Importance of Revisiting the Translation of Biblical Temporospatial Exotic Concepts Found in the Eʋe Bible

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Abstract

Though a great number of effort has been made by translators in the rendering of the Bible from the original Hebrew, Aramaic and Greek texts into Eʋe, a Kwa language of Togo, it has been realized that the occurrence of some temporospatial borrowings in the current Eʋe Bible poses misunderstanding and misinterpretation problems to the Eʋe native speakers. This article aims at revisiting the translation technique of these exotic concepts from the biblical language in order to suggest some workable solutions to these issues. It contributes to the semantic depiction of borrowings connected especially to time and space. On the basis of the qualitative research method principle, it accounts for or analyses and interprets the data collected from the current Eʋe Bible from cognitive semantics perspective of Talmy (2000) and sociolinguistic theory of translation of Nida (1976). The results of this study have revealed that a deep understanding of the semantic motivation behind the use of each one of these loanwords provides some useful guides to the translators in the choice of adequate translation strategies in link with the cultural realities of the Eʋe language. Therefore, this exploratory study has found out that translation techniques such as transliteration associated with footnotes, use of brackets, neologism, direct translation of the loanwords etc. can be resorted to in the management of borrowings for the improvement of the coming version of the Eʋe Bible.

Keywords: Borrowing, translation strategy, Eʋe, Bible.

Résumé

En dépit des efforts considérables réalisés lors de la traduction de la Bible en Eʋe à partir des textes originaux Hébreux, Araméens et Grecs, force est d'y constater la présence d'un certain nombre d'emprunts. Or ces derniers posent souvent des problèmes de compréhension et d'interprétation aux locuteurs natifs de l'Eʋe. A cet effet, notre étude vise à revisiter cette technique de traduction afin d'apporter quelques approches de solution à ces problèmes à partir des principes de la méthode

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de recherche qualitative. Cette étude contribue à la description sémantique des emprunts relatifs à l'espace et temps. Elle analyse et interprète les données collectées dans l'actuelle Bible Eʋe à la lumière de la sémantique cognitive de Léonard Talmy (2000) et à celle de la théorie sociolinguistique de la traduction de Nida (1976). Les résultats de cette étude ont révélé qu'une compréhension approfondie de la motivation sémantique aussi bien que celle des réalités socio-culturelles derrière l'emploi de chaque emprunt permet aux traducteurs de faire aisément le choix des stratégies et techniques de traduction adéquates. Par conséquent, cette étude exploratoire a mis en lumière les techniques de traduction telles que la translitération avec des notes de pied de page, la présentation brève de l'explication de l'emprunt dans une parenthèse, la traduction directe ainsi que le néologisme constituent quelques stratégies de traduction auxquelles on peut avoir recours dans la gestion des emprunts en vue de l'amélioration de la prochaine version de la Bible Eʋe.

Mots-clés : emprunt, stratégie de traduction, Eʋe, Bible.

Introduction

Nowadays it has been noticed that languages and speech communities vary almost considerably when we move from one place to another. Thus, every speech community has its own philosophy, religion, belief, civilization and its own way of thinking. No wonder that the existence of multilingualism could be regarded as a social problem since the current world is becoming a global village thanks to the advancement of science and technology. Therefore, effective communication and mutual understanding between people belonging to different linguistic backgrounds could not be denied as a must. Nevertheless, a hindrance to the effective communication between these people is that everybody may not have access to the information given or recorded in one language. Thanks to translation other people can easily have access the make information. Reason why "Translation is viewed as a peculiar case of linguistic convergency, that is, every form of linguistic mediation which enables to convey information between speakers of different languages" (Ladmiral11). So, it is simply the transfer of a message from a source language into a target language.

