, and it tends to be either one that embraces the supernatural or one that rejects it. To simplify things, these two opposing worldviews can be given, for example, the following labels: theism (belief in the existence of God or gods) versus atheism (belief in the non-existence of God or gods), religion versus secularism, or supernaturalism (belief in the existence of a spiritual realm) versus naturalism (belief in the non-existence of a spiritual realm).

Similarly, the two opposing explanations for the origin of the universe and life can be referred to with different terms depending on what is emphasised and on the actual propositions made. As far as the debate *Skeptics vs creationists* is concerned, the two participants had the following preferences: the sceptics called the two positions of the debate the "Creationist view" and the "Scientific view" (*Skeptics vs creationists* 2006: 17), whereas the creationists said that "creationist" and "materialist" is the correct contrast (ibid.: 23). The reason for the creationists' disagreeing seems to be the fact that the idea that the universe came out of nothing through a natural process is no more scientific than the creationist idea in the sense that there is no scientific proof of such unaided event. Whichever pair is used, one of these or some other, one of the sides in each pair supports the idea that the universe and life were created by God (or some other conscious mind), whereas the other thinks that they came into existence through some purely natural process.

The dialogue on the origins of the universe and life has a long history. As far as literature is concerned, Christian creationism, which the creationist side of the debate represents, has its roots in the Bible, particularly in its first book Genesis, which, like the whole of Old Testament, is embraced also in Judaism. The most important message of the first two chapters of Genesis is simply that "[i]n the beginning God created the heavens and the earth" (Gen. 1:1; New International Version) and the life in it. This message is confirmed in the New Testament, for example, by Jesus, and the apostles Paul and John (see e.g. Mark 13:19, Eph. 3:9, Col. 1:16, Rev. 10:6). However, the term "(Christian) creationism" has come to denote, not only that God created the universe, but also that He did it exactly as it is described in the book of Genesis. A literal reading of the Genesis account excludes, for example, the Darwinist idea of a common descent (often referred to as macroevolution) so that only variation within kinds (often referred to as microevolution) is considered a fact. In addition, the so called Young Earth creationists argue that the Bible suggests through its genealogies that the earth is very young, perhaps only 6 000 years old. This is also the stance taken by the creationists in this debate.

Another proposition pointing to an intelligent mind behind the universe is the theory of intelligent design (ID). This theory must be distinguished from creationism since it is much looser. According to perhaps the most well-known definition, one provided by Stephen C. Meyer, the theory of ID "holds that certain features of the universe and of living things are best explained by an intelligent cause, not an undirected process such as natural selection" (quoted by Crowther 2010). The theory of ID is strictly about origins; it does not say, for example, anything about evolution or the age of the earth. It also does not say anything about the identity of the intelligent designer. This means that it is not associated with Christianity or any other religion. However, some argue that even the theory of ID is religious since it invokes an intelligent mind. For example, an academy professor from the University of Jyväskylä has said that the theory of ID is not based on scientific research (Mappes 2009). However, for instance, one of the leading advocates of the theory of ID Stephen C. Meyer presents a great deal of scientific evidence for the theory in his book *Signature in the cell: DNA and the evidence for Intelligent Design* (Meyer 2009; see especially Chapter 18). Despite the above-mentioned definition of the theory, some seem to think that even discussing the possibility that an intelligent mind might have designed the universe and life means stepping into the realm of religion. This is strange in the light of the fact that in other scientific contexts it is perfectly legitimate to ask whether a certain phenomenon was caused by an intelligent agent or by a natural process (e.g. in a case where an archaeologist finds some interesting grooves in a rock).

In any event, while creationism and the theory of ID are usually associated with theists, such explanations for the existence of the universe and life that exclude the influence of a conscious agent tend to relate to atheism. However, in the light of what is known today, there is no theory that could explain scientifically how the universe and life came into being. This means that there is no scientific reason to exclude God or some other intelligent designer out of the discussion. For example, the Big Bang theory, which is the dominant cosmological theory of our days, does not explain the birth but the early development of the universe. The theory of evolution is also not about the birth of life. Unfortunately, this does not prevent some people from having such a high regard for the theory that they think that it has even solved the problem of origins. When Richard Dawkins, the well-known biologist and advocate of atheism, is asked in a High School in London why the students need to learn about evolution, he gives, in the light of what he should know, an inconceivable answer: “Because it is the explanation for our existence and because it explains such a huge number of facts. Because everything we know about life is explained by it” (Dawkins 2008). This is a good example of what Eskola (2009: 72) refers to with the term “evolutionism” as an ideology, as distinct from the biological theory.

2.2 The dialogue on macroevolution

It is one thing to believe that the universe and life were created by God or some other intelligent designer and quite another thing to believe that the creation took place according to the Genesis account (or some other similar account). The latter version is the special creation to which the topic of the debate *Skeptics vs creationists* refers. Special creation suggests that God created plants, animals and the human being largely in the same form in which they are today. Advocates of this view do not claim that God created all the existent (and the already extinct) *species* but they do claim that although organisms change over time, one kind of organism cannot evolve into a different kind of organism.

In the scientific world a great majority of scientists consider Darwinian macroevolution a fact. There are, however, dissenting views as well. For example, over 800 scientists holding a PhD of some of the natural sciences (or of some other related discipline) have signed a statement saying "We are skeptical of claims for the ability of random mutation and natural selection to account for the complexity of life. Careful examination of the evidence for Darwinian theory should be encouraged" (A scientific dissent from Darwinism 2010). The statement was initiated as a response to the claims that no credible scientist doubts Neo-Darwinism (A scientific dissent from Darwinism 2011). For the Finnish audience it may be of interest that nine of these scientists are Finns.

While there is usually a certain kind of connection between one's views on the origin of the universe and life and one's views on the God question, it is more difficult to say what lies behind one's views on evolution. Someone who is sceptical about (macro)evolution may be a theist, atheist or agnostic just as someone who thinks that the phenomenon has taken place. However, it can be assumed that most of the people who oppose to (macro)evolution are theists, and there is also truth in Eskola's (2009: 71) saying that evolution is the most fundamental dogma of atheism. Some people even think that accepting the theory of evolution necessarily leads to atheism. For example, the biologist Richard Dawkins (in Barnes and Hillman 2008) has said that Darwin's *On the origin of species* "made it possible no longer to feel the necessity to believe in anything supernatural". What Dawkins says is, of course, highly precipitous since the theory of evolution is not about the first origins. As McGrath (2004: 114) observes, the theory of evolution, supposing it is correct, serves as a counterargument to theism only if we are talking about a certain kind of concept of God – a concept which perforce includes special creation.

The most important aspect in the dialogue on macroevolution is, or at least should be, the arguments and the scientific evidence with which both sides back up their views. This is not, however, the place to present and evaluate such arguments and evidence. I will, therefore, just provide the reader with some sources that might be of interest. Since it is easy to find books and other sources that represent the prevailing opinion on macroevolution (see e.g. *Biology*, 2008, by Campbell et al. and *Kaikki evoluutiosta* ('Everything on evolution'), 2009, edited by Hanski, Niiniluoto, and Hetemäki), I list here some sources that challenge the majority's ideas on evolution. For example, the American biochemist Michael J. Behe has written two well-known books *Darwin's black box: the biochemical challenge to evolution* (2006) and *The edge of evolution: the search for the limits of Darwinism* (2007). Finnish readers might be interested in *Evoluutio – kriittinen analyysi* (2007; *Evolution – ein kritisches Lehrbuch*), written by Siegfried Scherer and Reinhard Junker and edited in Finnish by Matti Leisola, a professor of bioprocess engineering at the Helsinki University of Technology. Another book that has been translated into Finnish is *Myytti apinaihmisestä* (2005; *Bones of contention*) by Marvin L. Lubenow. The reader should know that I am not necessarily recommending these sources the most obvious reason for this being that I have not even read most of them.

When people debate about macroevolution, they often quote scientists, philosophers of science, journalists etcetera who have said something about evolution and its feasibility. Although I am also prone to this, I will refrain from doing this in this study for the sake of space and effort. May the debate *Skeptics vs creationists* and its translation serve as a sample of what kind of arguments are used for and against macroevolution.

2.3 *Skeptics vs creationists: a formal debate*

The source text of my translation *Skeptics vs creationists: a formal debate* (hereafter, *Skeptics vs creationists*) is a small 48-page book published by Creation Ministries International in October, 2006. The book presents, in its original form, a written small-scale debate between two Australian organisations, the Australian Skeptics (hereafter the AS) and Creation Ministries International (hereafter CMI). The debate took place in June 2005 on Webdiary of *The Sydney Morning Herald* journalist Margo Kingston. The topic of the debate was the question "Did the universe and life evolve, or was it specially created in six days?", which each side could address with three 1500-word essays. The opening essays, the second essays and the final essays were posted on the abovementioned website on the 13th, 16th and 19th of June, respectively. I will now have a look at each of these three agents: Margo Kingston and Webdiary to see what might have triggered such a debate, and the AS and CMI to get a picture of the two participants of the debate. After this I will consider what the readers of the debate might be like.

2.3.1 Margo Kingston and Webdiary

When the debate took place in June 2005, Margo Kingston, born in 1959 in Queensland and author of two books, worked as the political commentator of *The Sydney Morning Herald* (hereafter *SMH*) online (Webdiary 2008a). In 2000 she had founded the *SMH* Webdiary, on which the debate was originally published, and edited it until taking it independent on the 22nd of August, 2005 (ibid.). According to Kingston, the reason for this separation was that Fairfax Media Limited, the company producing the *SMH*, "was no longer willing to support [her] vision for Webdiary" (Kingston 2005a). In December 2005 Kingston retired from Webdiary due to financial constraints, although she still writes articles on it occasionally and keeps a blog (Kingston 2005b, Webdiary 2008b).

Webdiary's motto is "Independent, Ethical, Accountable and Transparent", and its mission, defined by Kingston, is, among other things, to spark "genuine engagement with important issues which effect [sic] us all", and to give "thinking Australians" who are "outside the political and economic establishment" and who are not necessarily heard in the mainstream media, the chance to contribute to the national debate. Justifying the existence of Webdiary, Kingston said in the Webdiary Charter that

> there is a vacuum of original, genuine, passionate and accessible debate on the great political, economic and social issues of our time in the mainstream media, despite the desire of thinking Australians in all age groups to read and participate in such debates (Kingston 2008).

Clearly, Kingston thought that the issue of the origin of the universe and life is important and that there was demand for debate on it. She seems to have been right since the debate triggered over 700 comments from the public (Uebergang 2008). Being familiar with the debate I would add that she seems to have succeeded in facilitating “original, genuine, passionate and accessible” debate.

Webdiary, although called “weblog” in *Skeptics vs creationists* (2006: 5) is not exactly a blog (Webdiary 2008a). It is said that under the editorship of Kingston, Webdiary used to be “an open conversation between Margo and her readers”, and that now it is “open conversation between the readers, based on articles written by readers” with no single editor (ibid.). The issues dealt with concern various different areas of life, such as education, politics abroad, religion and spirituality, science and technology, and sports. Kingston’s Webdiary was described in the following way by the reporter Tony Jones (2002):

> Kingston’s net site is irreverent, straight-shooting and interactive. The readers get to answer back, often at length and apparently uncensored. You could describe it as participatory journalism with an attitude.

As for Kingston’s political persuasion, she is considered left-wing by many. However, she herself has said the following: “The irony isd [sic] that I’m not left wing, I’m a small l liberal. A dying breed” (Kingston 2005b).

2.3.2 The Australian Skeptics

The AS (2010a) is, according to their website, “a loose confederation of groups across Australia that investigate paranormal and pseudo-scientific claims from a responsible scientific viewpoint.” Some of their stated aims are to “stimulate inquiry and the quest for truth, wherever it leads” and to “publicise the results of [their] investigations and, where appropriate, to draw attention to the possibility of natural and ordinary explanations of such phenomena” (AS 2010b). These aims are pursued, for example, by publishing a national journal titled *The Skeptic* with four yearly issues (AS 2010a).

On their website the AS have a list of almost 300 things of which they are sceptical (AS 2010c). They range from abracadabra and acupuncture to zero point energy and zombies. Some of the things mentioned in the list are relevant to the opposing side of the debate, such as Christian Science, Jesus, and Noah’s ark. In short, the AS seem to be sceptical of anything supernatural, apart from such things as alternative or non-established ways of curing health problems, although they do seem to focus on phenomena in the Western world. It is pointed out, however, that being open and not rejecting paranormal claims solely because they are paranormal is part of the sceptical attitude (AS 2010b).

In the debate the sceptic side was represented by four “members or friends of the Skeptics”. These include Dr Paul Willis, “a cross media science broadcaster” from ABC television, Dr Alex Ritchie, a Palaeontologist at the Australian Museum, Dr Ken Smith from the University of Queensland, and Peter Bowditch, the Vice President of the AS. The job of the last-mentioned was to gather and edit the comments of the abovementioned and other scientists. (*Skeptics vs creationists* 2006: 7.)

While the AS operates in Australia, there are comparable organisations with similar names in other parts of the world, such as the Skeptics Society, which originated in the US, and Skepsis in Finland. Scepticism as a phenomenon has, of course, a long history, but the three abovementioned organisations are all relatively recent. They were all founded in the late 1980s or in the early 1990s.

2.3.3 Creation Ministries International

CMI is an organisation doing scientific research in a Christian framework. According to their website (CMI 2010a), the organisation, whose story started in 1977, is an apolitical, non-denominational group of autonomous ministries operating in various countries. These include Australia, Canada, New Zealand, Singapore, South-Africa, the UK and the USA.

Unlike the dominant paradigm in the scientific world, which is based on the naturalistic belief, CMI embraces an intelligent cause when explaining the origin of the universe. However, as opposed to the theory of ID, CMI does not only claim that the universe was designed by a conscious mind, but also that it was created by the Christian God in literal compliance with the biblical account. The statement of faith of CMI (2010b) says the following:

> The account of origins presented in Genesis is a simple but factual presentation of actual events and therefore provides a reliable framework for scientific research into the question of the origin and history of life, mankind, the Earth and the universe.

CMI (2010a) describes its work by saying that their role is to support congregations and individual Christians in advocating the veracity of the Bible and its gospel message. They say that they provide "real-world answers to the most-asked questions in the vital area of creation/evolution, where the Bible is most under attack today—Genesis" (ibid.). In practice this is done in two ways: 1) by speaking to the public mainly in church services, public meetings, seminars, family camps and live-in conferences, and 2) by publishing periodicals – *Creation Magazine* and *Journal of Creation* – books, and multimedia resources (CMI 2010c). One of the most recent of the last-mentioned is a documentary film produced due to the 150th anniversary of Charles Darwin's *On the origin of species* and the 200th anniversary of his birth (CMI 2010d). Some of the material produced by CMI has been translated into over 30 languages. For example, *Creation Magazine* is published in Finnish by Luominen-Kustannus.

Although CMI is international, the branch participating in the debate was the Australian ministry. The four persons participating in the debate were Dr Don Batten, a Plant Physiologist and research scientist, Dr Jonathan Sarfati, a Physical Chemist, Dr Tasman Walker, an Engineer, and Dr Carl Wieland, the current Managing Director of the Australian branch of CMI with degrees in medicine and surgery (*Skeptics vs creationists* 2006: 6). Apart from Wieland, the former three are also full-time workers of CMI in Brisbane (ibid.).

2.3.4 Audience

Having introduced the ones whose actions have led to the publishing of *Skeptics vs creationists*, it must be said that the communicative situation to which the booklet belongs would not be complete without the audience. I will therefore consider what the people reading the debate could be like, especially with regard to their position on the topic of the debate. The booklet is accessible to any English-speaking person using the Internet so the potential readership is very large. This is the audience that the two sides of the debate sought to convince with their arguments. It is an audience who inevitably had and continues to have certain conceptions about the subject matter. It is worth asking what these conceptions could be, what expectations the audience could have, and on whose side they are.

Obviously, the audience is very heterogeneous so one cannot make generalisations. One can, however, have a look at some statistics. According to a poll done in 2004 by Gallup, 45 % of the people in the US believe that “God created human beings pretty much in the present form at one time within the last 10,000 years or so” (cited in The Pew Research Center for the People and the Press 2005). A comparable percentage, 38 %, believes that “[h]umans developed over millions of years from less advanced forms of life, but God guided this process”. Only 13 % is reported to believe that “[h]uman beings have developed over millions of years from less advanced forms of life, but God had no part in this process”. In other words, 83 % percent of Americans believe, according to this poll, that God created human beings, either with or without the aid of the evolutionary process, and 51 % believe that macroevolution has taken place. A year later, in 2005, CBS News (2006) found similar results. In Canada 59 % of people believe, according to Angus Reid Strategies (2007), that “[h]uman beings evolved from less advanced life forms over millions of years” (with or without the guidance of a supernatural being), while 22 % believe that “God created human beings in their present form within the last 10,000 years”[2]. The statistics show similar results in Britain, where in a survey titled Rescuing Darwin (ComRes 2008), 44 % of the respondents thought that theistic evolution is either definitely or probably true, while 34 % thought the same about atheistic evolution. 32 % of the respondents thought that Young Earth creationism is either definitely or probably true, while 51 % thought that the theory of ID, as defined in the poll, is either definitely or probably true. 8–10 % of the respondents responded “Don’t know” to each of the four items.

I did not find such statistics of Australia, but according to the (American) Public Broadcasting Service (PBS 2001), creationism has been particularly popular in Australia. The PBS backs up the claim by referring on one hand to CMI as one of the three largest centres for creation research, and on the other hand to leading creationists, who are said to have claimed that five percent of Australians believe that Earth is only thousands of years old. In addition, James Williams, a lecturer at Sussex University (UK) and a strong advocate of macroevolution, says that “…creationism has traditionally been an issue in North America and there is a big problem in Australia and Turkey” (quoted by Butt 2009).

To summarise the results of these polls, between 50–70 % of people living in the

[2] To the assertion “dinosaurs and human beings co-existed on earth” 42 % of the respondents answered “agree” and 37 % “disagree” (21 % were not sure).

USA, Canada and Great Britain believe that humans have evolved gradually from simpler life forms. The rest, 30–50 %, believe that humans were specially created without a macroevolutionary process. Taking into account the above quotes and the fact that Australia is also a Western English-speaking country, it can be assumed that the numbers would be quite similar there.

3 EARLIER RESEARCH

The two most important textual aspects of *Skeptics vs creationists* are that it is a debate and therefore an argumentative text, and that it deals with natural scientific issues. While the research on translating debates seems non-existent, possibly because debates tend to be oral, there is research focused on such argumentative texts as newspaper editorials, letters to the editor, and advertisements. Translating scientific texts has also been studied to some extent. I will next discuss some relevant research done on argumentative texts and their translation and on natural scientific texts and their translation. This discussion involves making decisions on how to treat the argumentation style and the scientific discourse of *Skeptics vs creationists* while translating it. After this I will refer to some studies on translation problems, and pragmatic adaptation. Pointing out the similarities and the differences between these studies and the present one reveals the gap that this thesis tries to fill.

3.1 Research on argumentative texts and their translation

Tirkkonen-Condit (1996) has studied the explicitness of argumentation style in Anglo-American and Finnish newspaper editorials. Based on earlier research, she had two hypotheses: firstly, Finnish argumentation is more implicit, and secondly, the level of explicitness in Finnish texts is context-specific in the sense that if the topic is controversial, the argumentation is less explicit. Tirkkonen-Condit says that the greatest difference was found in how clear the thesis statements were. Anglo-American writers tended to repeat their main point in a thesis summary regardless of the topic, whereas Finnish writers omitted such summary as a sort of politeness strategy if the topic was somehow controversial. Mauranen (1994) has found similar results in studying scientific argumentation in the two abovementioned cultural groups. She puts forward that to the Anglo-American argumentation style it is common to state the main argument at the very beginning of the text and then to back it up, whereas in the case of texts written by Finns, the reader must be more patient to find out the main point of the text.

Even though Tirkkonen-Condit's research dealt with newspaper editorials, it can be assumed, based on her and Mauranen's findings, that if *Skeptics vs creationists* had been written by Finns instead of Australians, its argumentation would be less explicit. The question to be asked then is whether the argumentation style of the translated target text should be less explicit than that of the source text. My answer is that although the *skopos* or purpose of the target text (see 4.2.1) says that, for example, culture-specific words can be explained to make them more approachable to the reader, the fact that the source text has been written in an Anglo-American culture can show in the text. This is because of the following four reasons. First, acculturating the argumentation style would require substantial changes in the deep structure of the text (e.g. in the sentence order within paragraphs), which would increase the workload considerably while bringing little benefit. Second, acculturating the argumentation style, making explicit expressions more implicit, would make the authors seem less sure about what they say and therefore betray them. Third, there is no need for such acculturation since most Finns are accustomed to reading texts written in an Anglo-American culture, and since the Anglo-American argumentation style, although different from the Finnish one, poses no problems to any Finn as it tends to be explicit and clear. Finally, it can be assumed that neither the authors of the source text nor the publisher of the target text would accept such radical changes because translations are usually expected to be "faithful" to the source text, whatever is meant by the word. I thus did not modify the argumentation style of the target text to make it less explicit and therefore more "Finnish". In other words, I did not "translate" or adapt the argumentation *style*.

It is, however, possible to ask whether leaving the argumentation style intact might have negative effects on the reader. For example, one could argue that if the target text contains less use of modality (expressions conveying different degrees of possibility such as "could" and "might") than an equivalent text conforming to the Finnish argumentation style, the Finnish reader might consider it less scientific and more aggressive. However, the source text is a debate, which is why it is understandable also from the Finnish point of view that both sides try to make their arguments as clear as possible. In addition, it can be assumed that the mere fact that the authors are taking part in a debate means that they are quite certain about their posture, which, for its part, contributes to the explicitness of their arguments. Moreover, if the target text reader finds fault in the authors of the source text due to the explicit argumentation style of the target text, he or she probably finds it in both sides of the debate.

3.2 Research on natural scientific texts and their translation

Krause (1988: 3) observed 20 years ago that in the USA scientific-technical translation was "undergoing a gradual evolution from an art performed by lang[uage] specialists with 'technical literary' into a science practiced by translators with formal training in the natural sciences [and] engineering". She points out that compared to expert translators, lay translators are less productive, and less able to understand the complexity of scientific or mathematical reasoning or to notice scientific errors or ambiguities in the original text. In addition, they may not recognise the situations that require consulting a dictionary or an expert (ibid.). Krause's findings are actually quite self-evident but of limited use in the present situation. The translator has already been chosen, or rather, he has chosen himself and he does not belong to the group of professional translators either in the area of natural scientific texts or in any other subject.

Krause's findings are or may be helpful in two ways, however. On one hand, they have helped me to remember the importance of understanding the content of the source text (also by consulting experts), to be careful when rendering the source text into Finnish, and to be motivated to familiarise myself more with the subject matter. On the other hand, they could serve as advice for the publishing house to be less trusting at the proof-reading stage since they are dealing with a text translated by a non-professional.

Hoorickx-Raucq (2006: 109) has studied the translation of scientific discourse in the language pair English–French, and has concluded that the translator has to function as a cultural mediator. Hoorickx-Raucq specifies various differences between the scientific discourses in these two languages, for example, in the use of active vs. passive voice and in the use of fixed key terms vs. synonyms for variation. As far as the Anglo-American scientific discourse is concerned, Hoorickx-Raucq (ibid.) describes it in the following way:

> English or American [scientists] are empiricists [and] do not mind a collective presentation of their findings or ideas. […] Anglophone scientific discourse […] resorts to images [and] an enumeration of facts before reaching a conclusion; the layout [and] structure of the paper are well defined, [and] all contributors are acknowledged, while detailed references make the exposition a collective product of scientific community rather than individual researchers.

Although Hoorickx-Raucq suggests that the translator should acculturate the text according to the needs of the target culture when translating either from English into French or from French into English, I plan to translate *Skeptics vs creationists* leaving its scientific discourse intact. This is done for the following two reasons. First, I translate, not into French, but into Finnish. Hence, there is no need for such acculturation since most Finns are accustomed to reading texts written in an Anglo-American culture, and since the Anglo-American scientific discourse poses no problems to Finns as it tend to be explicit and clear. Second, *Skeptics vs creationists* is not scientific discourse in the same sense as the texts on which Hoorickx-Raucq concentrated. After all, it is not a report of an experiment and the findings made by scientists, but rather a popular-scientific text.

3.3 Research on translation problems

Since they are constantly encountered, translation problems have interested many researchers, translators, and students of translation and/or languages. For example, Nord (1990) has investigated, among other aspects of language, quotations and references as pragmatic translation problems from a functional perspective. To my knowledge, Schäffner and Wiesemann (2001) is, however, the most relevant source for the present study. This is because it and this thesis share many things in common. Both involve (an) annotated translation(s) made by the author(s)[3], and both use a functional approach to translation (that is, the purpose of the target text is material), as well as Nord's classification of translation problems, and Chesterman's

[3] There is one exception to this in Schäffner and Wiesemann's book as one of the target texts was produced by someone else. However, Schäffner and Wiesemann provide their own alternative also for this target text.

classification of textual translation strategies. There are, however, some differences as well. While Schäffner and Wiesemann's purpose is "to present a specific framework for dealing with recurring translation problems" in certain genres (2001: 2), the present study concentrates on pragmatic adaptations, that is, on the solutions of certain kinds of translation problems. Translation problems, as well as translation strategies, inevitably play an important role as well due to their close relationship to pragmatic adaptations. As to translation strategies, Schäffner and Wiesemann focus on linguistic and text-linguistic strategies, whereas the present study concerns pragmatic strategies. The latter observation does not, however, mean that no other kinds of strategies were used in the examples shown in this study. It is rather so that using pragmatic strategies very often involves recurring to syntactic and semantic strategies as well, just as Schäffner and Wiesemann (2001: 30) point out. Finally, the source texts differ as well: while Schäffner and Wiesemann use nine relatively short texts of different genres, the present study involves only one relatively long text. These texts were all in English language, but the target languages are different: German in Schäffner and Wiesemann's case and Finnish in the present study.

