SOME TRANSLATION PRACTICES IN THE ASANTE TWI BIBLE

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Abstract

This paper critically examines some of the general practices adopted in translating some personal names and toponyms from the King James Version (KJV) into the Holy Bible in Asante Twi, a dialect of Akan. With preference for the CV syllable structure and strict adherence to only sonorant sounds in the final position in Akan, it would be expected that these adapted names would strictly conform to those structural well-formedness requirements. However, in the Asante Twi Bible, we observe several inconsistencies that render the adapted names unpronounceable and subsequently incomprehensible to readers. It discusses and proposes ways of arresting these challenges.

Keywords: Asante Twi Bible, translation, loanword, King James Version, adaptation strategies, well-formedness.

Introduction

The Bible was originally translated into the Asante Twi dialect of Akan by translators such as J.H.Nketia, R.A. Tabi, Crakye Denteh in the 1960s according to Agyekum *et al* (2011). This book has been the major source of reading material for the Twi speakers who are Christian readers as it is the practice with the other major religious followers. The Asante Twi Bible (henceforth ATB) is a direct translation from the Holy Bible in the English language and as such, several foreign concepts, names, words, sounds, etc. would be expected to be translated to fit the context of the Akan (Twi) culture, beliefs, and other practices. By reading the Bible, one comes across several foreign personal and town names originally of Greek, Aramaic, and Hebrew sources that have been translated to make them pronounceable in the local language though some of these translated names (both personal and town) do not meet the phonological as well as the morphological well-formedness of the native language. There are various adaptation strategies which we observe were used for the translation of English source[1] personal and town names into the ATB. Strategies prominently employed include; segmental adaptation of non-native sounds, deletion, insertion (epenthesis), etc. We observe some inconsistencies or non-systematic patterns in employing these strategies across board.

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[1] Though the original source languages of the Bible are Greek, Aramaic and Hebrew, the translators translated directly from the English version of the Holy Bible into the Asante Twi dialect.

Sometimes source personal and town names are vigorously subjected to full adaptation, while in some other times they are not.

This paper critically examines the morphology and phonology of the loaned foreign personal and town names as part of the general translation practices adopted in the translation of the English Holy Bible into the Asante Twi dialect of the Akan language. The paper focuses on the strategies employed in translating some personal names and names of towns into the ATB such as coda deletion, segmental adaptation, insertion, etc.

In this paper, we do descriptive analysis of these strategies adopted and conclude that, from the observations made, translators' primary concern was to ensure some segmental adaptation of the source phonemic segments, sometimes, at the expense of ensuring phonotactic well-formedness. As a result of this, we observe several illicit codas, complete phonetic mismatch between segments of the source names and those in the counterpart adapted forms, etc. in the adapted personal and town names in the ATB. The consequences of this being that the nonsystematic nature of the adaptation strategies presents a challenge to the modern reader who might have competence in both the source names and the adapted names, and we suggest ways of arresting this challenge.

Theoretical framework

The study of names general falls under Onomastics, which is a branch of semantics that studies the etymology of proper names (Crystal 1999). The two main branches of onomastics are anthroponomastics, which concerns itself with the study of personal names and toponomastics, which, on the other hand, studies names of places. The current paper examines the phonological and morphological properties of both adapted personal and town names in the ATB.

The Akan[2] syllable structure

Every language has its own way of segmenting morphemes or words into syllables. Akan is among the languages that mostly prefer open syllables to closed ones. This structure is very prominent in its verbs in particular, which have CV syllable structure. According to Dolphyne (2006:52), the syllable in Akan is not described only in segments, but also in terms of the tone on which the consonant and/or vowel which make up the syllable is uttered. Also, it is only syllabic consonants such as /m, n, w, r/, which are tone-bearing units that can occur

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[2] Akan is a Niger-Congo language of the Kwa language family, which is spoken mainly in Ghana and some parts of Côte d`Ivoire both in West Africa. The three major dialects of the Akan language are Akuapem, Asante and Fante. The first two dialects together constitute the Twi group. Together with its non-L1 speakers, it is estimated that far more than half of Ghana's over 24 million population either speak or understand the Akan language. This obviously makes the Akan language the most widely used language in Ghana today.

word-finally in Akan aside from vowels (Schachter & Fromkin 1968; Dolphyne 2006; Abakah 2004, 2005 among others). In (1), we provide examples of how NCV and CVN morphemes are syllabified in Akan.