In this respect, the message of the Bible, which was originally written in Hebrew, Aramaic and Greek languages, has been reproduced in the Eʋe language by the German linguists and missionaries for the sake of Christianity promotion in the Eʋe community. In the rendering of the

biblical message into this language, an interplay between various techniques of translation has been noticed. Among these, one can underline borrowings. In fact, "Borrowing is an exchange phenomenon, an operation of 'give and take' in which the borrowing language gives back to the host language the words that are missing in order to meet its new semantic needs successfully" (Ousseni14).

However, it has been noticed that some temporospatial borrowings often pose misunderstanding problems to the Eʋe Bible readers. Hence, there is a need to take a look at other strategies related to these borrowings management in the framework of Eʋe Bible translation.

The object language of the study is Eʋe. It is a Kwa language of Niger Congo family mainly spoken in the southern parts of Togo, Benin and Ghana. Its variety which is dealt in my work is Aŋlɔ spoken in the Volta Region, Ghana because the Bible has been translated in this variety. The Aŋlɔ variety is chiefly considered as the standard form of Eʋe. For it also has a broad accentuation and clarity which makes it widely intelligible to almost all Eʋes. (Mamattha 33).

The overall structure of the present study can be sketched as follows: after the introduction, which addresses the context, research questions, objectives as well hypotheses and the previous studies, appears the methodology and the theoretical framework of the work. Finally, after the data analysis and discussion of the results, comes the conclusion.

i. Research questions and hypothesis

The Bible is the sacred book for the Christians. It has been translated in various languages. Through the reading of the current Eʋe Bible, one can realize the effects of language contact because of the presence of the borrowings. In fact, language contact is a universal phenomenon owing to the cohabitation of people and nations of different languages and cultures. Since Eʋe language cannot escape this phenomenon, it has been involved in the borrowings of some linguistic items from the colonial languages on the one hand and from some African languages on the other hand. In addition to this, thanks to the translation of the current Eʋe Bible by the German missionaries during the colonization, a great number of loanwords from the Biblical languages have been introduced into the Eʋe literature. This can be accounted by the fact that sometimes the Eʋe Bible translators have failed to take into

account the socio-cultural realities in the rendering of these exotic linguistic items into the host language. This often triggers the problem of misunderstanding and misinterpretation of some biblical passages. Hence, an attentive reading of some passages of the current Eʋe Bible is hard to understand. This can be illustrated by the following piece of data item:

(1) Gbe   ɖeka   le   ɣleti   **Nisan**   me,
     Day   one   PREP   month   Nisan   POSTP
     ''One day in the month of Nisan,

     Le   fia   Artxsasta   ƒe   fiaɖuɣi   ƒe   ƒe   blavelia   me
     PREP   king   Artaxerxes of   reign   of   year   twentieth   POSTP
     in the twentieth year of King Artaxerxes.''

                                                        From NIV (Nehemiah 2.1)

A glance at this data item reveals that the word in bold print is a borrowed word. This loanword *Nisan* is the only term which can prevent many Eʋe reader from having a full comprehension of this passage. Since the translators have failed to find its equivalent in Eʋe, the grasping of the meaning of the verse becomes a problem.
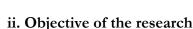
In order to redress this issue, the following questions will be the concern of my research:

➤ What are the spatiotemporal exotic concepts one can find in the current Eʋe Bible?

➤ What is the semantic motivation behind the use of the loanwords related to time and space?

➤ How can they be rendered in the host language for easy comprehension? In other words, aren't there other possibilities to translate them without resorting to the borrowing technique?

In an attempt to reply to these interrogations, I will cast light on the semantic motivations which drive the use of each one of the spatiotemporal loanwords and suggest other translation strategies and techniques of borrowings.

