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# ***Crime with Loss of Context***

**How the Translation Changed  
the Implied Reader of Åsa Larsson's  
The Savage Altar: Innocence Will Be Sacrificed**

Advanced Essay in English  
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## ABSTRACT

The implied reader of a novel is the person that the author writes for. In the case of Åsa Larsson's Swedish detective novel *Solstorm*, the implied reader is familiar with Swedish politics, history, and geography but also with biblical references and Swedish customs. When the novel is translated into English, *The Savage Altar: Innocence will be Sacrificed*, there is a new implied reader, the translator's implied reader. When culture-specific material is either omitted or misunderstood, or a cultural filter changes the material to suit the new target audience, the context of the novel is also changed. The result is a loss of context.

## KEY WORDS

Authorial audience, implied reader, culture-specific context, overt and covert translation, cultural filter, intertextuality.

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# 1. INTRODUCTION

*Lost in Translation* is not just a critically praised movie. It is also an appropriate phrase for this essay, which examines the problems confronted in a translated novel. The novel analysed is the English translation of Åsa Larsson's Swedish detective novel *The Savage Altar: Innocence will be Sacrificed*<sup>1</sup>. The novel contains an intertextual challenge comprising two major obstacles for a true translation: the setting of the novel is in a place that is not typically Swedish although well known in Sweden and the novel also excels in references to contemporary Swedish history. If that cultural context is lost in translation it will have consequences for the reader.

## 1.2 Working Thesis

My hypothesis is that when a translation is done the implied reader of the translator replaces the implied reader of the author (these terms are explained in 2.2.). This is not necessarily done because the translator is unskilled. A lack of cultural awareness and subsequent misinterpretation of the intertextual references can be the consequence of culture-dependent intertextual references. For example, an image described could bring to the home audience the memory of something seen on national TV. In the analysis we will see how references to the Palme murder can produce memories of images from that murder. The authorial audience, the audience the writer thinks she has, shares the intertextual references of the author. The translator, on the other hand, shares the intertextual references of the target culture. The translator takes the place of the actual reader, a real reader who might misunderstand, or miss, culture-specific references.

## 1.3 Primary Sources

The first primary source for this essay is a detective story by Åsa Larsson, first published in 2003 in Sweden. The novel has recently been reprinted and adapted into a movie. The original title is *Solstorm*, literally: 'Sun Storm'. Most of the story takes place in Kiruna, in the north of Sweden. The second primary source is the English translation. The novel was first published in the USA in 2006 with the title *Sun Storm* and in Great Britain in 2007 with the new title *The Savage Altar: Innocence will be Sacrificed*. It was translated by Marlaine Delargy. My analysis is done on the British edition.

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<sup>1</sup> Published in Great Britain.

## 2 PREVIOUS RESEARCH

When I search for the implied reader in the primary sources I need to lean on different areas of research. Therefore, the previous research section will take up narratology as a starting point and reader theory, in order to distinguish between different kinds of readers. I will also discuss terms like intertextual references and cultural filter, as these terms are of interest for the comparison in Section 3.

### *2.1 Narratological Starting Points: Fabula and Sjuzhet<sup>2</sup>*

The science of narrative is called narratology. The term was originally used within structuralist analysis but is now also a part of gender studies, for example, and reader-response criticism (Onega & Landa 1). The narrative is the “semiotic representation of events meaningfully connected in a temporal and causal way” (3). When making structural definitions, different theorists use different terms. According to Mieke Bal for instance, there is fabula, story and text, while Tomashevski and others speak of fabula and sjuzhet (plot). When Onega & Landa explain Bal’s theory they use the example of *Robinson Crusoe* where the novel itself is the *text*, written by Defoe. What happens to Robinson is the *fabula*, while *story* is how what happens is conveyed. Semiotician Jonathan Culler likes to enlarge the terms fabula and sjuzhet so that there can be double readings, and with a different reading both the fabula and the sjuzhet change (Culler 95ff). Peter Brooks, on the other hand, considers plot only as one aspect of sjuzhet, “the dynamic shaping force of the narrative discourse” (Brooks 255). I will make use of Culler’s double reading in my analysis.

### *2.2 Definition of Authorial Audience and Implied Reader*

In order to get a deeper understanding of the concept of different readers I have studied Peter Rabinowitz’ theories in *Authorizing Readers* and *Before Reading*. Rabinowitz introduces the term “the authorial audience” to broaden the older term, “the implied reader”. The implied reader is the reader that “one can logically infer from textual features” as Rabinowitz defines it, while the authorial audience “may well be more highly specified than any textual features allow us to determine” (*Authorizing* 9). By looking at features of the text an implied reader can be described but Rabinowitz argues that inexplicable features demand a wider understanding of the concept. Rabinowitz takes the example of Chekhov’s short story “Lady

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<sup>2</sup> The word used by the Russian movement is transcribed differently by different authors. This is Culler’s transcription.

with a Dog” where the presence of Japanese scents in the lady’s room is mentioned. What does this mean? We only know that it signals something, but we are no longer able to interpret that particular sign (6ff). The authorial audience, however, understands this reference; otherwise it should have been explained. Here Rabinowitz finds a gap between the implied reader and the authorial audience. This gap can only be bridged by, for example, “historical background, generic experiences, ethical sensitivity”, according to Rabinowitz (9). In the example above from Chekhov’s novel the scent is never explained and the actual reader is left in the dark regarding the significance of it.

Authors cannot decide who will read their books although they can make assumptions about their readers, about their “beliefs, knowledge, and familiarity with conventions” (*Before Reading* 21) and Rabinowitz further argues that “in order to read intelligently, we need to come to share the characteristics of the authorial audience, at least provisionally, while we are reading. To the extent that we do not, our reading experience will be more or less seriously flawed” (*Authorizing* 5). To use one of Rabinowitz’ examples, we cannot oppose the racial politics of *Gone with the Wind* without first having felt the pull of the story (*Authorizing* 7). Rabinowitz makes a strong argument for the use of the extended term authorial audience instead of implied reader but as the latter term is the one that is most commonly used, nowadays even together with Rabinowitz’ authorial audience, I will apply Rabinowitz’ understanding of the authorial audience to the term implied reader.

If a translator does not share the opinions of the author, this can show in the translation. O’Sullivan calls this “the voice of the narrator of the translation” (98). This is much more noticeable and put into practise in children’s literature and in fact, O’Sullivan proves that in children’s books you see “vast divergences between implied readers of source and target texts for children” (108). She offers a model of narrative communication that helps to identify where the changes and manipulations take place. These, she argues can be “described in terms of narrative strategy, in terms of the construction of implied readers of the translation” (108). The translator in these cases changes the narrative strategy simply by changing the text. And by changing the text, the implied reader also changes. House notes that, even if the cultural context is not too exotic or hard to understand, we still observe in children’s literature how “a cultural filter is nevertheless often placed between source and target texts, and changes are undertaken both subtly and systematically” (“Linguistic Aspects” 685).

### ***2.3 Intertextual References and Over-interpretation.***

Julia Kristeva wrote about intertextuality in 1969 and the term has been used and extended afterwards. One schoolbook definition, as used by Beard, is that intertextuality is “the way in

which one text echoes or carries references to other texts” (164). This means that no text stands alone; it is referring to, and related to, other texts and by acknowledging and recognizing the intertextual references we increase our understanding of the text. In my analysis I extend the term intertextuality to also refer to images.

How global are these references? In translation we build a bridge between at least two cultures. Anderman & Rogers remark that, “any discussion about the language of a nation also needs to consider its literary traditions and its link with social identity” (3). Traditionally, the English-speaking countries have been reluctant to buy translation rights. This has led to the effect that while other countries are well accustomed to foreign traditions and culture, the same cannot be said about the English-speaking countries. Publisher and Editor Christopher MacLehose gives the latest figures of translations compared to original works as 3 vs. 97 percent for Britain; in Britain the majority of books are clearly original works, not translations. Anderman & Rogers conclude that, “...adjustments are often required in order to ensure that European literary imports fit the literary traditions prevailing in the receiving Anglophone target culture, not infrequently at the cost of reducing the element of ‘foreignness’ in the original” (3). They want to see pragmatic as well as linguistic competence in translations and a preserved context. It is necessary to understand “the prevailing social and cultural language which speakers, unwittingly, bring with them from their own language to a communicative situation” (4). Professional translator Lawrence Venuti has in *The Translator’s Invisibility* increased the understanding of “foreignness” and its place in translations and actually argues for the visibility of the translator (39).

Semiotician Umberto Eco says about his experiences as both writer and translator that he tries to find a solution that will work, but he uses the phrase “censorship by mutual consent” about cases when the translator and the writer have to accept a cut (*Mouse or Rat* 43). From Eco’s point of view a text is conceived “in order to produce its model reader”. He continues, “a text can foresee a model reader entitled to try infinite conjectures” (*Overinterpretation* 64). But, an actual reader, whom Eco describes as “the smart reader”, sometimes replaces his model reader. The smart reader finds connections that were not supposed to be there or see symmetry in the choice of names where no symmetry was intended (83-85). Eco’s book *Interpretation and Overinterpretation* includes many examples on how the actual reader differs from the implied reader, especially when the actual reader looks for, and finds, clues where no clues are supposed to be.

A correct interpretation is done when you understand the reference. But for one text to echo another, as intertextuality was described earlier, we need to remember these texts. The

media's strong influence in our lives can be seen in the fact that stories carried to us via media become part of our memory. When the national newspaper *USA Today Magazine* listed the ten most important media events of the 20<sup>th</sup> century editor Joe Saltzman had the assassination of John F. Kennedy as one of the items on the list. Although Kennedy was shot in 1963, the echo of that bullet can still be heard. Since 1986, we have in Sweden a similar trauma - the assassination of Swedish Prime Minister Olof Palme. Another event that caused a national trauma in Sweden was the sinking of the ferry Estonia in 1994, when only 137 of 1,000 travellers survived. Some researchers found that the occurrence of low birthweight increased significantly after the Palme murder and after Estonia sank (Catalano). By this we can understand why people in Sweden still remember many details surrounding these traumatic events even if many years have passed. The media have a great influence on our shared memory, although there is only room for a certain amount of news. Thus, the murder of Olof Palme is still on the agenda in Sweden, 22 years later, just like the murder of John F. Kennedy in the USA 45 years later – while other events are forgotten.

#### *2.4 The Consequences of a Cultural Filter*

When it comes to cultural differences, the way to translate is to be true to the original “in terms of the ways in which those who use a particular expression conceive of the objects, events, and abstracts referred to” (Nida & Taber 82). Juliane House is an authority on cultural filters and overt/covert translations. I use her definitions in my analysis. A cultural filter helps the foreign reader to take in the different cultural references. When House discusses the application of a cultural filter we see her concern for the reader: “The application of such a filter should ideally not be based exclusively on the translator’s subjective, accidental intuitions” (“Text and Context” 349). In order to apply a cultural filter correctly the translator has to be able to recognise, analyse and categorise “subtle if crucial differences in cultural preferences, mentalities and values” (351).<sup>3</sup>

When a cultural filter is placed between the source text and the target text and the source text is thereby hidden, we have what House calls a covert translation. A covert translation

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<sup>3</sup> House has an example from German-English communicative norms. The cultural filter made one text “content-orientated” and the other “person-orientated” (see “Text and Context” 351ff).