Translation problems are often caused by cultural differences, a fact which has spawned several studies. Lately, culture and fiction seems to have been a particularly interesting combination. This can be seen in the following Master's theses completed at the University of Jyväskylä: O'Donoghue (2005) has studied culture-specific references in O'Brien's *The country girls* and its Finnish translations. Alanen (2006) has compared the Swedish, Finnish and Italian translations of Milne's *Winnie-the-Pooh*, and Häkkinen (2006) has studied multicultural style in translating Kingston's *Woman warrior* using Skopos theory as part of her theoretical background.

There are also Master's theses that concentrate specifically on translation problems. For example, Ilmo (2004) has made a qualitative case study of the process of translating a health education programme of pre-school education and the translation problems that he encountered. There is also an excellent thesis by Lehmussaari (2006). Exactly as Schäffner and Wiesemann's book, Lehmussaari's study is highly relevant because it has a great deal in common with the present study. Lehmussaari's thesis is an annotated translation involving her own Finnish-language translation of an English-language source text, it employs Skopos theory and the notion of loyalty as its theoretical framework, and it uses Nord's classification of translation problems and Chesterman's classification of textual translation strategies.

However, while Lehmussaari's main purpose is to come to understand the translation process and the translation problems involved in it more deeply (2006: 4), the focus of the present study is pragmatic adaptations, that is, solutions to certain kinds of translation problems. Another notable difference is that the genre of the source text used in the present study (a written popular-scientific debate on a natural-scientific issue) is very different from the genre of the source text used by Lehmussaari (an autobiographical description of life with illness involving prose and poetry). There are also many other, smaller differences between the two theses. For example, one of Lehmussaari's thesis' assets is that it also contains some quantitative analysis as to the incidence and the relative proportions of the different kinds of translation problems. The present study, for its part, can be acknowledged for the fact that it contains, not only the target text, but also the source text as an annex (in a column adjacent to the target text), which makes it possible to read it in its entirety and to compare any part of it to the target text.

3.4 Research on pragmatic adaptation

Although the term "pragmatic adaptation" is not necessarily used, there are many articles that in one way or another refer to the kinds of changes that in the present study are called pragmatic adaptations. For example, Herting (1990) has studied what she calls "lexico-pragmatic transformations", which include, among others, the kinds of changes on which the present study focuses. Greere (2000) has studied semantic, grammatical and *pragmatic* shifts (i.e. changes or adaptations) concentrating on verbs and idioms in the language pair English–Romanian. Van Coillie (2008) has compared Andersen's *Kejsarens nya kläder* (*The emperor's new clothes*) with many translations in several different languages studying how the translators have dealt with the original story's ambivalent audience (children and adults). Van Coillie's study is also largely about pragmatic adaptations since it presents many changes that the translators have done to take the children into account. In any case, these studies do not focus as specifically on pragmatic adaptations as the present study, and they are also less extensive.

Owing perhaps to Vehmas-Lehto (2002), the term "adaptation" or "pragmatic adaptation" (*pragmaattinen adaptaatio*) seems more common in Finland. There are, for example, many Master's theses that include the term in the title. Natunen (2003) and Koivisto (2006) have both studied pragmatic adaption in belles-lettre. Each of them focused on a single book, Natunen on the Finnish author Arto Paasilinna's *Ukkosenjumalan poika* ('The son of the thundergod'; 1994) and its German translation, and Koivisto on the Italian author Niccolò Ammaniti's *Io non ho paura* (2001; *I'm not scared* 2003) and its Finnish and German translations. Pettinen (1998) has also studied pragmatic adaptation in fiction, more specifically, in the puppet show *Laiska Ivan* ('Lazy Ivan'). In addition, Kanerva (2000) has studied adaptation in general in the Finnish translations of Grimm's fairy tales. However, of these four Master's theses, none deals with the English language; apart from Finnish, they all involve primarily either Russian or German. In addition, none of them serve the English-speaking audience since they were all written in Finnish. Another important point is that all of these theses concentrate on fictional works. The focus of the present study, a written debate on a controversial issue presented in a popular-scientific form is, therefore, a very different target of study. Finally, this thesis differs from (at least) most of the abovementioned theses also in the sense that it is based on a translation made by the author himself[4], which makes it function also as a demonstration of skill. Further than this I cannot, however, go in the comparison because I only gained access to the abstracts of these theses, not to the theses themselves.

To finish this section, I will summarise the research design of the present study. The main goal of the thesis is to find out what sorts of pragmatic adaptations I made in translating *Skeptics vs creationists* into Finnish, and whether certain kinds of pragmatic adaptations tended to be obligatory or optional and/or related to certain kinds of translation problems. A sample of 32 pragmatic adaptations are analysed and categorised into different types of pragmatic adaptations, that is, to additions, omissions, substitutions, and changes of order. The translation problem in question and the pragmatic strategy that was used to tackle the problem are identified with the tools provided by Nord (2005) and Chesterman (in Chesterman and Wagner 2002). The obligatoriness/optionality of an adaptation is determined on the basis of a definition that was formed for the purposes of this thesis. Analysing the adaptations and classifying them in this way enables looking for recurrent patterns. However,

[4] It can be said with certainty that Natunen, Koivisto and Kanerva did not use their own translations; of the remaining one I do not have knowledge.

before this analysis and the discussion of the theoretical issues related to pragmatic adaptation, it is useful to see what role Skopos theory had in the translation process.

4 SKOPOS THEORY AND SKOPOS ANALYSIS

As was mentioned in the introduction of the thesis, Skopos theory served as an important tool in creating the Finnish translation of *Skeptics vs creationists*. This section contains some general information about Skopos theory as well as an analysis of the skopoi of the target text and the source text. Although the section is not directly related to the research questions, going through the skopos analysis enables the reader to understand the choices made by the translator. This is important because the choices are often related to pragmatic adaptation, the focus of this study. For instance, the functions of the target text and the translation type were determined with the aid of the skopos analysis. Likewise, many decisions related to more detailed issues, such as the use of quotation marks, were made during the skopos analysis.

Vehmas-Lehto (2002: 113) points out that there are different expectations of translations in different cultures. She (ibid.: 114–117) goes on to suggest that in our culture area a theory of translation should have the following six features in order for the translator to achieve good results: communicativeness, connection to the extralinguistic world, functionality, choice and hierachisation, taking the receptor of the translation into account, and textuality. *Communicativeness*, according to Vehmas-Lehto (2002: 114), refers to the fact that translation is communication, delivering a message from one person to another, not just about switching the language of a text to another. This is an important observation. After all, if the sender of the source text wishes to communicate something to the audience, and there is a translator functioning as a mediator, the translator is also a communicator, obliged to take many different factors into account, apart from the source text. Being a communicator, the translator is aware of the importance of the text's *connection to the extralinguistic world*. As Vehmas-Lehto (2002: 114) points out, translation does not take place in a vacuum, but is rather affected by various extralinguistic factors, whose totality can be referred to with the term *situation*. One of these extralinguistic or extratextual factors is the audience. For example, a message delivered to a small child can seldom take the same form as the correspondent message sent to an adult. Another extratextual factor is the function of the text. As Vehmas-Lehto (2002: 115) states, *functionality* refers to the idea that the function, aim, or purpose of the communicative situation is the most important situational factor. Apart from the function of the situation, the source text and the target text, as well as their constituents, have their own functions (ibid.). *Choice and hierachisation*, according to Vehmas-Lehto (ibid.), refers to the idea that different factors on several different levels are prioritised according to the function of the target text and its audience. When everything cannot be conveyed, the translator has to decide what is most relevant (ibid.). This is needed, for example, when only one of the two functions of a certain source text element can be communicated in the target text. In such a case, the translator needs to decide which function is more important as regards the skopos of the target text. The feature that Vehmas-Lehto 2002: 116) has named *taking the receptor of the translation into account* is actually included in the idea of taking the text's connection to the extralinguistic world into consideration. After all, the audience is part of that extralinguistic world. However, Vehmas-Lehto rightly points out that the translator has to be loyal towards the target audience and take into account their expectations and the conventions familiar to them. Finally, Vehmas-Lehto (2002: 116–117) lists *textuality*, which suggests that translations are texts, integrated wholes, in which different elements are connected to each other and to the extratextual world. The coherence and the style of the whole text are important (ibid.). This increases the importance of quantitativeness, which in practice refers, for example, to studying sentence lengths and making comparisons with parallel texts (ibid.). The translator, as Vehmas-Lehto states (ibid.), does not content him or herself with something that is merely possible in the target language but instead tries to achieve that which would be likely among the target audience. The Finnish translation of *Skeptics vs creationists*, which is used as data in this study, was made from a Skopos-theoretic framework, and Skopos theory is one that fulfils Vehmas-Lehto's recommendations so I will now offer a look at the theory question.

4.1 Skopos theory

Skopos theory (in German: *Skopostheorie*) is a general theory of translation first developed by Vermeer (Nord 1997: 27). The theory is based on the theory of action, according to which all action has an intention or purpose. This is why the Greek word *skopos* 'purpose' is used in the name of the theory (Nord 1997: 16, 27). According to Skopos theory, any translation process is determined by the purpose of the overall translational action, *translational action* being a "[g]eneric term coined by Holz-Mänttäri in 1981 and designed to cover all forms of intercultural transfer, including those which do not involve any source or target texts" (Nord 1997: 141). In Nord's (1997: 29) words, "a translational action is determined by its Skopos" or the variety of skopoi it may have. This means that the quality of the translation should be evaluated in the light of the skopos of the translational action. This, for its part, means that there are no general principles on what a translation should be like (Vermeer as cited in Nord 1997: 30). Everything depends on the skopos. While some skopoi may require a very literal translation, some other skopoi may require heavy adaptation. For example, a translation which is so literal that it even reproduces the word order of the source text, will help source language learners. However, if the purpose is to produce a version of Don Quixote for children, heavy adaptation is needed.

Who then determines the skopos? As Nord (1997: 30) points out, in most cases, the translation is commissioned by a client, and in the ideal case, this client gives the translator instructions, a *translation brief*, concerning the communicative situation (ibid.). This means that it is the client who decides on the translation skopos (ibid.). If, however, the translator does not receive enough information, he or she should ask for it, and if no commissioner exists, the translator should determine the skopos him/herself. To define the skopos, the commissioner/translator needs to know several things of the communicative situation. These include, for example, the function of the target text, the time and place of publication (if published), the target audience and, the medium.

The role of the source text is less prominent in Skopos theory than in equivalence-based theories. In line with Vermeer (cited in Nord 1997: 12), Nord (1997: 31–32) suggests that in Skopos theory, "a target text is an offer of information formulated by a translator in a target culture and language about an offer of information formulated by someone else in the source culture and language". This implies, for example, that the Skopos rule overrides the demand for fidelity so that the form taken by the relationship between the source text and the target text depends on the skopos, apart from how the translator understands the source text (Nord 1997: 124, 139). It is also worth pointing out that as a functional approach, Skopos theory embraces the sociological concept of text. According to this concept, the form of the source text is a result of many variables of the original situation (such as the intended audience), and the way the translator approaches this form is guided by the correspondent variables of the new communicative situation (Nord 1997: 119).

One important term in Skopos theory is *adequacy*, as understood by Reiss (Nord 1997: 35). This term is used largely instead of the term *equivalence* because the latter cannot serve as a universal goal in translation whether we are talking about formal, dynamic, functional or any other type of equivalence. For example, (complete) functional equivalence is an unsuitable goal if the target text is to function as a summary of the source text. In contrast, as Nord (1997: 35) points out, adequacy can always be considered a goal since the adequacy of the translation is always evaluated in relation to the translation brief and thus to the skopos. Even an "inadequate" or bad translation can be adequate if such translation is called for by the translation brief.

4.1.1 Criticism towards Skopos theory

Despite the abovementioned advantages, Skopos theory has elicited some criticism. Many advocates of the theory have also set out to respond to the criticism. For example, Nord (1997: 109–122) addresses ten arguments that have been used against the theory. I will mention three which can be considered among the most fundamental.

Some have argued that not all actions have an intention. This critique is directed towards all action-based translation theories. Vermeer (cited in Nord 1997: 110) has answered this claim by saying that according to his definition, action is always intentional. He has also said, according to Nord (ibid.), that to be interpreted as purposeful a particular action (or inaction) must be triggered by a free decision. However, this answer can be considered inadequate because there seems to be no good reason to think that, for example, sneezing is not an action and that it is not purposeful only because it is not intentional. In spite of this, it is also true that even if someone manages to write something without intention or with no aim in mind, the *translator* can still have an intention. This intention may be, for example, to produce a target text which renders what there is in the source text, or a target text that seems equally purposeless in the target culture as the source text in the original context.

Skopos theory has also been criticised of not being original. Nord (1997: 114) acknowledges that translators may have thought in concordance with the Skopos theory already for a long time, but points out that this does not mean that an explicit and formal theory is irrelevant. As an analogy, she comments that the fact that people had observed apples falling off trees already before Newton does not mean that Newton's law of gravity was not original. Skopos theory's appeal to common sense can rather be seen as an advantage, not a defect. Some critics of the functional approach have also argued that within this approach, translators are allowed to treat the source text in any way that they are asked to by the client (see e.g. Nord 1997: 117–119). This critique has to do with the concept of loyalty, which is dealt with separately in the next section.

4.1.2 Loyalty and Skopos theory

As an improvement to the functional approach and to Skopos theory, and as an answer to the critics, Nord has developed the concept of *loyalty* (see e.g. Nord 1991 and 1997: 123–128). Nord suggests that the translator must be loyal, not only towards the client, but also towards the source text author(s) (and senders), and the target audience. In practice, this means, firstly, that the skopos of the target text should accord with the intention of the writer of the source text, and, secondly, that the translator should take into account what kind of a translation the target audience expects (Nord 1997: 125–128). If the translator produces a text the function of which contradicts the intentions of the source text author, or if he/she produces a text which is very different from what the target audience expects without informing them about this, the translator deceives one of the two parties.

The first requirement mentioned above involves some problems, however. This is revealed, for instance, through the following example. In an interview a Finnish convert to Islam said the following: “In a sense, it is precisely the demanding side that appealed to me in Islam. A Muslim oneself must do something for one’s religion, and not just be” (quoted in Kuosmanen 2010; my translation). The context of this portion reveals that the person’s purpose was to speak for Islam (or at least not against it). However, a Christian might use the quote in an attempt to show that while a Muslim tries to reach God through his or her own merits, a Christian accepts the rules set by God by acknowledging the inadequacy of his or her own works and by receiving God’s grace as a free gift mediated by what Jesus Christ did in the Calvary. This example shows that while one must be loyal or fair in using one’s sources, the quoted or translated portion need not always preserve its function if it is used in another setting. This kind of citing does not violate the concept of loyalty because the original speaker is not made to communicate anything that he did not or did not want to communicate. What would make this specific citation acceptable is simply the fact that the two people in question value grace on the one hand and the person’s own works on the other very differently.

It must be noted that the idea of loyalty always involves people, not texts, unlike the concept of fidelity. However, it can be argued that in practice, the idea of loyalty often leads to increased fidelity towards the source text. This is simply because the target audience often expects the target text to resemble the source text more or less closely, and the translator has to take these expectations into account. The following (anti-)example will illustrate this. Someone has the intention to promote the consumption of vegetables and writes a text saying “Carrots have plenty of beta-carotene”. Then, while identifying the intention of the author, the translator renders the portion so that the meaning of the target text is “Swedes have plenty of vitamin C”. This is obviously not an acceptable translation *if* the translator pursues loyalty (unless the skopos is a very special one). Loyalty would require a more faithful translation in order to fulfil the expectations of the target audience.

4.2 Skopos analysis

According to Nord’s Skopos-theoretic looping model (see Nord 2005: 36–39), the translation process must involve skopos analysis. This consists of defining the skopos of the target text on the basis of the translation brief as well as analysing the skopos of the source text. Although some parts of the analysis touch the subject of why some pragmatic adaptations will have to be made in the target text, the analysis is not directly related to the research questions of this thesis. However, the findings made in the skopos analysis influenced the translation process (and the result), including the implementation of pragmatic adaptation. Hence, being familiar with the results of the skopos analysis helps the reader to evaluate the translator's choices considerably. I will first present the analysis of the skopos of the target text.

4.2.1 The skopos of the target text

According to Nord (2005: 37), the first step in the translation process is the "analysis and/or interpretation of the [target text] skopos, i.e. of those factors that are relevant for the realization of a certain purpose by the [target text] in a given [target] situation." As was mentioned earlier, the skopos of the target text is normally included in the translation brief provided by the initiator of the translation task. In the present case, however, the translator himself functioned as the initiator and formulated the skopos himself. I will now consider what can be said about the purpose of the target text.

The main body of the Finnish translation of *Skeptics vs creationists* will consist of a debate which was published on the Internet in the form of six essays in 2005. As described above, the material in these essays was written by two disagreeing organisations who seek to demonstrate the superiority of their stance on the debatable issue by presenting arguments on specific natural scientific phenomena. These appellative and informative functions of the essays will be preserved in the target text. The book itself was published by CMI, while the target text will be published by a Finnish publishing house Luominen-kustannus, which respects the intentions of the original publisher and the purpose of the original book. These two publishers can be called the sender of the source text and the sender of the target text, respectively. The term *sender* refers to the person, company, organisation etc. who, with the aid of the text, seeks to convey a message to someone else and tries to influence the receiver in one way or another (Nord 2005: 48).

Nord (2005: 80) puts forward that a translation can be either documentary or instrumental. A *documentary* translation is "a document of a past communicative action…" (ibid.). In it "certain aspects of the [source text] or the whole [source text]-in-situation are reproduced for the [target text] receivers", who know that they are "observing" a communicative situation in which they themselves do not take part. (ibid.) Examples of a documentary translation are word-for-word translation, philological translation and exoticising translation, which tries to preserve the local characteristics of the source text (Nord 2005: 81). *Instrumental* translation, for its part, is an instrument in its own right in a new communicative situation. Such translations mediate a message directly from the source text writer to the target text receiver in a way that the fact that the text has already belonged, in another form, to a different communicative situation is unnoticed by the reader (ibid.). Nord adds that an instrumental translation can be made only when the original sender's or author's intention applies, not only to the source culture receivers, but also to the possible target culture receivers (ibid.). Since the message of the authors' of *Skeptics vs creationists* is not only for Australians or for the English-speaking people, the Finnish translation of the book will be an instrumental translation. In other words, it is perfectly acceptable or even desirable for the reader to forget that he or she is reading a translation although, in practice, this may not always be possible due to the references to the original setting.

Having decided between documentary and instrumental translation, I wish to point out that, according to Nord (2005: 81), there are three forms of instrumental translation. Firstly, *equifunctional translation* is one that is capable of fulfilling the same function(s) as the source text. Secondly, *heterofunctional translation* fulfils, not the same function(s) as the source text, but some other(s), which are, however, compatible with the source text function(s) and the original sender's intention. Finally, *homologous translation* "is intended to achieve a similar effect by reproducing in the [target culture] literary context the function that the [source text] has in its own [source culture] literary context" (common in poetry) (ibid.). (Nord 2005: 81.) It was already pointed out that although the audience of the target text is different from that of the source text, the purpose or the functions of the target text will be the same. This means that the target text will be an equifunctional translation. This goal is loyal towards the authors of the source text, as well as the publisher and the audience of the target text.

Apart from this rather general skopos, I formulated eight guidelines or translation principles, which I then sent to the publisher for approval. Five of the principles can be gathered under a single title, that of adapting source text elements to target language and culture conventions. They include the following:

1) The translation should keep close to the source text, but the overriding goal is to produce fluent Finnish.
2) Technical and other terms are translated with the Finnish counterpart that is the most established in the field.
3) Culture-specific elements can be explicated or domesticated so that they do not distance the reader from the text, that is, cause a feeling that the source text reader does not experience. Depending on the case, this is often done with proper names either by adding the generic name or by translating the proper name.
4) If needed, source text elements can be rendered more formally in the target text to make the target text conform better to the standards of written and published Finnish. For instance, abbreviations may be replaced with the unabbreviated form. This principle includes correcting possible mistakes.
5) Proper names are translated only if the translation is relevant for the target audience.

The remaining three translation principles are the following:

6) Finnish words are favoured unless a loan word is more suitable for some reason (e.g. due to its conventionality). For example, *jäätiköityminen* 'glaciation' will be used instead of *glasiaatio*. The intention is not to educate the audience by providing the loan word together with the Finnish word.
7) Even though the source text is already intended for anyone interested in the topic, some technical or other terms can be briefly explicated in the target text to widen the readership. This guideline actually suggests a change of purpose, but, in my opinion, it is so tiny that the target text could not be called a heterofunctional translation.
8) Even though in the source text, and more specifically in the essays written by CMI, approximately 15 terms are emphasised (albeit in an inconsistent way), this is not done in the target text.

It is worth pointing out that these principles apply to the book as a whole. In other words, the material produced by the AS and the material produced by CMI are treated equally.

The intended audience of the book can be described as follows. The book is for anyone interested in the topic (cf. "concise easy-to-read volume", *Skeptics and creationists* 2006: back cover[5]), and especially for people who are willing and able to evaluate the debate (cf. "You be the judge" (ibid.)), exactly as the source text (see 4.2.2.1). According to their website (Luominen 2011), the publishing house Luominen-kustannus seeks to publish material that provides Christians information on (special) creation and tools to defend their faith. However, taking into account that the original debate was published on a secular website, and that Luominen-kustannus would be glad to see also non-Christians convinced of their material, it can be said that the booklet is for people of whatever worldview. These people include Christians believing in special creation, Christians believing in (macro)evolution, non-Christians believing in special creation, non-Christians believing in (macro)evolution etcetera. Obviously, the person needs to understand and be able to read Finnish fairly well.

According to a poll titled Gallup Ecclesiastica (cited in *Kotimaa* 2009), 49 % of Finns believe that God had nothing to do with the origin of the Earth or the evolution of species. A comparable proportion, 48 %, believes that God did have a role. Of this latter group, 58 % believe that that God created the world directly, and 42 % believe that God merely guided the evolutionary process. Comparing these numbers with the ones in the Anglophone world (see 2.3.4) it can be noticed that Finns are less prone to think that God created the world without the aid of macroevolution or that He had anything to do with the origin of the universe altogether. This may signify that the relative size of the actual readership of the target text will end up being smaller than that of the source text. After all, it can be assumed that many of those who have a negative stance towards the idea of creation will not set out to read the booklet although this effect will probably be mitigated by the fact that the booklet presents a debate and thus, material produced by two opposing sides. In any case, the Finnish audience may set the publisher more challenges as to how to market the book. As far as the translation process is concerned, I, however, cannot think of any reason why

[5] The reader must know that the pdf-file that is currently available on the CMI website does not include the two covers unlike the earlier version, which, for its part, had problems with page numbering.

this difference between the two audiences should be taken into account.

4.2.2. The skopos of the source text

According to Nord (2005: 37), the source text analysis, which is the second step in the looping model, consists of two parts. The first part involves finding out whether the source text is compatible with the requirements stated in the translation brief. The second part involves doing, if needed, a thorough analysis of all ranks of the text, focusing on those text elements that the target text skopos makes particularly important as regards the production of the target text. (Nord 2005: 37.)

The present case is not typical with regard to the first part because, as was mentioned above, I drafted the "brief" myself and then sent my suggestions for comments to the future publisher of the target text. In any event, there were no problems of incompatibility between the source text and the wishes of the publisher or my own ideas. This is mainly because I formulated the skopos of the target text as well as the translation principles after having carefully read the source text, and because Luominen-kustannus is accustomed to publishing material produced by CMI.

The second part of the source text analysis can be divided into two subparts: the analysis of extratextual factors and the analysis of intratextual factors. According to Nord (2005: 42–43), the former is done first (except in the case of old texts) possibly before even reading the actual text, so the analysis is top-down. Nord (2005: 41) presents a very useful tool for analysing a text and the communicative situation to which it belongs: a series of WH-questions which based on the so called New Rhetoric formula. The left column of the following table lists the eight questions concerned with extratextual factors, and the right column includes the nine questions concerned with intratextual analysis:

TABLE 1. The WH-questions for analysing the extratextual and the intratextual factors of the communicative situation

Extratextual factors	**Intratextual factors**
Who transmits	*On what subject matter* does he/she say
to whom	*what*
what for	*what not*
by which medium	*in what order*
where	*using which non-verbal elements*
when	*in which words*
why	*in what kind of sentences*
with what function?	*in which tone*
	to what effect?

