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Translanguaging Bible Translation

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Abstract: Emphasis on so-called heart language and mother tongue Scripture has marked Bible translation (BT) organizations from their earliest days. Without minimizing the importance of language development and the BT enterprise, recent attempts have been made at the organizational level to sunset such rhetoric while reimagining variations of it. Despite these efforts, BT practitioners find themselves lacking a theoretical lens for understanding and describing BT in multilingual contexts which is informed by advances in multilingual communication. Practitioners, such as translation consultants, are thus in need of an up-to-date framework within which to conceptualize and pursue their work.

In this paper, we draw on the work of multilingual researchers Ofelia García and Li Wei to introduce translanguaging as one helpful theoretical lens for thinking about the process of local language BT and its agents. Translanguaging may be defined as "the deployment of a speaker's full linguistic repertoire without regard for watchful adherence to the socially and politically defined boundaries of named (and usually national and state) languages" (Otheguy, García, and Reid 2015, 283). We argue that translanguaging has the potential to provide a significant turn in the history of the theory and practice of BT for the way it invites practitioners to reconsider long held and often unquestioned linguistic ideologies. Finally, insights from translanguaging are brought to bear on the role of translation consultant, specifically regarding quality control.

Keywords: Translanguaging, Multilingualism, Language Ideology, Consulting, Bible Translation

1. Crise Cardiaque: La Langue de Cœur Chez le Cardiologue

> "Understanding Scripture in a language other than the heart language in which we think and experience emotion is like trying to eat soup with a fork. You can get a little taste, but you cannot get nourished." –attributed to Cameron Townsend (Simons 2019, 212, fn3).

The attribution of the above quote to none other than William Cameron Townsend would seem to cement the centrality of the "heart language" concept for

the joint founder of SIL International and Wycliffe Bible Translators as well as his organizational children.[1] However, a strange thing happened on the way to the Internet forums, and the phenomenon is as amusing as it is revelatory. Emphasis on so-called heart language has become a lasting hallmark of Wycliffe Bible Translators and SIL International's involvement in both the Bible translation movement and in field linguistics more generally, to the extent that we presently find it retrofitted into the mouth of Wycliffe's founder (Handman 2009, 367; Shellnutt 2019; Sharp 2020, ch. 5). In his co-edited volume *Language and Identity in a Multilingual, Migrating World*, SIL International's Chief Research Officer Gary Simons highlights a paucity of evidence supporting the use of "heart language" terminology by SIL's founder—*pace* all who would take up the fork (2019, 212). Its apocryphal origins have, however, not slowed its proliferation in publication or across the Internet despite evangelical Christianity's overall distaste for pseudepigraphy, the production of which, coincidentally enough, was often motivated by financial gain (Metzger 1972, 5). For as Simons shows, from its emergence in 1968 to its rise in popularity, "heart language" terminology has as its main artery its effectiveness "to promote the cause of Bible translation among Christians in the United States and to raise resources for such work." "Heart language" has, simply put, "taken on the flavor of a marketing term" (Simons 2019, 215–16).

Fortunately, as a welcome counterbalance to marketing pressures, SIL International has not lost its concomitant emphasis on the value of scholarship. Simons dutifully traces in the same volume the historic development of heart language terminology before signaling three deficiencies: 1) it is born out of marketing rather than academic discourse, 2) promotes a monolingual bias, and 3) "serves to isolate the Bible translation community from the wider academic discourse about the functions of language in a multilingual world" (Simons 2019, 221).

Around the same time as Simons' writing, Wycliffe USA itself released an internal guidance document on "Heart Language and Multilingualism" encouraging members "to begin speaking and writing differently about the needs for Bible translation" given the multilingual reality of "today's interconnected world." Per their recommendation, phrases such as "*the* language that speaks to their hearts" are to be replaced by the subtly different "*a* language that speaks to their hearts" ("Heart Language and Multilingualism" 2018). But is a simple change of article from definite to indefinite enough to defibrillate decades of dysrhythmia?

Simons responds with a word of exhortation (2019, 222):

[1] Another colorful analogy often encountered is "eating a banana with the peel on" (Lines n.d.).

> [S]cholars in the Bible translation community are encouraged to articulate the essential concepts that underlie the notion [of heart language] using terminology that aligns with the broader academic literature. In so doing we will be better able to contribute to and learn from the wider scholarly dialog about the functions of language in our multilingual world.

The goal of this article is to demonstrate the utility of the theory of translanguaging for conceptualizing the process of local language BT. Translanguaging not only responds favorably to Simons' call for interaction with broader academic literature but also remedies that which he finds deficient in heart language terminology. We turn now to introducing translanguaging.[2]

2. INTRODUCING TRANSLANGUAGING: "THIRTY OCHO"

In a classroom in Illinois, second-grade teacher Caitlyn McNally projects an addition problem on the board in front of her students with instructions in Spanish inviting them to find the sum 15 + 23. An enthusiastic student pipes up, confidently declaring: "thirty *ocho*!" At this point, the teacher has a choice to make. She can respond with a correction: "Oh, you mean, thirty-*eight*." The correction would force the student to respond entirely and uniquely in a named language like English or Spanish, keeping them separate to avoid "cross-contamination" (Beres 2015, 103), something dreaded by the Cherokee-only classroom where "concerned parents" have posted signs forbidding English as a matter of respect (Creese and Blackledge 2010, 104; Peter et al. 2017, 8). By contrast, in her dual language classroom, McNally affirms the validity of "thirty *ocho,*" encouraging the student with an affirmation, "Well, yes, it is. Thanks for answering, *mi estudiante*." She adds that answers such as "thirty-eight," "*treinta y ocho*," and "*treinta y* eight" would have been equally acceptable, for what is important is that the *estudiante* successfully demonstrate her mathematical competence even if the way she chooses to do so is irregular by monolingual standards (McNally 2021).

This student's communicative approach reveals a multilingual mind in action. Such *trans-languaging* is possible thanks to the safe space that the teacher has created for the student to employ her "multilingual repertoire for learning purposes" (Canagarajah 2011, 8). The teacher's reassuring "thanks for answering" focuses on the ability of the student, acknowledging her mathematical prowess without a view to her chosen means of communication.

Translanguaging may be defined as "the deployment of a speaker's full linguistic repertoire without regard for watchful adherence to the socially and politically defined boundaries of named (and usually national and state) languages"

[2] An earlier form of this article was presented online at the Bible Translation (BT) Conference 2021.

(Otheguy, García, and Reid 2015, 283); the essential components of the word being the prefix *trans-* and the verbal form *languaging*.[3] Retracing what has been termed the "multilingual turn" and all that is wrapped up in the notion of "languaging" with the theoretical movement from *language* as a static entity to *languaging* as a persistent dynamic activity has been treated more extensively and authoritatively elsewhere.[4] Interested readers should read the overview of these and related topics in Part I of Ofelia García and Li Wei's *Translanguaging: Language, Bilingualism and Education* (2014, 5–44).