	Akan syllable	**Akan word**	**Gloss**	
(1).	N.CV	**n.ku**	body lotion	*NCV
	CV.N	**fo.m**	offend	*CVN

Dolphyne (idem) further argues that each of the ten (10) phonetic vowels in Akan constitutes a syllable on its own. Therefore, a sequence of two vowels either of the same quality or different qualities in a morpheme or word is treated as two separate syllables. We further illustrate this in the following examples in (2).

	Akan syllable	**Akan word**	**Gloss**	
(2).	CV.V	**pu.e**	to leave a place	*CVV
	CV.V	**pi.i**	plenty	*CVV

Following from the brief explanations provided in (1) and (2) about the syllable structure in Akan, the following syllable types such as *CVC, *VC, *CCV, *CVV, *CVVC, etc. are not permitted in Akan.

Methodology

The data used for the current study were from the secondary source, that is, from the ATB, which is officially known as the *Twerɛ Kronkron Asante* (The Bible in Twi: Asante) published by The Bible Society of Ghana, Accra – Ghana in 1964. The data collection tool employed was purposive selection of names of persons and those of towns from both the Old Testament (OT) and the New Testament (NT) of the Bible and their source counterparts in the KJV. The version of the English source Bible used for analysis in the current study is the King James Version (KJV) also known as the Authorized Version, which was first published in 1611. We do not have any special reasons for the choice of this version of the Bible other than the fact that it is arguably the most common version of the Bible which has a quotidian use nationwide over the years alongside those versions in the Ghanaian languages such as Akan (Asante Twi, Akuapem Twi and Fante), Ga, Dagbani, Ewe, etc. This makes this version of the Bible readily available to many readers at a particular point in time. Again, since it is one of the earlier versions of Bibles translated into English from Greek, Aramaic, and Hebrew, we assume it is closer to the original sources in the original tongues.

We limited the selection to only foreign[3] names in the English version i.e. the KJV that are ill-formed in the Asante Twi phonology and compared with how they are adapted in the recipient language. This study purposely focuses on such illicitness as clusters: onset and medial, codas and non-native segments in the source document and mapped them to how they are adapted into the target document. In all 1000 of such names were studied in the present paper. As I have stated earlier on, these names are taken from both the OT and the NT of the two Holy Bibles used to ensure fair distribution of data. Most of the names collected and used in this paper appear severally in different books, in different chapters and in different verses. As we have indicated earlier in this subsection, our selection is highly randomized.

Brief history about Bible translations

The Holy Bible was originally translated into three main Afro-Asiatic and Indo-European languages such as Hebrew, Aramaic, and Greek respectively. While the Old Testament was originally translated into Hebrew and Aramaic, the New Testament was wholly translated into Greek (Trawick 1970, Tronina 1986, Kuczok 2013, etc.). According to Kuczok (2013), the first full translation of the whole Bible into English was produced in 1380-1390 and it is known as The Wycliffite Bible. This premier English version was a direct translation from the Latin Vulgate (cf. Kuczok 2013:62). Approaches to translation into a particular have varied which have led to the emergence of different versions of the Bible and as Kuczok (2013:69) opines, the early Protestant translators adopted two approaches: sometimes very literal translation and some other times very free translation in style and interpretation. We further illustrate the approaches to translation below.

Approaches to translation

    a. Formal equivalence or literal translation – according to Kuczok (2013) includes choosing expression that has one-to-one marching form in the target language. The difficulty with this approach is that it tends to make the translated text difficult for reading and also as Kuczok (2013) puts it, it "demands certain degree of knowledge from the reader" (Kuczok 2013: 70). Ellingworth (2007: 310) summarizes this challenge by opining the resultant translated Bible becomes "a foreign-sounding text, alienated from the reader's culture".

    b. Dynamic or functional equivalence. This approach, on the other hand, is built on the principle of translating meaning rather than form. This is strengthened by the claim by Nida (1964) that "a translation of dynamic equivalence aims at complete naturalness of expression" (Nida 1964: 159). According to Kuczok (2013: 70), "dynamic

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[3] Foreign names because there are some foreign names or concepts that have their local variants. For example, Egypt is translated into Misraim in Twi, God is Nyankopɔn in Twi.

equivalence means choosing an expression that yields equivalent meaning in the target language, ascribing little significance to the forms, or even ignoring them".