This tool will be used to analyse *Skeptics vs creationist*. However, before that I wish to clarify some of these questions. The difference between the questions "why?" and "what for?", according to Nord (2005: 75 and 1997: 139), is that the former refers to the reason(s) that lead to the production of the text, and the latter to what the sender intends to achieve with the text. Non-verbal elements, for their part, include paralinguistic elements, which are present only in face-to-face discussion, and non-linguistic elements, which refer to such features of written text as "photos, illustrations, logos, special types of print etc." (Nord 2005: 118). Finally, the question "in which tone?" refers to suprasegmental features. The *suprasegmental features* of a text, according to Nord (2005: 131–132), "are all those features of text organization which overlap the boundaries of any lexical or syntactical segments, sentences, and paragraphs, framing the phonological 'gestalt' or specific 'tone' of the text." As opposed to non-linguistic features, suprasegmental features affect the way the text is read (Nord 2005: 118). Italics, bold type, quotation marks, parentheses etc. are all examples of suprasegmental features (Nord 2005: 132). It must be noted, however, that, for example, italicisation can be either a non-linguistic feature or a suprasegmental feature. After all, it can be used merely for aesthetics or due to conventions (or for some other reason), or to indicate that the italicised word should be emphasised when read. In speech the suprasegmental features include, for example, tonicity, modulation, and variations in pitch and loudness (ibid.). Samples of both non-verbal elements and suprasegmental features will be presented later in the analysis of intratextual features (see 4.2.2.2). However, before that I will show what the analysis of extratextual factors yielded.

4.2.2.1 Analysis of extratextual factors

As to the present source text *Skeptics vs creationists*, the questions dealing with extratextual factors could be answered as follows. However, the question "With what function?" will be addressed separately after the intratextual analysis.

Who transmits?

As to the original essays, Margo Kingston of the *SMH* could be seen as the sender because she is the one who published the essays on her Webdiary. The essays were produced by the AS and CMI, and more specifically, by four individual people from each organisation. In a sense these two text producers were subject to Kingston, the sender, because Kingston specified the terms of the debate. The debaters were, however, completely free to approach the topic of the debate as they would. With regard to the book itself, that is, the source text of my translation, CMI is the sender and also the text producer of more than 50 % of the material in the book (the rest was produced by the AS).

To whom?

The target readership of the original essays consisted of English-speaking people using the Internet and, more specifically, of the readers of Webdiary, which is directed mainly to Australians. In addition, the text producers wrote, not only to the public, but also to the opposing side of the debate. The book, on the other hand, is for people who understand English fairly well and are interested in the issue and preferably willing and able to evaluate the debate although no special conversance with the subject matter is required. After all, both the conciseness and the readability of the book, as well as the request for the reader to "judge" the debate, are referred to on the back cover of the source text as it was made known when the intended target audience was discussed. In practice, the reader should, however, have a certain academic level (see 4.2.2.2 and the question “What not?”). This goes especially for translators, who are also part of the intended readership. CMI says explicitly in their website that they are eager to see their materials translated (CMI 2010e).

What for?

The intention of Kingston, the sender of the original essays, was to provide the people using the Internet, and, more specifically, the readers of Webdiary with a public debate on an issue which she apparently considered important. The text producers, on the other hand, wrote the essays to argue for their own position in the debate and to try to convince the opposing side and especially the public. This is verbalised, for example, by CMI when they say at the beginning of the debate that they “appreciate this opportunity to at least present a brief case” (*Skeptics vs creationists* 2006: 9). While in this respect the objectives of the two sides are the same, they are also contrary due to the contrast in opinions.

The book, for its part, was published by CMI to make people think about the subject in question and to evaluate the arguments presented, as well as to convince them about the superiority of the CMI’s stance. This is part of the overall aim of the organisation, which is “to support the Christian church in upholding biblical authority, especially in the field of origins/Genesis” (ibid.: 6). Although this intention is in conflict with the intention of the AS, who wrote approximately half of the material contained in the book, CMI clearly sees that as a whole the book promotes their case.

By which medium, where, and when?

In summary of what was said in Chapter 2, both the original essays and the book were published in written format, the former on the Internet on Kingston’s Webdiary, and the latter in Australia (in paper format) and on the CMI website. The three essays were published one by one on three different days: June 13, 16 and 19, 2005, whereas the book was published in October 2006.

Why?

The debate was arranged and published because Kingston thought that there was demand for it and that the mainstream media did not answer this demand. The AS and CMI wrote the essays because Kingston had invited the two sides to participate in the debate. The book, on the other hand, was published because CMI apparently thought that there was need for larger distribution of the debate.

As is evident, the analysis of extratextual factors is quite clear-cut in the case of *Skeptics vs creationists*. (This is, at least in part, due to the recent origin of the text.) The analysis further reinforces the fact that there is no incompatibility between the source text, including its function, and the skopos of the target text. One major reason for this is that some of the guidelines in the skopos of the target text were formulated *after* the source text analysis.

As to creating the target text, the above analysis also shows some important aspects that the translator needs to take into account out of loyalty towards the different parties of the old and the new communicative situations (Kingston, the AS, CMI, and the target audience). Above all the appellative and informative functions of the essays must be preserved, and the whole of target text must be in keeping with CMI's general aims since this is the purpose for which CMI has given the translation permission. In addition, the extratextual analysis sheds light on the aspects that have to or might have to be adapted to make the target text functional in the new communicative situation. Having studied the extratextual factors, it is time to move on to the more lengthy analysis of intratextual factors.

4.2.2.2 Analysis of intratextual factors

The analysis of intratextual (or internal) factors tends to be much more time-consuming since it requires that the text itself be read and analysed. The space needed for reporting the findings grows in proportion even if one understands that the analysis should not be made for its own sake. What follows are the answers to the questions dealing with intratextual factors, except for the question about the effect, which will be dealt with separately since the effect of a text is determined, not only by the text, but also by the receiver. The analysis is not intended to be exhaustive; although I discuss all the WH-questions presented earlier, I have considered only those aspects that I have deemed relevant. Since this section contains fairly many quotes from the source text *Skeptics vs creationists* (2006), the abbreviation "*S vs C*" will be used in the citations.

On what subject matter?

The topic of the debate, “Did the universe and life evolve, or was it specially created in six days?” (*S vs C*: 4, 5), reveals the subject matter of the book as a whole: creation and evolution. However, *Skeptics vs creationists*, with its nearly 50 pages, contains many different texts with titles of their own including, for example, introductions of both sides of the debate and the essays written by them (for the contents of the book see *S vs C*: 3). In other words, the subject matter of a specific part of a book may be different from the general subject of the book although everything has to do with the debate on creation and evolution.

In fact, even the essays sometimes fail to be faithful to the topic of the debate. For example, although the creationist side seeks to offer evidence for a recent special creation, they do not try to back the claim (at least in this debate) that the creation took place in six days, in spite of the abovementioned topic. The sceptic side, for its part, dedicates little space in their last essay to address the topic of the debate. They instead concentrate more on criticising the opposing side.

As to the target text, the subject of creation and evolution does not pose any problems to the Finnish audience. Australia and Finland are both Western countries which have been heavily influenced both by Christianity, along with the Bible’s account on creation, and by the scientific establishment which subscribes to the idea of a very old Earth and to the Darwinian theory of common descent. The least one can assume is that Finns do not have *less* background knowledge about these issues. No additional explanations are therefore needed. This goes also for the names of the two sides of the debate, “sceptics” and “creationists”, which are labels familiar enough to Finns.

What? (The information content)

The actual information content chosen to address the general subject matter of the book involves, for example, the following natural phenomena: natural laws, life, biological changes, fossils, and biological complexity. In addition, the debaters discuss issues that have more to do with scientists themselves rather than the nature they study. These include, for example, the assumptions and claims made by the two sides, the requirements for scientific theories, the sciences affected by the theory of evolution, and the debate strategies used by the two sides. Apart from the information content of the actual debate, the first pages of the book present information about the book itself and the original debate situation as well as the sides taking part in the debate.

One important issue that has to do with the content of the text is coherence. I find the source text very coherent, but some exceptions can be found. One of them is found from the AS's second essay (*S vs C*: 33). The Skeptics say under the subtitle "Design and complexity" the following: "At last we come to the argument from incredulity. 'If I can't understand it, God did it.' All complexity means is that there are no constraints on evolution to force it to do things simply". This passage does not seem to be coherent because the quote "If I can't understand it, God did it" does not reflect incredulity. There are two possible explanations to this. According to one interpretation, the word incredulity is used incorrectly and should be replaced with a word like "incredibility" or "inconceivability", which would reflect the idea expressed in the quote and accord with the theme of complexity. Another possibility is that the argument *is* about incredulity ("I cannot believe the evolutionary process did this"), in which case the quote "If I can't understand it, God did it" would not be the main point of the argument, but just an attack at creationists' lack of intelligence (Kelly 2009). The passage in CMI's opening essay (*S vs C*: 15) which gave rise to the abovementioned Skeptic response reflects both ideas: regarding different organisms as "incredibly complex" and having no faith in the ability of the evolutionary process to bring about such complexity. However, taking into account that the Skeptics claim in their first essay that "[t]he evidence for evolution is overwhelming", it could be argued that it would not then be consistent for them to accuse CMI of incredulity, lack of faith, since faith is not what is needed where there is "overwhelming evidence". The first interpretation, therefore, would seem to be more likely. This is something that should be taken into account while translating the word "incredulity" into Finnish.

For various reasons, including the fact that not all the readers of the source text are Australians or scientists, the source text writers have explicated many pieces of information instead of presupposing them. I will now present what each organisation has chosen to explicate and how. Starting with CMI, it can firstly be noted that they have chosen not to presuppose certain people. These include Margo Kingston, and Antony Flew. The reader is told that the former is an Australian left-wing journalist working for the *SMH*, this last piece of information being now outdated, and that the latter used to be the world's leading atheistic philosopher but has since become a theist. Secondly, CMI explicates certain place names. They tell the reader that Brisbane is located in Australia and Wellington in New Zealand. Thirdly, CMI explicates many natural scientific terms. They write, for instance, that operational science is experimental, chemical evolution refers to the origin of first life from non-living chemicals, the law of biogenesis is the statement that life arises only from life, mutations are genetic copying mistakes, and polystrate fossils are fossils going through more than one geologic stratum. Some other academic or scientific terms belong to the area of philosophy of science or to that of logic: A paradigm is a framework, the Law of Excluded Middle means that there are only two options, a theorem is something that is deduced, while an axiom is something that is believed or supposed. Others terms explicated by CMI include "pluperfect" and "*Sydney Morning Herald*". The reader is told that an example of the former is "had formed", and that the latter is an Australian newspaper.

The AS, for their part, also explicate many scientific terms. However, whereas a major part of the scientific terms explicated by CMI are directly related to evolution and the origin of life, the scientific terms explicated by the AS tend to be more general. The reader is told that in science the term "theory" refers to an idea "which has enough evidence to support it such that rejection would require not just philosophical arguments but disconfirming evidence" (*S vs C*: 22). With relation to theories, the AS explain that testability means that predictions can be tested for validity, that falsifiability means that it is possible to imagine new data which would result in refuting the theory, and that corrigibility means that a theory must allow for correction and modification. One term which *is* directly related to the topic of the debate, is "panspermia", the idea that the necessary molecules for the birth of life on earth came from elsewhere in the universe. A special characteristic of the essays of the AS is that among the scientific terms explicated by the organisation is a set of terms belonging to the area of rhetoric and argumentation. In their final essay, the AS explain the meaning of the following argumentation strategies as they use them to criticise the opposing side: *ad hominem*, *ad hominem tu quoque*, Appeal to Belief, Appeal to Consequences of a Belief, Appeal to Emotion, Appeal to Fear, Appeal to Popularity, Appeal to Ridicule, Bandwagon fallacy, Begging the Question, and Genetic Fallacy. This reflects the way the AS orient themselves towards their opponent and the debatable issue. Other terms explicated by the AS include "Providence Canyon", a place name whose location and dimensions are told, and

"Research Fellowship", which is an honorary position. As for the target text, it seems best to preserve the explications provided by CMI and the AS since none of them seems superfluous to the average target reader.

What not? (Presuppositions)

Having discussed what the text producers have chosen to explicate, I will now deal with the proper names and the terms that they have expected their readers to know. Starting again with CMI, it can first be said that they have presupposed certain place names. These include Sydney, Queensland, and Adelaide. Second, they have presupposed the following people or societies: Darwin, Gould, NAS, Lewis Carrol, and Hannibal. Third, they have expected their readers to know certain abbreviations, including B.Sc., B.Eng., and Hons. Fourth, they do not explain the following world views of ideologies: naturalism, and materialism. Fifth, they have presupposed the following scientific terms: entropy, natural selection, differential reproduction, DDT, noise, speciation, gene pool, transitional fossil, deposition, sediment, geologic strata, Ice Age, RNA, Paramecium, genome, isotope, decay rate, C-14, half-life, abiogenesis, big bang, Hubble constant, steady state idea, mesonychians, and N-14. Sixth, CMI has expected their readers to be familiar with the following biblical concepts: Genesis, recent global watery catastrophe (or Flood), Fall, and ark. Finally, some other terms, including elephant hurling and *sensu lato*, are left unexplained as well.

The AS have also presupposed many terms. First, they have expected their readers to know at least one place name, Sheffield. Second, they have presupposed certain academic abbreviations or fields, including B.Sc., Hons., palaeontology, and epistemology. The third group of terms is related to argumentation. It includes validity, straw man argument (or Straw Man), Appeal to Authority, Appeal to Common practice, Appeal to Tradition, Red Herring, Slippery Slope, and Special Pleading. Fourth, the AS have presupposed some natural scientific terms, including fossil, big bang, DNA, vulcanism, glaciation, tectonics, erosion, sedimentation, isotope, abiogenesis, "little bang", and carbon-14. Fifth, some biblical concepts are also expected to be familiar. These are Genesis and Sermon on the Mount. Finally, some other terms include ABC-television and teleological.

As to creating the target text, these bits require more attention than the ones that were explicated in the source text because not all of them can be left intact. While, for example, some proper names (e.g. Sydney and Darwin) and scientific terms (e.g. natural selection and big bang) can be assumed to be familiar enough to the average reader, others do require explication. These include, for example, Adelaide, Gould, NAS, abiogenesis, and steady state idea. Some terms such as Appeal to Authority and Appeal to Tradition, even if unknown to the reader, are more or less self-explanatory (other similar but more obscure terms such as Red Herring can also be recognised as having something to do with argumentation due to the cotext). Further, the Finnish-language equivalents of some terms are automatically clearer than their English counterparts (e.g. gene pool vs. 'geenivarasto' ['gene stock], glaciation vs. 'jäätiköityminen' [*jää* 'ice'] and tectonics vs. 'mannerlaattojen liike' ['the movement of tectonic plates']). Some terms, however, do not seem to have a Finnish equivalent so they have to be referred to with a paraphrase (e.g. steady state idea and elephant hurling). Finally, some terms (e.g. isotope) which are unclear to the average reader would require very lengthy explanations which cannot be incorporated in the target text. Moreover, those who *are* familiar with all the scientific terms should also be taken into account. Too frequent explanations would, in a way, exclude them by making them feel belittled.

In what order?

Skeptics vs creationists reproduces verbatim six essays that have appeared earlier on the Internet. (It is unclear whether the introductions of the sides of the debate are new material or not.) The fact that the essays were written by different text producers makes no difference with regard to the translation strategy; the essays will be treated equally. Nor do the introduction of the book and the introductions of the sides of the debate need a separate skopos. As to the particulars of the book, the contents, and the contact information of CMI, they should be translated by paying special attention to target culture conventions.

Since the macrostructure of the source text is functional also in the target culture and since there do not seem to be any fixed conventions on written debates, no changes to the macrostructure will be made. The structure of individual paragraphs will not be modified either (for the discussion on argumentation style and the order of presenting things see 3.1). Changes will most likely have to be made within sentences, however, and sentence boundaries may also be changed (e.g. a long sentence may be split in two).

Using which non-verbal elements?

The most eye-catching non-verbal elements in *Skeptics vs creationists* are its pictures (*S vs C*: 4, 9, 17, 23, 29, 35, 43, and both covers). I do not know whether the published target text will contain any pictures, which is why no such elements will be included in the target text attached to this study. I will, however, present a brief analysis of the pictures because I believe that the target text would benefit from them.

The beginning of each of the six essays is marked with a picture. These pictures are intended to reflect the position of the organisation in question. For example, the first essays of CMI and the AS are preceded by a picture of a Bible, and by a picture of Darwin, respectively. The same six pictures could be used in the target text although two of them contain writing in English. This does not need to be seen as a problem, however. The English writing could function as a reminder of the fact that the writers of the original essays are English-speaking. Of course, if the intention was to try to reproduce the effect of the source text in the target situation, the pictures should be changed. Two of the pictures (*S vs C*: 29, 35) are not necessarily readily recognisable, but I do not think the original audience and the target audience differ in this respect.

The other important pictures appear mainly on the two covers of the book. The picture on the front cover and on page 4 (a gavel of a judge) underlines the idea that the reader him/herself is expected to evaluate the debate (cf. the text "You be the judge" on the same page). This would be understood also by the Finnish audience, which has become familiar with American legal proceedings through the TV. The picture on the back cover (an old watch), which appears much more vaguely also on the front cover, may be an allusion to several things. It may refer, for example, to the age of the earth/universe (which is measured), to the time that the two sides had for preparing their essays, or to the highly coordinated and fine-tuned universe and to the question whether it was designed or not. The last-mentioned has to do with the fact that in the early 19th century the British Christian apologist William Paley used a watchmaker analogy to argue for the existence of God, and the contemporary atheist biologist Richard Dawkins has written a book titled *The blind watchmaker*. In any case, this picture would also work with the Finnish audience. After all, the abovementioned allusions are equally understandable to them, excepting perhaps for Paley's and Dawkins' arguments.

The logo of CMI, containing a black-and-white picture and the name of the organisation, appears four times in the book (*S vs C*: 2, 48, both covers). Its main function seems to be to indicate the publisher. According to the CMI (2010f), the logo also "symbolizes the literal reality of a Genesis creation day: alternate periods of light and dark on a rotating earth. A real evening and morning, just as the text [Genesis] makes clear." However, this function may easily be ignored by the reader. It would be possible to use the logo also in the target text, but in that case it would, of course, refer to the publisher of the original book, not to that of the translation.

According to Nord (2005: 118), non-linguistic elements include also such special types of print that do not affect the way a piece of text is read. *Skeptics vs creationists* makes use of changes in font as well as font size, style, case and colour especially in the covers. The motive for such modifications is either to make the text look more attractive (as in the case of the different-coloured texts on the covers), to make a piece of text stand out from the rest of the text (as in the case of titles and subtitles) or text conventions (as in the italicised titles of books). As regards the target text, different fonts, colours etcetera will probably be used but this depends on the publisher and on the person in charge of the layout. For clarity, titles and subtitles will probably differ from the rest of the text as in the source text. Italicising the names publications will be preserved due to the Finnish conventions. However, as one of the translation principles that were presented earlier states, terms will not be emphasised with italics, bold print, or in any other way.

In which words? (Lexis)

The subject matter of the book and what was said in relation to the questions "What?" and "What not?" give a good idea about the kind of vocabulary that is characteristic of the essays and the book in general. The lexis used, for its part, reveals what kind of an intended reader the text producers have had in mind (cf. the question "To whom?" above). Even though the text was written by people living in Australia, the text does not seem to contain exclusively Australian expressions (the word "pom" (*S vs C*: 7), which appears in a quotation used to introduce one of the debaters, seems to be the only exception). This is probably because the authors have wanted to take into account a wider readership. The language of the text is quite formal, albeit readable, but the text contains also some very informal expressions, for example, these three from the essays of CMI: "'goo-to-you'" (a reference to macroevolution, *S vs C*: 27), "Huh?" (*S vs C*: 37), and "BTW" (*S vs C*: 37). Such informal words or phrases seem to be (at least partly) due to the fact that the original essays were published on the Internet. A more formal style should be used in the target text in accordance with the fourth translation principle (see 4.2.1.), which allows increasing the degree of formality in the target text since the translation will be published as a book.

In what kind of sentences? (Sentence structure)

For the purposes of this section I decided to analyse the second essays of both sides of the debate. The average sentence lengths were 22.4 words for the CMI's essay and 19.4 for the AS's essay. In part this difference seems to be due to the fact that the Skeptics' essay contains some very short sentences like "Or palm trees. Or tomatoes." (*S vs C*: 33) or "Yet." (*S vs C*: 33), which are, of course, unacceptable grammatically. Although they can also be powerful rhetorical devices, such elements can be rendered more correctly in the target text (again due to the fourth translation principle presented).

Almost all the sentences were statements. There were, however, some exceptions among or within these sentences in both essays (I will use the term "clause" although many of the clauses function also as a sentence). In CMI's second essay there are three interrogative clauses and one imperative clause. The function of the interrogatives is either to provoke the opponent (*S vs C*: 26, first par.), to make an argument (*S vs C*: 27, first par.), or to present the topic of a paragraph (*S vs C*: 27, first subtitle). The function of the imperative (*S vs C*: 28, last par.) is to ask the reader, and more specifically, "professing Christians", to pay special attention. In the AS's second essay there are three interrogative and four imperative clauses. The function of the interrogatives is either to borrow from the (supposed) discourse of the reader (*S vs C*: 31, first par.), to cite a question presented by the opponent in order to answer it (*S vs C*: 34, first par.), or to request and provoke (*S vs C*: 34, last par.). The function of the imperatives is either to request (and provoke; *S vs C*: 32, last par.) or to urge the reader to check the web links provided (*S vs C*: 31, first and second pars.; 33, par. 2). This latter use is absent in the essays of CMI; they only use the reference number to the footnote without any verbal encouragement. This is understandable because taking into account all the essays, CMI uses footnotes almost ten times as frequently as the AS. In the target text, the types of these differing clauses can be preserved because the desired functions, the functions that the correspondant source text elements have, will be achieved.

In which tone? (Suprasegmental features)

Punctuation (commas, periods, question marks etc.) is used in the book and by both sides of the debate as in any formal writing. Quotation marks (predominantly single), for their part, are used for various purposes, and at least six of these purposes are common to both sides of the debate. I will present two examples of each of these six types of usage so that the first is from CMI and the second from the AS. First, quotation marks are used to quote (single quotation marks are used normally while double quotation marks are used inside quotations):

> 'While the great majority of biologists would probably agree with Theodosius Dobzhansky's dictum that "Nothing in biology makes sense except in the light of evolution", most can conduct their work quite happily without particular reference to evolutionary ideas', the editor wrote. (*S vs C*: 28)

> As I said above, there is no requirement for evolutionary theory to 'explain the origin of first life', because evolution is about changes over time. (*S vs C*: 29)

Second, they are used to quote an utterance that has not been said, that is, to put words into someone's mouth:

> 'Flaws in a theory don't count' (*S vs C*: 35)

> […] could there be a better example of Begging the Question than 'God must exist because it says so in the Bible, which was written by God' […] (*S vs C*: 46)

Third, quotation marks are employed to indicate that a word is used in an unusual or loose sense (in some cases they communicate the same meaning as the phrase "so called", and in some cases they accompany neologisms):

> […] 3 billion DNA 'letters' in our genome […] (*S vs C*: 26)

> 'Observation' can be indirect or by inference […] (*S vs C*: 18)

Fourth, they are used to show that a word is used sarcastically:

> The origin of whales from land creatures is so "clear-cut" […] (*S vs C*: 38)

> If they are going to suggest that their claims and 'evidence' only apply in a non-material universe, then we have gone beyond the concept of non-overlapping magisteria […] (*S vs C*: 45)

Fifth, quotation marks are also employed to show that attention should be paid on the word itself or the words themselves:

> So the correct contrast is ‘creationist v materialist’, not ‘creationist v scientific’. (*S vs C*: 23)

> After all, there are 14 different meanings of ‘day’ in English. (*S vs C*: 45)

Sixth, quotation marks are used to mark a term or a pseudo-term:

> So materialists have faith that life began from nonliving chemicals (‘chemical evolution’), then try to find evidence for it. (*S vs C*: 11)

> It is called ‘running away’. (*S vs C*: 45)

In addition to these common usages, CMI uses quotation marks to mark an informal or simplistic word possibly appearing in a scientific or otherwise complex context:

> Most scientists deal with operational science, not origins, and so have no use for evolution (‘goo-to-you’) anyway. (*S vs C*: 27)

The AS, for their part, use quotation marks also to introduce an utterance of their own, and to mark a foreign-language word:

> The brief answer to this is ‘Show us that evidence’ […] (*S vs C*: 32)

> […] perhaps it is wrong about that too and the word ‘yom’ really should be translated ‘period of time’. (*S vs C*: 45)

The rest of the book (the introduction, the back cover etc.) exhibits some of the uses presented above. As to the target text, it should comply with Finnish conventions. For example, in Finnish the double and single quotation marks are used the other way round. Otherwise, quotation marks can be used largely in the same way as in the source text. Quoting, marking words used in a loose or simplistic sense, emphasising the linguistic content or form of words, and communicating sarcasm are all examples of appropriate use of quotation marks in Finnish. Foreign-language words will however be written with italics, not within quotation marks.