For the purposes of this paper, we will seek to stand on the shoulders of these leading researchers who have not so much written about translanguaging as, in fact, written its history. Before recognizing possible implications for BT, we will briefly consider translanguaging from two perspectives: 1) translanguaging as pedagogy ("classroom translanguaging") and 2) translanguaging as a theory of language ("universal translanguaging") (Paulsrud, Tian, and Toth 2021, para. 10.17-24; Lewis, Jones, and Baker 2012, 650). Both perspectives contribute to our understanding of the translation process and its agents.

2.1 Translanguaging as Pedagogy

Cen Williams first coined the term translanguaging (in Welsh) to describe the practice in bilingual Welsh-English classrooms of teachers requiring students to deliberately switch languages for different learning activities (Vogel and García 2017, sec. "Origins of the Term"). It was for the teacher to ensure that input and output were "systematically varied" with the student reading or listening in English before speaking or writing in Welsh (Baker 2001, 281). Their approach was found to offer four potential advantages by 1) promoting a deeper and fuller understanding of the subject matter, 2) helping students develop skills in their weaker language, 3) facilitating cooperation between a student's home and school life, and 4) integrating fluent speakers and learners to develop their abilities concurrently (Baker 2001, 281–82; Lewis, Jones, and Baker 2012, 645–46). Since then, the use of translanguaging has continued to expand beyond the field of multilingual education to speak into global contexts, leading to translanguaging as a theory of language (Beres 2015).

2.2 Translanguaging as Theory of Language

Translanguaging has been called "a pedagogical concept that went wandering,"

[3] Lewis et al. are quick to add that "there can be no exact or essentialist definition as the meaning of translanguaging will become more refined and increasingly clarified, conceptually and through further research" (2012, 642).

[4] See, for example, the discussion in Wei 2011.

for the way interpretations of it "go beyond the pedagogical practice of drawing on multiple language varieties [to] facilitate learning" (Singleton and Flynn 2022). It has been extended by researchers like Ofelia García and Li Wei to provide, "general, overarching accounts of language deployment among multilinguals, which sometimes do not differentiate between individual language competencies" (Singleton and Flynn 2022). As a theory, translanguaging is built on three core premises (Vogel and García 2017, 3):

1. It posits that individuals select and deploy features from a unitary linguistic repertoire to communicate.
2. It privileges speakers' own dynamic linguistic and semiotic practices above the named languages of nations and states.
3. But still recognizes the material effects of socially constructed named language categories and structuralist language ideologies, especially for minoritized language speakers.

We will consider the first two of these premises in closer detail: 1) a single linguistic repertoire and 2) multilingual communication as a dynamic process of meaning creation.

2.1.1 Single Linguistic Repertoire

From a translanguaging perspective, multilingual communicators do not use their languages as separate "clear bounded entities"; rather, they make use of a unitary linguistic repertoire from which meaning-making features are selected and deployed in different contexts (Creese and Blackledge 2010, 112; García and Wei 2014, 19–23; Paulsrud, Tian, and Toth 2021, para. 10.20). A concrete illustration of this unitary linguistic repertoire is found in popular smartphone software keyboards. Users of popular Android keyboards, such as Google's *Gboard* or Microsoft's *SwiftKey Keyboard*, will have experienced translanguaging first-hand if they have communicated with multiple languages enabled simultaneously. In multilingual mode, the user is not required to switch between languages manually and deliberately, but with multiple languages enabled, the keyboard software creates a combined predictive dictionary and suggests words based on the ones most recently typed. For example, with English and French enabled, the first words suggested are *je*, "I," and "the." The user has only to select the word which best fits their communicative goals and audience before getting the multilingual predictive text ball rolling. (Curiously, the keyboard does not suggest the insertion of *ocho* after "thirty" when typing with Spanish and English enabled.)

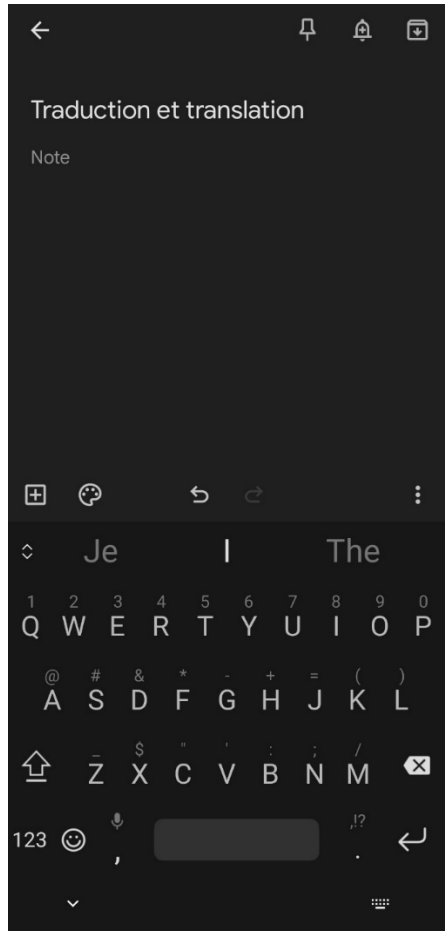

Figure 1: Microsoft's SwiftKey Multilingual Android Keyboard

This provides a real-world representation of what Ofelia García terms the dynamic bilingualism of translanguaging, depicted in Figure 2 below (García and Wei 2014, 14).

"But this is just code-switching masquerading under a new name," might suggest a sociolinguist (see Goodman and Tastanbek 2021). To this, translanguaging would respond somewhat tongue in cheek, "What codes?" Nevertheless, the sociolinguist would be justified in asking this question, for translanguaging as its name implies *goes beyond* the linguistic phenomena which it transcends to englobe them (Beres 2015, 112).[5] In so far as there exists a

[5] Wei stays potential over-reach when he writes: "It is important to emphasize that the notion of Translanguaging is not some fancy post-modernist term to replace traditional terms

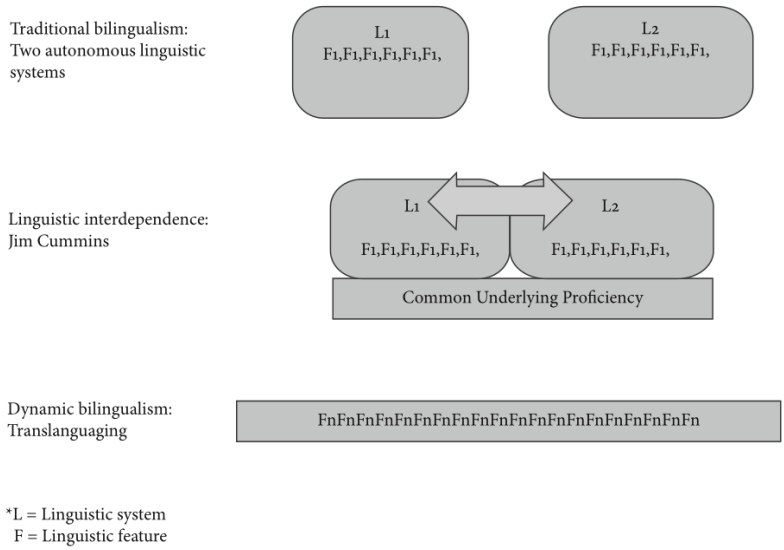

Figure 2: Ofelia García and Li Wei, Translanguaging: Language, Bilingualism and Education (Basingstoke: Palgrave Macmillan, 2014), p. 14.