In this paper, we observe a mixture of these two approaches by translators in adapting foreign source personal and town names into the ATB. In the subsequent subsections on data presentation, we will provide data to support this claim.

Segmental adaptation into Akan

It is generally the practice among the target languages in the translation process that non-existent sounds are adapted and replaced with the nearest ones available in the segmental inventory of the target language. A clear example is the practice in Arabic where several non-existent speech sounds are adapted with equivalent sounds in the target language (cf. As-Safi, 2013). There are a number of English source sounds that are not present in the Akan segmental system. As an alternative, Akan speakers generally adapt these sounds with their native counterparts or variants as seen in the following in (3) below.

(3).   Adaptation of non-native segments into the Akan consonantal sound system[4]

English   *Akan*
a. v   →   w/b/f
b. th [θ,ð]   →   t
c. ph   →   f
d. x [z]/[ks]   →   k/s
e. z   →   s
f. *kn   →   kn[5]
g. j [ʤ]   →   y [j]
h. sh [ʃ]   →   s
i. c [s]   →   k

Loanword adaptation strategies in Akan

Akan, like many other languages, repairs illicitness in source words such as coda, clusters (complex onset and complex coda), non-native segment by employing different strategies.

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[4] Since the present study is more textual than vocal, in instances where necessary, we provide the orthography and the corresponding phonetic realization in square bracket [] to facilitate understanding.

[5] It is interesting how <kn> sequence is adapted unchanged in Akan as in Knidus becoming Knido, but not Nido? This also raises the question as to whether the translators translated the orthography or the phonetics of the source words which we would discuss later in the current study. The answer to this seems to be partially provided in how the orthographic sounds <j>, <sh>, and <c> in (3g-3i), which are phonetically represented [ʤ], [ʃ], and [s]. These phonetic sounds have their orthographic equivalence in Akan as follows; <gy>, <hy>, and <s>. it is, therefore, quite puzzling for those sounds to be adapted with <y>, <s>, and <k> respectively.

These major strategies include; deletion, epenthesis, segmental adaptation, etc. in the subsequent subsections, we discuss two of these major strategies such as segmental adaptation, deletion (of coda), and cluster reduction.

Segmental adaptation

A source orthographic letter of the alphabet <c>, which has the phonetic realization [s] is adapted as <k> in the ATB, though the voiceless alveolar fricative [s] is a segment present in the target language. As a practice through the rest of the paper, all affected sounds appear in boldface font. Again, we have provided the source of each name against the English source gloss.

(4). <c> [s] → k instead in Asante

	Adapted form	*Source name*
a.	Euni**k**e	Eunice (II Tim. 1:5)
b.	Pris**k**illa	Priscilla (Acts 18:2)
c.	**K**aesare	Caesar (Luke 2:1)
d.	**K**efa	Cephas (I Cor. 1:12)
e.	Kanda**k**e	Candace (Acts 8:27)
f.	Ma**k**edonia	Macedonia (I Thess. 1:7)
g.	Foini**k**e	Phoenicia (Acts 11:19)
h.	Lu**k**io	Luscious (Acts 13:1)
i.	Bereni**k**e	Bernice (Acts 25:13)
j.	Laodi**k**ea	Laodicea (Rev. 3:14)

From the data in (4) above, we observe that an orthographic <c>, which is phonetically [s] is adapted as <k> in the ATB though Akan has /s/ in its inventory. This makes mapping of the phonetic realizations of the two names difficult for the reader who has competence in both the source and the target language.

The alveo-palatal fricative <sh> i.e. [ʃ], which is also present in the Akan consonantal inventory is adapted as <s> in the ATB though the native equivalence is <hy>. I present examples for illustration below in (5).