House categorizes as a text that “enjoys the status of an original source text in the target culture” (347).<sup>4</sup>

The alternative is called an overt translation. An overt translation keeps its source audience. They are either “tied to a specific occasion in which a precisely specified source language audience is/was addressed or they are timeless originals” (347).<sup>5</sup>

However, the distinction is not always so easy to make, with both covert and overt features and a randomly applied cultural filter in one and the same text. One example of a mixture of covert and overt features is street names in translations. Christopher MacLehose explains that at Harvill Press<sup>6</sup> it “has been our habit to preserve as much [as possible] of the context, the warf and the weft intact” (“Other worlds”). In practical terms this means that street names stay untranslated. They are written the way they appear on maps. To help the foreign reader, a map is added if possible, as can be seen in the English translation of Mikael Niemi’s *Popular Music*, where four images step by step show the location of the Swedish town of Pajala. But if streets are left untranslated, the target audience will miss information. For example, “Gruvvägen” leads to the mine, because “gruva” is Swedish for ‘mine’ and “vägen” means ‘the street’. Therefore, for a reader of the source text, “Gruvvägen” has the added context of the Mine Street, but only in the source text. Here the translation still addresses the implied reader of the source text, as the target text does not explain the significance of such a name.

Even if translations in general are rare in English, we can see how the detective genre is an exception. In fact, many detective stories have been translated and enjoyed success (MacLehose). However, in 2005, the British Crime Writers’ Association, the CWA, barred translated works from being eligible for their grand prize, The Gold Dagger, after several years of foreigners winning the grand prize (MacLehose). There is, however, a new award – the Duncan Lawrie International Dagger – for translated crime writers. The winner receives £5,000 and the translator is awarded £1,000. For 2007 Åsa Larsson and her translator Marlaine Delargy were shortlisted. The judge’s comment on the novel was: “A fine sense of

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<sup>4</sup> House, however, makes a further distinction between *covert translations* and *covert versions* depending on how the filter is applied. A covert version is when the cultural filter “produces a significantly different text, without the reader being alerted to the translator’s deliberate interventions” (“Text and Context” 354).

<sup>5</sup> An overt version includes “a special function [...] overtly added in the process of re-contextualization” like special editions for example for children or popularised work for a lay audience. Here is not possible to mistake the translation for a second original (“Text and Context” 353).

<sup>6</sup> The Harvill Press publishing house was this year incorporated in The Random House Group.

Northern Sweden with a story of mayhem in a small religious community” (“The Duncan Lawrie”). That the novel was shortlisted shows that the translation works well in the target language.

### **3 ANALYSIS: THE QUEST FOR THE IMPLIED READER**

My hypothesis is that the translator’s interpretation of the story changes the implied reader so that the implied reader of the translator replaces the implied reader of the author. My aim is to identify the implied reader, both in source text and target text, and see exactly what loss of context the new implied reader suffers. I place myself in the authorial audience of the source text as I share many of the qualities of Åsa Larsson’s implied reader, for example familiarity with both Kiruna in the north, free churches<sup>7</sup>, politics, personal memories of the murder of Olof Palme, and Sweden in general. I have identified unexplained features in the source text that the implied reader is supposed to understand. My chosen extracts, of which many can be found in the Appendix section, carry hidden information of a cultural or intertextual kind. I have only been able to use a few of the examples in my analysis. I have grouped the examples in the Appendix and when there are references to the Appendix that means that there are more examples of a similar kind. When I compare the texts, I pay extra attention to omissions, cultural filtering, misunderstandings and unexplained references. The source text will be abbreviated ST, and the target text TT in my analysis. The literal translations are my own. All references, unless otherwise specified, are to the TT. When I use the ST the reference (*Solstorm*) is added.

#### ***3.1 Setting: “I have a feeling we’re not in Stockholm anymore”***

When we first meet the protagonist Rebecka Martinsson, a successful lawyer at a law firm in Stockholm, the capital of Sweden, she wakes up at a quarter to four in the morning. One hour later she has arrived early at work, where “the words flowed through her mind like a clear mountain stream” (4). This is the first time the reader is brought into Rebecka’s world of comparisons to the north of Sweden, the place where she was brought up and to which she

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<sup>7</sup> The term for the non-conformist churches in Sweden, previously used to differentiate them towards the State church.

will soon return. It is Monday 17 February and winter in Stockholm. Outside the window she can see icy rain:

Winter in Stockholm, she thought. It's hardly surprising that you shut down your brain when you're outside. It's different up at home, the blue shining midwinter twilight, the snow crunching under your feet. Or the early spring, when you've skied along the river from Grandmother's house in Kurravaara to the cabin in Jiekajärvi, and you sit down and rest on the first patch of clear ground where the snow has melted under a pine tree. The tree bark glows like red copper in the sun. The snow sighs with exhaustion, collapsing in the warmth. Coffee, an orange, sandwiches in your rucksack. (6)

The difference between the present location and Rebecka's memories of the north is obvious. The exotic-sounding locations she mentions, Kurravaara and Jiekajärvi, are small and not well-known locations. What you notice from a Swedish perspective is that the spelling signals that these are Finnish/Meänkieli<sup>8</sup> words. We will later be told that they are locations around Kiruna, Sweden's northernmost town. Some of the words used in the ST mark this as a place in north Sweden. For example, the Swedish word "älv", for a great river, is only used for rivers in the north. We also encounter the darkness of the north:

And the obligatory question to southerners: How do you like it up here? The darkness and the cold? They [Thomas and Maja Söderberg] answered as one: They absolutely loved it. They certainly weren't missing the slush and the rain" (76).

The enthusiastic couple is the new pastor of the Covenant Church, Thomas Söderberg, and his wife Maja. It is interesting to note that the people who listen to this exchange believe the Söderbergs, while Rebecka has a different opinion of southerners:

you never really know what they think of you. They're so bloody nice to everybody, whether they like a person or not. At least up here you know where you are with people (66)

Here we see the distinction between Sweden in general and Northern Sweden but as the description is quite general you do not need first-hand knowledge of Sweden to understand the difference, only first-hand knowledge of icy rain and polite people.

Rebecka is aware that she has changed by moving away from Kiruna: "That's the sort of person I am now [...]. The sort of person who locks things" (45). When she is shopping the sales assistant grabs her hand and says something about how cold she is. Rebecka has forgotten how the kindness of strangers feels: "I'm not used to it anymore [...] chatting to strangers." (226). Other people are also aware of the difference in her, as when the principal

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<sup>8</sup> Meänkieli is the Finnish language spoken in the Torne Valley of Sweden. Both Finnish and Meänkieli are official minority languages in Sweden (see Winsa).

of the primary school dislikes her attitude: “Is this what happens when you live in Stockholm and work for some smart law firm?” (165). This clash between Swedish locations and their inhabitants could be described as “This is not Stockholm” and “These are not people from Stockholm”. Kiruna and its inhabitants are described as different and this difference is highlighted. For a Swedish reader the description of Stockholm reinforces the negative view regarding the capital, as well as the positive prejudices regarding people in the north. For readers of the TT this is not a great difference; the clash between capital and countryside is, after all, universal.

These simplified differences between capital and countryside, south and north, later become more complex. It is, for example, worth noticing that the bad guys are all from unnamed locations in the south, with regular Swedish surnames: Larsson, Bäckström, Söderberg, while the good guys are from the north. The two police officers therefore both carry well-known northern surnames, Stålnacke and Mella. We do not encounter many people from Stockholm although we get to know Rebecka’s boss Måns Wenngren, and Rebecka’s co-worker Maria Taube. They are both portrayed sympathetically and help Rebecka, thereby also adding complexity to people from Stockholm.

The differences between Kiruna and Stockholm help the reader to get a feeling for Kiruna, although some things will be missed in translation due to the loss of cultural context, for example, regarding size and location. Kiruna has only around 18,000 inhabitants and is situated more than 1,200 kilometres from Stockholm. This is the reason why all expertise has to be sent for. The Forensic expert takes a long time to arrive by car from Luleå (17), 340 kilometres away; the Police officers cannot simply collect the answers from the Forensics’ Laboratory because it is situated in Linköping, 1,435 kilometres away. They have to wait for the answers to come via fax eventually (39). The local branch of the Social Services only has a call-in service, no 24-hour reception open for emergency cases (49). At the end of the novel there is also the added problem of no reception for mobile phones out in the Jiekajärvi lodge (257). The absolute absence of any neighbours at that place is also vital for the plot, although it is easy to miss if you are not familiar with Kiruna’s surroundings and know how sparsely populated the area is. Here we can see how names have an added meaning for the implied reader of the ST and also how geographical knowledge adds a context. This is an overt translation since the translator is addressing the implied reader of the ST, rather than helping the target audience.

### 3.1.1 Point of View: Home vs. Abroad via a Cultural Filter

What I can see from my material is that the translator instead of dealing with the difference between Stockholm and Kiruna deals with the difference between her native country and Sweden. This is done by omissions or changes of details. There are many examples of Swedish names or customs in the ST, as when Rebecka is referring to people reading *Allers*, *Land* or *Hemmets Journal*. Certain magazines are connected with certain attributes; a Swedish person would know what kind of person would read these magazines. In TT all these names are omitted with references only to “A pile of old magazines [read: *Allers* and *Land*]” (269), or “her magazine [read: *Hemmets Journal*]” (47). But *TV4*, one of the Swedish TV-channels, stays in the text although translated into *Channel 4*. “*Channel4*”, with no space before the number, is the very similar name of a TV channel that can be viewed in Britain. So when you read “The voice of the male reporter from *Channel 4* could be heard once again” (87) it could as well refer to the British Channel4 broadcasting from Kiruna.

If Swedish names are omitted, readers might compare the north of Sweden with their own reality. It is then no longer a question about South vs. North, but of Home vs. Abroad. This would explain why “bingolotter” is translated as “raffle tickets” (110). “Raffle tickets” is a cultural filter for the ST’s specific Swedish lottery, which demands that you watch the television in order to win. Sometimes the changes are more subtle. The TT says: “...thank God it's nearly Friday so you can collapse with a packet of chips and a glass of wine in front of the TV” (176) while ST literally says “with crisps and booze in front of *The European Soundmix Show*”<sup>9</sup>. In this way Swedish customs are exchanged for more international customs, such as booze vs. wine, and culture-specific details are changed into general descriptions, in that watching “*the European Soundmix Show* simply ” becomes watching “the TV”.<sup>10</sup>

### 3.1.2 Lost in Translation: Change of Context

The north is not always compared to the south. There are many examples when the north is simply described in detail and the reader’s knowledge about the northern region is thereby expanded. For example, the old dying Baptist church is presented by describing two of its

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<sup>9</sup> The European TV concept was in Sweden known under the name “Sikta mot stjärnorna”. The contestants were imitating their idols.

<sup>10</sup> See also Appendix 9-11 for similar examples. Watching the children’s programme “Bollibompa” is, for example, changed into “doing a jigsaw puzzle”.

members, first Signe Persson with “gossamer-fine transparent hair carefully waved/.../scalp shining through, pink with brown patches” and secondly Arvid Kall [ST: ‘Kalla’] “once a loader for the LKAB mining company” with “huge hands lying powerless on his knees” (75, Appendix 1f). Here you picture men with heavy work in the mines (the explanation of LKAB as the name of the mining company is added in the translation). The women you picture as careful with how they appear in public, as if they are the nobility of the north. Due to a translator mistake Signe is given the pronoun “his”. If you are not aware that Signe is a woman’s name you must believe that there are instead two very different types of men in Kiruna if you read the TT.

Another detail regarding the north has to do with politics. Specific for Swedish newspapers is the fact that with the paper you also buy a political view. *Norbottens-Kuriren*’s editorial supports the so-called right-wing parties, while the unmentioned other local newspaper’s editorial supports the Social Democrats. The narrator declares that Rebecka’s grandmother preferred *Norbottens-Kuriren* due to its wide print-free margins that could be used as cigarette paper (94). Therefore, this is not a political, but a practical, choice in the ST while the TT, due to the reader’s lack of context, misses the political context. The northern part of Sweden has a distinct political history, which is clear in the novel where Kiruna is described to have been “red” (*Solstorm* 31), alluding to the tradition of voting for the Socialists. This is unfortunately translated as “copper red” (24) in the phrase “the whole of copper red Kiruna” (24), which more seems to refer to mines.