For the sake of faithfulness to the original texts, Bible translators sometimes resort to the technique of borrowing when they do not find a suitable equivalent term. So, I hypothesize that Eʋe language is very poor in terms of adequate lexical items to depict the cultural realities of the biblical languages, hence the use of borrowings.

ii. Objective of the research

The objective of this study to contribute to the semantic depiction of spatiotemporal borrowings in order to provide an approach of solution to misunderstanding and misinterpretation problems raised by these loanwords in some portions of the Eʋe Bible. In other words, this article intends to unveil other ways of rendering the borrowings in the target language without betraying their original meaning so that Eʋe speakers can easily grasp the sense of the Biblical text in which they appear without any ambiguity. Said differently, it aims at highlighting the different approaches and techniques which can be exploited in the management of these borrowings from the biblical languages on the translation field.

The results of this study will provide some useful guides to the Eʋe Bible translators for the betterment of the coming versions of the Eʋe Bible on the one hand, and help Eʋe native speakers to understand some Hebrew, Aramaic and Greek terms and cultural transference realities in their language better on the other hand.

iii. Previous studies

The linguistic literature has included much work in Eʋe on the notion of borrowings as result of language contact.

Afeli (1992) examined the reasons of English borrowed words supremacy in Eʋe. In this article, he has dealt with an explanatory analysis of borrowing phenomenon of the Eʋe language. He has realized that some socio-economic and socio-historical factors prompt Eʋe native speakers to borrow a great number of words from the English language especially apart from other languages.

In the same respect, Adzra (1992) has studied the status of borrowed words from English into Eʋe spoken in Tsévie. In this long paper, she has accounted for the different changes the English loanwords undergo in the process of integration into the Eʋe language. She has also underlined the various grammatical functions they can play in sentences.

Besides this, Avochinou (2007) addressed the issue of Borrowings and Neologisms in Eʋe. In her analysis, she has pointed out how Eʋe native speakers name words which are not part of their culture. Then, she has expounded some internal and external processes in use to designate

these foreign realities. Finally, she has cast light on the acceptation of these new terms and borrowings integration into Eʋe.

To end, Boami (2013) addressed the issue of Borrowings from Akan into Ewe: case of Kuma speaking. In fact, Akan is one of the Niger Congo languages spoken mainly in Ghana and Ivory Coast. In his study, he has brought out some loanwords from Akan into Eʋe. He has analyzed the motivations behind these loanwords as well as the various structures they display in the process of integration into the Eʋe language.

However, beyond these languages, other borrowings from the Hebrew, Aramaic and Greek languages which can equally be found especially in the current Eʋe Bible thanks to the translation of the Bible by the German missionaries during the colonization. With regard to temporospatial exotic concepts from the biblical languages in the Eʋe language, they often pose misunderstanding and misinterpretation problems in the passage they appear to the Eʋe Bible readers. In the light of the previous interesting studies, it has been realized that the previous works fall short in making in-depth analysis of these loanwords in order to suggest other ways of rendering them so as to quicken the understanding of the Eʋe Bible passage in which they appear. In an attempt to fill in this gap, this article will pay a semantic close attention to them and propose other workable translation strategies for these concepts.

1. Methodology of data collection and Theoretical framework

Generally, studies on borrowings from biblical languages into African languages are heavily based on the literary researches. On the basis of the qualitative research method principle, the sampling data of this article have been collected from the current Eʋe Bible as well as Interlinear Bible through reading. These data have been elicited from the lecturer of Hebrew and Greek at E.S.B.T.A. O[33]. This method has been adopted in

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[33] E.S.B.T.A.O[33]. (Ecole Supérieure des Baptistes Théologie en Afrique de l'Ouest). This refers to Baptists Advanced School of Theology in West Africa.

order to understand sociolinguistic phenomena of spatiotemporal borrowings through in-depth exploration and analysis for their management in the framework of the Eʋe Bible translation.