Italics are used as a suprasegmental feature only by CMI to emphasise words:

> E.g., if “superman” is mutated to “sxyxvawtuayzt”, information is clearly *lost* […] (*S vs C*: 38)

> But carbon-14 above background levels is *ubiquitous* in coal […] (*S vs C*: 38)

Since the AS have not used italics in this way, it can be assumed that there may be cases in the target text in which it would be useful to add this effect. In any event, every individual case will be considered separately according to the needs of the target situation. Before moving on to other suprasegmental features, it must be said that italics are also used by both sides of the debate in the names of publications and organisations (e.g. “*The Answers Book*”, *S vs C*: 6; “*Creation Research Foundation*”, *S vs C*: 29). This holds true also for some technical terms (e.g. “*The Laws of Thermodynamics*”, *S vs C*: 11; “*Testability*”, *S vs C*: 20), and foreign words (e.g. “*wayyitser*”, *S vs C*: 25; “*ad hominem tu quoque*”, *S vs C*: 46). However, since the effect does not, in these cases, influence the way these portions are read (for example, the above examples would be emphasised anyway), I regard it as a non-verbal feature, not a suprasegmental feature. It is nevertheless true that sometimes it is unclear whether a word has been italicised because it is a term or also because it should be read with a special emphasis (e.g. “materialists have to accept these by faith as *axioms*.”, *S vs C*: 27).

As a suprasegmental feature, bold print is used, although scarcely, only by CMI to emphasise certain words in a special way, the effect being perhaps greater than that of italics. In some cases (see the second example), the reader also gets the impression that the word is used as a kind of fixed term:

> **Dr Carl Wieland** has degrees in Medicine and Surgery […] (*S vs C*: 6)
>
> The **total** amount of mass-energy in the universe is **constant**. (*S vs C*: 11)
>
> […] they are ***not*** millions of years old. (*S vs C*: 40; this is the only case where italics and bold print are used simultaneously).

In the target text bold print can be used to emphasise the names of the debaters when they are introduced. In addition, the effect can be preserved in cases that are similar to the second example above. However, if bold print is used only to emphasise the word, italics will probably suffice.

Parentheses are used by both sides of the debate at least for four different purposes. Again, I will present two examples of each of these four types of use so that the first is from CMI and the second from the AS. First, parentheses are used to add something new:

> We’ve never claimed that evolutionary theory denies the existence of ‘a god’ (though it certainly flies in the face of the God of the Bible). (*S vs C*: 36)
>
> […] but his theories about the age of the Earth (which he corrected himself over the years as better data became available) were discarded completely when radioactive decay was identified as the mechanism maintaining core temperature. (*S vs C*: 20)

Second, they are employed to add an explanation or a definition:

> […] this is overwhelmingly what mutations (genetic copying mistakes) do […] (*S vs C*: 12)

> […] there's Appeal to Belief (a lot of people believe in creationism and they can't all be wrong) […] (*S vs C*: 46)

Third, parentheses are used to introduce a technical term (possibly in a foreign language):

> So materialists have faith that life began from non-living chemicals ('chemical evolution'), then try to find evidence for it. (*S vs C*: 11)

> […] there is massive Appeal to Authority (*ad verecundiam*) […] (*S vs C*: 46)

Fourth, both sides use parentheses to provide references:

> Molecular evidence has revealed a previously unrealized genetic closeness among all the 'races' of people (see How did all the different 'races'; [sic] arise?[30]) […] (*S vs C*: 16)

> The sequence of creation was (Genesis 1): […] (*S vs C*: 19)

In addition, CMI uses parentheses to provide an example:

> Information science leads us to expect that random changes during the transmission of information (e.g. reproduction) would generate 'noise'. (*S vs C*: 12)

Elsewhere in the book, parenthesis are used, for example, to specify something (e.g. "Published by *Creation Ministries International (Australia)*", *S vs C*: 2), and to make implicit information explicit (e.g. "Qld 4113, Australia. Phone: (07) 3340 9888", *S vs C*: 2). In the target text parentheses can be used for the same purposes as in the source text. However, some parentheses may also be modified. For example, in some cases they can be omitted (or introduced) or their content can be moved outside the parenthesis.

Before moving on to discuss the effect of the source text, I wish to summarise the main results of the intratextual analysis that has been carried out so far. This is done in relation to the target text. As far as the information content is concerned, it was decided that the explications of the original writers will be preserved in the target text due to their relevance to the target audience. Some presupposed information which can be assumed to be unfamiliar to Finns will have to be added, however. The structure of the text, excepting for the structure of individual sentences, will be left intact since it is perfectly functional in the Finnish context. In general, non-verbal elements (e.g. pictures) could also be used in the same way. Due to the standards of formal Finnish, some informal lexical and syntactic choices will not be followed in the target text. The types of clauses, including those of imperative and interrogative clauses, can be preserved, however. Suprasegmental features (e.g. quotation marks, italics, and parenthesis) will be used largely in the same way as in the source text. I will next discuss the effect of the source text.

4.2.2.3 The effect of the source text

According to Nord (2005: 144), the effect that a text has on its readers or hearers depends on the extratextual and the intratextual factors of the communicative situation, as well as on their specific combination. An inseparable extratextual factor with regard to effect is the receiver of the text. In other words, the effect a text has is largely determined by the reader in question.

As to *Skeptics vs creationists* and its readers' beliefs, it can be assumed that the beliefs of some of the readers have been reinforced, while the beliefs of others have been challenged or even altered. Perhaps some of those who used to be uncertain about the theme have adopted a stance, while others remain uncertain. In addition, most readers have probably learned something new from the book, and, of course, the book must have also had more short-lived effects on the readers by causing them to go through certain feelings (e.g. irritation or triumph). In any case, it can be assumed that the book has aroused a lot of interest. After all, readers are told by CMI that the original debate on Webdiary was commented by "hundreds and hundreds of people", while other topics tended to receive only "a few dozen comments" (*S vs C*: 5). One reason for this success is probably the format of the debate, the fact that the reader can see how the two sides respond to each other's arguments. The length of the debate is also apt for the average reader and has probably encouraged people to carry on reading. As to the whole book, it may be that the fact that the representatives of both sides are introduced – along with their scientific qualifications – has had the effect that even some sceptic readers have taken the debate more seriously. Apart from the influence that the book may have had on peoples' beliefs and knowledge, reading the book may have increased the readers' interest in the topic. If this has happened, they may have read more about it and perhaps checked the references provided by the two sides. The reader may have also felt flattered by the invitation to evaluate the debate ("You be the judge…"). For example, I myself made a detailed analysis of six of the themes discussed, the origin of life, macroevolution, fossils, the age of the earth, global flood, and homology, and found the arguments of the creationist side stronger in four of these, while not being able to decide on the remaining two. As far as the target text is concerned, I believe that the reception would be similar to that of the source text although the relative proportions of the different kind of reactions could differ.

Having briefly addressed the possible effects of the source text, it must be said that the issue can also be studied more systematically. Nord (2005: 149–151), for example, presents three different types of effect: 1) Intentional vs. non-intentional effect, 2) Cultural distance vs. zero-distance, and 3) Conventionality vs. originality. I will comment on the first two.

In section 4.2.2.1 I briefly discussed the intentions of the parties of the original communicative situation and, as I pointed out, it depends on the individual case whether the intentions have transformed into effects or not. However, it is also possible to pinpoint some effects that can be assumed to be unintended. One of them is that both sides of the debate seem to belittle each other although neither of them probably intended to appear contemptuous or arrogant. A person who has grown up in the Finnish culture might think that the debaters simply were not able to contain themselves. Further, some readers may get the impression that the AS were not able to answer satisfactorily to the problems presented since they concentrate, in their last essay, on placing different labels on their opponents instead of addressing the scientific issues that had been brought up previously. Finally, it may seem to some that CMI evades the question of the six days of creation since they do not really try to argue scientifically for such creation (which would certainly be difficult), but for special creation in general. As regards the target text, I will not try to eliminate such unintended effects because it was decided earlier that the argumentation style of the debaters will not be modified. This means that these effects will probably be transferred to some of the target readers as well.

As to Nord's second type of effect, it can be said, generally speaking, that geographically or ethnically there is no major cultural distance between the source text readers and the text-world. The term *text world* refers, according to Nord (2005: 145), to "that section of the extralinguistic world which is verbalized in the text", and since in this case the source text is a debate on creation and evolution, the extralinguistic world can be said to be natural phenomena. It is precisely the culture of science what is most relevant here. The distance between the text and a major part of the readers is due to the fact that the text deals with science, that is, with specific academic fields that are not part of an average person's life. When dealing with presuppositions, it was already noted that while the authors have presupposed certain understanding of the general topic, they have also explained many things to take into account the less informed readers. As to the situation where the target text appears, the distance between the target audience and natural scientific issues can be assumed to be more or less the same as in the original situation, or even shorter.

4.2.2.4 The functions of the source text

According to Nord (2005: 77), text function refers to the communicative function(s) that a text has in a given communicative situation and is derived from the extratextual factors of that situation. Due to this it is important that the other extratextual factors are analysed first (Nord 2005: 82). Having done this, as well as the analysis of intratextual features, I will now consider the function(s) that the source text has.

As, for example, Nord (2005: 47) states, four different text functions are usually distinguished. First, a text may have an *informative* function, which focuses on what is referred to by the text, that is, on the subject matter and the information content (Nord 2005: 47, 113). Alternative terms for this function include *referential*, *denotative*, and *cognitive* (Nord 2005: 47). Second, a text may have an *appellative* function, which focuses on how the text is oriented towards the receiver (ibid.). In Chesterman's words (in Chesterman and Wagner 2002: 46), appellative texts are intended "to persuade, instruct, or otherwise get someone to do something". Such texts can also be called, according to Nord (2005: 47), *operative, persuasive, conative,* or *vocative*. In fact, Nord seems to prefer the term "operative" (ibid.), whereas I find "appellative" more descriptive and clear. Third, a text may have an *expressive* (or *emotive*) function, which focuses "on the sender, the sender's emotions or attitude towards the referent" (ibid.). Finally, there is the *phatic* function, which serves "to establish, to prolong, or to discontinue communication between sender and receiver, to check whether the channel works, to attract the attention of the interlocutor or to confirm his continued attention" (Jakobson cited in Nord 2005: 47).

As to *Skeptics vs creationists*, it can be said, for the reasons presented earlier when the question "What for?" was discussed, that the booklet is intended to be appellative (and that is what it is). Of course, the attempt to appeal to the reader through argumentation is done by addressing different phenomena in the natural world and by providing the reader information about them. Hence, the text is, not only appellative, but also informative. Although detecting these two functions is quite easy due to the genre of the source text, I still conducted an intratextual analysis of the functions of the text. A summary of the analysis, which is available in Appendix I, shows that the two abovementioned functions are dominant.

Reiss and Vermeer (quoted by Gutt 2000: 17) state that purposes are ordered hierarchically so the question to be asked is "what is the hierarchy of purposes/functions in the present source text?" As it was mentioned above, the two most important functions of the text as a whole are the appellative and the informative function. This can be inferred from the fact that the text is a debate (top-down inference) and also from the high frequency of intratextual elements manifesting these two functions (bottom-up inference, see Appendix I). However, it can be asked which of these two is more important or whether they are perhaps equally important. Deciding this solely by analysing intratextual features would very difficult since every single sentence can be informative and appellative to varying degrees. This is why I would answer this question on the basis of the fact that the genre of the text is a debate, not a lecture or a text book of biology, for instance, and on the basis of what I think is the not so noble truth about us humans. I believe that we tend to be such that it is more important to us that people agree with us even if they do not remember or understand our arguments than if they remember and understand our arguments but are of a different opinion. People may not even worry about information being erroneous as long as they benefit from it. This is why, for example, evolutionists do not necessarily bother to correct media who call fossils like Ida[6] "*the* missing link" because these sorts of news promote evolutionism anyway. My point is that I believe that for CMI too it is more important that people become convinced of the superiority of their position than that they absorb all the information told. I would, therefore, say that the appellative function overrides the informative function.

Expressive function, which seems to be manifested in the book less than ten times, is not essential for the overall purpose of the book or the original essays.

[6] Ida is a fossil of a lemur-like animal found in the 1980s and revealed to the public in 2009 (YLE 2009).

Hence, it is clearly subordinate to the appellative and informative functions. In spite of this, my intention is to try to preserve it whenever possible simply because there is no reason to choose to ignore it. This last observation goes also for the phatic features of the source text.

Based on three of the abovementioned text functions, Reiss (cited in Vehmas-Lehto 2002: 72) divided different texts into text types (e.g. play, sermon and lecture), which can be placed within a triangle depending on how important each function is in each text type. Since the present source text (a debate) is primarily appellative[7], almost as importantly informative, and only slightly expressive, its text type could be illustrated in this way:

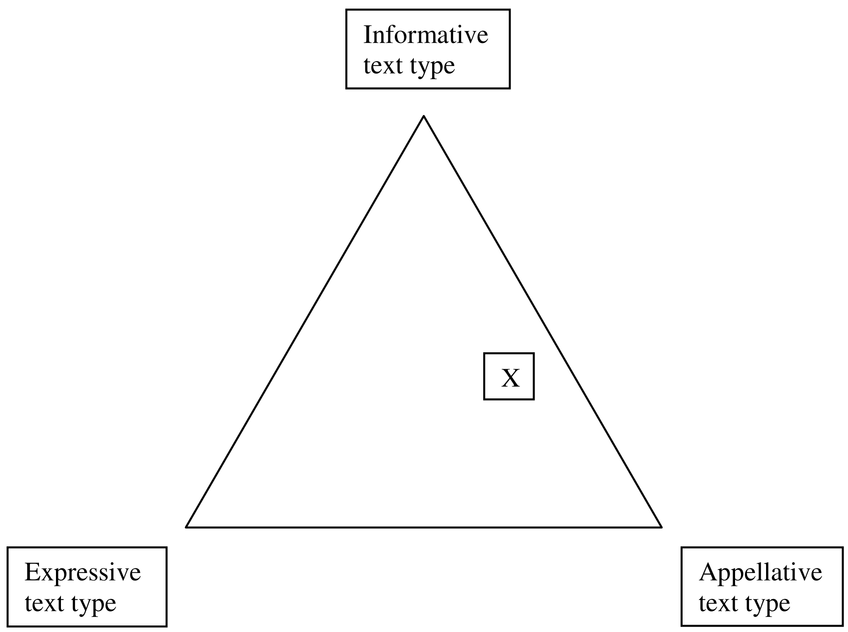

FIGURE 1. The text functions of *Skeptics vs creationists*

With this discussion of the functions of the source text I end this Chapter 4, in which I dealt with the Skopos theory and presented the results of the analysis of the skopos of the target and source texts. Now it is time to move on to the main part of the study, which includes a treatment of some theoretical issues and the analysis of the pragmatic adaptations made in translating *Skeptics vs creationists.*

[7] Instead of appellative function, Reiss (cited in Vehmas-Lehto 2002: 72) talks about operative function.

5 PRAGMATIC ADAPTATION

Pragmatic adaptation is something that every (competent) translator does in one situation or another. The term itself may vary, however; alternative labels include, for example, pragmatic change and pragmatic shift. However, Weizman and Blum-Kulka (1987: 61) use the term *pragmatic shift* (or *adjustment*) to refer to "the process whereby the reader of a (translated) text must shift from using one set of pragmatic rules to using another in order to adequately interpret the text." In the present thesis, the term is not used in this sense.

Before going on to analyse the pragmatic adaptations that were made in translating *Skeptics vs creationists*, it is necessary to deal with some theoretical issues. More specifically, I will try to find an answer to the following questions: What is a pragmatic adaption? How does pragmatic adaptation relate to translation, language, translation problems, and strategies used to solve translation problems? What types of pragmatic adaptations are there and for which reasons are they made? These questions are central because the phenomenon needs to be understood and defined to be able to identify pragmatic adaptations. The types of pragmatic adaptation and the reasons for carrying them out as well as the different kinds of translation problems and pragmatic strategies are important because each example in the analysis is labelled in relation to these four factors.

5.1 Defining pragmatic adaptation

I will discuss four suggestions to how the term pragmatic adaptation could be defined: First, Vehmas-Lehto (2002: 99–100) says, citing Ingo (1990: 237), that *pragmatic adaptation* refers to modifying those source text elements "which, translated as such, would not work well in the target language" to make them meet the needs of the new cultural and linguistic environment (my translation). The problem with this definition is that it ties pragmatic adaptation to translation and supposes a new cultural and linguistic environment even though pragmatic adaptations may have to be made even if the cultural and the linguistic environment remain the same. It is also so that something that works in one target text does not necessarily work in another target text even if the target language was the same in both cases. Hence, it would be better to talk about the target *text* or the new communicative situation instead of the target language. The relationship between pragmatic adaptation and translation will be discussed in more detail in Section 5.4.

Vehmas-Lehto (2002: 100) provides another possible definition for pragmatic adaption by going on to suggest that the term can also be thought to refer to changes of informative meaning of a certain target text element due to situational factors (e.g. a different audience). This definition has two advantages: Firstly, it is general enough since it talks about "situational factors" and thus includes all the extratextual factors, and secondly, it does not tie pragmatic adaptation to translation. However, I would not talk about *changing* the informative meaning of a certain target text element because the adaptation can also be an addition or an omission. Of course, if one thinks of a larger whole, for example, a whole sentence, one can talk about changing the informative meaning of that larger whole. Even so, saying that pragmatic adaptation is about changing the informative meaning of a certain target text element does not seem accurate. This is because I do not think that it is possible to say that the informative meaning changes, for example, when the Finnish conventions call for replacing single quotation marks with double ones or a decimal point with a "decimal comma". The former substitute would still mark a quotation (or fulfil other such role), and the latter would still serve to separate whole numbers from tenths, hundredths and so on. The only difference in information has to do with the fact that, apart from fulfilling their function, the abovementioned characters reflect the conventions of the cultures in which the texts in question have been produced. However, this last observation does not necessarily apply when the text is heard in oral form. For example, by listening to a text the hearer cannot tell whether it employs single or double quotation marks.

The third definition of pragmatic adaptation discussed here is provided by Klaudy. Making a reference to Neubert, Klaudy (2007: 229) uses the term to mean "the adaptation of the translated work to the needs of the target language audience". By talking only about "the needs of the target language audience", this definition does not take into account the sender and his/her motives, intentions and needs. In addition, referring to the adaptation of the translated work presents the following two problems. Firstly, just as in Vehmas-Lehto's first definition, pragmatic adaptation is tied to translation, and secondly, the order of the two processes, translation and pragmatic adaptation, is fixed unnecessarily. The latter aspect is problematic because the adaptation may also take place *before* the translation. This happens, for example, if the translator decides to replace all the proper names of a children's book with names that are familiar in the target culture before translating the portions that contain the proper names.

Finally, I will present and discuss one more definition, that of Zauberga. Zauberga (1994: 29) suggests that pragmatic adaptation means rewriting the source text according to the target culture situation "to achieve an adequate response of the readership." This definition is good in that it does not require interlingual activity. One problem, however, is that the definition talks about the target *culture* situation, which may be interpreted to mean that the target culture is always different from the source culture.

By combining the advantages of these four definitions and by taking into account the observations made, I would suggest that *pragmatic adaptation refers to the modification of the content or form of the source text in order to produce a target text that conforms to the needs of the new communicative situation*. This communicative situation involves (at least) all the extratextual factors introduced earlier (in 4.2.2). Hence, the new situation may involve a different place and time, different participants – a different sender with a different motive and intention and a different audience with different culture, world knowledge, language etcetera – and a target text that is transmitted through a different medium and has (a) different function(s). It must also be noted that pragmatic adaptation must involve the use of a pragmatic strategy (this will be dealt with later in 5.7).

Sometimes the term adaptation is used to refer to a text as a whole. This kind of an adaptation is obtained when a source text is modified (and possibly translated) for certain purposes. Van Coillie (2008) uses the term to refer to such translations that have been modified so much that they cannot be called mere translations. An example of an adaptation of this kind could be a simplified and shortened version of a classic novel for foreign-language learners. However, in this study the term is not used to refer to a complete text.

5.2 Types of pragmatic adaptation

According to Vehmas-Lehto (2002: 100), there are four types of pragmatic adaptation: additions, omissions, substitutions, and changes of order. This useful way of classifying different pragmatic adaptations is employed in this study. However, it must be remembered that, for example, not all the additions are *pragmatic* adaptations; they can equally well reflect the use of a syntactic strategy, for instance.

The four different types of pragmatic adaptation can be defined as follows. The term *addition* simply refers to adding something in the text. The addition can be a new element of any kind (e.g. a picture or a piece of text) and size (e.g. a punctuation mark, a word, a phrase, a clause, or a paragraph) or it can be a supra-segmental feature such as italics or bold print. Conversely, *omission* refers to a deletion of similar kind. *Substitution* refers to replacing, for example, one of the abovementioned elements with some other element, and again, the elements in question can be of any kind and size. Sometimes a substitution may coincide with adding or omitting (or both) if, for example, a whole paragraph is replaced with another paragraph (see Section 5.8.3, Example 23). *Change of order* refers to an adaptation that retains all the elements, but rearranges them. Again, the kind and size of these elements can vary; the change may affect the macrostructure of a whole book or one single sentence.

It must be emphasised that these four types describe the physical aspect of the adaptation, that is, what happens to the textual elements themselves. The term pragmatic adaptation could just as well be used to refer to some other aspect of the adaptation, that is, whether it, for example, makes the text more or less explicit. In this study, however, such other aspects will be referred to with the term pragmatic *strategy* (see Section 5.7).

5.3 Reasons for pragmatic adaptation

Vehmas-Lehto (2002: 101) suggests that pragmatic adaptations may be made due to various differences in the extratextual factors of the source text and the target text. These largely interrelated factors include, according to Vehmas-Lehto, time, place, and function, as well as the culture, the knowledge and the (qualitative or quantitative) conventions of the readers. In other words, pragmatic adaptation may be required, for example, because the source text was written in a culture very different from the target readers' culture, or because the target text sender wants to give the target text a function that the source text did not have. Differences between any of these factors are all possible reasons, but it seems logical to argue that pragmatic adaptation may be done due to *any* difference between the original and the new communicative situation. I would, therefore, add the following factors to the above list: differences in sender (including his/her motive and intention) and differences in medium. This is in compliance with what was said earlier (see 5.1) about the communicative situation. With these modifications the possible causes for pragmatic adaptation could be said to be the following: differences in participants, differences in place and time, and differences in medium or text function. Since differences in participants include differences in sender and his/her motive and intention as well as differences in audience and their culture, world knowledge etcetera, this list includes all the eight extratextual factors presented earlier in Table 1. In other words, it answers to the question "who transmits to whom, what for, by which medium, where, when, why, and with what function?"

5.4 Pragmatic adaptation and translation

Translation, as defined by Nord (1997: 141), refers to "any translational action where a source text is transferred into a target culture and language". It is worth asking how translation relates to pragmatic adaptation, whether the two are perhaps interdependent. As it can be seen, the second definition provided by Vehmas-Lehto and the one provided by Zauberga imply that pragmatic adaptation does not necessarily require translation (see also e.g. Englund Dimitrova 2005: 40 and Schäffner and Wiesemann 2001: 8). No hint of interlingual activity can be found in these two definitions. Indeed, pragmatic adaptation may also be done when, for example, a sign indicating the location of an elevator is used in another place where the same indication would be misleading. The independence of the two processes is true also the other way around. If a text written in a certain communicative situation involving language X is to be made understandable in another communicative situation in which language X would not be understood, translation is certainly required, but pragmatic adaptation may not be necessary. In this sense, pragmatic adaptation and translation must be distinguished from each other. Although this would not be necessary in a translation-theoretic study, I wished to take it into account in the definition of pragmatic adaptation because one of my goals was to pin down the nature of pragmatic adaptation.

However, it is clear that pragmatic adaptation and translation often go hand in hand. This is probably the reason why one of the definitions of pragmatic adaptation provided by Vehmas-Lehto and the definition used by Klaudy suggest that, although pragmatic adaptation is distinct from translation, it is somehow always connected to translation. Adaptation tends to be such an important part of translation that Nord (2005: 28) would prefer it to be included into the concept of translation so that people would understand its central role. In fact, it is possible to find cases in which pragmatic adaptation and translation *are* interdependent, as in Example 2 (see 5.8). In this example the Finnish translation of the title of a book serves as a pragmatic adaptation.

The main reason (but not the only reason) why pragmatic adaptation and translation are so closely related is the close relationship between culture and language. After all, pragmatic adaptation has often to do with culture while translation has mostly to do with language (see e.g. Komissarov 1991: 34). It is, however, sometimes difficult to distinguish between culture and language, which is why Komissarov (1991: 43) argues that translation from one language into another is always translation from culture to culture. It must be noted that this translating from culture to culture does not necessarily mean that pragmatic adaptation is required. Translation can be claimed to be an intercultural activity at least for two reasons. Firstly, the source text and the target text are usually read by people who speak different languages and, thereby, belong to different cultures. Secondly, the source text and the target text often, if not always, exhibit conventions of language use, conventions being part of culture. In fact, it is not easy to find exceptions to Komissarov's statement. One might think that a schoolboy who in an exam translates an isolated English word, for example, "ball" into Finnish is not involved in an intercultural activity if his answer is only read by his teacher (who belongs to the same culture). However, remembering, for example, the fact that in German, nouns begin with a capital letter, one realises that the boy's translation does relate to culture, whether the translation is conventional or not.