However, there has been a drastic change politically. The novel describes how the revival at the new church has led to the subsequent revival of the Christian Democrats. Thomas Söderberg proudly declares that it is: “the largest party among the middle classes in Kiruna. Our influence throughout the whole community is growing steadily, and we expect to have a majority at the next election” (59). In this instance, the phrase “the largest party among the middle classes” should have been something like “the largest of the non-socialist parties”. The source text does not say that it is the largest party among the middle class, but that it is the party that received most votes of all non-socialist parties. Here again the political context is clearer in the ST, while the TT is ambiguous. The north of Sweden is known as a politically red district. Election after election has kept the Social Democrats and other left-wing constellations in power. That the Christian Democrats, a party which received one seat, compared to the Social Democrats’ 15 or 16 in the last three elections (see Nilsson), should not only become the largest non-Socialist party but also gain a majority over the Socialist parties, indicates how strongly the town has changed after the revival. The implied reader of

the TT misses this contextual political reference due to the mistranslations combined with a lack of political knowledge.

Kiruna received its name from “Giron”, the Sami name for a well-known bird. The bird is the symbol of the town and appears twice in the novel. One problem of translating is that you will sometimes have a choice between translations, in this case, between “ptarmigan” and “snow grouse” (Latin: *Lagopus mutus*). Here the context is vital. As the bird gave its name to Kiruna, and still is hunted up there, it is a common bird in that area. For the implied reader of the ST, the name of the bird is familiar. But what does the TT’s implied reader picture as she or he reads the following:

“Ice and snow sculptures still stood there, left over from the Snow Festival at the end of January. There were three half-meter-high concrete *ptarmigans* in the middle of Geologgatan to stop cars driving down it. They had little hoods of snow on their heads” [my italics] (225).

Does that sound like a well-known, frequently seen bird? The same bird appears again as Rebecka meets Sanna a last time after saving Sanna’s daughters. Rebecka now realises that she has been used by Sanna and will not be allowed to meet the children again. To express her rage a northern simile is used: “Rebecka's hand ... shot out and fastened itself around Sanna's wrist like a pine marten grabbing a *ptarmigan* by the back of the neck” [my italics] (304). Here as well the other choice of translation, snow grouse, would have produced a clearer image of a bird, even added the arctic feathers of snow, compared to the word ptarmigan, which has an exotic sound and makes the TT more exotic than the ST.

Another choice is the choice to leave things as they are, with explanations added if needed, or to simply omit them. Many names of real people have been omitted in the TT, like Claire Wikholm, from Swedish TV (*Solstorm* 99), and Peter Althin, a Swedish lawyer (*Solstorm* 149). In the TT they are unnamed as: “The reporter's red hair stuck out from under her cap like a fox's brush. She looked young and energetic [read: like Claire Wikholm]” (86) and “There isn't a hope in hell of anybody [read: Peter Althin] getting her off if it gets to court.” (130). Carola, famous among other things for winning the Eurovision Song Contest for Sweden, disappears in a similar way in TT: “Well, you're from Kiruna, you know the rest. The church just kept on growing, and we were able to build the Crystal Church. [...] We had some really famous singers [read: Carola] at the Christmas concert there in December” (137-138). Obviously, Carola is not famous enough for the TT. Fictional people, on the other hand, are left untouched in TT as we can see when Rebecka says: “If they decide to prosecute, which is not what I expect, I hope somebody who specializes in criminal law would back me up - Bengt-Olov Falk or Göran Carlström” (131). References to contemporary famous Swedes

that are kept in the TT are references to British-born architect Ralph Erskine<sup>11</sup> (101) and musician Jojje Wadenius (184). They are famous enough for the TT's reader.

Locations, on the other hand, are mostly left as they are in Swedish; all street names are left with Swedish spelling, all towns are left as they are written in Swedish. The reason for this was discussed in Section 2.4. Only some places have their names omitted: the hamburger place "Empes" in Kiruna, the local primary school "Bolagsskolan", the clothes shop "Centrum" and the supermarkets "Konsum" and "ICA Renen". On the other hand, "Obs department store" (sic!) (265) is allowed to stay in the text, just like the "Hjalmar Lundbohm" school (185). The churches involved are mostly allowed their proper denominational names. Here the Baptist church, the Pentecostal church, the Church of Sweden (the Lutheran former State church), the Laestadian church and the Catholic Church are translated accurately, while only "Missionskyrkan", the Covenant church of Sweden, has had its name literally translated into "the Mission church", a possible mistake. These are all, with exception of the Laestadian church, internationally known churches and so an international audience will have some extratextual references.

The translator's implied reader is not aware of the significance of "Linköping" and "LKAB" and therefore these two names are explained. "Linköping" is a southern town where the national forensic laboratory is situated. This text extract shows that the translator is aware of the too obscure reference:

Maybe on the wrist stumps, but it's up to *the forensic lab in Linköping* to sort that out. I think Linköping will say that the person who cut off the hand was wearing gloves" [translator's addition marked with italics] (39)

The translator also adds explanatory words about the mining company LKAB, as discussed earlier. "LKAB" is short for "Luossavaara-Kiirunavaara Aktiebolag". There is, however, no consistency in additional explanations. There is a scene when Sanna, the victim's sister, is in a temporary jail in Kiruna, suspected of murdering her brother. Kiruna is not big enough for a permanent jail but can keep people over night. Sanna prefers to stay in Kiruna where she is close to her children. She is trying to persuade Rebecka, now acting as her lawyer, that it is not too bad there with the argument "From the window in the corridor you can see the mine and Kebnekaise, did you notice?" (146). Kebnekaise is Sweden's highest mountain, situated 70 kilometres west of Kiruna, and for the implied reader of the ST that reference is clear. No explanation is needed or given. But the TT's readers get the same treatment even if they may

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<sup>11</sup> Ralph Erskine came to Sweden in 1939. He died in 2005, after the novel was published.

not get the reference. A similar reference is made to a pile of laundry as “high as Tolpagorni” (253), a mountain close to Kebnekaise, and once again when a view is admired with the words: “On a clear day you would have been able to see Vittangivaara, Luossavaara” (228). The last two names are mountains in Kiruna and also the sites of old, closed mines. But as the village of Rebecka’s grandmother is called Kurravaara at least the two last names could as well have been names of villages. Here TT readers are not helped further. The translator’s choice is to leave them as they are.

To complicate matters even further we can here actually identify four different implied readers. First we have Swedes who are familiar with the north and understand all references and Swedes in general who understand some references. Secondly foreigners, some who are familiar with Sweden and understand some references, and others, who will feel that this is an exotic place with weird-sounding names, rather like an IKEA warehouse. The first Swedish group is an example of “community building [...] usually produced through a narrative strategy which privileges certain readers and excludes others, for instance through the use of un glossed dialect, technical language, allusions or jargon, or an over-indulgence in the special interest material” (Molander Danielsson 137f)<sup>12</sup>. I much regret that the space admitted for this essay does not permit me to continue to explore this added depth of the implied reader, but I want to note it for possible future research.

Most people would think that everyone in Sweden speaks Swedish. By doing so we ignore the minority languages of Sweden, some of them quite dominant in the north. We see an example on this in the ST when Rebecka remembers how her grandmother used to wake her up by calling: “Hello, pikku-piika” (94). The double “k”-consonants identify “pikku-piika” as Finnish/Meänkieli to a Swedish person. This is an example of a language switch, nowadays known as code-switching, a term used to define how bilingual people switch between their languages (Crystal 363f). Here the switch signals an attitude of tenderness. Finnish/Meänkieli, Swedish and Sami languages are all languages used in the Torne Valley (Winsa, 240ff). There is another example of code switching into Finnish/Meänkieli but this time it is due to another reason, namely lack of proficiency in Swedish<sup>13</sup>. A story is told about a child that had to be given an emergency baptism [emergency baptism omitted in the TT] and later came before the priest for a proper christening:

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<sup>12</sup> See also Rabinowitz (*Authorizing*, 151ff).

<sup>13</sup> (See Crystal for the different causes for language switching, 363)

So the priest picked up the child and asked the parents what she was to be called. The parents thought he was asking who had baptized the child, so they answered, '*Feki se kasti*,' it was Fredrik who baptized her. And so the priest wrote 'Fekisekasti' in the church register. And you know how people respected the priest in those days. The child was called Fekisekasti for the rest of her life. (114)

Finnish is spoken by 200-250,000 Swedish Finns in Sweden and in the north 40-70,000 speak Finnish and Meänkieli (Winsa, 233). Finnish is therefore a language that would be recognized by many Swedes, although not all.

The one occurrence of a Sami reference disappears from the translation due to a changed name. A dog used to bad treatment from its Sami owner now belongs to Sanna and her children. The dog is described as “some sort of spitz crossbreed. The thick black coat stood out like a woolly frame round the narrow feminine head” (48). The black colour indicates that it is at least partly a Sami Spitz. Its ST name is “Tjapp”, a Sami-sounding name but that is changed to “Virku” in TT, which sounds Finnish for a ST audience. The reference to the particular type of spitz common in the north as well as the name would go unnoticed by a TT audience but would be picked up by many Swedes.

The more common code switching in ST is into English, but that mostly disappears in TT. In one example you can notice this: “What is it they say in English?” said Maria. “Shake the tree. See what falls down. Something like that?” (162, Appendix 12). Both people from the south and the north code-switch to English while only Northerners code-switch to Finnish/Meänkieli. The fact that Scandinavians when speaking to each other often utter complete sentences in English, a discourse practise described by Gottlieb for example (164f), disappears in the TT. Regarding code switching we see that the implied reader of the ST has a greater chance of appreciating it, compared to the target audience. In the example above the reference is to the English expression only, and it is not clear that this was originally uttered in English. This is unavoidable.

If language is one of the hidden differences for many of the readers of the TT, we also have some that are better known. Some features are, after all, are part of the identity of a region. Regarding Kiruna many readers will think of the Ice hotel, reindeers, Aurora Borealis and also some understandings about the different life “up there”. Rebecka’s boss, Måns Wenngren, gives voice to one of these ideas when he asks: “Do they have flights all the way up to Kiruna, or will you have to catch the reindeer caravan in Umeå?” (33). When Rebecka flies to Kiruna she is not alone but with many “foreign tourists off to drive a dog team and spend the night on reindeer skins in the ice hotel at Jukkasjärvi” (42). She has a dream during the flight:

... she is running across a cloudberry bog...Sweat and midge repellent are pouring down her forehead and into her eyes...A black cloud of midges creeps into her nostrils and ears...the bog is waterlogged (42-43)

Here we encounter: reindeer, the ice hotel in Jukkasjärvi, cloudberry and midges. On other pages we also meet the Aurora Borealis (11, 52), the cold (10, 63), the polar night (73), the anti-dress code – the so-called Gällivare-look (96), a kick sleigh (43), a snow mobile (261, 263), and also food made of reindeer and elk<sup>14</sup> (166, 261). Some of these details are explicitly described, like the Aurora Borealis and the cold. Others are not explained further, like the kick sleigh, the snow mobile, or the taste of cloudberry, elk and reindeer. The latter are therefore probably believed by the author to be more familiar to the reader while the former need to be extended and compared to what you experience otherwise. The cold is therefore “bitterly cold. The air pinched and nipped at her cheeks. If she breathed through her mouth her throat and lungs hurt. If she breathed through her nose the fine hairs in her nostrils froze when she inhaled” (10). Here we are back to the difference between north and south Sweden where the target audience is left way behind the implied reader of the ST regarding features like reindeer meat, cloudberry, kick sleighs and the Gällivare-look. On the other hand they receive help to understand the cold by the descriptive details above, which, by the way, indicate to a ST audience approximately minus 25 degrees Celsius.