They have been analyzed in the light of cognitive semantics of Leonard Talmy (2000) as well as Sociolinguistic translation theory of Nida (1976). In fact, cognitive semantics refers to the meaning of a lexicon viewed from the mental processes point of view. It goes beyond denotative meaning in any language to look for other possible sources of meanings. It calls for the exploitation of experiential phenomena into linguistic analyses of meaning. In this vein, Awuku reported that 'cognitive semantics accounts for semantic phenomena in much more encyclopedic way. It feeds on information in the world (eg: culture, belief systems and the like), that is, any piece of knowledge relevant for understanding of a linguistic phenomenon' (131).
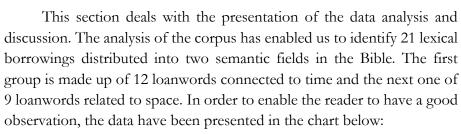
With regard to the second theory used in the data analysis, Eugene Nida underlines that 'sociolinguistic theory of translation relates linguistic structures to a higher level where they can be viewed in terms of their function in communication. When discussing a text, the sociolinguist is concerned particularly with its author, its historical background, the circumstances involved in its production, and the history of its interpretation' (Nida 66-79). This theory is very crucial in any attempt of rendering the borrowings into the host language. For it is interested in taking into account the socio-cultural realities of the host language in the translation of a source language. Without it, one cannot adapt the translation of the borrowings with the cultural realities of the target language. As a matter of fact, in order to adapt some loanwords of the Biblical languages into the Eʋe language, its application becomes compulsory.

In the development of this data analysis, after providing the consideration of the semantic motivation to the space-time borrowings, I will propose their translation by taking into account the cultural and societal background, belief systems and civilization of the target language.

In the next section, after the presentation of the sample data, we shall be interested in their analysis and then tackle the discussion.

2. Data presentation and analysis

This section deals with the presentation of the data analysis and discussion. The analysis of the corpus has enabled us to identify 21 lexical borrowings distributed into two semantic fields in the Bible. The first group is made up of 12 loanwords connected to time and the next one of 9 loanwords related to space. In order to enable the reader to have a good observation, the data have been presented in the chart below:

- *Borrowing related to time: Months of the year in Hebrew*

N°	Borrowed Words	Original Form either from Hebrew or Greek	Glossing	References
1	Abib	Abib	To mean fructify,	Exodus 13.4
2	Nisan	Nisannu	Beginning	Nehemiah 2.1
3	Ziv	*Ziv*	Second month of the Jewish calendar	1Kings 6:1,37
4	Siwan	*Sivan*	Third month of the Hebrew Year	Esther 8.9
5	Tamuz	*hat-Tammuz*	Fourth month of the Hebrew year	Ezekiel 8.14
6	Sebat	*Shebat*	Rod or tribe	Zech1:7.
7	Elul	*Elul,*	sixth month of the ecclesiastical year, and the twelfth of the civil year	Nehemiah 6.15
8	Adar	*Adar*	Large, Name of city and month.	Esther 3.7
9	Etanim	*Eythanim*	Perennial streams	I Kings 8.2
10	Bul	*Buwl*	Month of rain	1. Kings 6:38

| 11 | Kislew | *Kislev* | Hunter, rashness, confidence | Nehemiah 1:1and in Zechariah 7:1 |
| 12 | Tebet | *Tebeth* | Goodness, rain | Esther 2.16 |

Source: *PC Bible Study and Eʋe Bible*

● *Borrowings related to space*

N°	**Eʋe Borrowing**	**Original Form in Hebrew or Greek**	Glossing	**Biblical references**
13	Paradiso	*Parádeisos*	Paradise	Luke 23.43
14	Gehena	*Gehenna*	Hell	Mark 9.46
15	Ebenezer	*ha-E'ezer*	Up to here the Lord has saved us	I Sam 7.12
16	Baka	*E'mek hab-Baka*	Weeping valley	Ps84.6
17	Golgata	*Gulgalta´*	Place of skull	John 19.17
18	Eden	*Eden*	Garden	Gen 2.10
19	Harmagedon	*Armageddon*	The mountain of Megiddo	Rev 16.16
20	Hakeldama	*Akeldama*	Field of blood	Act 1.19
21	Mara	***Mlara***	Bitter	Ruth 1.20 Numbers33.8

Source: *PC Bible Study and Eʋe Bible*

After a careful observation of the first chart above, one can realize 12 lexical borrowings related to the name of the months in Hebrew as well as their references in the current Eʋe Bible. For the sake of precision, their original form in the source language has been given. In the reading of the Eʋe Bible, one can come across each one of these exotic terms. They

appear under these forms because the Eʋe translators have adopted the technique of borrowing in the rendering of these concepts into the target language.