Finally, I wish to remind that the order in which pragmatic adaptation and translation take place – assuming that both do take place – is not fixed. This is reflected in the contrast between the first definition provided by Vehmas-Lehto and the one provided by Klaudy. Presumably, the two processes can also be so intertwined that it is difficult to determine their order.

5.5 Pragmatic adaptation and language

According to the first definition provided by Vehmas-Lehto, pragmatic adaptation is done, not only in accordance with the new cultural environment, but also in accordance with the new linguistic environment. However, as it was said earlier, pragmatic adaptation and translation are usually independent, which means that there may not be a new linguistic environment. If, for example, a newspaper that reports today on an event that took place yesterday is cited by another newspaper tomorrow, the temporal reference to the event, assuming that it is a word like "yesterday", must be changed. However, this adaptation does not arise from a change in the linguistic environment.

In what sense, then, if in any, should the linguistic environment(s) be taken into account when adapting the content of the source text? The following definitions of the term *pragmatics* shed light on this question: Hatim and Mason (1997: 222) suggest that pragmatics is "the domain of **intentionality** or the purposes for which utterances are used in real contexts" (emphasis in the original). Hickey (1998: 4), for his part, puts forward that pragmatics "studies what language-users mean, as distinct from what their language means, the rules and principles governing their use of language, over and above the rules of language itself, grammar or vocabulary, and what makes some uses of language more appropriate than others in certain situations". Finally, Chesterman (in Chesterman and Wagner 2002: 43) says simply that pragmatics is "the study of 'language in use'." It can be concluded from any of these definitions that pragmatic adaptation may be done due to differences in the way language is used. Indeed, Vehmas-Lehto (2002: 99, 107) and Ingo (1990: 187, 296–7) make clear that differences in language use conventions between the source and target cultures may be a reason to adapt the text[8]. This is also implied in all of the four definitions of pragmatic adaptation presented earlier. Language is not necessarily mentioned explicitly simply because language use conventions are part of culture. Nord (e.g. 2005: 167), however, suggests that such translation problems that arise from differences in language use conventions are not pragmatic, but belong to a category of their own. This and other issues related to translation problems will be dealt with in the following section.

5.6 Pragmatic adaptation and translation problems

Vehmas-Lehto (2005: 99) mentions another central aspect of pragmatic adaptation by saying that pragmatic adaptations are solutions to pragmatic translation problems, that is, to translation problems that arise from situational factors. One such problem could be, for example, that the source text uses a foreign unit of measurement. According to Chesterman (in Chesterman and Wagner 2002: 57), translation can pose different kinds of problems, such as problems related to finding information. However, this thesis focuses on *text problems*, which have to do with translating a given source text element, a metaphor or a neologism, for instance (ibid.: 58). Referring to such problems, Nord (1997: 141) defines the term *translation problem* in the following way:

> Contrary to the *translation difficulties* encountered by an individual translator in their specific translation situation (for example, an unfamiliar word which is not in the dictionary), *translation problems* are regarded as the problems which have to be solved by the translator in the translation process in order to produce a functionally adequate target text and which can be verified objectively or at least intersubjectively. (emphasis added)

In other words, while a translation difficulty depends on the translator's skills and on the working conditions, a translation problem is a problem requiring a solution for all translators. This implies, as Nord points out (2005: 167), that a translation problem remains a problem even if one has already learned how to solve it. For example, when translating *Skeptics vs creationists*, I replaced the single quotation marks with double ones almost automatically, but I was still solving a problem. It could therefore be said that, paradoxically, a translation problem can be easier to solve than a

[8] One example given by Vehmas-Lehto is that while in Finland one gives thanks to the host after coming out of the sauna, in Russia the others say to the person coming out "congratulations for the light steam!" (2002: 109; my translation).

translation difficulty. However, at other times, a translation problem really is problematic as was the case with the play on words juxtaposing the phrases “Rising of the Sun” and “Rising of the Son” (*Skeptics vs creationists* 2006: 45). In Finnish the words corresponding to “sun” and “son”, *aurinko* and *poika*, respectively, are far from being homophones, and since I was not able to replace the play on words with any other similar effect, the aesthetic function was lost.

There are also other definitions for the term translation problem. Referring to problems in general, Chesterman (in Chesterman and Wagner 2002: 57) observes that, “[s]tandard definitions tend to say that a *problem* is an incompatibility between ends and means: we have an end in view, but we don’t know (immediately) how to get there from where we are now” (emphasis in the original). On the other hand, Chesterman continues that problems are solved using different strategies and that experienced translators may know “at once” which strategy they should use (ibid.). In other words, at first, Chesterman suggests that if the translator knows immediately what to do, he or she is not facing a problem, but then he seems to allow regarding such cases as problems. Due to this contradiction, it is unclear whether Chesterman thinks that problems remain problems even when one has learned to solve them.

The first quote from Chesterman reflects the way the word “problem” is used in everyday conversation, and, in fact, I find its intuitiveness quite appealing. In spite of this, in the present study the term translation problem is used according to Nord. This way the problems that I encountered in translating *Skeptics vs creationists* can be considered objective and not just *my* problems at a specific time.

Apart from adopting Nord’s view of what a translation problem is, I will make use of her classification of such problems. Nord (2005: 167) distinguishes four different types of translation problem: pragmatic translation problems, convention-related translation problems, linguistic translation problems, and text-specific translation problems. At the beginning of this section it was mentioned that pragmatic adaptation is a solution to a pragmatic translation problem. Saying this is quite enough if one considers convention-related problems pragmatic, as Vehmas-Lehto (2002: 101) does. However, if one uses Nord’s classification of translation problems, one is compelled to say that pragmatic adaptations are solutions to pragmatic translation problems *and* convention-related translation problems. Since conventions are part of culture and exist only in relation to people (to the source and target audiences) it seems best to follow those who have decided to regard convention-related problems as a subclass of pragmatic problems.[9] (In the analysis, I have shown, however, whether the example illustrates a convention-related problem or some other kind of pragmatic problem.)

Another, smaller modification that seems justified has to do with the definition of a convention-related translation problem. Nord (2005: 167) suggests that for a translation problem to be convention-related there must be a difference between the source-culture conventions and the target-culture conventions. However, it seems more accurate to think that a problem can also be partly convention-related if the difference exists between the source *text* and the target-culture conventions. In such cases, the other half of the problem is text-specific. This will become clearer when the individual adaptations are dealt with.

With these two modifications the types of translation problem and their definitions can be presented in the following table as follows:

TABLE 2. Translation problems and their definitions

Type of translation problem	**Nord's (2005: 167) definition**
Pragmatic	[They arise] from the contrast between the situation in which the source text is or was used and the situation for which the target text is produced (e.g. the audience-orientation of a text or deictic references to time or place) […]
Convention-related (a sub-class of pragmatic translation problems)	[They arise] from the differences in behaviour conventions between the source and the target culture [or from differences between the source *text* and target culture conventions] (e.g. text-type conventions, measurement conventions, translation conventions […]
Linguistic	[They arise] from the structural differences between source and target language (e.g. the translation of the English gerund into German or of German modal particles into Spanish) […]
Text-specific	[They arise] from the particular characteristics of the source text (e.g. the translation of a play on words).

All these types of translation problem, except for linguistic translation problems, are relevant for the purposes of this thesis. However, before going to the analysis of the

[9] Apart from Vehmas-Lehto, at least Lehmussaari (2006: 32) wisely combines the two categories, although, to be more accurate, she does not talk about convention-related problems but *cultural* problems in accordance with an earlier book by Nord (1997).

examples, I will still discuss how translation problems can be solved.

5.7 Pragmatic adaptation and pragmatic strategies

As was mentioned above, a translator may encounter different kinds of problems. The problems which are relevant for the purposes of this thesis, that is, text problems, are tackled with *textual strategies* (Chesterman in Chesterman and Wagner 2002: 58). According to Chesterman (2000: 82), "[s]trategies represent well-tried, standard types of solution to a lack of fit between goals and means; they are used when the means that first appear to be at hand seem to be inadequate to allow the translator to reach a given goal." Chesterman (in Chesterman and Wagner 2002: 58) adds that a strategy may be either global or local, global strategies applying to the whole text and local strategies to a specific piece of text. Pragmatic local strategies will be presented in Table 3, but one example of a global strategy could be explicating all the technical terms in a natural scientific text. In fact, some of my translation principles could be called global strategies. Among them are the decisions to explicate or domesticate culture-specific items when needed and to omit the italicisation or bold print from the terms that CMI has emphasised.

According to Chesterman (in Chesterman and Wagner 2002: 60–63), there are three categories of textual strategies: *Syntactic strategies* refer to purely syntactic changes, *semantic strategies* concern lexical, figurative and thematic meaning, and *pragmatic strategies* have to do with "the selection of information in the target text". As for pragmatic strategies, I would extend Chesterman's definition for the same reason for which I suggested that it is not accurate enough to call pragmatic adaptations changes of informative meaning, even if they are made due to a contrast between the source and target situations. For example, changing single quotation marks to double ones (see Example 27) or modifying the layout of a list (see Example 8) in compliance with the Finnish conventions do not seem to be related to "the selection of information". Instead, I would say that a pragmatic strategy is used to eliminate or mitigate a translation problem that is at least partly pragmatic. This will become clearer when the examples of pragmatic adaptation are discussed in Section 5.8. In any event, what is relevant for the purposes of this study are the pragmatic strategies because one such strategy is always connected to pragmatic adaptation (e.g. to an addition).

One might think that the relationship between a pragmatic strategy and pragmatic adaptation is such that a pragmatic strategy is used to effect pragmatic adaptation in the same way as a knife is used to carve wood. However, this analogy does not work in many cases. This is because while a carpenter is interested in the physical change, a translator may be completely heedless of the number of words, for instance. Instead, the translator is often interested, for example, in making the text more or less explicit or in adding or omitting information. What happens to the text on the physical level may be irrelevant. The abovementioned, mechanical adaptations related to quotation marks, punctuation or the layout of the text are, of course, different. In them it is precisely the appearance that matters. Whether the physical aspect is essential in a given adaptation or not, it provides, however, a useful way of categorising pragmatic adaptations.

The textual tools or strategies of pragmatic kind offered by Chesterman (in Chesterman and Wagner 2002: 60–63) can be seen in the following table:

TABLE 3. Pragmatic strategies and their definitions by Chesterman

Pragmatic strategies	**Chesterman's definition**
Cultural filtering	This strategy is also referred to as *naturalization, domestication* or *adaptation*. It describes the way in which source-language items, particularly culture-specific items, are translated as target-language cultural or functional equivalents, so that they conform to target-language norms. The opposite procedure, whereby such items are not adapted in this way but are, for example, borrowed or transferred directly, is thus *exoticization*, *foreignization* or *estrangement*.
Explicitness change	Changes either towards more explicitness (*explicitation*) or towards more implicitness (*implicitation*). Explicitation makes explicit certain information that is only implicit in the original. Implicitation omits information which the target readers can be reasonably expected to infer […]
Information change	Either the addition of new (non-inferrable) information that is deemed to be relevant to the target readership but is not present in the source text, or the omission of source-text information deemed to be irrelevant (this latter might involve summarizing, for instance).

Interpersonal change	Changes affecting the formality level, the degree of emotiveness and involvement, the level of technical lexis, etc. (e.g. the beginnings and ends of letters).
Illocutionary change	Changes of speech act, e.g. involving a change of the mood of the verb from indicative to imperative, changes in the use of rhetorical questions and exclamations, changes between direct and indirect speech.
Coherence change	Changes having to do with the logical arrangement of information in the text, e.g. in paragraphing.
Partial translation	This covers any kind of partial translation, such as summary translation, transcription, translation of the sounds only.
Visibility change	Changes in the status of the authorial presence, or concerning the overt intrusion or foregrounding of the translatorial presence; e.g. translator's footnotes, bracketed comments (such as explanations of puns) or added glosses.
Transediting	Changes involving radical re-editing of the source text, e.g. because it is badly written.
Other pragmatic changes	Changes of e.g. layout or choice of dialect.

This is the framework that has been used in this study to classify pragmatic strategies. Some strategies were more frequent than the others. For example, cultural filtering was used in almost half of the examples whereas none of the examples were thought to illustrate an illocutionary strategy, a coherence change, or partial translation.

Before going on, I would like to comment on the definitions of three of the above strategies: explicitness change, information change and transediting. As to Chesterman's description of explicitness change, I would say that an explicitness change does not necessarily mean a shift from explicit to implicit or from implicit to explicit. For example, implicitation can refer to a change that makes explicit information, not implicit, but only less explicit. This can happen, for example, when something that is mentioned twice in the source text is mentioned only once in the target text (see 5.8.3 and Example 21). In other words, explicitness should be seen as a continuum involving different degrees of explicitness and implicitness. After all, if my wife asks me every 15 minutes to take the rubbish out (in reality, she does not do that), she is certainly being more explicit than if she does it only once in the morning, but this does not mean that she is not being explicit in the latter case. Another small change to the definition of explicitness change is that implicitation, in this study, covers those cases in which the omitted information can be *somehow* inferred. In his definition above, Chesterman talks about information which “the target readers can be *reasonably* expected to infer” (emphasis added), but this definition allows too much subjectivity for the purposes of this study. As far as information change is concerned, I would suggest that, apart from an addition or an omission, it can also be a substitution. This is because in some cases it seems reasonable to think that certain information has simply been replaced with some other information (see Example 22). Finally, I will comment on the strategy of transediting. Chesterman says that the strategy in question involves “*radical* re-editing of the source text” (emphasis added). However, in my opinion, the word “radical” can be omitted. Leaving it out makes it possible to include minor adaptations like the one illustrated in Example 24 under the title “transediting”. After all, the word “radical” only refers to the extent, not to the quality of the strategy.

Chesterman (in Chesterman and Wagner 2002: 60) continues that using a certain strategy, that is, realising an adaptation, may be either optional or obligatory. He (ibid.) suggests that the obligatoriness or optionality of an adaptation depends on “contrastive differences between languages”. Klaudy, cited by Englund Dimitrova (2005: 34), also considers the differences between linguistic systems to be the criteria. It must be pointed out, however, that here Klaudy is talking specifically about explicitation, a phenomenon that both she and Englund Dimitrova have studied. One example of an obligatory, explicitating adaptation given by Englund Dimitrova (2005: 36) is that when translating, for example, from English into Hungarian, one has to choose between words that refer either to a “younger brother” or to an “older brother” because the general word “brother” does not exist in Hungarian. Understood this way, the obligatoriness of a certain adaptation would not depend, for example, on the skopos of the target text or on the translation principles that the translator has set him/herself. Hence, even if the translation brief required the translator, for example, to omit all the geographical references from a children’s story, the due changes made by the translator would still be optional.

The analysis of pragmatic adaptations that were made in translating *Skeptics vs creationists* included determining the obligatoriness/optionality of the adaptations. For this purpose, a systematic classification was needed. On the basis of the adaptations presented in this analysis, it was formulated that an adaptation is *obligatory* if one the following is true:

1) the source text portion is conventional and the conventionality of the equivalent target text portion requires an adaptation,
2) the source text portion can be assumed to be unconventional unintentionally and the conventionality of the equivalent target text portion requires an adaptation,
3) leaving the text unaltered would cause the reader to get false information of which the original authors are not responsible.

The conventionality of a text refers here to its complying with prescriptive rules or recommendations regarding orthography, grammar, layout etcetera. This means that following some other general tendency is not considered obligatory because doing the opposite would not be an actual error. This distinction may seem rather arbitrary because, in any case, we are dealing with language use conventions. However, this distinction and the above definition of an obligatory adaptation enabled a systematic classification of the adaptations in question into obligatory and optional adaptations.

However, there seems to be at least one problem related to the above definition of obligatory adaptation. The problem is that some translation tasks may allow or even require using such language that is unacceptable from a prescriptive viewpoint, even if the deviations from the norms were unintended in the source text. This could be the case, for example, if a translator is to translate a text written by a beginning language-learner. In other words, the obligatoriness/optionality of an adaptation may indeed depend on the skopos of the target text in contrast to what was stated earlier. The above definition should therefore be considered specific to the present case.

5.8 Analysis of the pragmatic adaptations done in translating *Skeptics vs creationists*

What will be dealt with next are some of the pragmatic adaptations that were done in translating *Skeptics vs creationists*. The analysis consists of 32 examples, each of which concentrates on one kind of pragmatic adaptation. First I present all the additions, which are then followed by the omissions, the substitutions, and the changes of order. Within these broad categories, the examples are grouped according to the strategy that was used to solve the problem. Hereafter, all the references that include only a page number (preceded by "page" or "p.") refer to Appendix II, which is provided in digital format. This appendix includes the source text and the target text in adjacent columns so that a given target text element can be found next to the corresponding source text element.

The 32 examples ended up in the thesis through a process. First, I went through the final translation and marked all the additions, omissions, substitutions, and changes of order with different colours. Although it is difficult to know the exact number of each type of adaptation, it can be said that substitution is by far the most frequent type. They are followed by additions and omissions, while change of order is clearly the most uncommon type. After the first phase, I hand-picked adaptations of all the four types from different parts of the book. The selected adaptations had also been carried out for different purposes. For example, some additions involved adding an explanatory footnote or the translation of a title of a book for the non-English-speaking audience, while others involved adding a linking device for clarity or a punctuation mark to make the text conform to the conventions of the Finnish language. At this point, the adaptations still included such additions, omissions, substitutions, and changes of order in which I had only employed a syntactic or a semantic strategy, but not a pragmatic strategy. One example of such adaptations was the replacement of "God the Son" (p. 41) with *Jumalan Poika, joka itse on Jumala* ('the Son of God, who himself is God') because in Finnish a phrase like "God the Son" is not possible. The relative clause *joka itse on Jumala* is taken directly from the most commonly used Finnish Bible translation (see John 1:18). After the second phase I analysed each of the selected adaptations and excluded many of them, including the ones that did not exhibit a pragmatic translation problem and the use of a pragmatic strategy. As to the remaining 32 examples, the relative proportions of the four different types of adaptations correspond roughly to their frequency in the translation. This does not apply to the substitutions, however. The number of examples exhibiting a substitution was restrained to ten because the majority of the substitutions carried out in the translation process were very small, mechanical and recurrent, concerning, for instance, quotation marks, punctuation, and capitalisation.
Each example consists of six elements, whose positions can be seen in Table 4:

TABLE 4. The elements contained by the examples and their positions

(1) The number of the example; (2) The source text extract; (3) The reference for the source text and the target text portion, the page numbers referring to Appendix II	(5) In bold print, the type(s) of translation problem, and in the case of pragmatic problems, the exact extratextual factor causing the problem, as well as a possible mention of the problem's relatedness to conventions (in parenthesis)
(4) The target text portion	(6) In bold print, the strategy that was used to solve the problem as well as whether the strategy was optional or obligatory

Depending on the kind of adaptation made, the part(s) that were affected by the adaptation are underlined either in the source text or in the target text or in both. In cases where the adaptation has been applied only to one single character or when it has been technically impossible to underline the affected part, the change has been clarified at the beginning of the treatment of the example. The reader must also know that the references to footnotes that appear in the quotations of the examples are part of the quotation; they do not refer to a footnote in this document. As for the treatment of the examples, source-text portions and target-text portions are quoted so that the former appear within double quotation marks and the latter in italics.

5.8.1 Additions

This section includes 11 examples in which something has been added. The first five additions are explicitness changes, the following three exhibit information change, interpersonal change, and change of layout, respectively, and the remaining three examples reflect cultural filtering.

Explicitness change

1) Hosted by *The Sydney Morning Herald* (p. 2)	**Pragmatic problem (audience)**
Sydney Morning Herald <u>-sanomalehden</u> järjestämänä	**Explicitness change (explicitation); optional**

Apart from the title of the book, this is the only textual element on page 2. In the source text, this and the title appear also on the front cover, only arranged differently. However, while in that case the text was omitted altogether from the target text (see Example 14), on page 2 it was retained. This retention involved adding the word *sanomalehden* ('newspaper' in genitive case) because the target text audience does not necessarily recognise *The Sydney Morning Herald* as a newspaper. (According to the Finnish conventions, the proper name and the generic name must be connected, in cases like this, with a hyphen, and when the proper name consists of more than one word, the hyphen is preceded by a space (Mikkola et al. 2003: 476).) Komissarov (1991: 42) provides comparable examples as examples of "providing additional information" but in the present analysis this and other such cases are treated as explicitness changes. This is because the information is already there (implicitly) although some readers are not able to reach it.

This same addition was made in the first paragraph of the introduction (p. 6). In addition, many comparable adaptations were made in different parts of the text. For example, "Georgia" (p. 30), and "the Book of Common Prayer" (p. 40) became *Georgian osavaltio* ('the state of Georgia'), and *jumalanpalvelus-, rukous- ja virsikirja* Book of Common Prayer ('liturgical, prayer and hymnal book the *Book of Common Prayer*'), respectively. The latter explanation was taken from Teinonen's (2002) *Teologian sanakirja* ('Dictionary of Theology').

2) Don co-wrote and edited the best-selling *The Answers Book*. (Those Putting the Case for Creation, p. 7)	**Pragmatic problem (audience)**
Batten oli mukana kirjoittamassa menestyskirjaa *The Answers Book*[1] ('Vastauskirja') ja toimitti sen.	**Explicitness change (explicitation) and visibility change; optional**

One of the additions made to the source-text portion above is the literal translation of the *The Answers Book* in parenthesis. This addition was made for the obvious reason that not all speakers of Finnish understand English. The original title was left for those who do understand English and may want to find the original book and also because the book is not available in Finnish.

In addition to this, many other proper names, such as names of organisations (e.g. Answers in Genesis and Australian Skeptics) and titles of publications (e.g. *Creation* and *How to debate a creationist*), were translated. The guiding principle in whether to translate a certain proper name was relevance. In one extreme there are cases in which the author wants the reader to pay attention to the proper name itself (see e.g. "*Answers in Genesis*", p. 27), in which case the translation was provided. In the other extreme there are cases in which the proper name only serves as a source of a citation (see e.g. "*Radiocarbon*", p. 35), in which case the translation was not usually provided. There was, however, one significant exception to this principle, namely the proper name "Creation Ministries International". A concise, non-explanatory translation of this name could simply not be achieved, and an explanatory translation such as *kansainvälinen luomisen puolesta puhuva kristillinen järjestö* ('an international Christian organisation advocating for creation') would not have been functional. It would have been possible to add such an explanation when CMI is mentioned in the text for the first time, but this was also not needed because the source text itself includes a description of the organisation towards the beginning of the booklet.

Translations of proper names are here classified as explicitness changes, and not as information changes, because even if an individual reader may find a certain English-language element difficult to grasp, the meaning is still there. It is only made more explicit by providing the Finnish translation. Apart from being explicitness changes, such adaptations are also visibility changes because of "the overt intrusion…of the translatorial presence" (Chesterman in Chesterman & Wagner 2002: 63), which reminds the reader of the fact that he or she is reading a translation.

3) **Dr Carl Wieland** has degrees in Medicine and Surgery from Adelaide University. (Those Putting the Case for Creation, p. 8)	**Pragmatic problem (audience)**
Tri Carl Wielandilla on tutkinnot lääketieteestä ja kirurgiasta Adelaiden yliopistosta, <u>Australiasta</u>.	**Explicitness change (explicitation); optional**

From Dr Wieland's introduction, as well as from the introductions of the rest of the CMI debaters, it can be inferred that the authors of the section "Those Putting the Case for Creation" have expected their readers to be familiar with certain Australian place names, one of them being Adelaide. However, Finnish-speaking readers cannot, in my opinion, be expected to know the location of the city in question (even though it used to have its own Formula One race), which is why the name of the country was added (in elative case). This is how implicit information was made explicit. Similar presuppositions can be detected, for example, in the section where the Skeptics present themselves and in the Skeptics' final essay, where the small Australian town Canowindra is mentioned.

4) Our opponents, as long-standing public anti-creationists, should know better than to present caricatures of either the Ark account[5] or our position on geology.[6] (Second Essay by Creation Ministries International, p. 22)	**Pragmatic problem (audience) and specifically convention-related problem**
Pitkäaikaisina luomisnäkemyksen vastustajina vastaväittäjiemme pitäisi osata esittää muutakin kuin karikatyyrejä joko <u>Nooan</u> arkin kuvauksesta[5] tai geologiaa koskevasta kannastamme[6].	**Explicitness change (explicitation); optional**

In the source text the word "ark" begins with a capital letter in the same way as other biblical events or concepts such as the Last Supper, the Beatitudes, or the Ten Commandments. This makes it easier for the reader to understand that the word refers to Noah's ark. In Finnish, however, the corresponding word *arkki* cannot begin with a capital letter, which makes the word fuse together with the surrounding text. Moreover, it is customary to talk about *Nooan arkki* 'Noah's ark'. For these reasons, the proper name *Nooa* was added in its genitive form.

This example is classified as a pragmatic problem and, more specifically, as a convention-related problem because the form of the source text is at odds with the target-language users' conventions. Convention-related problems can be partly unclear if it is difficult to determine whether the source text is conventional or not. If the source text is not conventional, the problem is text-specific, not convention-related, from the viewpoint of the situation to which the source text belongs.