### *3.2 Intertextual References: the Echo of Media News*

Disregarding its geography, Sweden is a small country, which can be seen by things like shared memories of media coverage. The pastor and the prosecutor make the same connection as the police officers from the north after Viktor’s murder. They all start to think about the murder of Prime Minister Olof Palme in 1986. The police focus on the murder hunt and the chance of conviction:

“Can you get a conviction for murder these days if there's no technical proof?”

“Just remember what happened to the guy everybody said had murdered Olof Palme”, puffed Anna-Maria.

Sven-Erik gave a hollow laugh:

“Oh, that's made me feel so much better” (53).

This is an example of a cultural filter because the ST instead gives Anna-Maria’s answer as: “Well, Christer Pettersson in the district court!” (62-63). The name of the only person who has been convicted of the murder of Olof Palme, Christer Pettersson, is part of Swedish

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<sup>14</sup> In America “Elk” is used as a name for the red deer. Here it is the real thing, that Americans call Moose.

history<sup>15</sup>. We also remember his subsequent acquittal in the court of appeal. We furthermore wonder what really happened as the murder has remained unsolved. Outside Sweden the Palme murder has probably not survived in memory like the Kennedy murder. Therefore it is strategically correct of the translator to avoid the mentioning of Christer Pettersson.

But intertextuality is not only about referring to something outside the text; it also echoes something from that other context. The national trauma that followed the murder has made sure that some images are never forgotten, like the murder scene covered with thousands of red roses, the symbol of the Social Democrats, Palme's political party. This picture is clearly one that is present in the mind of pastor Söderberg as he commands after Viktor's murder: "Take the rug away from the aisle. Leave the bloodstain as it is. Go and buy three roses and place them on the floor. I want the church rearranged completely. I shall stand beside the spot where he died and preach" (62). And the narrator continues: "He made a mental note to get several more people to bring flowers and lay them on the floor. It would be just like the spot where Olof Palme was murdered" (62). The flower tribute at the place where it happened is a well-known sight in other countries; who can, for example, forget the images after princess Diana died in a car crash? In Sweden this custom started after the murder of Olof Palme. The implied reader of the ST is supposed to remember images from his murder. The same goes for the murder hunt; the ST reader is supposed to know about Christer Pettersson. The TT reader, on the other hand, will for example not know that the spot where Olof Palme was killed (outside a shop in central Stockholm) is nothing like the spot where Viktor is killed (inside a beautiful church).

The prosecutor Carl von Post is involved in a more subtle reference regarding the Palme murder, a reference to the chief county commissioner Hans Holmér who was initially in charge of the Palme murder investigation. In the novel von Post starts to make plans:

...it was time to get ready for the press conference. He rubbed his hand over his face. He needed a shave. In three days he would meet the press with just a little stubble, looking for all the world like an exhausted man giving his all in the hunt for a murderer. But today he needed to be clean-shaven, hair just a little tousled. They'd love him. They just wouldn't be able to help themselves (29).

The ST audience could be expected to spot the similarities with Hans Holmér during one of his many press briefings, and also to remember how he went from famous to infamous. Here is also a foreshadowing hint that von Post will fail, just like Holmér. For a foreign audience

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<sup>15</sup> In 1989 (see "Granskningskommissionens")

all these images will be more general, but as other crimes come to mind, they will be replaced with similar images from other murder cases.

This shift from general to specific can be seen on more levels. At one point Rebecka and her lawyer friend Maria Taube joke about the reaction from their boss regarding Rebecka's short notice for her leave of absence and Rebecka says "He's just going to kill me, tear me limb from limb and feed my body to the fish in Nybroviken" (24). This metaphor for reacting badly to a short notice of absence originates in the rumoured way for criminals to deal with each other in Stockholm: With the victim's feet in concrete he was lowered into the water of a certain bay in Stockholm, Nybroviken, and left standing on the bottom of the bay to drown. Some of the ST readers will make a connection to the expression "getting a standing ticket in Nybroviken" (see Stugart for the origin of that expression). TT readers will not get that reference. Another reference to the threats of criminals is made later when Rebecka is calling her boss. She has asked him to deal with a journalist who has reported Rebecka to the police and when she finds out that the reporter has taken back the accusation she leaves this message: "It can't have taken you long to find a horse's head, or did you come up with something else?" (168). In *The Godfather*<sup>16</sup> a horse's head is placed in a bed as a threat from the mafia ("The Godfather"). This later reference presupposes that you are familiar with *The Godfather* to understand the reference. Unexplained references tell us something about the implied reader, according to Rabinowitz' theories. Here the reader is supposed to be familiar with *The Godfather*, which could mean that the reader is old enough to have seen the movie or read the book. It thereby follows that here it is not a question about the readers' nationality, but more their age. The same argument also applies to the Palme murder.

### 3.3. References to the Bible

After dealing with contemporary references we here move to the most common kind of reference of all – references to the Bible. We have several references in the novel to Judeo-Christian life: the new Bible translation, the new church in Kiruna, the biblical references in text, actual Bible quotes in the text, headings made of Bible quotes, the question of sin, guilt and sacrifice, positions in church and the religious language. I have not mentioned much before about the fabula but here a short summary is needed.

The novel starts with Viktor Strandgård being murdered. Viktor was an ordinary youngster who had joined the church at the same time as Rebecka. But everything changed after an

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<sup>16</sup> Novel published in 1969, movie from 1972.

accident after which he was pronounced dead, but was restored to life. He was then able to talk about what happened during the time he was clinically dead. He wrote a book about it that became an international bestseller. He then urged all pastors to join their churches into one and he financed this by letting all royalties from the book go to the church. He was now famous and attracted attention wherever he went and had his own followers. He spent a lot of time in church, especially caring for children and taking on practical tasks, all this without a salary. He showed compassion for “fallen women”, like Rebecka when she was pregnant with the married pastor’s child. Viktor offered to marry her and care for the child, but Rebecka declined as his love was the same for everyone and she was not special in his eyes. But before he was killed he started to change, according to his best friend Patrik:

He was restless somehow. Often used to pray at night in the church, and didn't want any company. He never used to be like that. He used to like other people to pray with him. He was fasting and he was always busy. I thought he looked haggard (224).

So far we have seen several Christ-like characteristics and the quote above could be described as Viktor’s Gethsemane. Viktor stays in church praying and two of the pastors hold a sort of trial in the night. A mentally ill man, encouraged both by Viktor’s sister Sanna and pastor Söderberg, kills Viktor and mutilates his body. What makes the pastors decide to have him killed is fear of the confrontation Viktor has been planning ever since he realised that they have made themselves rich, scamming money from the church. But there is also the paedophile-incest accusation from Sanna, regarding Viktor’s two young nieces. The last accusation could be viewed as a smoke screen, a false accusation that provides the legitimacy for the execution.

For someone familiar with the biblical story of Jesus there are plenty of obvious parallels. The characters all seem to have a double in the Bible: Viktor is the innocent lamb, Jesus; Rebecka is close to Viktor at the same time as she is a “fallen woman”, a sinner in the eye of the church, like Mary Magdalene; Patrik, the young man who loves Viktor, has his parallel in the disciple John (193). The guilty people like the lead pastor Thomas Söderberg acts like the High priest Caiphas, the killer Curt is either one of the soldiers or even Judas as he has been part of Viktor’s followers and even imitates him after the murder. However, Swedish readers have become less and less familiar with the Bible. One survey showed that every second person in the age 15-29 has never read the Bible (“Bibeln betydelsefull”). Even though the novel is set in and around a church, it is still possible that most Swedes might miss the references to the Bible.

The question of sin, guilt and atonement is also a question related to this biblical theme. One thing that might be missed is the question of Viktor's guilt. If we are to follow through with the biblical references he is a Christ-figure and therefore innocent. Christ was after all wrongly accused. But the accusations in the novel seem to clearly point to the fact that he has been abusing his nieces. For example, when Sanna in jail has a vision of Viktor standing naked in the snow: "I can't forgive you," she whispers, drawing on the window with her finger. "But forgiveness is a miracle that happens in the heart. So if you forgive me, then perhaps..." (171). In the end Rebecka starts to doubt the accusations:

"I'm not even sure it was Viktor," said Rebecka. "It might just have been Olof. All the time. But you can't get the better of him" (304f).

Here we find a more likely perpetrator, Olof Strandgård, the dominant father of Viktor and Sanna. There are also hints that Olof might have abused Sanna when she was young and he could also be the father of one of her children. If you take into account Culler's theory about double readings, our understanding of what took place before the murder would change: the fabula, the events of the story are not fixed. If Sanna arranged Viktor's murder because she did not want him to go public about their father's abuse, the reason for not letting the girls talk to the police suddenly changes.

If the intertextual reference to the sacrificed lamb (181) is taken into account, then Viktor is innocent. This is alluded to in the new title, *The Savage Altar: Innocence will be Sacrificed*. Who is sacrificed on the altar? Viktor is (not literally, he dies on the floor, but metaphorically). Who is innocent if not the one who is sacrificed? Viktor is therefore declared innocent from start. Here the intertextual reference to the Bible about the sacrificial lamb is of importance because if we make the above connection we start to look for the real motive much sooner. The extremely helpful title helps the TT readers while ST readers have to read between the lines and make intertextual connection in order to believe in Viktor's innocence.

The problem with intertextual references is that as a translator you are supposed to detect them. If there are references to previous translated texts, you are supposed to use those. There are seven headings in the novel, referring to seven days. In TT they are translated: "And evening came and morning came, the first day" (1) and so on until: "And evening came and morning came, the seventh day" (306, Appendix 11-12). There the novel ends. If this feels vaguely familiar it is because the translator has done a literal translation from the ST's quotes from Genesis. The headings are simply referring to the week of creation, in ST quoted from

the translation of 1917<sup>17</sup>. The translator has in other places in the novel chosen the *American Standard Bible* for biblical quotes, but here it is her own translation from the ST. The theme of creation with each day bringing forward something new until God can rest has its parallels in the fabula, but in the novel it is the policewoman Mella who, after rescuing Rebecka, can rest on the seventh day after giving birth.

Why did the translator not use the King James Version? It would have a standing similar to the Swedish 1917 translation. Although it is much older it is still used parallel with new translations, just as with the 1917 version in Sweden where other, older versions are no longer used. And why did she translate the Swedish Bible text? Is it possible that she missed the biblical references when they were not spelt out? That the choice of Bible translation is of importance can be seen in the novel. There is an exchange in jail between Rebecka and Sanna as Rebecka comes back from her shopping:

“I bought a Bible too,” said Rebecka, pointing to a small bag. “It’s the new translation. I know you prefer the 1917 version, but you must know that one by heart. I thought it might be interesting to compare.”

Sanna picked up the red book, turning and twisting it several times before opening it at random and flicking through the thin pages.

“Thank you”, she said. “When the Bible Commission's translation of the New Testament came out, I thought all the beauty of the language had been lost, but it'll be interesting to read this one” (147).

In this quote the ST reader has the cultural context clear. The TT reader would also be familiar with the concept of old vs. new Bible translations even if it may differ somewhat from what happened in Sweden in 2000 when the new translation was released. The Bible references are further obscured when the translator twice has chosen her own words for biblical references, once the “moneychangers” in the temple become “hawkers” (289), “the baptism with the Holy Spirit” becomes “the Spirit of God descending like a dove” (75) and a reference to Jehu (*Solstorm* 96) is omitted. As the implied reader of the ST is supposed to recognize these references (they are not explained further), we can see that the author expects her readers to recognize these biblical references. It could also be aimed at a second Swedish audience, as people from the north are known to use a bible-based linguistic vestiture: a religious variation of Finnish where the biblical vocabulary is used (Johansson 85). The implied readers of the TT, on the other hand, have to read between the lines and discover the original meaning that the translator herself missed.

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<sup>17</sup> See Biblegateway for look-up service for Bible passages. Also to be found at On-Line Parallel Bible.