Any Eʋe Bible reader who is eager to grasp the understanding of the verse in which they appear will yearn for their explanation. This situation makes an appeal to translators to revisit or reconsider their ways of rendering the loanwords from the biblical languages in the target language without relying on the technique of borrowing. They are supposed to find equivalent terms in the target language taking into account its cultural realities.

3. Discussion of the results

In the light of the data under analysis, the following strategies or techniques can be applied in the management of borrowings on the field of translation:

3.1. Transliteration

Generally, transliteration is a type of conversion of a text from one script to another that involves swapping letters in predictable ways. In accordance with Nelson's Illustrated Bible Dictionary (1986), transliteration is the process by which letters or words are spelled in the corresponding characters of another alphabet. Its primary advantage is for the translator. It also helps the reader to pronounce easily the exotic term. Again, this technique avoids having to handle the problem of the meaning of names. It has little value for the reader, who fails to see the connection between the name and explanation of the name unless they already know Hebrew, Aramaic or Greek. In order to clarify this point, let us consider this data item:

(2)

Le	ɣleti	wuiɖekɛlia, si	wo- yɔ- na	be	**Sebat,**
PREP	month	eleventh,	REL 3PL-call-HAB	CONJ	shebat,

'In the eleventh month which is called the month of Shebat,'

From Zecharia1.7 NIV

From the observation of this sentence, it is clear that the loanword *Sebat* 'Shebat' is the transliteration of the Hebrew word *Shebat* in Eʋe. In line with the first chart, N°6, this word originates from the Hebrew word

Shebat. Almost each letter of the source language has been replaced by its equivalent in the host language thanks the application of phonological adaptation rule during its integration in the host language. In fact, the voiceless palato-alveolar fricative /ʃ/ does not exist in the Eʋe phonemic inventory. That is why it is replaced by the voiceless alveolar fricative /S/ which is the nearest sound to /ʃ/.

In the process of transliteration, after meeting the phonological condition of adaptation of the host language, it is very important to deal with the transposition of the borrowing meaning into the target language taking into account its cultural realities. Hence *Sebat* appears as the name of the Hebrew eleventh month.

In order to bring out the underlying meaning of this term, an appeal for the application of the sociolinguistic theory of translation is highly welcome.

This fact can be illustrated much more in the example below:

(3)

Le **Abib** si nye ɣleti si me mie-ʋu   tso Egipte me   là,
PREP abib| REL be month REL in 2PL-depart. PAST PREP Egypt POSTP DEF
'In the month of Abib, for in it, you came out of Egypt

Mi-ɖu   abolo maʋãmaʋã ƒe ŋkeke-nyuie
2PL-eat bread unleavened of   day-good
You shall eat unleavened bread.' *Exodus 23.15 from NIV*

A careful look at this data item reveals the presence of an exotic term in bold print. This word comes from the transliteration of the Hebrew word '*Abib'* which means to fructify.

Abib stands for the name of the first month on the Hebrew calendar. In an attempt to make the comprehension of this term easier for the Eʋe speakers, one can point out what characterizes this month with regard to Hebrew cultural realities. In fact, *Abib* represents the first month of the Jewish ecclesiastical year, and the seventh of the civil year. It began about the time of the vernal equinox, on 21 st March. At that time the first grain ripens in Palestine. Moreover, this month is connected with commemoration of the exodus, that is, their national independence from the yoke of Pharaoh. Finally, one can suggest an equivalent term for the month of harvest in Eʋe in order to easy the understanding of this borrowed word. Since all these additional information about the

loanwords cannot be provided in the passage, the translator is called to adopt another technique.