As far as the present case is concerned, it can be assumed that writers tend to mention the proper name "Noah" for reasons of clarity when mentioning his ark. Verifying this would require going through a considerable number of texts referring to Noah's ark, but this will not be done here. However, I did set out to find out what style guides, dictionaries, and encyclopaedias say about the capitalisation of the word "ark" in the phrase "Noah's ark". Out of the five style guides that I went through on the Internet, four suggest that the word should begin with a minuscule "a", one of them being *Style Guide* (2008). Only one, *The Bible style guide* (2008), recommends the capitalised form. As to dictionaries and encyclopaedias, six out of the nine sources to which I referred use a minuscule "a" when referring to the ark of Noah. These sources include mostly printed publications related to the Bible, one of them being the *Encyclopaedia judaica* (1972[?]). The remaining three dictionaries or encyclopaedias, including, for example, *The concise Oxford dictionary of the Christian church* (1977: 34), use a capital "a". However, one of these three is a larger version of the abovementioned dictionary so in practice, they can be considered one single source. While the great majority of normative guides seems to point towards the form "Noah's ark" instead of "Noah's Ark", the way an average person writes the phrase is, of course, a case apart. Investigating this would, however, require considerable effort, which is why I content myself with saying that the translation problem in question is probably text-specific from the perspective of the original communicative situation.

The adaptation made here was classified as explicitness change and, more specifically, as explicitation because it makes the target text more explicit than the source text. This modification was thought to be optional because including the proper name *Nooa* was not necessary to avoid an actual error. After all, according to the definition used in this study (see Section 5.7), an adaptation is obligatory or optional in relation to norms concerning language use, not to tendencies like the one that caused this adaptation.

5) **UK/EUROPE** *Creation Ministries International (UK/Europe)* 5 Percy Street, Office 4 London W1T 1DG, United Kingdom Phone: 0845-6800-264 (CMI) (p. 44)	**Pragmatic problem (place, audience)**
YHDISTYNYT KUNINGASKUNTA/EUROOPPA *Creation Ministries International (UK/Europe)* 5 Percy Street, Office 4 London W1T 1DG, United Kingdom Puh. +44 845-6800-264 (CMI)	**Explicitness change (explicitation); obligatory**

This source-text portion appears on a page which begins "For more information on creation/evolution and Bible-science issues, see www.CreationOnTheWeb.com or contact" (p. 44). The address and the phone number provided in the source text are directed to people living in the UK or in some other European country. However, while people living in the UK do not need the international dialling code to call within their own country, Finns certainly do need it when calling from Finland to the UK, which is why the code “+44” was added. (This required the omission of the “0” before the first “8”.)[10]

The adaptation was classified as an explicitness change because calling to the UK from abroad implies that one needs to include the international dialling code +44, which, for its part, requires the omission of the following zero. This does not, of course, change the fact that to many people this is actually *new* information. The adaptation was classified as obligatory because if the Finnish reader called to the number provided in the source text, he/she would not reach CMI. Here it must be taken into account that according to the definition used in the present study (see Section 5.7), an adaptation is obligatory if leaving it unrealised would cause the reader to get such false information of which the original authors are not responsible.

Information change

6) Jesus the Creator[25] said ‘blessed are the meek’, yet evolutionism involves the strong grinding the meek underfoot. (Second Essay by Creation Ministries International, p. 26)	**Pragmatic problem (audience)**
Jeesus, kaiken Luoja[25], sanoi, että ”autuaita ovat hiljaiset <u>[engl. ’sävyisät’]</u>” (Matt 5:5), mutta evoluutiossa voimakkaat murskaavat sävyisät jalkoihinsa.	**Information change (new information) and visibility change; optional**

The addition which I will concentrate on in this example is the one in square brackets. This addition was made because the word *hiljaiset*, used in the 1933/38 version of the Finnish Bible, does not convey very well the meaning of the word “meek”. According to *MOT Kielitoimiston sanakirja 2.0* (2008), the adjective *hiljainen* can have three different meanings: 1) silent, faint; 2) calm, composed, modest; taciturn, reticent; or 3) slow. As a noun the word refers to modest and self-effacing people (ibid.). The meaning of the noun and the first three words in the second meaning of the adjective seem to be what was meant by the translators of the

[10] The bracketed abbreviation “CMI” after the phone number may, at first, seem redundant, but it is there to indicate that the letters C, M and I match with the push-buttons of the telephone 2, 6 and 4, respectively. Using such mnemonics seems much more common in the USA, where a word can even be inserted in the phone number as can be seen also in the present source text: “1-800-6161-CMI” (p. 44).

1933/38 Bible. However, at least today, these are not the associations that would first occur to one when hearing the word *hiljainen* applied to people, but rather the words “taciturn” and “reticent”. For this reason, I thought it necessary to add the word *sävyisä* (‘docile’, ‘equable’ or ‘good-natured) as a translation of the word “meek”.

According to Blue Letter Bible (1996–2009), the original Greek word *πραΰς* (*praÿs*) refers to “mildness of disposition, gentleness of spirit, meekness” so both the word “meek” and the word *sävyisä* seem to be adequate translations. However, in this case it is not the meaning of the Greek word that is of utmost importance. What I had to ensure was that the Finnish word is coherent with the description of evolution that follows. This means that if the meaning of the English word differed crucially from the meaning of the Greek word, I could have chosen to follow the English translation. Another choice would have been to follow the Greek text, and change the description of evolution accordingly making sure that it brings out something negative because that is central to CMI’s argument. However, this decision never had to be made because the Greek text and the English text accord.

The reason for using the 1933/38 version of the Finnish Bible is that, at least in this context, the word *hiljaiset* works better than the word *kärsivälliset* (‘the patient’ or ‘the long-suffering’), which is used in the most commonly read 1992 version. The 1776 version is also still used by some people, but its rendering *siviät* would not have been possible. This is because apart from being formally archaic, it refers, at least today, to ‘the clean’ or to ‘the chaste’.

This translation problem arose from the fact that the source text and the target text audiences use translations of the Bible that render the verse in question slightly differently. The problem was solved by giving the target text audience information about how the English-language Bible used by the source text authors renders the verse. Apart from being an information change, the strategy is also a visibility change because I made myself visible as a translator.

Interpersonal change

7) The best estimate now of the age of the universe is 13.7 billion years, which is a lot shorter than forever (and a lot longer than 6,000 years). And how did scientists come up with this number? By measuring the energy in the universe. See here.[1] (Second Essay by The Australian Skeptics, p. 29)	**Pragmatic problem (medium) and specifically convention-related problem, possibly also text-specific problem**
Tarkin arvio maailmankaikkeuden iästä on nykyään 13,7 miljardia vuotta, mikä on paljon vähemmän kuin ikuisuus (ja paljon enemmän kuin 6 000 vuotta). Kuinka tähän lukuun sitten on päädytty? Vastaus on: mittaamalla energian määrä maailmankaikkeudessa (ks.[1]).	**Interpersonal change (and transediting); optional**

The non-finite clause "By measuring the energy in the universe" and its Finnish counterpart *Mittaamalla energian määrä maailmankaikkeudessa* are not grammatically acceptable independent clauses. To increase the level of formality of the target text the words *Vastaus on:* ('The answer is:') were added. This complies with the fourth translation principle (see Section 4.2.1), which allows making the target text conform better to the standards of formal written Finnish.

The translation problem in question was brought about by a conflict between the form of the source text and the requirements of standard written Finnish. The form of the source text can be seen to reflect the fact that the source text was originally published on the Internet. The target text, however, is published as a book, which is why it needs to fulfil higher standards of formality. If the translation problem is then seen as resulting from a difference in medium, it can be called pragmatic. The reason why the difference in medium matters is that people tend not to write on the Internet in the same way as when they write something that is to be published in a book. This means that we are also dealing with conventions. It is, however, difficult to say whether the source text is conventional or not with relation to the communicative situation for which it was originally written. If the text is unconventional, the problem is also partly text-specific.

While it is not possible to place the translation problem into one single category, it is clear that the strategy used to solve the problem is an interpersonal change increasing the formality level of the target text. The use of the strategy is considered optional because the source text is intentionally ungrammatical (see the definition of an obligatory adaptation in Section 5.7). The authors would not have merely forgotten to include a subject and a predicator.

While an adaptation was made here, there are, however, two other occasions in which a grammatically inadequate sentence was not completed. First, the AS say in their second essay the following: “Another all-time favourite. ‘Although Darwin expected vast numbers of transitional fossils to be found, only a handful of disputable ones are cited.’” (p. 30). Second, CMI’s final essay reads as follows: “Another incredible claim; like saying static on your radio adds useful information.” (p. 34). No modification was made in either case because it was thought that the naturalness and the tone of the utterances would have suffered. Thus, the translation principle on formality was considered subordinate here.

Change of layout

8) The format included three essays each up to 1500 words: Opening essay (posted on June 13, 2005) Second essay of rebuttal and/or new material (June 16, 2005) Final essay of rebuttal, summary, etc. (June 19, 2005) All arguments were prepared unseen by the opposing side. (Introduction, p. 6)	**Pragmatic problem (audience) and specifically convention-related problem, probably also text-specific problem**
Väittelyn osapuolet saivat kirjoittaa kolme korkeintaan 1 500 sanan mittaista esseetä[3]: − avausessee (13. kesäkuuta 2005) − toinen essee vastauksen ja/tai uuden aineiston esittämiseen (16. kesäkuuta 2005) − päätösessee vastauksen, yhteenvedon yms. esittämiseen (19. kesäkuuta 2005). Kaikki argumentit valmisteltiin vastapuolelta salassa.	**Change of layout, interpersonal change, (and transediting); obligatory**

In this example I will concentrate on the list. In the source text the list can be recognised because its items are indented and placed in separate lines. This, however, is not enough according to the Finnish conventions (see e.g. Korpela 2004–2010a). This is why two additions, the dashes before the items and the period after the last item, were made.

Korpela (ibid.) observes that the Finnish norms of orthography do not say much about the appearance of lists. Indeed, the way the list is presented in the target text reflects my subjective taste. The list is indented a little, the empty space between the dash and the following text is short, the line spacing between the introductory sentence and the list is 25 % wider than the normal spacing, and the line spacing between the list and the following line is 50 % wider than the normal spacing.

This translation problem arose from a conflict between the form of the source text and the language use conventions of the target-culture audience. It is likely that the source text portion is not conventional in its own communicative situation either, which would mean that the problem would not be wholly convention-related, but also text-specific. What is certain is that it is impossible to talk about one single strategy here. If the text is considered from the viewpoint of physical appearance, the adaptation can be called a change of layout. However, if the focus is on the fact that this change of layout also made the target text more formal than the source text, the adaptation can be called an interpersonal change. Finally, if the inadequacy of the source text is emphasised, the adaptation can be called transediting. This last label, however, is possible only if the word "radical" is forgot from Chesterman's definition of transediting (in Chesterman and Wagner 2002: 63). The adaptation was considered obligatory because the source text was assumed to be unconventional due to sloppiness or technical difficulties instead of a desire to present the list in this particular way. According to the definition used in this study, obligatoriness may derive from the source text's being unconventional unintentionally and from a need to adapt the target text for it to be conventional (see Section 5.7).

Cultural filtering

9) ***Creation Ministries International*** (CMI) is a non-denominational ministry which seeks to support the Christian church in upholding biblical authority […] (Those Putting the Case for Creation, p. 7)	**Pragmatic problem (audience) and specifically convention-related problem**
Creation Ministries International (CMI) on kansainvälinen kirkkokuntiin sitoutumaton järjestö, joka pyrkii tukemaan kristillistä kirkkoa Raamatun arvovallan ylläpitämisessä – –	**Cultural filtering; obligatory**

The minuscule addition on which this example focuses is the comma preceding the relative pronoun *joka*. In English the corresponding relative pronoun "which" is sometimes preceded by a comma and sometimes not. In the above sentence the reader is told that CMI is such kind of a "non-denominational ministry which seeks to support the Christian church in upholding biblical authority" (the stress is on the information given in the relative clause). However, if the main focus of the sentence was CMI's being a non-denominational ministry, the word "which" would be preceded by a comma. In contrast, the Finnish word *joka* is always preceded by a comma as long as it functions as a relative pronoun and begins a relative clause which is subordinate to the previous clause (see e.g. Mikkola et al. 2003: 485). Returning to the source text portion, it can be said that the sentence would work either with or without comma. There are, however, cases in which the context rules out one of the two options. Consider, for example, the difference between these two sentences: "My brother, who lives in Espoo, is older than I" and "My brother who lives in Espoo is older than I". The former, containing a non-restrictive relative clause, implies that the speaker has only one brother, who happens to live in Espoo, while the latter, containing a restrictive relative clause, implies that the speaker has at least two brothers and that he is talking about the one who lives in Espoo.

This problem was clearly and solely pragmatic and, more specifically, convention-related because both the target text and the source text are conventional. The strategy used to solve the problem is cultural filtering (language use conventions are part of culture). The adaptation was obligatory because it would have been a downright error to leave the comma out.

10) The topic was 'Did the universe and life evolve, or was it specially created in six days?'. (Introduction, p. 6)	**Pragmatic problem (audience) and specifically convention-related problem**
Väittelyn kysymyksenä oli: "Kehittyivätkö maailmankaikkeus ja elämä, vai luotiinko ne erityisellä tavalla kuudessa päivässä?"	**Cultural filtering; obligatory**

In this example, I will concentrate on the reporting clause + quote structure of the sentence. In the source text, these two parts are connected without any punctuation mark, which seems to conform to the conventions of English (see e.g. Capital Community College Guide to Grammar and Writing 2009a). In Finnish, however, the reporting clause must be followed by a colon in such cases (see e.g. Mikkola et al. 2003: 488), which is why it was added.

The problem behind this addition seems wholly pragmatic, and more specifically, convention-related. This means that exactly as in the previous example, the addition can be called Culture-X-to-Culture-Y kind of cultural filtering. The use of the strategy was obligatory because leaving the colon out would have been an actual error.

11) Evolutionist Larry Witham cites a recent BioEssays special issue on evolution […] (Second Essay by Creation Ministries International, p. 26)

Pragmatic problem (audience) and specifically convention-related problem, text specific problem

Evolutionisti Larry Witham lainaa aikakausjulkaisun BioEssays evoluutiota käsittelevää erikoisnumeroa – –

Cultural filtering; obligatory

This example does not involve adding any new words or even new characters. The addition consisted of introducing italics to the word "BioEssays". This was done in compliance with the Finnish conventions, according to which the names of books and other such publications are usually emphasised with italics in printed text (see e.g. Mikkola et al. 2003: 488). The problem behind this addition is pragmatic, and more specifically, convention-related because the form of the source text is at odds with the Finnish conventions. In fact, the form of the source text seems to be at odds also with the English conventions (see e.g. Simpson 2010). This means that from the viewpoint of the original communicative situation the problem is text-specific, not convention-related. The strategy used to solve the problem is nevertheless cultural filtering (of the type Text-X-to-Culture-Y). The adaptation was considered obligatory because it was assumed that the source text is unconventional unintentionally. After all, on other occasions CMI does italicise the titles of books and periodicals.

Discussion of the additions

Based on these 11 examples, it may be hypothesised that addition often goes hand in hand with explicitness change. After all, five, that is, almost half of the examples, illustrate the strategy in question even though the examples were not specially selected on the grounds of what particular pragmatic strategy was used in them (of course, this may have been a mere coincidence). Furthermore, it is notable that all the five cases of explicitness change illustrate explicitation. This may not seem anything special given that we are dealing with additions, but it is easy to imagine a translation which, although containing more words, is *less* explicit than the source text. This happens, for example, if "he is stupid" is rendered as *hän ei ole kovin fiksu* ('he is not very sharp'). We all know from our everyday experiences that things are sometimes said in a more lengthy way in order to avoid directness. This can certainly take place in translation as well, for example, when working on a politically controversial text.

It may also be hypothesised that addition is often connected to cultural filtering. After all, more than one fourth of the examples have been labelled with this strategy. Examples 9 and 10, in which a punctuation mark was added, seem particularly representative cases of cultural filtering. In addition, it can be said with certainty that certain additions can reflect the use of more than one strategy. For example, an explicitness change or an information change can also be a visibility change (see Examples 2 and 6). Example 8 is a particularly good example as it illustrates the use of a strategy that can be given 2–3 different labels depending on the viewpoint.

Translation problems cannot always be placed in one single category either. This is true even in the paradigm used in this study, according to which convention-related problems are a subcategory of pragmatic problems. The cases which were labelled as arising at the same time from a text-specific and a convention-related problem were problematic at first (see e.g. Example 11). It was only when I realised that the problem can be text-specific in relation to the original situation and convention-related in relation to the new situation that I understood the problem. However, it is difficult to know whether the problem is convention-related or text-specific from the viewpoint of the original situation if one is not certain whether the source text is conventional or not. The conventionality of a certain source text element can be investigated by referring to style guides, dictionaries, and encyclopaedias or by going through "ordinary" texts which employ the element in question. The former provide norms and recommendations, while the latter show how the element is really used.

As far as obligatoriness and optionality are concerned, four out of five explicitness changes were optional whereas all the three cases of cultural filtering were obligatory. Further, four out of five explicitness changes were solutions to pragmatic problems other than convention-related problems, whereas all the cases of cultural filtering were solutions to convention-related problems. Based on this and considering the other examples, it could be hypothesised that such pragmatic problems that are not convention-related tend not to require adaptation whereas convention-related problems often do.

Before moving on to deal with omissions, I will return to the category of cultural filtering because there are certain problems related to its use here. According to

Chesterman (in Chesterman and Wagner 2002: 62), cultural filtering "describes the way in which source-language items, particularly culture-specific items, are translated as target-language cultural or functional equivalents, so that they conform to target-language norms." It seems that Chesterman does not refer primarily to adding or omitting punctuation marks etcetera but, for example, to the kind of cultural filtering that could be carried out in the following sentence: "The whale stories would make Lewis Carroll proud" (p. 35). What could be done here is that the name Lewis Carroll could be replaced with a functional equivalent, that is, with the name of some other writer (e.g. Tove Jansson, the Finnish Swedish-speaking author of the *Moomin* books) if Lewis Carroll was considered too unfamiliar to Finns. Yet if Chesterman's description of cultural filtering it taken literally, it must be said that that no target-language *norm* calls for this change. This said, it must also be remembered that, for example, a comma is a culture-specific item as well because the conventions regarding its use vary. For this reason, it seems completely justified to include changes regarding the use of punctuation marks as well as other changes of a technical kind under the heading "cultural filtering". At least one problems remains, however. Namely, if cultural filtering is understood loosely as realising an adaptation the function of which is to remove or narrow the gap between the source and target cultures, almost any of the examples of pragmatic adaptation included in the present analysis reflects cultural filtering. This is the case with Examples 1, 2, 3 and 4, for instance. After all, the adaptations in these examples were made to take into account an audience that belongs to a culture different from the source culture. It therefore seems that cultural filtering is a higher category than, for example, explicitness change or information change. Indeed, the label "cultural filtering" has been used in the 11 additions presented above only if it has not been possible to give them any of the other labels provided by Chesterman.

5.8.2 Omissions

This section includes eight examples in which something has been omitted. Two of the omissions illustrate the strategy of explicitness change, two are information changes, and four reflect cultural filtering.

Explicitness change

12)	To suggest that the informationally downhill 'micro' changes <u>one observes</u> (routinely <u>but erroneously</u> used as 'proofs of evolution') can accumulate over time to give the required (uphill) changes for microbe-to-man evolution is like a businessman arguing that many small losses will produce a profit, given time. (Opening essay by Creation Ministries International, p. 13)	**Pragmatic problem (intention) and specifically convention-related problem**
	Jos väitämme, että informaation suhteen alaspäin suuntautuvat "mikromuutokset" (joita usein pidetään todisteena evoluutiosta) voivat ajan myötä kasautua ja tuottaa mikrobista–ihmiseksi -tason evoluutioon vaadittavat ylöspäin suuntautuvat muutokset, olemme kuin liikemies, joka väittää, että useat pienet tappiot tuottavat ajan myötä voittoa.	**Explicitness change (implicitation); optional**

As it can be seen, two sets of words were omitted from this sentence. The subordinate clause "one observes" was left out because there is no need to repeat that "micro" changes are observable since this has already been made clear earlier on the same and the previous page, as well as in the following sentence. The words "but erroneously" were omitted because the point of the whole sentence is that regarding such changes as proofs of macroevolution is illogical.

The translation problem behind these two adaptations is pragmatic if it is seen as arising from a difference between the source text authors' and the translator's intentions. It seems that the source text authors wanted to be extremely explicit in conveying that "micro" changes are observable but that regarding these changes as proofs of evolution is erroneous. In contrast, the translator deemed that the target text makes these two things very clear without the two omitted sets of words. The adaptation is an explicitness change because, as was mentioned before, the information in question is given elsewhere. The optionality of the adaptation is due to the fact that it was not realised to avoid an error.

13) The sequence of creation was (Genesis 1):

1. Pre-existing water
2. Light and darkness
3. Heaven as distinct from water
4. <u>Dry</u> land and oceans […] (Opening Essay by The Australian Skeptics, p. 17)

Pragmatic problem (audience) and specifically convention-related problem, possibly also text-specific problem

Luomisjärjestys oli seuraava (1. Moos. 1):

1. Muita ennen olemassa ollut vesi.
2. Valo ja pimeys
3. Taivas vedestä erillisenä
4. Maa ja valtameret – –

Explicitness change (implicitation); optional

The adjective “dry”, or rather its Finnish equivalent *kuiva*, was left out from the target text because the word *maa* ‘land’ alone is sufficient. After all, it is clear that, contrasted with oceans, it refers to those parts of the crust of the earth that are above the sea level, and therefore “dry”. The translation problem behind this omission can be considered pragmatic, and more specifically, convention-related because it sounds more natural to say *maa ja valtameret* than *kuiva maa ja valtameret*, the reason for this being probably the same as the one for which the omission was made. However, this is only half of the answer. The problem is convention-related also from the viewpoint of the original communicative situation only if it is conventional to modify the word “land” with the adjective “dry” on such occasions. To shed some light on this question, I did a search with the word “land” in the sub-corpus of originally English non-fiction of the Finnish–English Comparative Corpus Studies (FECCS 1994–1999). The search yielded 54 results in which the word “land” functioned as a noun, but none of them was modified by the word “dry”. The same happened in the case of the 35 occurrences of “land” in the corresponding sub-corpus of fictitious texts. In contrast, 1 out of 83 occurrences of *maa* in the sub-corpus of originally *Finnish* non-fiction and 1 out 67 in the sub-corpus of originally Finnish fiction were modified by the word *kuiva*. Even so, the corresponding English translations did not use the phrase “dry land” or even the word “land”.

These results, however, are not enough to prove the unconventionality of the source text portion in question. It may well be that it is more conventional to say “dry land” than “land” when it is contrasted with oceans or water in general. If this is so, the translation problem dealt with here would be wholly convention-related. In the opposite case, the translation problem would be text-specific from the viewpoint of the original communicative situation. In any case, the strategy used to solve the problem is, without doubt, explicitness change and, more specifically, implicitation. The reason why the adaptation in question is optional is because it would have been possible to leave the text intact.

Information change

14)	SKEPTICS VS CREATIONISTS A FORMAL DEBATE Hosted by The Sydney Morning Herald (front cover and p. 1)	**Pragmatic problem (audience)**
	SKEPTIKOT–KREATIONISTIT MUODOLLINEN VÄITTELY	**Information change (less information); optional**

Unlike most source text readers, a large part of the target audience is probably not familiar with *The Sydney Morning Herald*. This means that mentioning it on the front cover of the book would distance the reader unnecessarily by causing him/her a feeling of foreignness. To avoid this, the reference to the newspaper was omitted altogether. The piece of information was, however, retained in other places (see p. 2 and Example 1). Although the information is given elsewhere, the adaptation is classified as an information change, and not an explicitness change, because it seems best to analyse the source text portion in question in relation to the immediate cotext.

15)	*Creation Ministries International–Australia*[1] accepted an invitation for a written 'mini-debate' with the Australian Skeptics on the *Sydney Morning Herald* (SMH) weblog of Margo Kingston (a well-known left-wing Australian journalist)." (Introduction, p. 6)	**Pragmatic problem (audience)**
	Kesäkuussa 2005 *Creation Ministries Internationalin* Australian osasto[1] otti vastaan kutsun kirjalliseen miniväittelyyn *Australian Skeptics* -järjestön kanssa *Sydney Morning Herald* -sanomalehden tunnetun australialaisen vasemmistotoimittajan Margo Kingstonin verkkopäiväkirjasivuilla.	**Information change (less information); optional**

The abbreviation "SMH" is irrelevant to the Finnish audience because it is not used to refer to the newspaper later on in the text. For the same reason, the abbreviation can in fact be argued to be quite irrelevant to the source text audience as well. However, it can serve to remind the source text readers that the newspaper in question is the one that can be read online on www.*smh*.com.au/. One could argue that the strategy in question is an explicitness change because one can assume that *The Sydney Morning Herald* is abbreviated by taking the first letter of each word in the name of the newspaper. However, since the abbreviation could also be formed differently, it seems best to consider the strategy used an information change. The adaptation was optional since it was not made to avoid an error.