## 4 CONCLUSION

It is true that ‘a rose by any other name would smell as sweet,’ but it is also true that the name *rose* is arbitrary. We have just learned to imagine a certain flower when we see the word “rose”. If we were to see the untranslated word “trëndafil”<sup>18</sup>, it would not “smell as sweet”. It would only add foreignness to the text. And still, it would only be a rose. In this essay I have been aware of four audiences. The implied reader of Åsa Larsson is, as my analysis has shown, fairly familiar with free churches and the Bible, Northern Sweden, Swedish customs, Swedish politics and Swedish geography, but also old enough to have memories from the murder of Olof Palme. However, there is also a second Swedish audience, one that also is extremely familiar with northern Sweden in general and especially Kiruna. For this reader places are mentioned that will not mean anything to other Swedish readers, and names with a context are chosen. Then we have the implied reader of the translator. This reader is not as familiar with Swedish references as the implied reader of the ST, but I would not expect changes regarding the biblical references as both the ST and TT audience share a Judeo-Christian background. There might also be a fourth reader of course, a foreign reader who is quite familiar with Sweden, and who might even pick up on some things that the translator missed.

The examples of my analysis show, regrettably, that the translator sometimes mistranslates or omits details, while other times she leaves names and linguistic features as they are (the implications for the implied reader discussed in Section 2.2), instead of adding explanations. This will produce the effect of “trëndafil”, in other words, things will appear more foreign or vague than they need to be. In the appendix I have listed occurrences of possible cultural filtering like unexplained references, omissions, mistranslations and ambiguous translations. All the text extracts listed there have had an impact on the translation, not least the biblical references. However, as my analysis showed, there is also a culture-specific context to consider that is hard to explain, like political power, memories of the Palme murder and the language situation in the north.

I am no longer convinced that translators of children’s literature are alone in changing far more than needed. At least this detective novel has been changed quite a lot. The strange result is that the novel makes good, even excellent, reading in both source and target language. Yet, I cannot help wondering: How would a more true translation have fared? I have one indication that the TT does not work in the same way as the ST and that is the

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<sup>18</sup> Albanian for rose.

change of titles, from the poetical and mystic *Sun Storm* to *The Savage Altar: Innocence will be Sacrificed*. Somehow Viktor needs extra help to be acquitted in the TT. And as the translator did miss biblical references she might be less familiar with the Bible than the author and therefore other references to Viktor as a Christ-figure could also be lost. This will, however, depend on how familiar the implied reader of the TT is with the Bible. The translator might have closed the door for some references but she has not locked it completely. What might speak against this optimistic view is the fact that the implied reader is after all only reading one text, not comparing two as I have had the privilege of doing. What is omitted in the text is difficult to notice for the TT's reader.

My conclusion is therefore that the translator's implied reader sees Northern Sweden as more exotic compared to the author's implied reader. At the same time Sweden in general becomes less foreign, less political, and almost like home. As this is a detective story it should also be noted that the TT's implied reader receives help to interpret the question of guilt in the change of titles. On the other hand, the ST's implied reader receives hints of another kind from the biblical references, references that are partly missed in the TT.

For future studies it would be interesting to compare old and new translations, what has been changed and what changes are kept? Especially interesting would be to compare translations from before and after an author has become internationally recognized. After that the audience expect not a second original but to be able to hear something of the original voice in the translation. Is there a specific cultural filter for detective novels? Is there a similar approach as with children's literature? It is my belief that a clear understanding of the implied reader of the ST will help translators to apply a cultural filter that is transparent enough to allow more foreignness to be explained to a new target culture – not deleted, not changed.

I would like to end with a quote. It is Venuti whom I can thank for making the connection between translation discussions and Ezra Pound's view on the subject. I think it says everything about the difference between translations – the best and the good:

The translation of a poem having any depth ends by being one of two things: Either it is the expression of the translator, virtually a new poem, or it is as if it were a photograph, as exact as possible, of one side of the statue. (Ezra Pound, qtd. in Venuti 187).

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# APPENDIX

## Mistranslations: errors or different reference

Examples of where translation changes context. Items of interest marked with italics.

Page	TT	Literal translation	Comment
24	I was already a member of <i>the Mission church</i> before Victor's accident.	I was already a member of <i>the Covenant Church</i> before Victor's accident.	The Mission church's correct international name is Covenant Church of Sweden
31	And then the whole of <i>copper red</i> Kiruna was turned into one big revivalist meeting.	And then the whole of <i>socialist red</i> Kiruna was turned into one big revivalist meeting.	The "röd" in the source is the colour red, but here it is alluding to the political environment in the north with a socialist/communist majority.
59	the Christian Democrats, the largest party among <i>the middle classes</i> in Kiruna	the Christian Democrats, the largest of <i>the non-socialist parties</i> in Kiruna	The political division in Sweden is between socialist and non-socialist political parties, left- and right-wing.
64	Just the thought of the <i>cottage</i> , the idea that there was somewhere that belonged to her, far away from civilization, deep in the wilderness, beyond marsh and forest, wasn't that a kind of pleasure in itself.	Just the thought of <i>the lodge</i> , the idea that there was somewhere that belonged to her, far away from civilization, deep in the wilderness, beyond marsh and forest, wasn't that a kind of pleasure in itself.	Both the resident house and the summer house are translated with "cottage", (first time 'house' and 'cabin'). Here it should be lodge to indicate that it is used for hunting and picking berries - not residence. Source word is even more primitive: hut.
71	They sit on the jetty by the lake during the light summer nights and swat the <i>mosquitoes</i> that land on their arms and legs. ..Rebecka feels as if she is standing in the middle of a raging torrent.	They sit on the jetty by the lake during the light summer nights and swat the <i>midges</i> that land on their arms and legs. ..Rebecka feels as if she is standing in the middle of the <i>undercurrent of the river</i> .	Raging torrent is wrong for the context. Regarding biting insects: here the translator has used mosquito, otherwise she has used midges, gnats or blackflies. In source two names are used for the biting insects.
75	Signe Persson, <i>his</i> gossamer-fine transparent hair carefully waved. <i>His</i> scalp shining through, pink with brown patches.	Signe Persson, <i>her</i> gossamer-fine transparent hair carefully waved. <i>Her</i> scalp shining through, pink with brown patches.	Signe is a female name, pronoun should reflect this.
76	that <i>the Mission</i> had a new pastor	that <i>the Covenant church</i> had a new pastor	Short form Mission changes context from a congregation, "församlingen" to a Mission society.
77-78	high-heeled leather boots	Lapp boots	The new pastor is not wearing high-heeled leather boots but pointy Lapp boots.
94	a pair of Lapp boots	boots from Graninge.	'Graningekänga' Boots for hard labour. Not Lapp boots, 'näbbstövlar'.
110	a pointer bitch	a German pointer bitch	A vorsteh is a German pointer breed, not an ordinary pointer.
112	They do like fishing, though, so they usually come over quite a bit in the spring to <i>fish through the holes in the ice</i> .	They do like fishing, though, so they usually come over quite a bit in the spring <i>for jigging</i> .	The correct vocabulary is jigging
148	Sanna's boots	Sanna's Lapp boots.	Here the source refers to boots from Lapland. Lapp boots is really a different shoe but would be understood.
167	He put the meat, mashed potato and a <i>tub of ice cream with jam on the table</i> .	He put the meat, mashed potato and a <i>recycled ice cream-box with lingonberry jam</i> on the table.	In Sweden the plastic ice cream box is often re-used, for example like here to hold the home-made jam. There is also one detail omitted, the jam is lingonberry jam.

196	the tax office	the tax administration	There is a difference between tax office and tax administration both are mentioned, translated the same.
212	"We need to get in touch with <i>the child protection unit.</i> "	We need to get in contact <i>with the Children's Psychiatric Unit</i>	Wrong unit to contact.
217	Rebecka wondered whether the children were in school. Rakel must be in her early teens, and Anna should be <i>at high school</i> by now.	Rebecka wondered whether the children were in school. Rakel must be in her early teens, and Anna should be <i>at primary school</i> by now.	Normally High School is for older children. The Swedish term tells us that Anna is in Primary school, in grade 4, 5 or 6 (10-12 years old).
258	It was quite late in the summer, the <i>blackflies</i> had arrived and it was just before supper, so they were biting well.	It was quite late in the summer, the <i>gnats</i> had arrived and it was just before supper, so they were biting quite well.	Blackflies we find in US (carry diseases). In the north of Sweden we have "mygg" or "knott"- here the reference is to "knott"- gnat.
261	"Two-thirds elk mince and <i>one-third beef</i> "	"Two-thirds elk mince and <i>one-third pork mince</i> "	Pork mince is not beef.
305	We can cycle down through <i>Tornedalen</i>	We can cycle down through <i>the Torne Valley.</i>	Tornedalen is usually translated. Should be Torne Valley.
144	Anders Grape, <i>Radio Sweden's local news team,</i> " said the first one to reach them.	Anders Grape from <i>the National radio's local news team.</i>	As Radio Sweden is the name for Swedish radio for Swedes abroad, it is not correct to translate the national radio station as "Radio Sweden".
166	Sivving was at the stove with his sleeves rolled up, <i>frying reindeer steaks</i> in the heavy, black cast-iron pan. When the <i>potatoes</i> were ready he used the electric whisk in the aluminium pan to turn them into <i>creamy mash</i> with milk, butter and two egg yolks. Finally he seasoned the whole lot with salt and pepper.	Sivving was at the stove with his sleeves rolled up, <i>frying reindeer hash</i> in the heavy, black cast-iron pan. When the <i>northern almond-potatoes</i> were ready he used the electric whisk in the aluminium pan to turn them into <i>mash</i> with milk, butter and two egg yolks. Finally he seasoned the whole lot with salt and pepper.	The reindeer-meat is sliced thin in the source "renskav" but in the target text it has become a beef. Creamy has been added to the mash as well. The potatoes are of the northern sort "Mandelpotatis" but this detail is omitted here.
225	Ice and snow sculptures still stood there, left over from the Snow Festival at the end of January. There were three half-meter-high concrete <i>ptarmigans</i> in the middle of Geologgatan to stop cars driving down it. They had little hoods of snow on their heads.	Ice and snow sculptures still stood there, left over from the Snow Festival at the end of January. There were three half-meter-high concrete <i>snow grouse</i> in the middle of Geologgatan to stop cars driving down it. They had little hoods of snow on their heads.	Snow grouse here indicates better that they are common birds, ptarmigan is the zoological name.
304	Rebecka's hand clenched into a fist under the blanket. Then it shot out and fastened itself around Sanna's wrist like a pine marten grabbing a <i>ptarmigan</i> by the back of the neck.	Rebecka's hand clenched into a fist under the blanket. Then it shot out and fastened itself around Sanna's wrist like a pine marten grabbing a <i>snow grouse</i> by the back of the neck.	See above
6	Grandmother's <i>house</i> in Kurravaara...the <i>cabin</i> in Jiekajärvi	Grandmother's <i>house</i> in Kurravaara...the <i>lodge</i> in Jiekajärvi	In other places in the novel the house and the lodge are both referred to as cottage. Inconsistency. House is the correct for the permanent building while lodge indicates the hunting, which takes place from the smaller house.

# Unexplained references

Features that the reader is supposed to know and therefore not explained.