(5). sh [ʃ] → [s]

	Adapted form	*Source name*
a.	**S**uhini	Shuhite (Job 25:1)
b.	Hatu**s**	Hattush (Ezra 8:2)
c.	Me**s**ulam	Meshullam (I Chron. 3:19)
d.	**S**emaia	Shemaiah (I Kings 12:22)
e.	**S**adrak	Shadrach (Dan. 3:12)
f.	Me**s**ak	Meshach (Dan. 3:12)

g. **S**em	Shem (Genesis 6:10)
h. Me**s**ek	Meshech (Gen. 10:2)
i. **S**aba	Sheba (Gen. 10:7)[6]
j. Tar**s**is	Tarshish (Gen. 10:4)
k. A**s**kenas	Ashkenaz (Gen. 10:3)
l. Ma**s**	Mash (Gen. 10:23)
m. Ku**s**	Cush (Gen. 10:8)
n. **S**inear	Shinar (Gen. 10:10)
o. **S**emida	Shemida (Num. 26:32)
p. **S**ekem	Shechem (Num. 26:31)
q. **S**elomi	Shelomi (Num. 34:27)
r. **S**emuel	Shemuel (Num. 34:20)

The question as to why the translator decided to go for <s> as the 'closest' orthographic match to <sh> instead of the native orthographic equivalent <hy>, cannot be readily answered. By replacing <sh> with <s>, it is obvious that the translator did not take into account the phonetic equivalence of the source sound in the translation process.

In the examples in (6) below, a source alveo-palatal affricate <ch> which is phonetically realized as [ʧ] is adapted as <k> i.e. [k] in the ATB though, again, the source sound is present in the Akan sound system. The native equivalent orthographic sound expected to have been adapted is <ky>. This again presents a challenge to the reader in terms of mapping the two sets of segments and making the translated version meaningful.

(6). Ch [ʧ] → k

Adapted form	*Source name*
a. **K**aldeafoɔ	Chaldees (Genesis 11:28)
b. Same**k**	Samech (Ps. 119:113)
c. Ere**k**	Erech (Gen. 10)
d. **K**edorlaomer	Chedorlaomer (Gen. 10)
e. Abimele**k**	Abimelech (Gen 20:4)
f. Het	Cheth (Ps. 119:57)

In (7) below, we discuss how an orthographic sound <ph> is adapted into the ATB. Here, unlike in the previous examples discussed thus far, source <ph> is replaced with two different sounds such as <p> as in (7a-7c) and <f> as in (7d-7g) in the ATB.

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[6] A source Sheba is adapted as Saba [saba] but not [Seba] perhaps because there is another source name Seba in the same verse.

(7).   Ph [f] → p

     Adapted form   *Source name*
    a. **P**inehas   Phinehas (Ex. 6:25)
    b. **P**ut   Phut (Gen. 10:6)
    c. **P**ikol   Phicol (Gen. 21:22)
    d. Onesi**f**oro   Onesiphorus (II Tim. 1:16)
    e. **F**ilistifoɔ   Philistines ()
    f. Filipo   Philip ()
    g. **F**oebe   Phoebe ()

It is not always the case that source segments present in the target language are adapted with different segments in the latter language. In the following examples, source segments which are present in the target language are adapted with their equivalent segments in the target language's sound system. As discussed in (1b) above, source <th> which may have phonetic realizations [θ] and [ð], is adapted with <t> in the target language.

(8).   th [θ,ð] → t

     Adapted form   *Source name*
    a. Sos**t**ene   Sosthenes (Acts 18:17)
    b. Timo**t**eo   Timothy/ Timotheus (I Thess. 1:1)
    c. A**t**ene   Athens (I Thess. 3:1)
    d. Ru**t**   Ruth (Ruth 1:4)
    e. Es**t**er   Esther (Esther 2:7)
    f. **T**esalonika   Thessalonians (I Thessalonians – Chapter heading)
    g. Korin**t**o   Corinth (I Corin. 1:2)
    h. Elisabe**t**   Elizabeth (Luke 1:36)
    i. Nasare**t**   Nazareth (Luke 1:26)
    j. Be**t**lehem   Bethlehem (Luke 2:4)
    k. **T**oma   Thomas (John 20:24)
    l. E**t**iopia   Ethiopia (Genesis 1:13)
    m. Se**t**   Seth (Genesis 4:25)
    n. Yafe**t**   Japheth (Gen. 6:10)
    o. Me**t**usala   Methuselah (Gen. 5:21)
    p. Me**t**usael   Methusael (Gen. 4:18)
    q. Efra**t**ini   Ephrathite (1 Samuel 1:1)

Just as was discussed in (8) above, non-native voiced labio-velar fricative <v> is adapted with <w> in the ATB. This is consistent with the general adaptation strategy employed in Akan loanword phonology (cf. Adomako 2008).