multitude of ways of traversing a bridge, so, too, ways of translanguaging are as varied as the travelers who cross (Baynham and Lee 2019, 36) since translanguaging consists of employing multiple modes of communication (García 2009a, 42). Importantly, translanguaging as conceived by García posits dynamic multilingualism in place of separate codes between which the communicator switches. Rather than possessing two independent and autonomous linguistic systems (what we might traditionally think of as languages), translanguaging describes multilingualism as a single linguistic repertoire composed of linguistic features as depicted in Figure 2 above. These features may often be used in ways that correspond to "societal constructions of 'a language,'" but used differently at other times (García and Wei 2014, 15). This represents a shift from "a description of languages as different systems of structures to one emphasizing the fluid language practices of speakers" (García and Wei 2014, 36). Whereas heart language terminology focuses on a single organ, translanguaging is decidedly holistic, envisaging a fully integrated person embodying a linguistic repertoire. García and Wei emphasize this "interconnectedness" in their treatment of translanguaging, stating (2014, 31–32):

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such as code-switching or language crossing to refer to specific multilingual behaviour. Translanguaging highlights the interconnectedness between the traditionally and conventionally understood languages and other human communication systems" (2016, 7).

> In our view, human beings' knowledge of language cannot be separated from their knowledge of human relations and human social interaction, which includes the history, the context of usage and the emotional and symbolic values of specific socially constructed languages. We see translanguaging as having the capacity to broaden the scope of contemporary Linguistics, to look at linguistic realities of the world today and how human beings use their linguistic knowledge holistically to function as language users and social actors.

The multilingual therefore does not have a heart language but *is* a living, growing linguistic repertoire.

2.1.2 A Dynamic Process of Meaning Creation

Secondly, translanguaging views multilingual communication as a dynamic multimodal, meaning-making activity (*languaging*) which reveals something of the creativity and hidden history of the communicator.

> [It] represents a fluid semiotic space where different processes, such as calquing, code-switching, literal translation, transliteration, onomatopoeia—even silence—come into play in creating emergent meanings while negotiating and nuancing boundaries. (Baynham and Lee 2019, 53)

Once such fluidity is acknowledged, we find a natural bridge to the process of translation, as Baynham and Lee point out (2019, 53):

> [T]ranslanguaging can be a way of understanding the routine moment-to-moment flux and bricolage of translating as an activity, where translators draw on their multilingual repertoire and artifacts in the environment, such as the Internet, dictionaries, and databases, in coming up with a translation "equivalent."

2.3 Correcting Simons' Heart Language Deficiencies

We may now begin to see how the concept of translanguaging responds to the three deficiencies Simons identified in a heart language approach to language development: 1) monolingual bias, 2) commercial motivation, and 3) isolation from academic discourse.

2.3.1 A Corrective to Monolingual Bias

In the first place, because translanguaging is informed by advances in multilingual education (MLE), it provides a helpful corrective to monolingual bias (Sabino 2018, 29–30; Prada and Turnbull 2018, 9–10; Ossa Parra 2018, 3–4; Makalela 2018). Indeed, translanguaging goes even further than Simon's original

concerns to invite BT practitioners to reexamine oft unquestioned linguistic ideologies more generally, as Baynham and Lee emphasize in their definition (2019, 24–25):

> Translanguaging is the creative selection and combination of communication modes (verbal, visual, gestural, and embodied) available in a speaker's repertoire. Translanguaging practices are locally occasioned, thus influenced and shaped by context but also by the affordances of the particular communication modes or combinations thereof in context. Translanguaging practices are typically language from below and are liable to be seen as infringing purist monolingual or regulated bilingual language ideologies and hence can be understood as speaking back, explicitly or implicitly, to these ideologies.

This mutually informative questioning frees up BT actors to make decisions consistent with the complex multilingual realities of host communities.

2.3.2 An Emic View of Multilingual Communication

Secondly, translanguaging is born out of readily observable multilingual practices in a variety of global contexts, rather than the high heat of marketing pressures emanating from any one corner of the globe (García and Kleyn 2016; García and Wei 2014, 41–42). This represents a change of perspective from a purely etic view of language as disembodied structure to allowing for an emic view "from below," emanating from the communicator (Multilingualism and Diversity Lectures 2017; Baynham and Lee 2019, 26). As such, translanguaging goes beyond traditional concepts of language in three ways according to Wei: 1) it transcends language systems, 2) it has transformative capacity for social structures, and 3) it is transdisciplinary (Wei 2018, 27). He explains (Wei 2018, 23):

> Translanguaging is not simply going between different linguistic structures, cognitive and semiotic systems and modalities, but going beyond them. The act of Translanguaging creates a social space for the language user by bringing together different dimensions of their personal history, experience, and environment; their attitude, belief, and ideology; their cognitive and physical capacity, into one coordinated and meaningful performance (Li 2011a: 1223), and this Translanguaging Space has its own transformative power because it is forever evolving and combines and generates new identities, values and practices. Translanguaging underscores multilinguals' creativity—their abilities to push and break boundaries between named language and between language varieties, and to flout norms of behaviour including linguistic behaviour, and criticality—the ability to use evidence to question, problematize, and articulate views. (Li 2011a, b; Li and Zhu 2013)

Translanguaging thus surfaces as a companion suitable for Bible translation given the shared features of transcendence, *going beyond*.

2.3.3 Alignment with Broader Academic Literature

Thirdly, translanguaging promotes academic discourse by bringing BT practitioners into discussion with researchers in MLE, translation studies, and linguistics. More than that,

> "translanguaging aims to present a new transdisciplinary research perspective that goes beyond the artificial divides between linguistics, psychology, sociology, etc., [to see] how language users orchestrate their diverse and multiple meaning- and sense-making resources in their everyday social life" (Wei 2018, 27).

Having now introduced translanguaging as a theory of language that corrects Simons' heart language deficiencies, we turn to its implications for BT.

3. Implications of Translanguaging for Bible Translation

Translanguaging has potential to impact the process of BT with regards to numeracy, quality control, linguistic hierarchy, consistency, proper names, borrowing of key terms, as well as the native speaker as a measure of perfection, complexity, and empathy.

2.2 Numeracy

Numeracy refers to "the ability to … interpret numbers and numerical information" (Wallace 2015). Since at least the middle of the 20th century, it has been considered "an essential skill and central to a sound education" (Wallace 2015; Crowther 1959, 268–82). Numeracy is argued to be "a cognitive process separate from the teaching of reading and writing" and therefore constitutes an acquired skill, although often ignored in literacy classes and manuals (Bhola 1994, 88–89). When it comes to Bible reading, reading multiple digit numerals (also called figures)[6] may pose a problem for less advanced readers.[7] As a result, we find versions such as the *Hausa Common Language Bible* (HCL; Bible Society of Nigeria, 2011) which render numbers from twenty upward in number symbols ("100") and number words ("one hundred"). The UBS *Handbook on Ecclesiastes* comments on the issue (Ogden and Zogbo 1997, 201):

[6] In this section, "numerals" is adopted as shorthand for what are frequently called Indo-Arabic numerals.