Page	Target text	Unexplained references
1	The Source of All Our Strength	Name changed so it does not any longer sound like the existing free church in Kiruna; compare the existing "Livskällan" with fictitious "Kraftkällan".
2	Because he is as beautiful as an icon lying there, to tell the truth, with the dark blood like a halo round his long, fair, <i>St. Lucia hair</i> .	Reference to Swedish custom to let a beautiful blond dress up like Lucia around Christmas.
17	That's the one. He's their golden calf, he's been in all the papers, even <i>Expressen and Aftonbladet</i> , so there's bound to be a lot written now. And the TV cameras will be up there.	Expressen and Aftonbladet not explained to be national evening papers, the line about TV extended.
19	The houses still lay sleeping in the darkness of the streets, with just an occasional light in a window. The orange paper <i>Advent</i> stars were still hanging here and there.	Advent added to explain the stars. Bethlehem stars could also have been used.
20	A Moomin troll, Maria had said. But there was only one Moomintroll. The image of a snub-nosed face suddenly materialized on the inside of her eyelids.	The Moomin's talk Finland-Swedish, not Kiruna-dialect. This is never explained why Sanna is talking with a Finland-Swedish accent, maybe it only sounds similar for a person from Stockholm.
24	He's just going to kill me, tear me limb from limb and feed my body to the fish in Nybroviken.	Rumoured criminal practise by the outlaws in Stockholm.
29	Now, however, it was time to get ready for the press conference. He rubbed his hand over his face. He needed a shave. In three days he would meet the press with just a little stubble, looking for all the world like an exhausted man giving his all in the hunt for a murderer. But today he needed to be clean shaven, hair just a little tousled. They'd love him. They just wouldn't be able to help themselves.	Referring to the looks of Hans Holmér during hunt for Palme murderer
41	I see <i>Luleå got hammered by Färjestad</i> . Sven-Erik smirked as a parting shot to the doctor, at the same time hustling Anna-Maria along with him. Go on, rub it in, sighed Lars Pohjanen, fumbling in his pocket for a cigarette.	Context of ice hockey not explained.
45	The Mission church <i>summer gathering</i> in Gällivare.	The Summer church mentioned in ST is a Swedish tradition the church is open longer hours during summer. Here voluntary work is needed. "Missionskyrkan" has an international name, "Covenant Church".
45	He addresses the class <i>with the friendly "du" form</i> , although he is talking to twenty-four people at the same time.	Sweden have two forms of pronouns, "du" is used to one person and "ni" to many people, or, in ceremonious occasions, to one person. Here "du" has not been explained at all.
46	There was a powerful smell of Ajax and <i>soap</i> .	The soap of the translation is a soap made of pine needles and used for cleaning floors, not as an ordinary soap for personal hygiene.
48	The alcove for the sofa bed, and another room.	The alcove is a sleeping room without a proper door and the other room is the small room where all the gatherings take place.
64	You've rescued Sanna. Now you have to row her to shore.	The proverb says that if you take the devil into your boat you have to row him ashore. The first line is changed here so the context is diffused.
71	She breaks a thin twig from a birch tree as they walk by. The <i>fragile green leaves</i> smell like a happy summer.	The cold climate of the north has the effect that the leaves are still slender (not fragile) during summer church

73	The polar night outside the immense glass window. A bubble of <i>God's strength</i> amid the darkness and the cold.	The source's name of the church is "Kraftkällan", literally: "The Source of Power". Here there is a reference to the Power of God, "Guds kraft", which does not make sense when the church has had its name changed to The Source of all our Strength.
76	coffee afterwards	Special coffee served after service in church. Tradition in Sweden. Could have been: "The traditional after-service coffee"
81	stuffing herself with frozen cakes	The source text describes this eating habit as "gnawing still frozen coffee cakes", like an animal.
96	"The <i>baggy Gällivare look</i> suits any figure," replied Rebecka, wiggling her bottom so that <i>the loose seat of the long johns</i> flapped about.	Not very flattering to Gällivare-people when this is declared to be their look. The expression is used for the effect that baggy trousers has.
110	"She's got a real manly bark," said Sivving. "But it keeps the people trying to sell <i>raffle tickets</i> and the like away, so I'm not complaining."	The tickets are for the State run lottery, supporting local sport teams.
118	It's just like a picture from a fairy tale, thought Rebecka. The sweet little black dog, her coat tipped with tiny snow crystals. Sanna, <i>a wood nymph</i> in her knee-length gray sheepskin coat, her sheepskin hat on top of her thick, wavy blond hair.	The Swedish wood nymph had an open back and tricked men to follow her into the forest. A similar metaphor for Sanna is used later as someone who tricks people to follow her into the forest and then steals their compass.
142	They had to go before the highest authority, as they say.	You have to apply to the king if you want to marry before the age of 18. The king was omitted in the target text.
146	"From the window in the corridor you can see the mine and <i>Kebnekaise</i> , did you notice?"	Kebnekaise, the highest mountain in Sweden, is not explained
146	Rebecka passed them to Sanna, who rummaged through them <i>like a child on Christmas Eve</i> .	Here the translation is literal because in Sweden the children open the parcels on Christmas Eve.
151	I didn't even remember that Ronny and I had slept together.	The Swedish source specifies that she did not remember them having sex, no euphemism needed sexual intercourse, he told her when she found out she was pregnant, implications of incest and father bribing the man to take responsibility for the child.
161	Ask him to go into <i>the LT</i> and <i>CT</i> and check out-	The names of the Swedish register systems are not translated, nor explained.
162	Can you get into <i>PRV</i> and check out the organization surrounding the church?	The name of the Swedish register for companies is not explained, nor translated.
168	"Thanks for sorting out that business with the reporters," she said. "It can't have taken you long to <i>find a horse's head</i> , or did you come up with something else?"	Alluding to The Godfather and the horse's head laid in the bed as a warning.
184	The orange Advent star is still hanging in the window, although it's <i>February</i> . But you need to hang on to a little bit of Christmas, its decorations and <i>its light</i> , just to keep you going <i>until the spring arrives</i> .	Source text uses late winter/ early spring because in February spring is not even close up north. What people are waiting for is the late part of winter or the early part of spring.
187	Then his mother's voice. <i>Fragile as ice in the autumn</i> . Full of anxiety-	In the north the autumn ice would be in place but still not secure enough to travel on.
225	She nipped into <i>The Black Bear</i> and grabbed a bar of chocolate, a banana and a Coke.	The Black Bear is actually a name of a famous navvy cook when the railroad was built around Kiruna and as the rule has been to keep names, this should not be translated. Svarta Björn is today a restaurant in Kiruna.
228	On a clear day you would have been able to see <i>Vittangivaara</i> , <i>Luossavaara</i> and the Crystal Church up on Sandstensberget through those windows.	That these two are mountains, with old mines, is not explained.

230	"My father used to paint in oils, you know," he went on. "The Aurora Borealis, <i>Lappporten</i> , the cottage in Merasjärvi.	The mountain pass Lappporten is unexplained
250	"He doesn't need to move," she says. "I'm going to ask to be released from the church, in any case, because I'm moving to Uppsala to study." They congratulate her on her decision. And besides, <i>there is a very good church in Uppsala</i> that she will be able to join.	The reference to Uppsala and the church is that for the much-debated Word of Life-church. This reference is for Swedish readers only if not explained. An added explanation will be needed like "And besides, in Uppsala there is the big faith church, Word of Life, that she will be able to join."
253	The mountain of clean laundry as high as <i>Tolpagorni</i> in front of the workbench.	The washing machine is replaced with a workbench. Tolpagorni is by the way part of Kebnekaise mountains, 1,662 m
257	"I think we need to swap <i>that</i> for a <i>proper teddy bear</i> ," he said.	In Swedish the pet name for the mobile phone is "nalle", which also is used for a teddy bear. He is suggesting swapping the teddy 'mobile' for a teddy bear.
266	He lives here, down in <i>Lompis</i> .	Short name for Lombolo, which is referred to in another place.
293	They hadn't managed to find any records of close relatives.	As all Swedes are registered with the personal code it is possible to find close relatives in this central register.
146-147	"I bought a Bible too," said Rebecka, pointing to a small bag. "It's the new translation. I know you prefer the 1917 version, but you must know that one by heart. I thought it might be interesting to compare."	The State commission issued a new translation of the Bible, finished 2000, which was to replace the archaic sounding translation of 1917.

## Omissions

Details are left out or re-worded to similar but not same.

Source text	Page	Target text	Comment
den blåsvartrutiga lagårdsrocken i syntet	94	blue-and-black-checked <i>nylon overall</i>	The source talks about a special coat used in the cowshed, not an overall. Details are often slightly changed in the translation.
"Klockan är sex och här är <i>Morgonekot</i> ..."	6	It's six o'clock and here are the <i>morning headlines</i> .	The name of the morning news has been omitted.
gymnasiet	13	at school	The correct translation is: "At upper secondary school" or "at the Swedish Gymnasium"
Tja, och sedan blev en av sköterskorna som var med under operationen och kvinnan som körde på honom frälsta och plötsligt vart hela Kiruna rena <i>maranatomötet</i> .	17	Anyway, one of the nurses who'd been involved in the operation was saved, and the woman who ran into him, and suddenly the whole of Kiruna was <i>one big revivalist meeting</i> .	Reference to a Pentecostal branch called "Maranata" famous in Sweden for their outspoken revivalist campaigns.
Wickman <i>Industrimontage AB</i>	32	Wickman's	Part of the name is deleted in target text.
<i>Konsumkassen</i>	46	the carrier bag with her food	Name of shop omitted.
Hemmets Journal	47	her magazine	Name of magazine omitted
<i>stormatte</i>	48	her mistress	"big mistress", mistress in charge of dog
blekröd tröja med <i>Asterix och Obelix</i> på framsidan	49	washed-out pale red top with <i>cartoon characters</i> on the front.	The two cartoon characters Asterix and Obelix are removed from the translation.
varm korv med <i>pulvermos</i>	49	sausage and mashed potato	The Swedish source text defines the food as hot dogs and powder-mash, that is, mash made of powder. ST: Fast food, TT: real dinner.