(9).   V → w

	Adapted form	*Source name*
a.	Sil**w**ano	Silvanus (I Thess. 1:1)
b.	Da**w**id	David (II Sam. 18:1)
c.	Big**w**ai	Bigvai (Job 10:16)
d.	Le**w**i	Levi (Job 10:28)
e.	Nini**w**e	Nineveh (Genesis 10:12)
f.	Yah**w**e	Jehovah (Gen. 22:14)
g.	Ya**w**an	Javan (Gen. 10:2)
h.	Ha**w**ila	Havilah (Gen. 10:7)
i.	Hi**w**ifɔɔ	Hivites (Gen. 10:17)
j.	Ar**w**adifɔɔ	Arvadites (Gen. 10:18)
k.	Sa**w**e	Shaveh (Gen. 14:17)
l.	Al**w**a	Alvah (Gen. 36:40)
m.	Saa**w**an	Zaavan (Gen.36:27)
n.	Ha**w**it	Avith (Gen. 36:35)
o.	**W**ofsi	Vophsi (Num. 13:14)
p.	Kibrot-hataa**w**a	Kibroth-hattaavah (Num. 11:35)

Thus far we have discussed the phonological process of non-native segmental adaptation observed in some translated foreign source names into the ATB. In the following subsection, we discuss another adaptation strategy; segmental deletion observed in the adapted names.

Aside from segmental adaptation, deletion is observed to be another major repair strategy employed by the translators in the translation process. The deletion process is usually observed to target the final consonants of some of the source words. That is, source names with final consonants are repaired by deleting them in the adapted names. In the following names in (10), the final <s> is deleted in the translated versions in the ATB.

Deletion

(10).   /s/ → Ø

	Adapted form	*Source name*
a.	Areopago	Areopagus (Acts 17:22)
b.	Demetrio	Demetrius (Acts 19:24)
c.	Gaio	Gaius (I Cor. 1:14)
d.	Publio	Publius (Acts 28:7)

e.	Barnaba	Barnabas (Col. 4:10)
f.	Efeso	Efesus (I Cor. 15:32)
g.	Pontio	Pontius (Luke 3:1)
h.	Mose	Moses (Ex. 10:1)
i.	Tarso	Tarsus (Acts 9:30)
j.	Kornelio	Cornelius (Acts 10:1)
k.	Yesu	Jesus (Acts 11:17)
l.	Barnaba	Barnabas (Col. 4:10)
m.	Marko	Marcus (Col. 4:10)
n.	Dema	Demas (Col. 4:14)
o.	Nimfa	Nymphas (Col. 4:15)
p.	Epafrodito	Epaphroditus (Phil. 4:18)
q.	Euodia	Euodias (Phil. 4:3)
r.	Onesimo	Onesimus (Col. 4:9)

The deletion process observed in the data presented in (10) seems systematic and can be accounted for by postulating the following simple rule:

(11).   Rule notation for the final /s/ deletion: s→ Ø/ __#

Regarding the translation of source clusters, we now turn our attention to discussing how consonant clusters in the source names into the ATB. The general observation is that the adaptation strategy employed in this regard is not systematic. Sometimes such clusters are repaired by reducing the number of the consonants involved and subsequent epenthesis of vowels in the context of the clusters occurring word-finally. On the other hand, when such clusters occur elsewhere, they are left unrepaired in the translated versions. The later cases are more pronounced throughout the data collected. We further illustrate these in (12) below.

(12).   *Cluster reduction*

	Adapted form	*Source name*
a.	Fe**st**o	Festus (Acts 25:9)
b.	Dama**sk**o	Damascus (Acts 22:5)
c.	Era**st**o	Erastus (II Tim. 4:20)
d.	Augu**st**o	Augustus (Luke 2:1)
e.	So**st**ene	Sosthenes (Acts 18:17)
f.	Ale**ks**andria	Alexandria (Acts 18:24)
g.	Yo**kt**an	Joktan (Gen.10:29)
h.	Ari**st**arko	Aristarchus (Col. 4:10)
i.	Yu**st**o	Justus (Col.4:11)
j.	A**sk**enas	Ashkenaz (Gen. 10:3)
k.	A**db**eel	Adbeel (Gen. 25:13)

l. Mi**bs**am   Mibsam (Gen. 25:13)
m. **Pt**olemai   Ptolemy (Acts 21: 17)
n. Felike   Felix (Acts 24:22)

The cluster in the adapted names violates the basic syllable structures of morphemes or words in Akan, which we discussed in (2) that the language does not permit a sequence of two consonants in any position. With the exception of (12n), in which source complex coda is repaired through cluster reduction and subsequent epenthesis of vowel.