[7] "There's more to getting the most out of the Scripture than merely knowing how to read" (Webb 1999, 3).

> In some modern situations young speakers may have trouble interpreting large numbers in their mother tongue (they may be more familiar with numbers in trade or official languages). If this is the case, it is possible to write the number 2000 in figures [numerals] or to include it in parentheses following the wording.

Implicit in the *Handbook*'s proposed solution is the mutually reinforcing nature of writing in multiple modes, namely that numerals ("127") stand to clarify a number written out in words ("one hundred and twenty-seven"), such as with *kasashe d'ari da ashirin da bakwai* (*127*) (Est 8:9 HCL). Numerals provide visual confirmation of the number written out in words and *vice versa*, serving the (il)literate and the (in)numerate alike.

From a translanguaging perspective, the *Handbook*'s suggestion of writing in numerals allows the reader more interpretative options without pre-selecting linguistic features for the reader. Encountering the numerals, the reader is free to interpret these under-specified symbols with the linguistic features of their choice, no matter the named language to which those features correspond. The numerate reader can instantly feel at home thanks to "the universal language of numerals" which provide an additional port of entry and exit of expression (Menninger 1969, 391), for, as Ifrah poetically remarks, "There is no Tower of Babel for numbers: once grasped, they are everywhere understood in the same way … a kind of visual Esperanto" (2000, 594).[8]

By contrast, a monolingual bias attempts to predetermine for the reader the linguistic features selected for interpreting numbers. For example, a translation consultant once commented to me on the importance of local language Bible translators writing out numbers in words *instead of* numerals because of the tendency of some readers to switch languages mid-utterance, reading the numerals in their language of numeracy (often a language of wider communication) rather than continuing in the named target language (often a local language). With this recommendation, number words aim to muzzle the multilingual ox treading out the grain[9] in contrast to the long Christian tradition of manuscript innovation

[8] "This profoundly human invention is also the most universal of inventions. In more than one sense, it binds humanity together. There is no Tower of Babel for numbers: once grasped, they are everywhere understood in the same way. There are more than four thousand languages, of which several hundred are widespread; there are several dozen alphabets and writing systems to represent them; today, however, there is but one single system for writing numbers. The symbols of this system are a kind of visual Esperanto: Europeans, Asiatics, Africans, Americans or Oceanians, incapable of communicating by the spoken word, understand each other perfectly when they write numbers using the figures 0, 1, 2, 3, 4…, and this is one of the most notable features of our present number-system. In short, numbers are today the one true universal language" (Ifrah 2000, 594).

[9] In 1 Timothy 5:18, the author alludes to Deuteronomy 25:4 to make the case that workers are worthy of their wages: "You shall not muzzle an ox while it is treading out the grain"

with an eye to increased readability (Hurtado 2006, 177–85).

Implicit in this consultant's inhibiting suggestion is a monolingual bias that the target text should only be interpreted using a single named language rather than a multilingual repertoire. Whereas a purely heart language approach frowns upon so-called code-switching mid-verse, translanguaging recognizes and interprets such phenomena as telling a larger story, one of learning numbers in a language of wider communication in primary school. A translanguaging approach accepts that it is natural—almost involuntary—to read out numbers in the language of numeracy.

Research in multilingual education suggests that such translanguaging in fact serves to reinforce the reader's (and hearers') understanding of the text as a result of the communicative event forming a "loop" of understanding. In a translanguaging loop, interlocutors are able to harness every linguistic and cognitive tool available in their repertoire (Karlsson et al. 2021).[10] Thus, when a Hdi ([xed], Cameroon) speaker reads *dəmbu' mku' nda ndəfáŋ dərmək nda hisambsak* in Nehemiah 7:86 but looks at the numerals "6,720" and interprets them using French or English, for example, we are witnessing nothing less than the multimodal and dialogical practice of multilingual meaning making in a multilingual world. Why muzzle the ox? If it is true that "multilinguals perform best when their whole linguistic repertoire can be freely used" (Son 2019, 139), then the same can be said of agents enacting the BT process and enjoying its fruits.[11]

2.3 The Consultant Checking Session as Multilingual Classroom

In the cross-cultural experience of the translation desk (Matthews, Rountree, and Nicolle 2011), the consultant experience bears striking resemblance to the multilingual classroom ("consultant checking session as multilingual classroom"), albeit preferably more bidirectional in nature, that is, with the consultant and the translators collaborating and jointly crossing traditional linguistic boundaries. The Welsh experience of students reading a text in one language and then discussing it in another is not too dissimilar to translators reading aloud a local language translation, providing an oral backtranslation[12] in a language of wider

(NRSV). A muzzle was designed to prevent an ox from eating from the grain being threshed underfoot. Monolingual bias is like a muzzle preventing a multilingual reader from acting consistent with their person and from enjoying the fruits of their labor.

[10] Compare with Hans-Georg Gadamer's "circle of understanding" (1988) and Christiane Nord's "looping model" of the translation process (2005, 39).

[11] One could also call on the value of social justice here as García advocates: "Those of us who have worked in the education of linguistic minorities have experienced the detrimental effects, for both teachers and students, of strict language policies that separate minority and majority languages" (2009b, 151).

[12] A backtranslation is "a very literal rendering of a translated text into English or another language of wider communication in the area concerned, a language in which the translation

communication to a consultant, and the subsequent discussion which merges the two, blurring lines between named languages and cultures.[13]

During the checking session, consultants teach *and* translators instruct; without fail the student becomes the teacher. Each party asks questions of the other. Each responds. As it obtains today, the consultant is often not fluent (enough) in the target language to receive responses or interact with the translators using their entire linguistic repertoire. On the consultant side of the table, the consultant may cite Hebrew or Greek lexemes drawn from a biblical language repertoire that is not shared with the translators. Thus, we find partial overlap and potential gaps, but in both cases BT agents are moving towards one another, participating in something greater than their individual capacity.