bara <i>tubsockar</i> och träskor på fötterna och ömsom sprang, ömsom gled ner för backen efter dem.	61	only socks and clogs on her feet, and half ran, half slid down the slope to catch them.	The sock is a "tube sock", popular in Sweden because it is cheap. Details are often omitted in the translation.
katta- utekatter	65	cat, cats that live outside	Source text refers to a she-cat and cats that live outdoors only and never enter the house.
Han och Rebecka promenerar tillsammans till <i>ICA-Renen</i> för att handla mjölk.	71	He and Rebecka are walking to the local supermarket to buy some milk.	Name of chain store and the name for the local store both omitted. ICA is the name of the chain of stores, while "Renen", literally "The reindeer" is the name of this local shop, belonging to the ICA chain store.
Vikarierat som vaktmästare på Bergaskolan där hon arbetat som <i>mellanstadie</i> lärare.	74	He'd been filling in as caretaker at Berga school, where she'd been working as a teacher.	She works as a primary school teacher
Reporterns röda hår stod ut som en rävsvarsur mössan. Hon såg ut som en yngre energisk upplaga av <i>Claire Wikholm</i> .	86	The reporter's red hair stuck out from under her cap like a fox's brush. She looked young and energetic.	Name of the person she is reminding them about omitted.
en <i>T-shirt</i> , en <i>Helly-Hansen</i> och ett par av farbror Affes långkalsonger	96	A <i>Helly Hansen T-shirt</i> and a pair of Uncle Affe's long johns	Lost detail. Helly-Hansen is not a t-shirt but a warm working sweater. Translation should be: "A T-shirt, a Helly Hansen sweater and a pair of Uncle Affe's long johns"
Doften ur burken med <i>kokkaffet</i> blandade sig med lukten av hund, källare och såpa. På en tvättlina hängde <i>ett par kalsonger</i> , två flannelskjortor och en t-shirt som det stod Kiruna Truck på.	111	The aroma from the tin of <i>coffee</i> blended with the smell of dog, cellar and soap. A <i>pair of long johns</i> , two flannel shirts and a T-shirt with "Kiruna Truck" on it were hanging on a washing line.	The coffee is the preferred choice in the north, cooking coffee instead of brewing coffee. The soap is still the natural made soap for house cleaning, not personal hygiene thereby producing another kind of smell. The men's underwear hanging on the clothes line are not long johns.
Så prästen tog flickan och frågade föräldrarna vad hon skulle heta. Föräldrarna trodde att han frågade <i>vem som hade nöddöpt barnet</i> så de svarade: "Feki se kasti", Fredrik var det som döpte. Jaha, så prästen skrev "Fekisekasti" i kyrkoboken. Och du vet ju hur det var med respekten för prästen på den tiden. Flickan fick heta Fekisekasti resten av livet.	114	So the priest picked up the child and asked the parents what she was to be called. The parents thought he was <i>asking who had baptized the child</i> , so they answered, 'Feki se kasti,'[italics] it was Fredrik who baptized her. And so the priest wrote 'Fekisekasti' in the church register. And you know how people respected the priest in those days. The child was called Fekisekasti for the rest of her life."	Story involving code switching and subsequent misunderstandings. One mistake in the story makes it hard to understand. There has been an emergency baptism when the child was born and now the parents come to the priest in order to have a proper baptism. The emergency baptism has been deleted from target text so the child only appears to be baptised twice. Should be "So the priest picked up the child and asked the parents what she was to be called. The parents thought he was asking who had emergency baptized the child, so they answered, 'Feki se kasti,'[italics] it was Fredrik who baptized her. And so the priest wrote 'Fekisekasti' in the church register. And you know how people respected the priest in those days. The child was called Fekisekasti for the rest of her life.""
<i>Kojan</i> , tänkte hon. Det var det enda stället där farmor tillät sig själv att vara sysslolös. När bären man plockat under dagen var rensade. Eller <i>skogsfågeln</i> plockad och urtagen.	115	<i>The cottage</i> , she thought. It was the only place grandmother allowed herself to sit still. Once the berries picked that day had been cleaned. Or the <i>birds</i> that had been shot had been plucked and drawn.	The birds are forest's birds in the source text. Classification of the hunting lodge in Appendix A.
försjunken i en <i>novell</i> i <i>Hemmets Journal</i>	115	absorbed in reading a <i>story</i>	She is reading a short story in a named magazine in the source text
Hon satt med Sara i famnen och läste <i>Petter och hans fyra getter</i> .	118	She was sitting with Sara on her lap reading a <i>story</i> .	In the source text she is reading a specified children's book called "Petter and his four goats".
Inte ens Peter Althin skulle kunna få loss henne om det blir häktningsförhandling.	130	There isn't a hope in hell of <i>anybody</i> getting her off if it gets to court.	The name of famous lawyer Peter Althin disappears from translation.
en gammal <i>Allers</i>	166	an old <i>magazine</i>	name of magazine omitted.
piassavan	175	the broom	Specific type of broom in source text made out of palm leaves

VictoryPrint <i>HB</i>	178	Victory Print	The company form is that of a trading company.
limpsmörgås	211	a bite of a sandwich	The loaf of bread is the Swedish bread which includes syrup.
badhuset	225	go swimming	They are swimming indoors. May be self-explanatory in the winter.
knubbig bokmärkesängel på ett moln	228	Like a chubby little cherub on a fluffy cloud.	The Swedish tradition of collecting scraps with chubby little cherubs on is a missed reference. An alternative translation could be "Like a chubby-little-cherub-on-a-fluffy-cloud-scrap."
Det var morsan. Jag läste ju till bergsingenjör på <i>KTH</i> i Stockholm. Sen flyttade jag tillbaka hem och skulle börja jobba åt LKAB. Och morsan vart som lite till sig. Hon var ju stolt över mig såklart. Och hade fått stå ut med en del skitsnack från de andra byborna när hon skickade iväg mig för att studera. Det var ju egentligen bara fint folk som sände bort barnen för att läsa och hon skulle inte tro att hon var något, tyckte de.	244	It was my mother. I was at <i>college</i> in Stockholm, studying to be a mining engineer. Then I moved back home, and was due to start work with LKAB, the mining company. And my mother got a bit above herself. She was proud of me, of course. And she'd had to put up with a lot of nonsense from other people in the village when she sent me away to study. It was really only posh people who sent their children away to study, and they thought there was no call for her to start getting big ideas about herself.	He was at the Royal Institute of Technology, as KTH is called in English, not at an unnamed college.
kannelsnurrorna	256	"them"	The buns are here specified in the source text as not only including the spice cinnamon, but also being shaped like whirls. The reference in target text is to "them".
Jag ringer <i>Bennys Lås &amp; Larm</i>	276	I'm going to ring <i>Benny the locksmith</i> .	The name of the company is "Benny's Locks & Alarms", but this is changed to a person: Benny the locksmith. There is otherwise nothing indicating that there will be someone called Benny answering the call, as the name of the company is not always corresponding with the person working in the store.
<i>hampasnöre</i>	278	a coil of rope	Source specifies the string to be of hemp: A piece of hemp string.
Benny från <i>Bennys Lås &amp; Larm</i>	280	Benny the locksmith	Source specifies that it is Benny arriving from the company Benny's Locks & Alarms.
Rebecka log åt hans sätt att uttala namnet Mary. Han sa det så att det rimmade på Harry. – <i>Määry</i> heter hon väl, stackars människa? Sa Sanna och skrottade. – Jodu, det tyckte läraren i folkskolan också, sa Sivving och borstade bort några smulor från duken som Bella genast var framme och slickade upp. Men Mary bara tittade ut genom fönstret och låtsades inte förstå att han talade till henne när han sa <i>Määry</i> . Det sista bräkte han fram som ett får.	113- 114	Rebecka smiled at his pronunciation of "Mary". He said it so that it rhymed with "Harry". "The poor woman's called <i>Mary</i> , surely?" said Sanna, and laughed. "Well, that's what the teacher at our school thought too," said Sivving, brushing a few crumbs off the cloth; Bella licked them up straightaway. "But Mary just used to stare out of the window and pretend she didn't realize he was talking to her when he said ' <i>Maaaary</i> .'" This time he sounded like a bleating sheep.	In Sweden the sheep say "Mää", while in Britain they say "Baa". So when the source text makes the name Mary pronounced like "Määry" it is the sound of a sheep that is made. In the target text it is written "Maaaary", for a more onomatopoeic resemblance it could have been written "Baa-ry", but this is hard to translate and should maybe have been omitted instead.
... Kristallkyrkan. Den är ju lika känd som gossen själv. <i>Carola</i> hade julkonsert där i december.	137- 138	... the Crystal Church. It's just as well known as the lad himself. <i>We had some really famous singers</i> at the Christmas concert there in December."	The Swedish singer Carola, mentioned in the source to give glamour to the church, is omitted in the target text. As she has an international career as well, she has won the Eurovision Song Contest that added information would be enough to present her, like: "We had Carola, the Eurovision Song Contest Winner at the Christmas concert there in December."

Kan man överhuvudtaget få någon dömd för mord nuförtiden utan teknisk bevisning? "Tja, <i>Christer Pettersson i tingsrätten</i> ," flämtade Anna-Maria. Sven-Erik gav upp ett ihåligt skratt. "Ja det var ju ett trösterikt exempel."	53	"Can you get a conviction for murder these days if there's no technical proof?" "Just remember what happened to the guy everybody said had murdered <i>Olof Palme</i> ," puffed Anna-Maria. Sven-Erik gave a hollow laugh. "Oh, that's made me feel so much better."	Name of Christer Pettersson disappears in the translation. And also disappears does the district court.
annars tar jag med mig dina döttrar till socialtjänstens jourmottagning	49	Otherwise I shall take your daughters straight to Social Services and tell them that you're unable to look after them at present.	jour deleted - no understanding of small towns...
lärarrummet	74	staff room	Teacher's lounge, not staff room, so not really the place for the caretaker.
en liten <i>skogscaffepanna</i> och två muggar från en <i>stringhylla</i> på väggen	111	He took down a little <i>coffeepot</i> and two mugs from a <i>string shelf</i> on the wall.	String shelf not explained, the coffeepot is one that you use in the forest.
medan Rebecka spelade <i>fia</i> eller <i>vändåtta</i> med sin farfar.	115	while Rebecka played <i>cards or a board game</i> with her grandfather	Card- and board-game both have name in ST.
några gamla nummer av <i>Allers</i> och <i>Land</i>	269	pile of old <i>magazines</i>	names of magazines omitted
Kaffe, apelsin och <i>limpmackor</i> i ryggsäcken.	6	Coffee, an orange, <i>sandwiches</i> in your rucksack.	The sandwiches are made of syrup bread, a detail omitted.
adidasbyxor och en urtvättad <i>collegetröja</i>	227-228	Adidas tracksuit bottoms and a washed-out <i>sweatshirt</i>	It is a college sweatshirt in the source
en <i>kall</i> halväten tonfiskpizza	260	half-eaten tuna pizza	cold gone
Utan att vänta gick hon fram till <i>lill-TV:n</i> och slog på den. Bilden var grusig. Förmodligen låg det snö på antennen.	96-97	Without waiting for a reply she went over to the television and switched it on. The picture was grainy. There was probably snow on the aerial.	The tiny-telly in the source.
<i>Fiaspelet</i> hade slagit sig och vickade så att pjäserna hade svårt att stå kvar på sin plats.	115	<i>The board game</i> was warped and uneven, and it was difficult to balance the pieces on it.	Ludo board game in source.
ytterrocken	168	coat	The word is overcoat.
sin <i>noppiga</i> gröna <i>plyschmorgonrock</i>	185	in her <i>tatty green fluffy</i> dressing gown	the dressing gown is burlled, knotty and the material is plush - it does not say in the source that it is tatty.
Rättsläkaren <i>sitter i bilen</i> på väg från Luleå, han borde vara här när som helst.	17	The medical examiner <i>is on his way</i> from Luleå; he should be here any minute now.	He is on his way in a car that is why it takes such a long time.
Från Hjalmar Lundbohmsvägen såg de <i>LKAB</i> -kontoret som lyste framför gruvan.	68	From Hjalmar Lundbohmsvägen they could see <i>the mining company's office</i> glowing in front of the mine.	The name of the mining company is omitted and replaced with an explanation.
<i>bolagets</i> kontorsbyggnad	68	the office	It should be the office building of the company.
Om en kvart skulle han lämna sin plats vid Thomas Söderbergs sida, smyga iväg till bilen och åka till <i>Empes</i> och tjuvåta en hamburgare.	74	In a quarter of an hour he would leave his place at Thomas Söderberg's side, sneak off to the car, drive <i>into town</i> and eat a hamburger in secret.	The place where he would go for his hamburger is Empes, not mentioned here.

i en våning mitt i stan ovanför <i>klädbutiken Centrum</i>	215	In an apartment in the middle of town, above a <i>clothes shop</i> .	The name of the clothes shop omitted.
Hela vägen till <i>Bolagsskolan</i> släppte inte känslan av att något följde efter henne.	163	All the way to the school she had the feeling that she was being followed.	name of school not translated
<i>Fjällbjörkarna</i> utanför fönstret tecknade blå bilder av sina förvärkta kroppar på väggarna.	9	The birch trees outside the window filled the room with its chilly white light.	fjällbjörk=mountain birch
Rebecka böjde sig ned och kallade på hunden med samma läte som hennes mormor hade använt för att kalla till sig hundarna i hemmet: - <i>Tjö!</i> Tiken kom genast fram till henne ... det var en spetsblandning såg Rebecka nu. Den tjocka svarta pälsen stod som en ullig ram runt det feminina lilla huvudet.	47-48	Rebecka crouched down and called to the dog in the same way as her grandmother used to call the dogs at home. " <i>Here, girl!</i> " ...The dog came straight over to her...Rebecka could see now that she was some sort of spitz crossbreed. The thick black coat stood out like a woolly frame round the narrow feminine head.	The dog is called by the single word "Tjö" which does not mean anything in Swedish either.
Rektorn för <i>Bolagsområdets</i> grundskola, förskola och dagisverksamhet	164	The head teacher of the local primary school, preschool and nursery school	name of school not translated