Analysis of data

Loanword adaptation seeks to serve some purposes including sociolinguistic, cultural, phonetic, phonological, morphological, etc. since the current study looks at the structure of the adapted personal and town names, we will limit our analysis to the phonetics, as well as the phonology of these adapted words. Hence, this paper looks at the structural well-formedness problems identified among some of these adapted words and thus, their level of pronounceability to the target reader. Again, it will seek to assess the level of consistency with which particular strategy or strategies were employed in translating those personal and town names from the English Bible into the ATB.

Kinds of adaptation

In all there are about 4 adaptation processes generally observed in some foreign personal and town names into the ATB. The processes are explained below;

Full adaptation
This is where a source name, which is ill-formed structurally, undergoes complete adaptation process to conform to the general Akan phonotactics. Below in (13) are some examples of source personal and town names that have been fully adapted in the ATB. In names that have undergone full adaptation, it means that every illicitness in the source name is repaired in the adapted form.

(13).   Full nativization in the ATB

       Adopted form   *Source name*
       a. Yesu   Jesus
       b. Efeso   Efesus
       c. Pontio   Pontius
       d. Mose   Moses
       e. Le**w**i   Levi
       f. Nini**we**   Nineveh
       h. Yah**we**   Jehovah

i.	Yawan	Javan
k.	Hawila	Havilah
l.	Korinto	Corinth
m.	Herode	Herod
n.	Tesalonika	Thessalonians
o.	Onesiforo	Onesiphorus

From (13a)-(13d), source names with coda sounds are repaired by deleting the coda sounds in the adapted forms. This makes the ensuing names well-formed in Akan. In (13e) - (13i), on the other hand, the illicitness in the source names is in the non-native segment <v> they have. This is repaired by replacing this sound with a native equivalent <w> in the ATB. Finally, source names that have coda are repaired by epenthesizing a vowel to avoid the coda as a repair strategy as seen in (13j) – (13k) where <o> and <e> are employed respectively as the epenthetic vowels. In (13l) and (13m), non-native segments in the source names <th> and <ph> are adapted with <t> and <f> respectively.

Partial adaptation

This occurs when an ill-formed source name is partially adapted in the ATB leaving parts of it still ill-formed in terms of the syllable structure. The ill-formed parts are usually final coda and clusters (i.e. initially, medially or finally). We illustrate this with examples in (14) below.

(14).	*Adapted form*	*Source name*
a.	Festo	Festus
b.	Damasko	Damascus
c.	Erasto	Erastus
d.	Augusto	Augustus
e.	Sostene	Sosthenes
f.	Pentekoste	Pentecost
g.	Ester	Esther
h.	Kades	Kadesh

In (14) above, source names are adapted, but partially so. To avoid an illicit final coda, the translators adopted two strategies: dropping the final consonants and also by vowel epenthesis as seen in (14f), but in both instances clusters are left unrepaired in the adapted names in the ATB. Segmental adaptation of source non-native segment is employed, however, it still results in illicit cluster as in (14g). In (14a)- (14f), consonant cluster is partially repaired by epenthesizing the vowel to avoid the coda, however, cluster of consonants is not simplified in this context as would have been expected in the regular grammar of Akan. But in (12n), complexity in coda was simplified in Felix [fɪlɪks] > Felike [fɪlikɪ] or [felike] in the ATB.

Over adaptation

It is realized when in the process of adapting an ill-formed source word, more than necessary repair strategies employed thereby usually rendering the output form unpronounceable in a way and losing its phonetic and sometimes orthographic match with the source words.