Thinking of my own consultant experience working with the Hdi, I may use French, English, Hdi, Biblical Hebrew, and Greek whereas the translators employ French, Hdi, Hausa, and Fulfulde. During checking sessions, each party is welcome to participate using their entire linguistic repertoire, on the understanding that clarifying questions will follow, sending the loop of understanding round and round. A Hebrew term like נַחַל ("wadi, valley") may arise in discussion followed by a translanguaged explanation in French and Hdi. Once a suitable and serviceable rendering, or renderings, is found, it is introduced into the target text. If the Hebrew term itself is unclear, like the precious stone נֹפֶךְ (Exo 28:18), the Hebrew source text itself may make its way into the translation, thereafter embedded in the Hdi repertoire: *Mahisa ndər, pal pala ka* nufek*, pal ya ka saffir, pal ya ka dzindar* ("and the second row a *turquoise*, a sapphire, and a moonstone" [Exo 28:18 NRSV, emphasis added]).[14]

Translation consultants have the benefit of observing first-hand the interplay of languaging and translation as dynamic processes. Prolonged deliberation over the orthography of a previously unwritten word is languaging in progress. Local language translation lifts the linguistic veil to embrace languaging in action.[15] Consultants experience the grappling of spoken/signed word with written/recorded word, and spar with them and demand a blessing.[16] Up to, during,

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consultant and the translators are able to communicate with each other. It uses the vocabulary of English (or the language of wider communication) while reflecting as closely as possible the content and grammatical structure of the translated text in a form that someone who does not speak that language can understand" (Barnwell 2020, 113).

[13] For more on the process of checking Bible translations through backtranslation, see Blight 1977; Fehderau 1979.

[14] *Saffir*, too, a borrowing having followed a convoluted path of potentially Semitic origin but now adopted into many languages.

[15] Jewish poet Haim Nachman Bialik is commonly attributed the saying: "Reading the Bible in translation is like kissing your bride through a veil."

[16] See the story of Jacob wrestling with an angel in Genesis 32:22-32: "Jacob said, 'I will not let you go, unless you bless me'" (NRSV).

and after the typesetting stage (a term careening towards irrelevance) of Bible and New Testament production, translators are forced to make orthography decisions that are far from clear-cut. Spelling, phrasing, and key term renderings are debated and then eventually revisited once momentum for a revision builds. Sounding the depths of a linguistic repertoire to source just the right turn of phrase is a beautiful, dynamic activity. By comparison, more dominant "heart languages" (languages for which established spellcheck dictionaries are available in popular word processors) have become hardened by the passage of time and the spilling of ink.[17]

We must acknowledge, however, that there is no simple or straightforward path to promoting an entire linguistic repertoire in a multilingual classroom (Karlsson et al. 2021) or consultant checking session or elsewhere. What's clear, however, is that BT actors at all levels must foster an environment full of flexible, empathetic interaction. In so doing, actors must be prepared to cordially dance with the "various histories and lived experiences" to which languages are tied (Gonzales 2018, 119).

2.4 The Way of the Path: Non-Hierarchical Multilingual Awareness

Each Bible translation product is a unique combination of interpretations and exegetical choices (e.g., textual variants), and more—all of which have been meticulously selected for their perceived communicative efficacy in context. Scripture versions throughout history collectively comprise a repertoire of sacred translation tradition. They are pavers on the path to Scripture access. Step on the stones, stay on the path—the stones are the extant linguistic features of the combined, historical BT repertoire. Where is the best place to step on a path? Ask the traveler, inquire after the weather, examine the route: uphill, a protruding rock gives extra footing; on flat ground, a protrusion becomes a stumbling block.

Translanguaging opens up the possibility of using every paving stone available, all that is contained within that sacred text tradition in addition to all that is in the translator's storehouse, to negotiate and create meaning. Translanguaging frees translators up to communicate freely using an ever-expanding repertoire rather than being restricted to a single so-called heart language. It invites translators to transcend single versions—base and model—and go beyond, respecting but

[17] A shining example of the value of continuity in English Bible translation (like sacred text tradition in general) is the revision of the Holman Christian Standard Bible (HCSB) and reincarnation as the Christian Standard Bible (CSB). Strauss summarizes the publisher's motivation as follows: "As far as improvements over the HCSB, by removing many idiosyncrasies of its predecessor and returning to more traditional language with reference to the divine name YHWH, slaves and servants, beatitudes, tongues, etc., the CSB will likely gain wider acceptance in the Christian community" (2019, 277).

questioning notions of purity according to named languages (Wei 2016, 20–21).[18]

A translanguaging openness presents a linguistically contextualized approach to translation that allows translators to select from a repertoire, or "funds of knowledge,"[19] the most relevant or fitting features for a given context. This repertoire is multilingual, longingly nonhierarchical, and as varied as host communities themselves. Going beyond named languages and versions, each translation has the opportunity to create translations tailored to a communicative goal, a community of interlocutors (Maust 2019). While communities may on occasion be convinced that a "pure" translation is required to preserve a threatened language, translanguaging creates awareness of and respect for lived multilingual realities. After all, should we not allow, even expect, translations to be as multilingual as the communities that desire to host them?[20]

One local language translation team with whom I have worked was advised by an expatriate consultant to abandon their original single-word renderings of "priest" and "prophet" because the consultant perceived them to be borrowings. The consultant thus encouraged the translators to explore and explode the perceived semantic components of these biblical terms into phrase length "heart language" utterances.[21] A prophet becomes "someone who repeats the word of God;" priest, "someone who reconciles people with God." While aimed at the laudable goal of more clearly communicating something of the sense of these key terms, these phrase-length descriptions were innovations on the part of an attending consultant, innovations from above rather than below, which may reflect monolingual bias.[22]

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[18] Sterk summarizes the base-model approach as follows: "The principle underlying the Bible translation method called 'base-model' is simple. To translate a text, translators first consider how it is rendered in a recognized formal correspondence translation—the 'base.' Then they check the translation of that same text as it appears in a recognized, meaning-based translation—the 'model.' The base provides the translator with insight through a translation that respects the wording and form of the source; the model provides meaning, through its clear style and flowing language. When comparing the two versions, translators should ask why there are differences between them" (2019, 315–16).

[19] Funds of knowledge are "those historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being" (Moll et al. 1992, 133).

[20] "No language is 'pure'; every language has taken terms from another language. There is therefore no reason in principle to attempt a 'pure' translation untainted by loans from other languages. Younger translators are often more at home with borrowings and calques—perhaps through greater schooling—than older translators. But personal preference cannot be the deciding factor. Since borrowing words is a normal process in language evolution, familiar borrowed words can be used in Bible translation" (Sim 2019, 568).

[21] A translation strategy popularized by, for example, Barnwell, Dancy, and Pope 2015.

[22] A translation team in a related language received similar advice a decade or so earlier, advice which they dutifully followed. Now that their NT has been published for almost a decade,

What is the appropriate response of a consultant who suspects a borrowing has burrowed its way into a text? Does the consultant ask for the word to be tested with other speakers to find out how widely it is understood? If the translation project brief includes the value of linguistic "purity," does the consultant encourage the team to replace a fully acclimatized *mot d'emprunt* with a potentially longer, but "purer" rendering in the target language? How does the value placed on making the most extensive use possible of the target language's lexical inventory (as if one were translating for the language rather than its speakers) compare with making the most of the multilingual reader/hearer's linguistic repertoire? "From a translanguaging perspective, asking simply which language is being used becomes an uninteresting and insignificant question" (Wei 2018, 26).

Translation may be a way to reach someone's heart from the outside in, but more powerfully it is an opportunity to reflect the multilingual heart of a community back to itself by leveraging its entire linguistic repertoire. Something larger and more significant is at stake.