3.2. Use of footnote

A footnote is a short piece of text, often numbered, placed at the bottom of a printed page, that adds a comment, citation, reference etc, to a designated part of the main text.

(4)   Gbe   ḍeka   le   ɣleti   **Kislev** [2]   me,
       Day   one   PREP   month   Chislev   POSTP
       ''One day in the month of Chislev,

       Le   Persia- fia   Artxsasta   ƒe   fiaḍuƴi   ƒe   ƒe   blavelia   me
       PREP   Persia - king   Artaxerxes   of   reign   of   year   twentieth   POSTP
       in the twentieth year of King Artaxerxes.''   *Nehemaih1.1*

In the light of this example, one can realize that *Kislev* is a pure transliteration of a Hebrew month. In order to reinforce the understanding of this loanword, the footnote plays here a key role. It provides an additional information by enlightening the reader about the real meaning of this exotic term. Through this footnote, further satisfactory explanation can be offered in line with the cultural realities of the languages under consideration. Therefore, it is worth noting down that transliteration associated with footnotes offers some obvious advantages to the Eʋe Bible reader. It enables him or her to preserve or keep the underlying meaning of the borrowing. This can easily help him or her to reinforce or enlarge the overall comprehension of the passage under consideration.

However, the use of footnotes presents some pitfalls. In fact, the disadvantages are that, if the text is heard orally only, the footnotes are not normally read and therefore, the meaning is missed. Also footnotes have less direct impact and are often left unread by many readers.

Besides the use of transliteration and footnote, another interesting technique the translator can resort to in the management of borrowings is the technique of addition of the expression *which means*.

3.3. Addition of the expression **which means**.

The transliteration of the borrowing accompanied by the addition of the expression **'which means'** can be one way out of this situation. Let us consider for instance the ~~data~~ item below:

(5)

Wo-zɔ	Etam	gedadaƒo	ŋkeke	etɔ,
3PL-go.PAST	Etham	wilderness	day	three

They went a three day's journey in the wilderness of Etham,

eye	wo-va	ƒu	asaɖa	anyi	ɖe	**Mara**.
CONJ	3PL-come. PAST	cast	camp	down	PREP	Mara

And encamped at Mara. *Numbers 33.8(NIV)*

(6)

Yesu gblɔ	nɛ	be :	'Me-le	e-gblɔm	na wò	le	nyateƒe	me
Jesus say-PAST	to-3SG	CONJ	1SG-Be	say-PROG	to 2SG	PREP	truth	POSTP

Jesus said unto him, Verily I say unto thee, Today

be	a-nɔ	**Paradiso**	la	me	kpli-m	egbe!'
CONJ	Be-FUT	Paradise	DEF	POSTP	with-1SG	today

shalt thou be with me in paradise *Luke 23:43 OKJV*

In these two data items, one can realize the presence of words in bold print. They are respectively biblical borrowings from Hebrew and Greek connected to place. The explanation of their meaning is vital to the reader for a deeper understanding of the message conveyed by each one of these texts. In fact, *Mara* comes from the Hebrew language. It carries the sense of bitterness. This term has been used firstly in Exodus 15.23 to denote the taste of the water the Israelites came across in the wilderness of Shur. These waters were so bitter that they could not drink them. On this account they murmured against Moses, who, under divine direction, cast into the fountain "a certain tree" which took away its bitterness, so that the people drank of it.