## Changes due to cultural filter (or possible mistakes)

Page	Culturally filtered TT	Literal translation	Comment
4	She put on the coffee machine and the radio. <i>Bellman's music</i> played over and over as the water ran through the filter and Rebecka showered.	She put on the coffee machine and the radio. The <i>interval signal</i> played over and over like a <i>toneless call for prayer</i> as the water ran through the filter and she showered.	The name of the tune is replaced with name of composer but the point here is that there isn't anything on the radio yet; the reference to a Muslim call for prayer has been omitted.
48	They [her hands run through the dog's fur] smelled of <i>carbolic</i> .	It smelled of <i>scouring liquid</i> .	The smell if it is to be explained would be of a detergent.
66a	garage with a snack bar	A Statoil petrol station	At a Statoil petrol station you can buy food and snacks. It is not a garage but a petrol station.
74	free lesson	no lesson	Free time in school.
77	in his warm outfit	toes muff	Warm bag to sit in, in the buggy.
85	<i>Channel 4's</i> news title rolled....	<i>TV4's</i> news title rolled	Channel 4 is a correct translation of TV4, but as there is an existing channel in Britain named "Channel 4" this can be misunderstood as if Channel 4 would also send a news team to Sweden.
87	The voice of the male reporter from <i>Channel 4</i> could be heard once again.	The voice of the male reporter from <i>TV4</i> could be heard once again.	Here as well Channel 4 should not have been translated but stayed as TV4.
94	Her silvery hair was tucked in under a <i>head scarf</i>	Her silvery hair was tucked in under the <i>kerchief</i> .	Here a really archaic word should be used.
123	<i>Channel 4's</i> Norrbotten news	<i>TV4's</i> Norrbotten news	Here as well Channel 4 should not have been translated but stayed as TV4.
143	Your daughter is responsible for the <i>care</i> of her children	Your daughter <i>has custody</i> of the children.	legal term
166	Lova and Sara were lying on a mattress on the	Lova and Sara were lying on a mattress on the floor, <i>watching the children's programme Bollibompa on</i>	The children are actually watching a children's

	Floor, <i>doing a jigsaw puzzle.</i>	<i>the telly.</i>	programme on TV, not doing a jigsaw puzzle.
176	One foot in the nursery, the other at work, and thank God it's nearly Friday so you can collapse with a <i>packet of chips and a glass of wine in front of the TV.</i>	One foot in the nursery, the other at work, and thank God it's nearly Friday so you can collapse with <i>crisps and booze in front of the European Soundmix Show.</i>	Three changes compared to the original: they are eating crisps, not chips, drinking liquor, not wine and watching a TV programme concept which was broadcasted in all European countries in the 90s, with a European final for the winners.
184	It's her mourning routine. <i>Porridge</i> and Jojje on the beanbag.	It's her mourning routine. <i>A flask with gruel</i> and Jojje on the beanbag.	The cultural context is that she is sucking on a flask with gruel, not eating porridge from a bowl.
199	He bore the marks of <i>the halcyon days.</i>	He bore the marks of <i>happy days.</i>	Referring to his fatness.
208	Her thin body is swamped by the big woolly sweater and <i>baggy pants.</i>	Her thin body is swamped by the big woolly sweater and <i>baggy long johns.</i>	Long johns are translated as pants.
241	She marched down to <i>the liquor store</i> and spent <i>the whole week's housekeeping</i> on booze.	She marched down to <i>the State liquor store</i> and spent <i>the whole week's pocket money.</i>	You can only buy booze in a State shop in Sweden.
242	It [the snow] whistled back round the corners of the house in its quest for more snow and found its way inside the collars of cursing <i>paperboys.</i>	It [the snow] whistled back round the corners of the house in its quest for more snow and found its way inside the collars of cursing <i>newspaper delivery men.</i>	The source word "tidningsbud" is a newspaper delivery man and not a "paperboy".
251	She chews on a <i>chocolate marshmallows.</i>	<i>Shredded-coconut-dream cookies</i>	A cookie that gets its typical taste from ammonium carbonate.
253	the indoor hockey sticks	the floorball sticks	Indoor hockey is not played in Sweden.
261	She had written down the names and <i>ID numbers</i>	She had written down the names and <i>personal code number.</i>	Name of Swedish ID-system.
263	balaclava and a fur <i>hat</i>	balaclava and a fur <i>cap</i>	More probably a fur cap because it needs to stay on in the wind.
272	the woman who lived in the gingerbread house	a gingerbread woman	referring to a British story?
293	I'm her partner	I'm her live-in partner.	Source word cannot be mistaken for partner at work.

Page	Source text	Page	Target text	Comment
101	Aj, min arm, <i>fan</i> , fick du med det där på bild?	87	"Ow, my arm. <i>Christ</i> , did you get that on film?"	The swear word from the source is much worse than the one in the target text. "Hell" should have been better here.
336	Wow, rena vilda västern alltså	296	Shit, it's like the Wild West up here	The initial "Wow" implies an impressed, almost positive note, unlike the translation "Shit".
114	knäppgökar	99	endless brainless admirers	"weirdos"
142	Mina jätteduktiga nyponrosor.	125	My precious little girls	more like "great little Daisys"
180	Hon snyter och snorar.	158	she sniffs	more disgusting in ST. "She blows nose and snots"
237	Jaha <i>kattarsel</i> , sa han godmodigt. Är det dags att kliva upp tycker du?	210	" <i>Bloody cat</i> ," he said cheerfully. "Do you think it's time to get up, then?"	literally "cat's arse"

256	Pastor Vesa Larssons nybyggda <i>funkisvilla</i> låg bakom Folkhögskolan.	227	Pastor Vesa Larsson's newly built <i>modern villa</i> was behind the Folk High School.	functional style house
262	Hon har valt ut de tjockaste och tyngsta <i>grisarna</i> åt sig och klyver dem i ett slags feberaktigt tillstånd.	232	She has picked out the thickest and heaviest <i>logs</i> and is splitting them in a kind of feverish frenzy.	calling the logs "pigs" in ST. reference to slaughter and the abortion coming up.
290	lillgojanta	256	chicken	dialect here should be mirrored somehow.
25	...Låt <i>pesten</i> skrika och väsnas och snacka med tidningarna.	18-19	Let <i>that pompous old fool</i> scream and shout and talk to the newspapers.	word play omitted for reference
190	Ja, herreminjemajka	167	[expression omitted]	archaic phrase omitted "Those kids"-reference
190	Manfred vart helt klen	167	Manfred didn't know what to say	strange wording changed into normal speech
205	<i>Huvaligen!</i> Sa Anna-Maria med känsla	182	<i>Good grief!</i> Said Anna-Maria with feeling.	Colloquial speech - could have been kept.
25	Det är den där <i>jävla von Pesträtta</i> ,	18	It's <i>that bastard von Pisspot</i>	changed word play- SWEAR word omitted

## Ambiguous translation and missed quotes

Page	Target text	Literal translation	Comment
15	And just look at her- One meter fifty at the most in her stocking feet, with a long horse's face which more or less covered half her body. At the moment she was ready for a circus freak show with her enormous belly. Like a grotesque cube, she was as broad as she was tall. It just had to be the inevitable result of generations of inbreeding in those <i>little isolated Lapp villages</i> .	And just look at her- One meter fifty at the most in her stocking feet, with a long bloody horse's face which more or less covered half her body. Nowadays she was ready for the circus with that enormous belly. Like a grotesque cube, as broad as she was tall. It just had to be the inevitable result of generations of inbreeding in <i>those little isolated villages in Lapland</i> .	First swear word is omitted. Secondly, "lappmarksbyarna" is translated with "Lap villages"" but should be "villages in Lapland", these villages are not necessarily made up of Sami/Lapp villagers but could also be founded by Swedish or Finnish settlers.
45	her grandmother's gray <i>cottage</i>	her grandmother's grey asbestos-cement <i>house</i>	"Eternithus" is a house with asbestos-cement exterior. Cottage has been used to translate both houses and lodges but there is a big difference with permanent houses and hunting lodges in the north.
95	The outside light glittered on the roses of rime frost on the <i>barred windows</i>	The light from the outdoor lighting fell glimmering on the roses of rime frost on the <i>transomed and mullioned windows</i>	Correct word "barred" is used in the translation but the word has more meanings in English. The Swedish source word alludes to nice extra bars making the window appear to consist of many small windows. The English translation could also indicate a window barred for the winter, or a metal grid. Here there is a difference between cosiness, as in the source, or abandoned.

Page	Source text	Page	Target text	Literal translation	Comment
7	Och det vart afton och det vart morgon, den första dagen	1	And evening came and morning came, the first day	And the evening and the morning were the first day.(King James Version)	As this is a bible quote and the old Swedish translation has been used it is more correct to use King James translation of the scripture.

87	Ändå var rутten sig alltid ganska lik med obligatoriska stopp vid välkända platser som "andedopet", "se jag gör allting nytt" och "ösa direkt ur källan".	75	But still the routine was always very similar, with obligatory stops in well-known places, such as "the Spirit of God descending like a dove," "Behold, I am making all things new" and "Those who drink of the water that I will give them."	Yet the path was always pretty much the same with obligatory stops in well-known places, such as "the baptism with the holy Spirit", and "Behold, I make all things new" and "draw water directly from the well".	Here it is better to use the terms from as they are written in the Bible.
329	Han sa att vi var <i>månglare</i> som skulle drivas ur templet.	289	He said we were <i>hawkers</i> who should be driven from the temple	He said we were money-changers who should be driven from the temple	Hawkers wrong word according to bible translation. Should be money changers (American Standard Version)
105	Och det vart afton och det vart morgon, den andra dagen	90	And evening came and morning came, the second day.	And the evening and the morning were the second day.(KJV)	see above
192-193	Och det vart afton och det vart morgon, den tredje dagen	170	And evening came and morning came, the third day.	And the evening and the morning were the third day (KJV)	see above
232-233	Och det vart afton och det var morgon den fjärde dagen	206	And evening came and morning came, the fourth day.	And the evening and the morning were the fourth day.(KJV)	see above
273-274	Och det vart afton och det vart morgon, den femte dagen	240	And evening came and morning came, the fifth day	And the evening and the morning were the fifth day.(KJV)	see above
305-306	Och det vart afton och det vart morgon, den sjätte dagen	268	And evening came and morning came, the sixth day.	And the evening and the morning were the sixth day.(KJV)	see above
348-349	Och det vart afton och det vart morgon, den sjunde dagen	306	And evening came and morning came, the seventh day	And the evening and the morning were the seventh day.(KJV)	see above
<b>Page</b>	<b>Source text</b>	<b>Page</b>	<b>Target text</b>	<b>Comment</b>	
24	Himlen tur och retur, Heaven and back.	17	Himlen Tur och Retur, Heaven and Back	The title is given both in source and target language in the source text; the same is done in the target text, but should maybe have switched places?	
114	I rest my case	99	I rest my case	An English expression is used in the source text. It has been left in English in target text so language switch disappears.	
185	Vad är det det heter på engelska? Sa Maria. Shake the tree. Så får man se vad som faller ner. Är det något sådant?	162	"What is it they say in English?" said Maria. "Shake the tree. See what falls down. Something like that?"	The phrase "Shake the tree" is in English in the source text. Here it makes no sense to add the first line "What is it they say in English". It could have been, "How does that English expression go?"	
213	It's now or never, som The King säger, sa Patrik Mattsson	190	"It's now or never, as The King says", said Patrik Mattsson	The phrase "It's now or never" is in English in the source text - alluding to Elvis' song. Left as it was..	
337	Give some, get some, svarade Måns ointresserat.	296	Give some, get some, Måns replied laconically.	The phrase "Give some, get some" is in English in the source. Left as it was.	