If BT practitioners are willing to move past the/a heart language and the sundering of languages, BT organizations may speak in terms of "Scripture that speaks to hearts" (or "heads" depending on whose anthropology is adopted); or even more simply "Scripture for me," if we are to take a lesson from the sweet simplicity of the United Bible Societies' tagline: "The Bible for everyone."

Translanguaging BT resists the creation of Scripture translations with every three-letter *Ethnologue* language code[23] on their vinyl binding; the aim recenters to providing every human being with access to the Bible (Kenmogne 2020, 8). This takes many forms: oral, written, recorded, signed, print, digital, and combinations of all of these. In as much as Christian Scriptures and the human being are *multi-* so, too, we might suggest, ought to be Scripture translations.

My aim as a translation consultant is not to create a Bible translation in such and such language code; my aim is to help create Scripture translation that speaks to the hearts of those whose linguistic repertoire includes that code. I am less concerned about parsing out or limiting the named languages that have contributed to the communicative event; that is comparatively uninteresting and insignificant. A translanguaging approach encourages practitioners to move beyond the names and *etiquettes* to something more mysterious.

2.5 Consistency and Proper Names

As part of the quality control process, I used to think my job as a consultant was mainly one of helping translators ensure consistency within their translation

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the translators recently expressed to me their desire to revise their renderings of these same terms in order to shorten them.

[23] See https://www.ethnologue.com/codes.

(Naudé and Maust 2021, 15–18). The powerful checking tools of software like Paratext are designed with the value of consistency in mind, from its "Parallel Passages Tool" to its "Key Terms Renderings" panel and its wide variety of checklists and inventories (Grassick and Wiens 2011). But where did this value of consistency come from? Is it imported? Is it "essential" (Nida 1954, 181)? Is it indeed a necessary part of "polishing" a manuscript (Barnwell 1990)? Is it shared by all BT agents?[24] Is the notion of consistency (singular) too narrow? Considering translanguaging, should we not think of *consistencies* as multiple and integrated, even if it is more difficult for the consultant or translator to check for multiple consistencies and resist the monolingual bias that commends a singular?

Through the lens of translanguaging, the role of a consultant may be refocused to assisting translators in accomplishing their communicative goals through deployment of their entire multilingual repertoire (Naudé and Maust 2021, 16). This stands in contrast to unquestionably ensuring that a translation is consistent with regard to a single named language code. On a personal note, in places where I as a consultant would have been inclined to think that my harmonizing contributions are necessary, I now find that they are in fact monolingually homogenizing. For example, a consultant assisting with the Vame New Testament ([mlr], Cameroon; Wycliffe Bible Translators, 2021) may be tempted to bring to the attention of the translators the apparent lack of consistency in their adaptation of "Jerusalem" as *Zheruzalem* but "Jericho" as *Yeriku* rather than *Zheriku*.[25] Which form is acceptable? The one adapted from a national language (French) or the one from a language of wider communication (Fulfulde)?[26] Is it for the consultant to decide? Both forms are likely acceptable and even possible in Vame as evinced by the adoption of *Zeriko* for "Jericho" in the NT of their closest neighboring language, Wuzlam ([udl], Cameroon). Nonetheless, the Vame

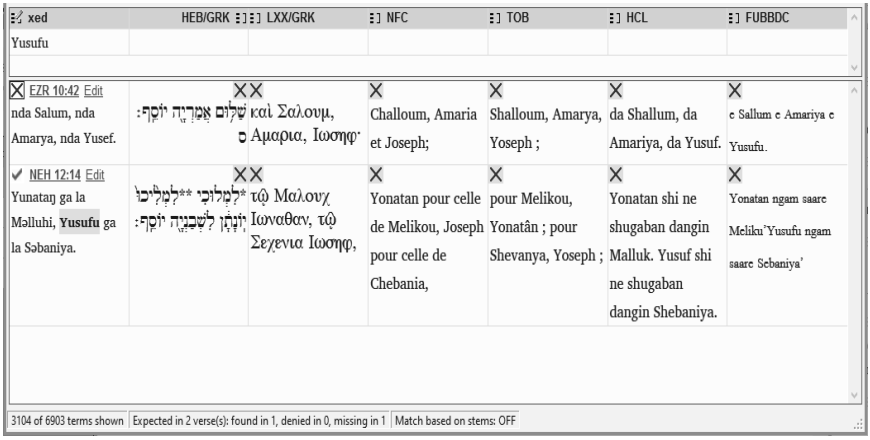
[24] A translator once asked Eugene Nida "in all seriousness," "But why be consistent in translating the Bible? … You don't appreciate our language." This prompted Nida to author an entire article on the importance of consistency (1954). If it were a shared value, would one have to make a case for it? By contrast, centuries earlier, the final section of the *Preface* to the Authorized (King James) Version (1611), cites "reasons inducing us [i.e., the translators] not to stand curiously upon an identity of phrasing": "[W]e have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done…[W]e cannot follow a better pattern for elocution than God himself; therefore he using divers words, in his holy writ, and indifferently for one thing in nature: …we, if we will not be superstitious, may use the same liberty in our English versions out of Hebrew and Greek, for that copy or store that he hath given us." Centuries later, George Eldon Ladd would reprimand the KJV translators for "obscuring" the Biblical text with "indiscriminate rendering" and "meaningless variation" (1957, 10).

[25] "Zh-" is an approximation of the French phoneme /ʒ/ while "Y-" reflects the Adamawa Fulfulde form *Yeriko*.

[26] Or should proper names be adapted directly from the Greek New Testament (Ἰερουσαλήμ… Ἰεριχώ) (Maust 2019, 41–42)?

translators opted for the rendering *Yeriku*, and their published translation of Luke 10:30 (*Zheruzalem … Yeriku*) bears witness to the mosaic of their linguistic repertoire.

Turning again to the Hdi language, in their drafts of the book of Ezra and Nehemiah, the translators had initially employed two forms of the name Joseph as shown in Figure 3 below. In Ezra, the team had used the Hebrew/French-inspired form *Yusef* while in Nehemiah they had used the Fulfulde/Hausa-inspired form *Yusufu*.[27]



xed	HEB/GRK	LXX/GRK	NFC	TOB	HCL	FUBBDC
Yusufu						
EZR 10:42 Edit nda Salum, nda Amarya, nda Yusef.	שַׁלֻּם אֲמַרְיָה יוֹסֵף׃ ס	καὶ Σαλουμ, Αμαρια, Ιωσηφ·	Challoum, Amaria et Joseph;	Shalloum, Amarya, Yoseph ;	da Shallum, da Amariya, da Yusuf.	c Sallum c Amariya c Yusufu.
NEH 12:14 Edit Yunatan ga la Məlluhi, Yusufu ga la Səbaniya.	לְמַלּוּכִי **לְמַלּוּכִי; יוֹנָתָן לִשְׁבַנְיָה יוֹסֵף׃	τῷ Μαλουχ Ιωναθαν, τῷ Σεχενια Ιωσηφ,	Yonatan pour celle de Melikou, Joseph pour celle de Chebania,	pour Melikou, Yonatân ; pour Shevanya, Yoseph ;	Yonatan shi ne shugaban dangin Malluk. Yusuf shi ne shugaban dangin Shebaniya.	Yonatan ngam saare Meliku'Yusufu ngam saare Sebaniya'