Basing upon this explanation, the Eʋe Bible translator can prompt the listener's comprehension by adding to *Mara* which means *bitterness*. This fact will enable the reader to know the reason why the Israelites yielded to murmuring or rebellion against their leader. For they made three

day's journey in the desert where there was no water. Unfortunately, the one they came across to satisfy their thirst was bitter. So, the last part of each one of the two verses under consideration can be rendered like this:

(7)

eye	wo-va	ƒu	asaɖa	anyi	ɖe	**Mara**	si	gɔme	enye veve.
CONJ	3PL-come.PAST	cast	camp	down	PREP	Mara	REL	under	be bitterness

And encamped at Mara which means a place of bitterness. *Numbers 33.8(NIV)*

be	a-nɔ	**Paradiso**	si	gɔme	enye	*dzidzɔkpɔkpɔ teƒe le*		*tsiẽƒe*
CONJ	Be.FUT	Paradise	REL	under	be	happiness	place PREP	hades

Shalt thou be with me in paradise which means *world of happiness and rest hereafter*

me	la	kplim|	egbe!'
POSTP	DEF	with-1SG	today

With Me today *Luke 23:43 OKJV*

In the same vein, the addition of *ŋutifafa alo dzidzɔkpɔkpɔ teƒe le tsiẽƒe* 'world of happiness and rest hereafter' to Paradiso is strongly advised for a quick comprehension of this passage. Why is it so?

With reference to Easton Bible dictionary and McClintock Strong Encyclopedia, the borrowed word *Paradiso* stemmed from the word *parádeisos* in Greek. It is semantically loaded. Xenophon first used the Greek word to refer to the parks of Persian kings and their nobility. In accordance with International Standard Bible Encyclopedia, **Paradiso** 'paradise' meant "an enclosure, a park or garden " surrounded by a wall. The three other Old Testament occurrences of this borrowing (Neh 2:8; Eccl 2:5: Song 4:13) follow this secular meaning. By the 3rd century. B.C. *paradiso* was a general term for "park' which later on, denotes properly "a "pleasure-ground" or "king's garden." It came in course of time to be used as a name for the world of happiness and rest hereafter.

In a nutshell, the toponym *paradiso* alludes to a place of blessedness above the earth which is reserved to the righteous people. *(cf Luke 23:43; 2 Cor 12:4; Rev 2:7).*

In the light of what has been stated, the basic advantage of the use of this technique is that the meaning is immediately clear to the reader. However, the drawback of this solution is that it can lead to cumber some translations, and it gives the impression that the original writer was explaining the Hebrew to the original readers. In front of this state of

affair, what can be suggested then? Another translation technique needs to be considered.

3.4. Use of brackets

The use of parentheses is another technique of translation. It provides a solution to the above issue. This technique consists in transliterating and giving a translation in parentheses or round brackets. This point can be illustrated in the following example:

(8)   Nyɔnu-wo   nɔ   anyi ɖe   afima
        Woman-PL Be.PAST   sit   PREP   there
        'There sat women

        nɔ   avi   fa-m   na   Tamus   (mawu alo legba)
        Be.PAST tears   cry-PROG PREP   Tammuz   (god or idol))
        weeping for Tammuz[3]'   *Ezechiel 8.14*

A careful observation of this piece of data item reveals the presence of parentheses in which one can find extra or additional information about the loanword *Tamus*. Indeed, this gives further explanation about the meaning of the borrowing. It has the same advantages as the former technique. It is less cumbersome and intrusive. It still suggests that the original hearers did not understand the meaning without explanation.

Additionally another option or technique upon which one can rely to manage the borrowing in matter of translation is direct translation.

3.5. Direct translation of the borrowing

The technique of direct translation can be used as an option to come up with some ambiguities related to the translation of sentences in general and loanwords in particular.