Cultural filtering

16) You be the judge … (p. 5)

Pragmatic problem (audience) and specifically convention-related problem

Tuomarina olet sinä…

Cultural filtering; obligatory

What is omitted from the above clause is the space before the ellipsis. This modification was done because in Finnish the ellipsis comes right after the text (see e.g. Korpela 2004–2010b). The problem behind this omission is wholly pragmatic, and more specifically, convention-related because the source text is conventional in leaving a space between the word "judge" and the ellipsis (see e.g. Capital Community College Guide to Grammar and Writing 2009b). The strategy used here is, therefore, Culture-X-to-Culture-Y kind of cultural filtering. The adaptation was labelled as obligatory because in Finnish leaving a space before the ellipsis can be considered an error, even if many readers would not even notice it.

17) The statement that '[i]nformation science leads us to expect that random changes during the transmission of information (e.g. reproduction) would generate "noise" and degrade the information' is wrong […] (Second Essay by Australian Skeptics, p.29)

Pragmatic problem (audience) and specifically convention-related problem

Väite, jonka mukaan "informaatiotekniikka antaa aiheen olettaa, että tiedonsiirron (esim. lisääntymisen) aikana tapahtuvat satunnaiset muutokset aiheuttavat ns. kohinaa ja heikentävät informaatiota", on virheellinen – –

Cultural filtering; obligatory

What is omitted from the above portion are the square brackets from around the first letter of the word "information". This modification was done because in Finnish it is not customary, according to Korpela (2004–2010c), to indicate that the case of the first letter of a quote has been changed. The problem behind this omission is purely pragmatic, and more specifically, convention-related, and the strategy used to solve it is Culture-X-to-Culture-Y kind of cultural filtering. The adaptation was obligatory to make the target text conventional in the sense used in the definition of obligatory adaptation (see Section 5.7).

18) Phone<u>:</u> (07) 3340 9888 Fax<u>:</u> (07) 3340 9889 (p. 44)	**Pragmatic problem (audience) and specifically convention-related problem**
Puh. (07) 3340 9888 Faksi (07) 3340 9889	**Cultural filtering; optional**

What was omitted from the portion above are the colons after the words "Phone" and "Fax". This omission was done because in Finnish the colons are not needed according to the Research Institute for the Languages of Finland (2009a). In English the colons are, if not absolutely necessary, at least highly conventional. Although only one of the style guides that I referred to (*Web style guide* 2010) explicitly suggest that the use of the colon is recommended, the rest also use the colon when presenting contact information. That the use of the colon is conventional can also be noticed, for example, on the English-language websites of a range of international organisations such as the Birdlife International, Greenpeace, IMF, Red Cross, Ravi Zacharias International Ministries, World Vision, and WWF. The general rules regarding the use of colon point in the same direction as well. For example, Fowler (quoted by *The Economist style guide* 2005: 115) says that a colon is used "to deliver the goods that have been invoiced in the preceding words." In this case, the goods that are delivered are the two numbers.

Since the translation problem arose from a difference in language use, it can be considered purely pragmatic, and more specifically, convention-related. This means that the strategy used to solve the problem is Culture-X-to-Culture-Y type of cultural filtering. However, unlike most cases of cultural filtering, this adaptation was not obligatory because it would have also been possible to use the colons.

19) In June, 2005, *Creation Ministries International–Australia*[1] accepted an invitation for a written 'mini-debate' with the Australian Skeptics […] (Introduction, p. 6)	**Pragmatic problem (audience) and specifically convention-related problem**
Kesäkuussa 2005 *Creation Ministries Internationalin* Australian osasto[1] otti vastaan kutsun kirjalliseen miniväittelyyn *Australian Skeptics* -järjestön kanssa – –	**Cultural filtering; optional**

What was omitted from the portion above are the quotation marks appearing around the word "mini-debate". This is because I do not find *miniväittely*, the Finnish translation used, overly informal in this context[11]. In Finnish there is a range of comparable words such as *minihame* 'mini-skirt', *minibaari* 'minibar', *minikomitea* 'mini committee', *minibussi* 'minibus', and *minisukellusvene* 'mini submarine'. These are all well-established words that can be used almost in any context.

In fact, it can be argued that the quotation marks are unnecessary even according to the source culture conventions. If this is so, the translation problem in question is convention-related only from the viewpoint of the target text; from the viewpoint of the source text, the problem is text-specific. This means that the strategy used to solve the problem would be Text-X-to-Culture-Y type of cultural filtering. The adaptation was classified as optional because using quotation marks would not be impossible either. A similar but clearer example can be found from the Opening Essay by CMI (p. 15). In this case, the quotation marks were omitted from around the noun phrase "big picture" because the corresponding Finnish word *kokonaiskuva* is not informal or a neologism.

Discussion of the omissions

Something that stands out in these examples is that one fourth of the adaptations are information changes and, more specifically, omissions of information. This is not surprising since we are dealing with omissions. However, since omission, as well as the other adaptations, refers to the physical side of the text, it is possible to imagine an omission which, instead of omitting, adds information. This takes place, for example if "Creation Ministries International" is replaced with "CMI, Canada". The

[11] There is, however, a very similar case, "'micro' changes" (p. 13), which *was* translated with (double) quotation marks: "*mikromuutokset*". This is because the word appears in the middle of a text that deals with technical, biological issues. In contrast, the word *miniväittely* appears in the introduction of the book, which does not require such formal language.

latter consists of fewer words and fewer characters but contains more information since it specifies which office of CMI is in question. This is true although the name of the organisation is provided in a less explicit form.

Although it is difficult to say how representative these eight examples of omission are, it seems that Vehmas-Lehto's saying that (at least justified) omission is quite uncommon (2002: 100) cannot be generalised to all translation tasks. After all, even the translation brief may be such that it requires, not only translation, but also summarising, and summarising, of course, involves plenty of omission. The main reason for omitting something in formulating the target text is the irrelevance of that specific element to the target audience. In many cases (see e.g. Example 16), leaving the text unaltered would have also made the target text unconventional.

A great majority of all the omissions presented involved a convention-related problem; only two of the omissions, in Examples 14 and 15, were made to solve a pragmatic problem that was not convention-related. The latter were both optional but the same can be said about the majority of the convention-related problems. Only Examples 16 and 17 were considered obligatory. These findings are similar to the ones that were got when examining additions. It may also be hypothesised that an adaptation is obligatory with more probability if it reflects cultural filtering. After all, both cases of obligatory omission and two out of three cases of obligatory addition reflect this strategy.

With regard to the three explicitness changes (Example 12 includes two of them), it must be said that all of them are implicitations. This seems to be a general trend, at least in this text, but just as addition does not necessarily lead to explicitation, omission does not necessarily lead to implicitation. This can be illustrated with the same example that was used earlier: If the clause *hän ei ole kovin fiksu* ('he is not very sharp') is back-translated as "he is stupid", omission of words obviously does not make the message more implicit.

The four cases of cultural filtering are interesting in that two of them are classified as obligatory and the remaining two as optional. All of these examples involve a convention-related translation problem, and since the translator's intention was to produce conventional Finnish (see the translation principles in Section 4.2.1), the obligatoriness or optionality of a certain adaptation depended on how binding the convention in question was. Examples 18 and 19 were classified as optional because the target text would work with or without the omission.

5.8.3 Substitutions

This section deals with 10 adaptations in which a certain element was substituted for another. Two of the substitutions are explicitness changes, one is an information change, two involved transediting, and the remaining six were classified as cultural filtering.

Explicitness change

20) The claim that ‘the universe cannot have existed forever, otherwise it would already have exhausted all usable energy’ is classic straw man, because no scientist claims that the universe has existed forever. (Second Essay by the Australian Skeptics, p. 28–29)

Pragmatic problem (intention) and convention-related problem (?)

Väite ”maailmankaikkeus ei ole voinut olla olemassa ikuisesti, sillä muuten se olisi jo kuluttanut loppuun kaiken käytettävän energian” on klassinen vasta-argumentti väitteelle, jota ei edes esitetä (eli ns. olkinukkeargumentti). Yksikään luonnontieteilijä ei nimittäin väitä maailmankaikkeuden olleen olemassa ikuisesti.

Explicitness change (explicitation); optional

A *straw man* or a *straw man argument* refers to a fallacious counterargument which refutes no real argument, but only an argument that has been misrepresented. This misrepresented argument is likened to a man made of straw, an artificial enemy, which one beats while the real enemy remains intact. One Finnish word used for this sort of argument is *olkinukke* (‘straw doll’), but many people may not know its meaning, which is why an explanation of the term was used instead of the term itself. However, the term itself was also provided, but only within parenthesis. This way the readers who are not familiar with the term will understand it when the AS use it again in their final essay, which says the following “Straw Men are everywhere, such as those scientists who say that the universe has been around forever…” (p. 42). On this occasion, the term appears in a paragraph the topic of which is fallacious arguments, so even if the term had not been introduced earlier, it would be easier to recognise it as something to do with argumentation even if its actual meaning remained obscure.

The present translation problem is classified primarily as pragmatic because it can be seen to arise from a difference between the source text writer’s and the translator's intentions. The source text writers seem to have wanted to give the impression that CMI's argument is some old trick that already has a label of its own, whereas I wanted to emphasise primarily the *meaning* of the phrase "straw man". Apart from being pragmatic, the problem could perhaps be seen as convention-related if it is assumed that the term "straw man" is more commonly used in the English-speaking world than the corresponding term *olkinukke* in Finland. This assumption is backed up by the fact that *olkinukke* is not as well-established a term in Finnish as "straw man" in English. Some people call the argument *olkiukko*, which refers to an old man made of straw.

Since the target text emphasises the meaning of the term *olkinukke*, it is more explicit. Hence, the strategy used here is explicitness change. The adaptation was optional because it was not introduced to avoid an error.

21) **Dr Ken Smith** <u>is from the University of Queensland</u>: 'I am an Honorary Research Consultant in the Department of Mathematics, The University of Queensland. (Those Putting the Case for Evolution, p. 9)	**Pragmatic problem (intention, function)**
Tri Ken Smith <u>kertoo</u>: "Olen tutkija-konsulttina matematiikan laitoksella Queenslandin yliopistossa, Australiassa.	**Explicitness change; optional**

The predicate of the clause "**Dr Ken Smith** is from the University of Queensland" was replaced with *kertoo* 'says, tells' because the fact that Smith is from the University of Queensland is told by Smith himself in the quote. This way the portion could be shortened without losing any information. The problem behind this adaptation can be considered pragmatic. After all, the source text author's intention seems to have been to introduce Ken Smith shortly, whereas my intention was to introduce Smith's quote, in which Smith introduces himself. The source text's function is, not only to lead the reader to what will follow, but also to inform, whereas the target text's function is merely phatic in that it serves to open the communication line to Dr Smith.

As was mentioned above, no information was lost due to the substitution if we take into account both clauses. This is why the strategy used here is explicitness change, not information change. The fact that Dr. Smith is from the University of Queensland is still mentioned explicitly, but no longer twice, which is why the target text is less explicit than the source text. The adaptation was optional because no grammatical or other such norm called for its realisation.

Information change

22) Published by Creation Ministries International (Australia)	**Pragmatic problem (sender)**
Luominen-kustannus	**Information change (substitution); obligatory**

What the target text will say is not certain because the information provided on this page depends on the Finnish publishing house Luominen-kustannus. In any case, it is certain that the target text will not say that it is published by CMI. The translation problem arises from the fact that the publisher, the sender of the target text is different from the sender of the source text. This requires a substitutive information change which, it should be emphasised, is obligatory unlike most pragmatic adaptations. This obligatoriness is due to the fact that without the adaptation the reader would get false information. Englund Dimitrova (2005: 38), who in her book deals with the specific issue of explicitation, says that pragmatic explicitations are a sub-category of optional explicitations. However, this example, although it does not reflect explicitation, makes me suspect that there may well be cases of obligatory pragmatic explicitation. On the other hand, the modification realised in this example is a very special one. After all, it is done always when the publisher of the translation is different from the publisher of the source text, but it is also a very infrequent kind of adaptation if the whole translation process is taken into account.

Transediting

23) The link to the site is <www.webdiary.smh.com.au/index.html>*. Readers' comments can also be found as follows: First Essays[3], Second Essays[4], Final Essays[5]. (Introduction, page 6)

Pragmatic problem (intention)

Kingstonin perustama verkkopäiväkirja Webdiary sijaitsee nykyään osoitteessa http://webdiary.com.au/cms/, mutta kyseistä väittelyä sieltä ei enää kokonaisuudessaan löydy. Väittely on kuitenkin saatavilla Creation Ministries Internationalin sivustolla osoitteessa http://creation.com/images/pdfs/skeptics_vs_creationists.pdf (pdf-tiedostona).

Transediting, information change; obligatory

This is by far the most substantial change made in translating *Skeptics vs creationists*. The paragraph constituted by the two sentences seen above was replaced with a completely different paragraph because the readers' comments on the debate can no longer be read on Webdiary. In fact, it is said already in the source text that the links are inactive, but it would seem pointless to include them in the target text. Perhaps the reason why the links were included in the source text is that the authors hoped that they might be activated again, or alternatively, that they simply wanted readers to know that feedback was sent to Webdiary and that it was displayed for some time, but removed for some reason. It is nonetheless clear that this source text portion was never published on Webdiary. In other words, CMI did not include the inactive links out of being obliged to reproduce the original debate.

Indeed, this problem was not caused by a difference in time of publication, but by a difference in the source text authors' and the translator's intentions. While the source text authors' intention may have been one of the ones suggested above, the translator wanted to tell the reader where on the Internet the debate can be found. The strategies used here can be called transediting and information change because radical modification of the content of the source text was required in order to provide the reader correct information. For the same reason, the adaptation is labelled as obligatory.

24) 'Did the universe and life evolve, or was <u>it</u> specially created in six days?' (p. 5)	**Pragmatic problem (intention) and specifically convention-related problem, text-specific problem**
"Kehittyivätkö maailmankaikkeus ja elämä, vai luotiinko <u>ne</u> erityisellä tavalla kuudessa päivässä?"	**Transediting; obligatory**

In translating *Skeptics vs creationists* several pronouns were replaced with another pronoun, a proper noun or some other noun phrase. In this example the personal pronoun "it" (third person singular), or rather its Finnish translation *se*, was replaced with the personal pronoun *ne* 'they' (third person plural). This change was done because the question deals with the origin of two different entities or phenomena: the universe and life. In fact, I find the source text poorly worded in this respect, a view which could be confirmed by any grammar or native speaker of English. Perhaps the person who formulated the question wanted to treat the universe and life as one single whole. After all, the life whose origin is discussed can be thought to be included in the universe. Apart from the word *ne*, the verb phrase *kehittyivätkö* is, of course, in plural as well. However, this case is not about correcting the source text because the corresponding source text verb phrase "did…evolve" can be translated both in singular and plural.

The translation problem behind this adaptation is partly convention-related and partly text-specific because the source text, and not the source-culture conventions, is at odds with the target-culture conventions. The problem can also be argued to be partly pragmatic because the source text does not accord with with the translator's intention to produce a target text which is free from such inaccuracies caused by (presumed) sloppiness (see the fourth translation principle in Section 4.2.1). The adaptation done to solve the problem can be considered transediting if the word "radical" is ignored in Chesterman's definition of the strategy as was suggested earlier. The adaptation was considered obligatory because the source text portion can be considered defective unintentionally and because the conventionality of the equivalent target text portion required an adaptation.

Cultural filtering

25)	Introduction	5	**Pragmatic problem (audience) and specifically convention-related problem**
	Those Putting the Case for Creation	6	
	Those Putting the Case for Evolution	7	
	1. Opening Essay by Creation Ministries International	9	
	2. Opening Essay by The Australian Skeptics	17	
	(Contents, p. 4)		
	Johdanto	6	**Cultural filtering; obligatory**
	Luomisen puolesta puhuvat	7	
	Evoluution puolesta puhuvat	8	
	1. *Creation Ministries Internationalin* avausessee	9	
	2. Australian Skeptikkojen avausessee	16	

In this example the case of all the capital letters which do not appear at the beginning of a line or in one of the two proper names was changed. This was done in compliance with the conventions concerning capitalisation in Finnish, according to which nouns, adjectives, pronouns, numerals, verbs, and adverbs do not begin with a capital letter in titles, unlike in English. As far as names of organisations are concerned, they start in Finnish with a capital letter, but if they consist of two or more words, only the first word begins with a capital letter (see e.g. Research Institute for the Languages of Finland 2009b). However, the names of some old organisations, including Suomalaisen Kirjallisuuden Seura (Finnish Literature Society), have been registered so that the first letter of each word comprising the name is capitalised, in which case the registered form is respected (ibid.). Nurmi (2004) suggests that the name should be written as the representatives of the organisation itself write it. This seems the best practice also in the case of foreign organisations, which is why all the capital letters in the proper names “Creation Ministries International” and “Australian Skeptics” (and its translation *Australian Skeptikot*) were left intact. This policy serves to distinguish the sceptics belonging to the AS (*Skeptikot*) from sceptics’ who do not belong into this organisation (*skeptikot*) in cases where the premodifier *Australian* (‘of Australia’) is omitted. This translation problem is clearly pragmatic, and more specifically, convention-related so the strategy used to solve it is Culture-X-to-Culture-Y kind of cultural filtering. The adaptation was obligatory because otherwise the norms of written Finnish would have been broken.

26) **‘Dr Alex Ritchie** was born in Scotland and studied Geology at Edinburgh University (1955-59), gaining his B.Sc. (Hons) in Geology. (Those Putting the Case for Evolution, p. 8)

Pragmatic problem (audience) and specifically convention-related problem

”Tri Alex Ritchie syntyi Skotlannissa ja opiskeli Edinburghin yliopistossa (1955–59), jossa hän suoritti pitkän kandidaatin tutkinnon geologiasta.

Cultural filtering; obligatory

This example also deals with capitalisation. However, while the previous example was about titles, the present source text portion is a regular sentence. In it three capital letters were replaced with a lower-case one. These changes were made because in Finnish the names of educational institutions are written so that the type of the educational unit starts with a lower-case letter and because academic titles and disciplines begin with a lower-case letter as well. (Note that the “G” in the first occurrence of the word “Geology” and the “S” in the abbreviation “B.Sc.” have not been underlined because the words to which they belong were omitted altogether due to redundancy. The word “Hons”, which in this case refers to a longer honour’s degree, was, for its part, paraphrased with the word *pitkä* ‘long’.) Hence, only the capital letters appearing in the four proper names and the “T” that begins the sentence were left intact.

This translation problem is purely pragmatic, and more specifically, convention-related. This means that the type of cultural filtering used to solve it is Culture-X-to-Culture-Y. The adaptation was obligatory in order to follow the target culture norms.

27) As I said above, there is no requirement for evolutionary theory to ‘explain the origin of first life’, because evolution is about changes over time. (Second Essay by Australian Skeptics, p. 29)

Pragmatic problem (audience) and specifically convention-related problem

Kuten jo yllä esitin, evoluutioteorian ei tarvitse ”selittää elämän syntyä”, koska siinä on kyse ajan myötä tapahtuvista muutoksista.

Cultural filtering; obligatory

In the above sentence the single quotation marks were replaced with double quotation marks in compliance with the Finnish conventions (see e.g. Korpela 2004–2010d). In addition, the first, the inverted quotation mark was replaced with a normal quotation mark because inverted quotation marks, be they single or double, are not used in Finnish (ibid.). These two very mechanical changes are perhaps the most frequent substitutions done in translating *Skeptics vs creationists* into Finnish.

Conventions regarding the use of quotation marks are not the same in all the English-speaking countries (excepting for the fact that inverted quotation marks are used in all of them). A look at books written by English-language experts reveals that books using American spelling tend to use double quotation marks, while books using British spelling tend to prefer single quotation marks. This is confirmed by *The Economist style guide* (2005: 146). Since *Skeptics vs creationists* uses single quotation marks, it conforms to the British conventions. Indeed, although all the half a dozen Australian newspapers I viewed use double quotation marks, the Language and Learning Skills Unit of the University of Melbourne (2010) says that in Australia there is a tendency to use single quotation marks.

It can then be said that the source text seems conventional in its use of single quotation marks. This means that the translation problem in question is purely convention-related, and therefore pragmatic, and the strategy used to solve the problem is Culture-X-to-Culture-Y kind of cultural filtering. The adaptation was obligatory because the Finnish norms do not allow the use of single quotation marks.

28) The Earth is approximately 4.5 billion years old. (Opening Essay by The Australian Skeptics, p. 18)

Pragmatic problem (audience) and specifically convention-related problem

Maapallo on noin 4,5 miljardia vuotta vanha.

Cultural filtering; obligatory

This example illustrates another substitution of a technical kind: replacing the decimal point with a comma. This was done because in Finnish a "decimal *comma*" is used instead of a decimal point. A similar, even more frequent substitution done in translating *Skeptics vs creationists* is the one in which a comma in a number was replaced with a space (e.g. 10,000 → 10 000; see also Example 7). The reason for this change is that Finnish uses spaces, not commas, to make large numbers easier to read. Such adaptations are highly important because for Finns "10,000" is the same as "10", whereas in the English-speaking world it refers to ten thousand.

The translation problem behind the adaptation made in this example is an extremely clear case of a convention-related, and therefore pragmatic, problem. Consequently, the cultural filtering used to solve the problem is also a very clear case of Culture-X-to-Culture-Y sort of cultural filtering. The adaptation was obligatory because the Finnish norms do not allow the use of a point for such purposes.

29) SKEPTICS VS CREATIONISTS A FORMAL DEBATE (Front cover)	**Pragmatic problem (intention, audience) and specifically convention-related problem**
SKEPTIKOT– KREATIONISTIT MUODOLLINEN VÄITTELY	**Cultural filtering; optional**

Korpela (2004–2010e) observes that the use of the abbreviation "vs" (or "vs.") has become more common in Finnish due to the influence of English. An example of this is *VISK*, the Internet version of *Iso suomen kielioppi* ('Large grammar of Finnish'), which uses the abbreviation frequently (*VISK* 2008). Korpela (2004–2010e) also says that originally the abbreviation comes from Latin (*versus*) and is sometimes read in accordance with the Latin pronunciation.

However, although the abbreviation would probably be recognised by most Finns, I wanted to replace it with something that cannot be called a loanword. This was pursued in compliance with my sixth translation principle (see Section 4.2.1). Korpela (ibid.) points out, however, that although such expressions as *oikeusjuttu Virtanen vs. Lahtinen* ('Lawsuit Jones vs. Smith') are not exactly correct Finnish, no particularly good alternatives exist. According to him, it has been emphasised by Finnish language experts that the word *vastaan* 'against' would require two changes compared to the corresponding English version: 1) the latter word in the pair should be rendered in the partitive case, and 2) this same word should switch places with the word *vastaan*. The correct form to say "Skeptics vs creationists" in Finnish would then be: *Skeptikot kreationisteja vastaan*. This, however, sounds much less punchy than the English source text, probably because there is nothing between the words *skeptikot* and *kreationisteja*, nothing separating the two sides. It could be argued though, that a less sensational title is actually more suitable in the Finnish culture. However, if one chooses to try to preserve the clear juxtaposition of the two sides, it could be done, at least in part, by changing the place of the noun phrase *muodollinen väittely* in this way: *Skeptikot muodollisessa väittelyssä kreationisteja vastaan*.

Korpela (ibid.) also points out that sometimes a dash can substitute for the abbreviation *vs.* (e.g. *oikeusjuttu Virtanen–Lahtinen* ‘Lawsuit Jones–Smith’). This is, as it can be seen, the solution used in my final suggestion. Rendered this way, the title does not contain anything foreign, but the two sides are still placed clearly against each other.

The translation problem behind this adaptation can be seen, in part, as convention-related because the abbreviation of the Latin word *versus* is not used in Finnish as frequently as in English. On the Internet the abbreviation seems to appear in Finnish mainly in discussion forums, and only rarely in other contexts. However, in these other contexts the abbreviation appears particularly in titles[12] so in that sense it might not be seem strange if the target text read *Skeptikot vs. kreationistit*. In fact, the abbreviation appears, not only in the Internet, but also in the titles of some printed publications, including the following: *Jihad vs. McMaailma* (*Jihad vs. McWorld*; Barber 2003) published by Like Kustannus Oy, *Tyyppihyväksyntä vs. CE-merkintä* (‘Type approval vs. CE-marking’; Finnish Ministry of Environment 2004), *Psykoanalyyttinen psykoterapia vs. kognitiivinen psykoterapia: historiallinen ja vertaileva tarkastelu* (‘Psychoanalytical psychotherapy vs. cognitive psychotherapy: a historical and comparative study’; Luukkonen 2003) published by Psykopatologia, and *Paperiteollisuuden kilpailukyky Suomi vs Ruotsi 1983–1989: konsernipohjainen tarkastelu* (‘The competitiveness of the paper industry Finland vs Sweden 1983–1989: a concern-based study’; Artto 1991) published by Helsinki School of Economics.

It may also be argued that the problem arises also from a difference between the original sender’s (CMI’s) and the translator’s intentions. The difference is that while the original sender had no problem with using an element of foreign origin in the title of the book, the translator wanted to avoid non-Finnish elements in compliance with the translation principles set. Despite this, it seems best to treat the adaptation as cultural filtering of the Culture-X-to-Culture-Y kind. The adaptation was optional because using *vs* would have also worked.