3104 of 6903 terms shown | Expected in 2 verse(s): found in 1, denied in 0, missing in 1 | Match based on stems: OFF

Figure 3: Paratext's Biblical Terms Tool Showing a Comparison of Hdi, Hebrew, French, Hausa, and Fulfulde

What was it that motivated the translator to select *Yusef* in Ezra, but *Yusufu* in Nehemiah?[28] *Yusef* is found nowhere else in the Hdi biblical corpus. Did something in the immediate context of Ezra (or Nehemiah) lead to one form making more contextual sense than another? What happened outside the translation office on the day of drafting that may have inspired such a choice? Did the addition of a third translator named *Joseph* contribute to the variation? Recognizing that both forms of the name *Joseph* are in use among the Hdi community, why not leave both spellings, giving birth to a target text double name tradition consistent with their multilingual environment? Traditionally, BT practitioners would harmonize the two forms (*Yusef* and *Yusufu*), keeping the more well known, discarding the lesser, for example. Software tools like Paratext were conceived with this goal of consistency in mind. But why harmonize from above? Based on an expatriate

[27] That these source languages may have inherited these forms from other languages is unimportant.

[28] Even if Hdi Ezra and Nehemiah were drafted by different translators the variation is still reflective of their multilingual environment.

consultant's expectation of consistency? Based on a desire for clearer participant reference, tighter cohesion in a more coherent translation?

The Bible itself bears witness to numerous double (even multiple) name traditions: Jethro and Reuel and Hobab and Keni[29]; Gideon and Jerubbaal; Jehoahaz and Shallum and Jeconiah; Micah and Mikayahu; the three young men in Daniel; Peter and Cephas et al.; not to mention the Creator God himself. In addition to recounting something of the multilingual world of the Bible, one replete with cross-cultural exchange through alliances, intermarriage, exile, and commerce, translanguaging would have us consider whether names are selected for their efficacy in the context of a particular communicative event, that is, chosen by the author/editor/redactor/translator from a repertoire of communicative potential for a purpose.[30] If discourse grammarians are to be heeded, choice implies meaning (Levinsohn 2000), and if choice implies meaning, translanguaging would caution against (mis-)labeling variation "inconsistency," *errata non grata*, wrinkles to be ironed out, hapless mistakes of an absent-minded translator or editor.

Multilingual communicators are masters of meaning-making, for that is what they do daily as they navigate multilingual environments. If we then look to translanguaging as "captur[ing] the sociolinguistic realities of everyday life" (García and Wei 2014, 29), we should not be surprised to see it push back against inherited linguistic ideologies, such as monolingual bias and expectations of consistency.

2.6 Treatment of Key Terms

In Sweden, multilingual education researchers Karlsson et al. (2021) found that,

> [M]ultilingual students' use of both first and second languages often appears when students relate and contextualize the abstract content to their everyday experience … The students move in a kind of loop between everyday expressions in their first language (Arabic), and more subject-specific expressions in their second language (Swedish).

Secondly, they discovered that "subject-specific words [i.e., key terms] are often expressed in the second language, while the descriptive, clarifying, and interconnecting words and phrases are commonly expressed in the first language." The researchers assert that it is "important for all students, and especially multilingual students, to have access to this kind of interconnecting words in their meaning-making processes":

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[29] Why the variation? "He had two names," confidently answers Theodoret of Cyrus (Petruccione 2007, 2:115) echoing a similar discussion found in midrash Sifre Num. 78.

[30] On challenges regarding participant reference in the Hebrew Bible, see de Regt 1999, 93–94; 2019, 5–34.

> The students use both first and second languages to move between daily and scientific registers (the daily register is often expressed in the first language, while the scientific register is often expressed in the second language).

Such interconnectedness equally shows itself in the glossary of a local language NT which might include glosses in languages of wider communication next to the target language headword to permit readers to draw on their entire linguistic repertoire. Another example is the use of multilingual tables to present the books of the Bible. Evidence of translanguaging Bible translation is just under the covers.

2.7 Native Speaker as Measure of Perfection

Translanguaging challenges the idea of "native speaker norms" as a measure of perfection (MacSwan 2017, 171; Beres 2015, 113). Since translanguaging views a linguistic repertoire as a toolbox—a storeroom with treasures old and new[31]—is it then any more laudable to only use tools made by a single manufacturer instead of the best tool for the job? What is the best Bible translation if not the one that satisfies the communicative exigences of the moment, irrespective of the labels that have been traditionally applied to its linguistic components? Does the prospective homeowner care about the brand or origin of the hammer as much as the steadfastness of the nail that it drives? So, too, "translanguaging concerns effective communication, function rather than form" (Lewis, Jones, and Baker 2012, 641).[32]

2.8 Complexity

A translanguaging perspective acknowledges the complexity of Bible translation while offering to measure quality in terms of communicative efficacy (instantiated *skopos*) rather than strict purity of pedigree. It encourages stakeholders to transcend and even be increasingly dissatisfied with a source versus target text binary. Practitioners may then set out in search of a more complex interplay that recognizes translation as a traveler, a border stalker (Naudé and Maust 2021, 15).

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[31] In Mat 13:52, Jesus applies similar language to (undoubtedly multilingual) interpreters: "…every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old" (NRSV).

[32] "[T]here is room for more than one way of translating the Bible in modern societies. Different purposes require different translation types or forms, different translation strategies. The functional or *skopos*-oriented approach accounts for all of them. It is not a normative approach that prescribes a particular strategy for the translation of biblical texts, but a theoretical foundation for various translations of 'one and the same' source text—which, at any rate, is not read in 'one and the same' way by everybody at any moment in history" (Nord 2019, 462).

The theological concept of *perichoresis* may be introduced here to describe the interpenetrating nature of the source text and the target text (Otto 2001). In what ways does the target text penetrate the source text, if not by its interpretation, re-presentation of it in another form? As Juliane House remarks (2014, 3),

> [I]n translation there is always both an orientation backwards to the existing previous message of the original text and an orientation forwards towards how texts in a corresponding genre are composed in the target language.

Translanguaging, playfully and earnestly, exploits the mixing and blending of available communicative resources to cross socially constructed boundaries, transcending languages, and not just switch between them (Wei 2016, 3; Peter et al. 2017, 7). We see the agency of translators in the choices they make (Milton and Bandia 2009).

2.9 *Encouraging Empathy*

Following a longitudinal study of the connections between the phenomena of translanguaging and empathy, Aden and Eschenauer (2020, 109) report that

> [S]tudies (Eschenauer, 2017, 2018b) reveal a balanced interdependence between the students' ability to translanguage, manage their emotions, and empathize. [T]he more the students empathize, the more able they become to translanguage and *vice versa*. Aesthetic experience fosters empathy. Empathy is the driving force of flexibility which develops through translanguaging. All these phenomena emerge in a relational matrix (self/other/context).