To meet this challenge, it is rather acceptable to translate the borrowing directly, that is, to reproduce the exact meaning of the borrowing in the target language. This is the one closest to functional equivalence with the Hebrew, Aramaic and Greek although many of the difficulties of the previous solutions apply here too. In other terms, the translation itself should carry the meaning, when possible. If we are translating for meaning, in some context, the technique of transliteration

is not welcomed here. As a matter of fact, it is advisable to rather translate than transliterate when possible. This applies especially to names which occur once and / or are not familiar to the readers. In this vein, the following example casts more light on this fact:

(9)

Eyata	wo-na	ŋkɔ	teƒe	ma	be	'kaklãga-kpe'
So	3PL-give.PAST	name	place	DEM	that	separation-rock

'That is why they call this place Sela Hammahlekoth. *I Samuel 23.28 b*

In this sentence, one can notice that the term '**kaklãgakpe**' is put in quotation marks in the Eʋe Bible. However, in the English Bible, this term is rendered by *Sela Hammahlekoth*. In other words, it is the transliteration of the Hebrew expression *'Se'la hammachlekoth'* according to McClintock and Strong Encyclopedia. It refers to a rock in the wilderness of Maon, the scene of one of those remarkable escapes which are so frequent in the history of Saul's pursuit of David (1Sam 23:28). Its name, if interpreted as Hebrew, signifies the "rock of escapes," or "of divisions."

For matter of more clarification, instead of using again this borrowing like the English do it, Eʋe people substitute it directly with the term **kaklãgakpe**.

Here one can observe plainly that the term in bold print which means '*rock of separation* or *division*' has come to replace directly the borrowing *Se'la hammachlekoth'*.

This shows that one can rely on the original meaning of the borrowing and substitute it by its equivalent word in the host language. This will call for another technique termed neologism.

3.6. Use of neologism

Neologism is a word or phrase which has been recently coined. The technique of neologism invites the translator to coin or create new words to replace some borrowings in the target language taking into account its available linguistic resources. This can be found in the following passage of the Eʋe Bible in comparison with the English version.

(10a.)

They pass through the Valley of Baca,
  they make it a place of springs;
  Ps 84:6a NIV (New International Version)

In Eʋe the same passage is rendered like this:

(10b.)

Ne wo-to	*aɖatsi balime wo-wɔ-nɛ*	*wò-zu-a*	*tsidzɔ-fe*
If 3PL-pass.PRES	tear valley 3PL-make-HAB	3SG-become-HAB	spring-place

If they pass through the Valley of Baca, they make it a place of springs;

Here it is interesting to notice that the borrowing *Baca* which appears in the English version is in line with the transliteration of the original texts of the Bible. However, it does not display the real semantic motivation behind this lexicon. In fact, *Baca* comes from the Hebrew word, *E'mek hab-Baka'*. It carries the meaning of *valley of weeping*. So, it is better to render the loanword *Baca* directly by the new term **aɖatsi balime** 'valley of weeping' in the host language so as to prompt the comprehension of the readers. To do so, one should rely on the dynamicity of the target language. Since language is living and not static, the translator is called to look for new words in the host language inventory in order to replace some borrowings or if possible coin new words taking into account the exact meaning of the borrowing in the original language. Therefore, the application of all these techniques will help the translators to offer a new coming version of the Eʋe Bible much more interesting and easier to understand as it is the case of many English Bibles for instance.

Conclusion

Considering some misunderstanding and misinterpretation problems Eʋe Bible readers are facing owing to the occurrence of temporospatial loanwords from the biblical languages, this article is about revisiting the technique of borrowing translation. It aimed at highlighting alternative approaches and techniques which can be exploited in the

management of these borrowings on the translation field. The study proceeds to the semantic depiction of spatiotemporal borrowings in order to discover the semantic motivation behind their use in line with sociocultural realities of the languages under consideration. It has found out that basing upon cognitive semantic theory and sociolinguistic theory of translation, any translator who is eager to make his or her reader understand clearly the meaning of these spatiotemporal loanwords in the Eʋe Bible are called to resort to the techniques of transliteration, footnote, addition of the expression *which means*, the use of brackets, direct translation as well as neologism. The results of this research can help Eʋe Bible translators to improve or make the coming version of the Eʋe Bible easier to understand thanks to an adequate management of the biblical borrowing rendering in the host language.

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