(15). Over-adapted forms in the ATB

	Adapted form	*Source name*	*Suggested form*
a.	Euni**k**e	Eunice	Euni**s**i
b.	Pris**k**illa	Priscilla	Pri**s**ila
c.	**K**aesare	Caesar	**S**iisa
d.	**K**efa	Cephas	**S**efase
e.	Kanda**k**e	Candace	Kande**s**i
f.	Foini**k**e	Phoenicia	Fini**s**ia
g.	Lu**k**io	Luscious	Lu**s**io
h.	Bereni**k**e	Bernice	Bɛni**s**i
i.	Henok	Enoch	Enɔko
j.	Hefa	Ephah	Efa
k.	Klemens	Clement	Klɛmɛn**te**
l.	Ye**ho**sadak	Josedech	Yosedɛke

It is our belief that the suggested names are more native in terms of their orthographic representation as well as the phonetic realization, which is much closer to the source pronunciation than the presently adapted forms. They also follow the phonotactics and the syllable structure of Akan. From (15a) - (15h), it is obvious that the translators simply replaced any source <c> with <k> in the adapted forms without recourse to the phonetic realizations of the former sound. In (15i) – (15j), however, we find it difficult to understand why the epenthesis of <h> at the initial position of the two names despite the fact that the front mid vowel is permitted at the initial position in Akan. Again, in (15k) and (15l) we are not sure as to the reason behind the segmental changes from source <t> to <s> and <s> to <h> respectively. All these instances of mismatch have informed our analysis of this adaptation strategy as over adaptation.

No adaptation

It simply refers to the situation whereby an ill-formed source name is lifted wholly without any phonological or morphological manipulations in the translated document. Again, there is much difficulty in accounting for the contexts that condition such lifting.

(16). No-adapted forms

Adapted form	*Source name*	*Suggested name*
a. Hermes	Hermes	Hɛmese
b. Silas	Silas	Selase
c. Hagit	Hagit	Hagete
d. Abisag	Abisag	Abisage
e. Habakuk	Habakkuk	Habakuku
f. Lot	Lot	Lɔto
g. Gog, Magog	Gog, Magog	Gɔgo, Magɔgo
h. Lois	Lois	Lɔese
i. Synagogue	synagogue	Sinagɔgo
j. Boas	Boas	Boase
k. Ahab	Ahab	Ahabo
l. Ahimaas	Ahimaas	Ahimaase
m. Basmat	Basmat	Basemate
n. Elimelek	Elimelek	Elimeleke
o. Bildad	Bildad	Bildade
p. Rahab	Rahab	Rahabo

From (16) above, we have seen numerous examples of violations of the syllable structure requirements of Akan inherent in the source names. These violations came as result of 'wholesale' translation of source names into the ATB. The most pronounced type of illicitness observed being illicit coda. This also highlights the non-systematic claim we made earlier in this paper about how adaptation has been done in translating source personal and towns names into the ATB. As our proposal, again, we have placed suggested adapted names alongside the source names which we believe would have fitted an adapted foreign name.

In the next subsection, we consider some open issues, other instances of inconsistency, which are observed in some adapted personal and town names in the ATB.

Open issues

There are some issues regarding how some source personal names are translated in the ATB which we briefly discuss below.

(17).   Non-systematic patterning or typo?

    a. Saulo   Saul (Acts 8:1, 9:1)[7]

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[7] We have observed that the same person Saul whose name later changed to Paul when he converted is adapted as Saul as seen in (14b) in the context of reported speeches (cf. Acts 8:1 and Acts 9:1), but adapted as Saulo elsewhere. The same name also appears in Genesis 36:37 as Saul in the ATB.

      b.   Saul   Saul (Acts 9:4, 17).

(18).   Final –o insertion

      a.   Stefano   Stephen (Acts 7:55)

The question that follows from (18) is why the final <o> insertion in the translated version when the source-final <n> does not violate any well-formedness rule in Akan? We believe that there is rather illicitness in the form of complex onset which could have been repaired instead of the well-formed final nasal as was discussed in (1). The insertion of the final <o> therefore, lacks any phonological motivation. In (19) below, there is an instance of an opposite scenario where a well-formed source-final <n> is dropped in the adapted form.

(19).   Final –n deletion

      a.   Salomo   Solomon (Prov. 1:1)

The question, again, is why the deletion of /n/ in (19) while the final /n/ is preserved in the same form in Salmon which is adapted as Salmon in Matthew 1:3? We suppose that the repair of the source name /Solomon/ into <Salmo> lacks any linguistic motivation at all. That is, why the change of the vowel <o> to <a> in the adapted form?