The above findings resonate with my own consultant experience: translanguaging encourages patience and empathy with the realization that we are working in a dynamic translanguaging space (Wei 2011, 1223), a workshop flowing with fiery, living linguistic expression that requires negotiation, flexibility, mutual understanding, and compensation for eventual losses.[33] The parents of Cherokee schoolchildren posted a sign outside their school warning, "You are entering an endangered language habitat … Please respect our children by NOT using English" (Peter et al. 2017, 8). Translators and consultants in turn may be tempted to post a sign outside of the translation, or consultant checking, office declaring, "You are entering a meaning-making translanguaging space. Please respect the makers by checking your monolingual bias at the door."

[33] See Creese, Blackledge, and Hu 2018, 850–51, where translanguaging has been found to be a "positive business resource at the market stall."

3. Translanguaging's Children: Questions for Further Research

What follows is a series of questions for further research at the intersection of translanguaging and Bible translation.[34]

How does the researcher determine when translanguaging is taking place if translanguaging argues against viewing languages as discrete entities? Does all communication therefore become translanguaging, and translanguaging loses all meaning? On the other hand, how might the challenging task of deciding when translanguaging is taking place—since it is not always clear what is from one language and what is from another—prove the point that communicators are making linguistically indiscriminate use of linguistic features from an integrated repertoire?

How might translanguaging illuminate the multilingual world of the Bible? Where do the Hebrew Bible and the Greek New Testament evince translanguaging? In a surprising case of monocultural bias, Hughson Ong draws the following conclusion in his book *The Multilingual Jesus and the Sociolinguistic World of the New Testament* (2016, 327):

> Because Jesus was multilingual, his character and personality would have been "less Jewish" than many scholars would want to make him—Jesus's social networks indicate that he interacted with different social groups and individuals.

Ong insinuates that being multilingual somehow detracts from the otherwise "pure Jewishness" of Jesus as if speaking multiple languages and having a wide network of social interactions somehow makes someone less a member of their "home" culture. How might translanguaging respond to such an assertion?

To what extent should an understanding of translanguaging further revise expectations of Bible translation in the 21st century (Kenmogne 2020)? How does translanguaging challenge long-held linguistic ideologies? Translation ideologies? Sociolinguistic ideologies?[35] Religious and biblical ideologies? Missiological ideologies ("heart language")?

What happens when communicators' linguistic repertoires do not overlap? On the one hand, repertories never completely overlap. On the other hand, translations by their very existence implicitly aim to communicate something of relevance, the success of which rests upon the communicator and the audience sharing the same cognitive environment (Gutt 1992). How might the translator and consultant determine whether a given rendering fits solidly within the

[34] Asking these questions is not meant to assume that they are being asked for the first time nor that there are no possible responses.

[35] See Makoni and Pennycook 2005; 2007 for the way that translanguaging challenges colonial and modernist ideologies.

linguistic repertoire—the shared cognitive environment—of a critical mass of a target community (see Sim 2019)?

To what extent are religious communities willing to incorporate features of classical and sacred languages (Hebrew, Aramaic, Greek, Arabic, Latin, Sanskrit, etc.) into their linguistic repertoire? Must BT only make use of existing features in existing repertoires of existing community members?

Translanguaging does not wish to dissolve all notions of named languages fully, but it leads us to ask, for example, in the earlier case of Ms. McNally's second-grade classroom, what is it that makes "thirty *ocho*" acceptable as a response? Would the same principle make "thirty *huit*" unacceptable?

To what extent is emphasis on "pure" heart language Scripture representative of a "Western, English-dominant rhetorical framework," one that does not account for multilingual realities obtaining worldwide (Gonzales 2018, 121)? How might acceptance of translanguaging positively impact minority language development (Kleemann 2021)? Does translation need to be "pure" target language to promote language development?[36] How might translanguaging promote the value of the whole person and inclusivity for all members of the community (regardless of their language proficiency) compared with prioritizing and aiming at a "pure" target language translation and the native (unadulterated monolingual) speaker as the measure of perfection? Might translanguaging inspire a translation more hospitable to speakers for whom the language has reached the status of heritage language (Kenmogne 2020, 4)? How might translanguaging support the prospect of multilingual study bibles that contain a local language translation and paratextual materials in a language of wider communication?

What effect does a translanguaging-based critique of named languages have on language databases such as SIL International's *Ethnologue*? Are there more than or fewer than 7,000 languages if languages are not "clear bounded entities" (Creese and Blackledge 2010, 112)? As Otheguy et al. claim, a named language "is a social, not linguistic, object" (Otheguy, García, and Reid 2015, 281, 286):

> A named national language is the same kind of thing as a named national cuisine. Like a named national cuisine, a named language is defined by the social, political, or ethnic affiliation of its speakers.

Granting this, how much more is a BT product a social and not (purely) linguistic object? How might the critique of named languages impact the *Ethnologue*'s original goal "to share information on Bible translation needs around the world" ("History of the Ethnologue" n.d.)?[37]

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[36] Regrettably, I was unable to consult Beerle-Moor and Voinov 2015.

[37] See MacSwan 2017, for a tempering critique of doing away with "multilingualism."

4. Conclusion

"Stop learning the language," the supervising consultant admonished me several years ago, due to the way I, a consultant in training, was incorporating target language conjunctions into my French during a supervised checking session of a local language. Guilty as charged. I now realize that I was translanguaging with the translators, and today as much as possible, as appropriate, I continue to do so. The alternative is to remain an outsider looking in (Boswell 2021). In my consulting efforts, I strive to give my attention to the translation process as much as the product—the agents as much as the exegesis, reading translators as much as translation—knowing that the process entails multilinguals going beyond named languages to create new space for meaning. Fittingly, while writing this paper, I experienced something similar by adding the word "translanguaging" to my word processor's dictionary, "a creative improvisation according to the needs of the context and local situation" (Canagarajah 2011, 5).

Translanguaging is not the panacea for all that ails multilingual education or local language Bible translation and consulting in a fast-evolving multilingual world (Jaspers 2018). It does, nevertheless, provide valuable insight into the inner workings of the multilingual mind and therefore stands to *add* to and nuance our understanding of the BT process. Translanguaging provides an expanding theoretical framework with which to conceptualize Bible translation and language development more generally, giving BT practitioners "linguistic security" (García 2009a, 157). It sheds light on the translation process as a dynamic meaning-making activity rather than a stale, mechanical transfer of signs from one language code to another. Executive director of SIL International Michel Kenmogne states that the core purpose of his organization is "to see the flourishing of people who speak or sign minority languages" ("Dr. Michel Kenmogne" 2021). Translanguaging provides a most helpful framework for pursuing that aim.

> [T]ranslanguaging resists monolingual language ideologies that would insist that bilinguals limit their linguistic production to one named language or the other, allowing them to flourish instead … by leveraging their full linguistic repertoire during communicative interactions. (Lamanna 2021, 83)

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