[12] Some examples are the following: *Mansikka vs. mustikka* (‘Strawberry vs. blueberry’; Koistinen 2009), *Päivän taistelupari: Spotakova vs Abakumova* (‘The duel of the day: Spotakova vs. Abakumova’; Hollo 2009), *Forex vs. osakkeet* (‘Forex vs. interest’; forexyard.com 2010), and *Silakat vs. Toimittajat - [sic] tahtojen taisto!* (‘Baltic herrings vs. reporters – battle of wills!’; Heimovirta 2009).

30) And the correct translation of the waw consecutive wayyitser in Genesis 2:19, taking into account the context of Genesis 1, is the pluperfect, i.e. God ‘had formed’ the animals which He now brings to Adam to name. (Second Essay by *Creation Ministries International*, p. 23)

Pragmatic problem (audience) and specifically convention-related problem

Ottaen huomioon 1. Mooseksen kirjan ensimmäisen luvun kontekstin, vav-etuliite jakeen 1. Moos. 2:19 sanassa vajjitser pitäisi kääntää niin, että sana on pluskvamperfektissä, eli Jumala ”oli muovannut” eläimet, jotka hän nyt toi Aadamille nimettäviksi.

Cultural filtering; obligatory

This example is interesting in that it reflects the differences in how sounds are written in the two languages in question. While in English the Hebrew word וַיִּצֶר, which according to Luo (1989) translates as ‘and He had formed’ in Gen. 2:19, can be transcribed as *wayyitser*, in Finnish the most accurate form, at least for the purposes of the present target text, seems to be *vajjitser*. After all, the Hebrew *vav* (”ו”) is pronounced like the Finnish “v” and the *yod* (“י”) like the Finnish “j” (Cibulka 2000: 12). In the word in question, the *yod* is doubled, and, although a double “j” never occurs in standard Finnish writing, it can be used to illustrate different dialectal varieties (see e.g. Research Institute for the Languages of Finland 2010). For this reason and above all because most consonants can appear in pairs, Finnish readers can readily understand the difference between *vajjitser* and *vajitser*. The substitution of “v” for “w” is illustrated also in the *waw* consecutive.

Since both texts are conventional in their own communicative situation, this translation problem is purely convention-related, and therefore pragmatic. The strategy used to solve it is, therefore, Culture-X-to-Culture-Y kind of cultural filtering. The use of the strategy was obligatory because otherwise the reader would get false information, at least if he/she tried to read *wayyitser* the way Finnish is read.

Discussion of the substitutions

As was mentioned earlier, the size of the source-text element that is affected by a substitution can vary greatly. Indeed, the smallest substitution in the above examples affected one single character (see e.g. Example 28) while the most substantial affected a whole paragraph (see Example 23). To summarise, the substitutions involved replacing a term with an explanation, outdated information with updated information, a pronoun with a more appropriate pronoun, a clause with another clause to avoid repetition, and changing the information concerning the publication of the book. In addition, differences in conventions required changing quotation marks or the case of letters as well as replacing a punctuation mark with another, a foreign abbreviation with a Finnish-language element, and a transcription with another with partly different letters.

It is noteworthy that six out of the ten examples illustrate the use of cultural filtering. (Since the examples were not specially selected on the grounds of the strategy used, it would not be surprising if cultural filtering was the most commonly employed strategy in substitutive adaptations in translating *Skeptics vs creationists*.) It must also be noted that all these six examples involve a convention-related problem. Furthermore, in five out of the six examples, the adaptation was obligatory. The one optional adaptation was made in Example 29, in which case the adaptation concerning the expression “vs.” was not absolutely necessary from a prescriptive viewpoint. Hence, in these examples it can be seen even more clearly than in the case of additions and omissions that convention-related problems, cultural filtering, and the obligatoriness of the adaptation often go hand in hand, at least in this text.

Example 22, which deals with changing the content of the copyright page, is interesting for two reasons. Firstly, it is neither about adding nor omitting information, although it involves information change; certain information is simply replaced with other information. Secondly, although the translation problem in question is pragmatic (the source text and the target text are published by different instances), the adaptation was obligatory. So far all the other adaptations presented to solve pragmatic problems other than convention-related ones have all been optional.

Finally, I would like to mention that classifying adaptations into different the types is not always easy. For instance, Example 20, concerning the straw man argument, and Example 23, which involved getting rid of inactive Internet links, are not nearly as unambiguous as Examples 24 and 25, which were about choice of pronoun and capitalisation, respectively. The former are not the kind of simple one-element-for-another-element-of-equal-size substitutions, but also involve addition and/or omission. Example 20 is classified as a substitution because in it a term is replaced with an explanation of the term while the term itself is given only in parenthesis, and Example 23 because a paragraph with outdated information is replaced with another paragraph with updated information. One could then ask whether, for instance, Example 5 illustrates a substitution because a national phone number is replaced with the international version of the same phone number. However, I would say that there is an essential difference between Example 5 and Examples 20, 23, 24 and 25. In Example 5 most of the source text remains intact – and I am not referring to the fact that numbers need not be translated – whereas in the other examples the direct translation of the source text is discarded altogether and replaced with something else. Moreover, if Example 5 were classified as a substitution, almost any adaptation could be called a substitution. It could be said, for instance, that Example 12, which deals with omitting two references to microevolution, is really about substituting an overly explicit sentence with a less explicit sentence.

5.8.4 Changes of order

This section is far smaller than the three previous ones containing two adaptations in which the order of certain textual elements was changed. Both of these changes of order reflect the strategy of cultural filtering.

Cultural filtering

31) The format included three essays each up to 1500 words: Opening essay (posted on <u>June 13, 2005</u>) […] (Introduction, p. 6)	**Pragmatic problem (audience) and specifically convention-related problem**
Väittelyn osapuolet saivat kirjoittaa kolme korkeintaan 1 500 sanan mittaista esseetä[3]: − avausessee (<u>13. kesäkuuta 2005</u>) [– –]	**Cultural filtering; optional**

The source text portion above shows one way to write a date in English. The month is written first (using the *name* of the month), then the day (without the ordinal ending, which in this case would be -th) and finally the year. In Finnish, however, the order is commonly the one used above, that is, ascending from the shortest period of time to the longest regardless of whether the month is written with the name of the month or the corresponding number (see e.g. Research Institute for the Languages of Finland 2011).

The translation problem dealt with here is, therefore, purely pragmatic and, more specifically, convention-related, and the strategy used to solve the problem is Culture-X-to-Culture-Y type of cultural filtering. The adaptation was labelled as optional because it would have also been possible to preserve the word order of the source text by using the form *kesäkuun 13. 2005* (‘on the 13th of June, 2005’) or *kesäkuun 13. päivänä 2005* (‘on the 13th day of June, 2005’). However, especially the latter tends to be used only in formal or ceremonious contexts (see e.g. Iisa, Oittinen and Piehl 2006: 66).

32) Even where a mutation is beneficial (e.g. wingless beetles on windy islands),[16] <u>biological complexity is virtually always destroyed, not increased</u>. (Opening Essay by Creation Ministries International, p. 12)	**Pragmatic problem (audience) and specifically convention-related problem**
Käytännössä aina silloinkin kun mutaatio on hyödyllinen (esim. siivettömien tuulisella saarella elävien koppakuoriaisten tapauksessa),[16] <u>se ei lisää biologista monimutkaisuutta, vaan vähentää sitä.</u>	**Cultural filtering; optional**

The “X is Y, not Z” structure seen in the underlined portion is common in English. From *Skeptics vs creationists*, the structure can be found, apart from the present case, at least seven times, one of these occurrences being the sentence: “Most scientists deal with operational science, not origins […]” (p. 26). I detected the reverse order in statements of this kind, that is, in statements in which Y and Z relate to the same verb, only once.

While in English the real state of affairs is normally stated first followed by the denial of some other state of affairs, in Finnish it is often more natural to state the Y and the Z the other way round. Apart from the example above, this was done in three other cases in translating *Skeptics vs creationists* (once on p. 15 and twice on p. 21). However, there are also cases in which the order was maintained. For example, the sentence “This whole debate is driven by presuppositions, not data” (p. 38) was rendered *Tätä koko väittelyä ohjaavat olettamukset, ei aineisto* in Finnish.

In any event, the translation problem in question is pragmatic, and more specifically, convention-related due to the tendencies described above. The strategy used to solve the problem is, therefore, Culture-X-to-Culture-Y kind of cultural filtering. This filtering was optional because an alternative translation, one which follows the order of the source text, could have also been formulated: *se vähentää* *biologista monimutkaisuutta lisäämisen sijaan* (‘it reduces biological complexity instead of increasing it’).

Discussion of the changes of order

It seems that change of order is the most infrequent adaptation done in translating *Skeptics vs creationist*. In fact, Vehmas-Lehto (2002: 100) mentions that changes of order are not done very often. Vehmas-Lehto (ibid.) suggests that this is probably because if one change of order is realised, one easily finds oneself in a situation where more changes of order are required. I, however, did not have such problems because I never intended to make, for example, the argumentation style and structure more Finnish. If I had, I am certain that I would have faced the situation described by Vehmas-Lehto.

The two changes of order that are included in this analysis are both very small-scale. One of them affected the word order in a date and the other the X-is-Y-not-Z structure. Both adaptations were solutions to convention-related problems and accomplished by using cultural filtering. In spite of this, they were not obligatory unlike the majority of the other adaptations made to solve convention-related problems by using cultural filtering.

6 DISCUSSION AND CONCLUSION

I will first recapitulate what important decisions and findings were made before and while translating *Skeptics vs creationists* from English into Finnish. In the section “Earlier research” it was said that that the argumentation style and the scientific discourse of the source text would not be domesticated in the target text, that is, made to resemble their Finnish counterparts. In the next section, the skopos of the target text and the skopos of the source text were analysed in accordance with Nord’s (2005) model of text analysis. As far as the target text analysis is concerned, it was decided that the target text will be an instrumental translation, that is, an instrument in its own right in a new communicative situation, as well as an equifunctional translation, fulfilling the same functions as the source text. The target readership was also discussed briefly, and several translation principles of varying specificity were formulated. As to the analysis of the skopos of the source text, it was pointed out that the source text is compatible with the skopos of the target text. This was confirmed by the analysis of the extratextual or situational factors of the source text. The more lengthy analysis of intratextual or internal factors, for its part, yielded many guidelines to the translation process, for example, with regard to punctuation and to which concepts should be explained and which not. The effect and the functions of the source text were also discussed. As to the effect of the text, Nord's (2005) concepts of intentional vs. non-intentional effect and cultural distance vs. zero-distance were referred to. It was pointed out that the text has some unintended effects, and that there is a certain distance between the reader and the text-world, the culture of science, although the booklet is readable. It was added that this distance may be slightly shorter with Finnish readers. As for the functions of the source text, it was concluded that the text is primarily appellative, and almost as importantly informative, while few elements were expressive.

At the beginning of the main section of the thesis I delved into several theoretical issues related to pragmatic adaptation. First, I discussed what pragmatic adaptation is, and evaluated critically four different definitions of the concept. Based on the observations made and on what had been said earlier (in Section 4.2.2), it was suggested that a pragmatic adaptation "refers to the modification of the content or form of the source text in order to produce a target text that conforms to the needs of the new communicative situation." This definition takes into account all the extratextual factors introduced in Section 4.2.2, and it is also intended to be more precise; it, for instance, does not tie pragmatic adaptation to translation perforce.

Next, I introduced the types of pragmatic adaptation, addition, omission, substitution, and change of order, which were taken from Vehmas-Lehto (2002: 100). It was pointed out that these types describe the physical aspect of the adaptation. The treatment of the reasons to make pragmatic adaptations was also based on Vehmas-Lehto (2002: 101). However, since Vehmas-Lehto does not mention in her list differences in sender (including his/her motive and intention) and differences in medium, these two were added to complete the list of the situational/extratextual factors.

I also dealt with how pragmatic adaptation relates to translation, language, translation problems, and strategies used to solve translation problems. As far as translation is concerned, it was pointed out that it and pragmatic adaptation are not necessarily interdependent although they often go hand in hand due the close relationship between language and culture. It was also commented that if both translation and pragmatic adaptation take place, their order is not fixed.

As to language, it was said that pragmatic adaptation does not necessarily arise from the needs of a new linguistic environment because the linguistic environment in which the target text appears may actually be the same as the original environment. However, even in such cases the adaptation has to do with language. One reason for this is that adaptation may be required by language use conventions, which are, in fact, part of culture.

In thinking of the relationship between pragmatic adaptation and translation problems, I turned to Nord (1997: 141) and her definition of translation problems. Nord's classification of translation problems was also adopted, albeit with one significant change. Following the example of some other authors, it was concluded that convention-related problems are a subclass of pragmatic problems because conventions exist only in relation to people, and the original audience and the target audience, are situational/extratextual factors. The label "convention-related problem" was nevertheless used in the analysis although its definition was changed slightly. On the basis of the analysis of the examples, it was concluded that a convention-related problem does not necessarily arise from a difference between source culture and target culture conventions. Instead, the difference can lie between the source *text* and the target culture, in which case the problem is partly text-specific and partly convention-related.

As to translation strategies, I used Chesterman's definition of a textual strategy, his categorisation of textual strategies to syntactic, semantic and pragmatic ones, as well as his classification of pragmatic strategies, which were the kind of strategies that the present analysis focused on (Chesterman 2000: 82; Chesterman in Chesterman and Wagner 2002: 60–63). Some modifications to the definitions of a few of the strategies were made, however. Firstly, it was pointed out that explicitness change does not necessarily make something explicit implicit or vice versa; instead, the use of the strategy may, for example, make an already explicit element even more explicit. In this analysis, it was also thought that the label "explicitation" can be given to any case in which the information that can be *somehow* inferred has been made explicit. Chesterman talked about such information that "the target readers can be *reasonably* expected to infer" (emphasis added), but this was thought to allow too much subjectivity. The label "transediting" was also used slightly differently. While Chesterman writes that transediting involves *radical* changes, in this study, only the quality of the change was taken into consideration, not the magnitude. Finally, it was thought that information change can be, not only about providing more or less information, but also about substituting certain information with some other. The issue of translation strategies was also considered from the point of view of obligatoriness/optionality, and a definition of obligatory adaptation was formulated for the purposes of this study. Although it was noted that in certain translation tasks the obligatoriness of an adaptation may depend on the skopos, the definition formulated here does not allow the skopos to have a role.

The actual analysis of pragmatic adaptations, which has already been discussed in more detail earlier, involved 32 examples. The examples were divided according to the type of the adaptation: into 11 additions, 8 omissions, 11 substitutions and 2 changes of order. Within these categories, the examples were further classified according to the strategy used in them. Some of the examples reflected the use of several strategies, but one was thought to be principal. If the secondary labels given to the examples are disregarded, the frequencies of the strategies are the following[13]:

- Cultural filtering: 15
- Explicitness change: 9 (explicitation: 6; implicitation: 3)
- Information change: 4 (more information: 1; less information: 2; substitution: 1)
- Transediting: 2
- Interpersonal change: 1
- Change of layout: 1

It can be seen that almost half of the examples have been given the label of cultural filtering. Since this category was found to be slightly problematic due to the fact that many other examples could be given the same label, it should be asked if there is a need for new strategies, perhaps for different types of cultural filtering. After all, it was pointed out earlier that cultural filtering seems to be a higher category, a label

[13] If all the secondary labels were taken into account, the list would include also the strategy of visibility change.

that has been used if no other was considered suitable.

Having seen in the analysis of the examples of pragmatic adaptation how translation problems can be classified, and with what strategies they may be solved, one might want to know whether there is a relationship between certain kinds of problems and certain kinds of strategies. Schäffner and Wiesemann (2001: 31) argue that there is "no direct relation", and that the strategies "can be applied for all types of problems". However, they do point out that

> there may be differences in the frequency of specific strategies as related to a specific problem type, or preferences in the use of strategies; for example, pragmatic strategies may apply predominantly to pragmatic translation problems, but further analyses would be required to establish such preferences. (ibid.)

According to the analysis of the 32 examples presented in this study as well to many other cases that I encountered in translating *Skeptics vs creationists*, pragmatic problems, whether convention-related or not, are solved with pragmatic strategies. However, this does not necessarily mean that no syntactic or semantic strategy is involved. For example, an explicitness change can be, at the same time, a paraphrase, which is a semantic strategy (see Example 20), or a phrase structure change, which is a syntactic strategy (see Example 12).

Figure 2 presents the relationship between textual problems and textual strategies in translating *Skeptics vs creationists*. Linguistic problems as well as syntactic and semantic strategies have been faded because they were not dealt with in this study. Neither did the analysis involve any exclusively text-specific problems, but because some of the problems were partly text-specific, the connection between text-specificity and pragmatic strategies is shown with a dashed line. The dotted line between text-specific problems and convention-related problems reflects the fact that all the partly text-specific problems were also partly convention-related, and specifically convention-related, not only pragmatic.

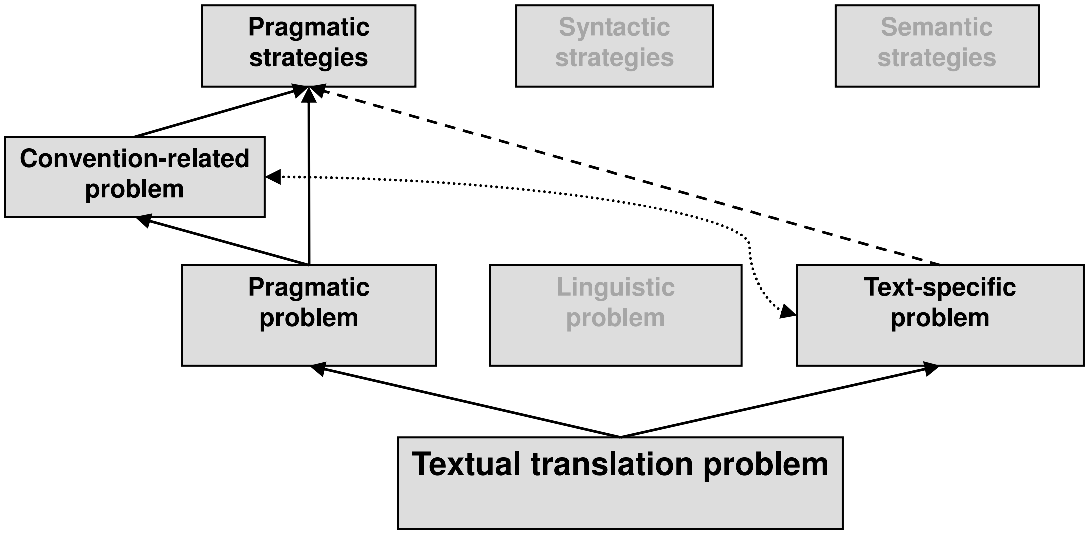

FIGURE 2: The relationship between textual translation problems and textual strategies in translating *Skeptics vs creationists*

The theoretical tools used in the analysis of pragmatic adaptation, that is, the classification of pragmatic adaptations provided by Vehmas-Lehto, the classification of translation problems provided by Nord, and the classification of pragmatic textual strategies provided by Chesterman, were fitting for the purposes of this study. This is true even though Chesterman's array of pragmatic strategies might need some additions (see especially the discussion on cultural filtering). The Skopos-theoretic approach to the translation task was also a natural choice due to its popularity and cogency.[14] However, it was by no means the only one. In the course of the project I became interested in the relevance theory, according to which, translation is interlingual quotation, that is, "an instance of quotation – direct or indirect – where the quote is in a different language from the original" (Gutt 2000: 236). It would be interesting to get to know this theory better and use it in some future research project.

As far as methodology is concerned, I could have also made systematic quantitative analysis. I could have, for example, counted the total number of pragmatic adaptations that I had made in translating *Skeptics vs creationists* as well

[14] As was mentioned earlier, for example, Schäffner and Wiesemann (2001) and Lehmussaari (2006) have also used a functional approach in their studies, as well as Nord's and Chesterman's classifications of translation problems and textual strategies, respectively. As for the types of pragmatic adaptation provided by Vehmas-Lehto, for example, Van Coillie (2008) has used the same classification with one additional type. However, instead of using Chesterman's strategies to further categorise the adaptations, Van Coillie has used fairly free, but also more specific descriptions of the adaptations (e.g. "intensifying suspense" and "intensifying humour").

as the exact proportions of the different types of adaptation and of the different pragmatic strategies used. This would have enabled presenting statistical information. In the analysis of the 32 examples of pragmatic adaptation, and specifically in investigating the conventionality and/or frequency of a certain source text or target text element, I could have employed corpuses to a greater extent. Now the only reference to a corpus was made in Example 13. In general, the use of sources could have been more systematic in this respect.

As to pragmatic adaptation, second opinions are needed to find out whether the definition of pragmatic adaptation provided in this study is adequate and whether the other theoretical observations made are valid. However, in the present analysis using the definition in question caused no problems. Its biggest advantage is that it covers all the extratextual or situational factors that were presented in Section 4.2.2. The issue of obligatoriness/optionality would need some special attention to find out all the factors that affect the obligatoriness/optionality of an adaptation. In other words, it should be studied whether it is normative rules on grammar, conventions in general, the skopos of the target text or perhaps a certain combination of these and other possible factors that should be regarded as the criterion. I formulated my own definition of obligatoriness for this thesis, but it should be studied whether a general definition of an obligatory/optional adaptation could be formulated.

The Finnish translation of *Skeptics vs creationists*, which in April 2011 is being proof-read by the publisher, provides opportunities for future research. While this study focused only on pragmatic translation problems and pragmatic strategies, in another study, the focus could be, for example, on linguistic problems and semantic and syntactic strategies. Another topic could be the question of how faithful I have been towards the skopos of the target text and the translation principles. However, I myself will move on to study my wife!

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APPENDIX I – AN INTRATEXTUAL ANALYSIS OF THE FUNCTIONS OF THE SOURCE TEXT

The following list shows what functions the source text has either page by page or essay by essay:

- *Front cover*[1]*:* mainly informative because it says what the book is about (and who published it) but also appellative because it invites the reader to read the book. This latter function is effected by giving the book credibility ("Hosted by The Sydney Morning Herald") and by encouraging the reader to evaluate the debate ("You be the judge …") (the picture of a gavel of a judge emphasises this)
- *Page 1:* similar to the front cover, although less informative and much less appellative
- *Page 2:* informative because it provides the reader with technicalities about the book and the publisher but also slightly appellative due to the invitation to visit the CMI website (which is emphasised with bold print)
- *Page 3 (Contents):* purely informative because it only presents the structure of the book
- *Page 4:* informative because it presents the topic of the debate and appellative because it invites the reader to evaluate it (again the picture of a gavel emphasises this)
- *Page 5 (Introduction):* mainly informative because it describes how the debate was initiated and carried out, but also partially appellative because it emphasises the popularity of the debate (par. 4) and invites the reader to go to the CMI website to see feedback from the debate (par. 2)
- *Page 6 (Those Putting the Case for Creation):* informative but also appellative because it probably seeks to convince the reader of the scientific qualifications of the representatives of CMI
- *Page 7 (Those Putting the Case for Evolution):* informative but also appellative

[1] The references are to the original source text (*Skeptics vs creationists: A formal debate* 2006), not to Appendix II. This way the reader gets to see the text in its original form (including the pictures etc.). I wish to remind, however, that the covers of the booklet are omitted in the version that is currently found on the CMI website.

for the same reasons as the previous page (although to a lesser extent)

- *1 Opening Essay by* Creation Ministries International *(pp. 9–15):* appellative and informative throughout (there is also at least one element with expressive function: the alliterative phrase "microbe to man" (p. 12, par. 2))
- *2 Opening Essay by The Australian Skeptics (pp. 17–22):*
    - *Pages 17–19:* informative and appellative (par. 3 of p. 17 is purely informative)
    - *Page 20:* informative
    - *Pages 21–22:* appellative and informative
- *3 Second Essay by* Creation Ministries International *(pp. 23–28):* appellative and informative throughout (there is also at least one element with expressive function: the rhyming reference to macroevolution: "goo-to-you" (p. 21, par. 3))
- *4 Second essay [sic] by The Australian Skeptics (pp. 29–34):* appellative and informative throughout (par. 4 of p. 30 is, however, purely informative)
- *5 Final Essay by* Creation Ministries international [sic] *(pp. 35–41):* appellative and informative throughout (there are also at least two units with expressive function: the word-play title, "Huff and Bluff" (p. 36) and the phrase "evolutionary emperor" (p. 41, par. 1))
- *6 Final Essay by The Australian Skeptics (pp. 43–47):* appellative and informative (par. 1 with the two bullets is, however, purely informative), but there are also several elements with expressive function including the following:
    - the comparison between the phrases "the Rising of the Sun" and the "Rising of the Son" (p. 45, par. 1)
    - the fact jumping off the page of a holy book (p. 46, par. 2)
    - being on a "Slippery Slope to Hell" (p. 46, par. 3)
- *Page 48:* informative and slightly appellative due to the invitation to contact CMI through the Internet or through other means
- *Back cover:* appellative because it invites the reader to read the debate and to evaluate it, informative because it describes what the book is about, and expressive because it portrays the debate as a fight (the two sides "square off" "head to head" in three different "rounds" offering their "best shots")