(20).   Onset creation?
      a.   Isaiah [aizaija]   >   Yesaia [jesaia]   *[isaja]

From (20), it looks like the translators resorted to the process of onset creation in adapting the source personal name. However, this claim in negated by the fact that other similar names such as Isaac [aizək] is adapted as Isak [isak] as in (Ex. 6:3). Furthermore, if this claim about the onset creation is valid, how then do we explain how the source name Jezebel [ʤɛzəbɛl] becomes Isebel [isebel] in the ATB (cf. I Kings 19:1), but not Yesebel as would be expected? Similarly, why would Emmanuel be adapted as Imanuel in Matthew 1:23?

Challenges

The non-systematic nature of the employment of different repair strategies presents comprehension problem to the current readers with a sizeable amount of them being literate who can read the English source version themselves. They may also be more familiar with some of the English versions of the personal names as well as town names than the adapted forms.

There is no denying the fact that the Bible can be used as a good reference material for teaching and learning Akan (Asante Twi), therefore, the level of inconsistencies in the

translated items might pose a challenge in terms of their reading and also comprehension since in many cases they maintain little orthographic resemblance and phonetics match with the source words. Again, from the study, we have realized that though the translators tried as much as possible to maintain orthographic resemblance between the adapted forms and the source names, this attempt usually result in making connection between some adapted forms and their corresponding source words sometimes very challenging. For example, a sournce personal name, *Phoebe* [fi:bɪ] is adapted as *Foibe* [foibe] in the ATB. It is observe that the translation was done by direct segmental adaptation, without recourse to the phonetics of the sounds that make up the word. Finally, looking at the aforementioned, it poses a huge challenge to account for the adaptation strategies observed in Bible translation into Asante Twi since they do not follow consistent pattern.

The way forward

Translation should not only focus on the orthographic or textual match between source words and the adapted forms, but more importantly the phonetic match as presently is the case in the dialect. It should as much as possible adhere to the phonotactics of the language. We should observe some syllable structure or structural well-formedness in the translated items as much as possible. In the future revision of the Holy Bible it could be taken into account the competence level of the current users, which have relatively and comparatively higher literacy rate than used to be in the 1960s when the translation was first done. That is, the current users might possibly be privy to the source pronunciation of those translated names. Hence, connecting the phonetics of the two (source and adapted forms) might pose a huge challenge to the reader. This might lead to disinterest on the part of the readers.

Conclusion

This paper has studied the translation practices observed in some foreign personal and town names adapted into the ATB. It has been observed that illicitness such as clusters, codas, and adaptation of non-native segments are pervasive in the target Bible, that is, the ATB in addition to the nonsystematic manner in the strategies for adapting these foreign names into the ATB. We have observed that some amount of phonetic match between the source and the adapted forms is the consideration by the translators, but for others, it is more orthographic match which even renders the translated word unpronounceable in Akan as we see in examples such as Phoebe [fiibi] > Foibe [foibe], Cephas [sefas] > Kefa [kefa] among others. Many of the adapted names violate the syllable structure or phonotactics of Akan, especially final coda, complex onset and complex coda, etc. We have suggested way in which future revision of the book could be done by positing that cognizance should be taken of the adaptation strategies employed in Akan loanword adaptation since their consistent employment would go a long way to facilitate the readability and better understanding of the

ATB. As it stands now, the nonsystematic nature of the present translation with regard to some of the personal and town names presents a challenge to the modern reader of the ATB.

The translation could be intended to be understandable and readable to both the educated and the uneducated Asante Twi readers or users of the Bible, despite the fact that it is an undeniable fact that no translation made can ever achieve complete equivalence between the source language and the target language in terms of form, style, culture, grammar, etc., it is also a common practice in translation that source proper nouns such as personal names, town names, major event names, etc. are usually left intact in translation if translating them could pose problems. Alternatively, if those foreign names are to be translated or adapted into the target or recipient language, it is usually expected that the adaptation process follow the phonotactic rules of the recipient language where all illicitness is repaired. This illicitness may include structural ill-formedness such as coda, clusters of consonants, non-native segments, etc. observed in the source words. We, therefore, conclude that from the discussions made thus far, adaptation process employed in translating some source personal and town names in the English Bible into the ATB, to large extent, is partial and nonsystematic; it attempts to satisfy orthographic match between the source names and the adapted forms at the expense of violating a lot of the well-formedness constraints on structural well-formedness in the general Akan phonology and morphology.

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