

UNIVERSITY OF CAPE COAST

THE EWE BIBLE RENDERING OF SHALOM IN SOME SELECTED TEXTS

(JUDGES 4:17 1 SAMUEL 1:17 AND 2KINGS 9: 19) OF THE HEBREW
BIBLE: IMPLICATIONS FOR ANLO CULTURAL PERSPECTIVE

BY

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Degree in Religion and Human Values.

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DECLARATION

I hereby declare that this thesis is the result of my own original research and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's

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Supervisors' Declaration

We hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

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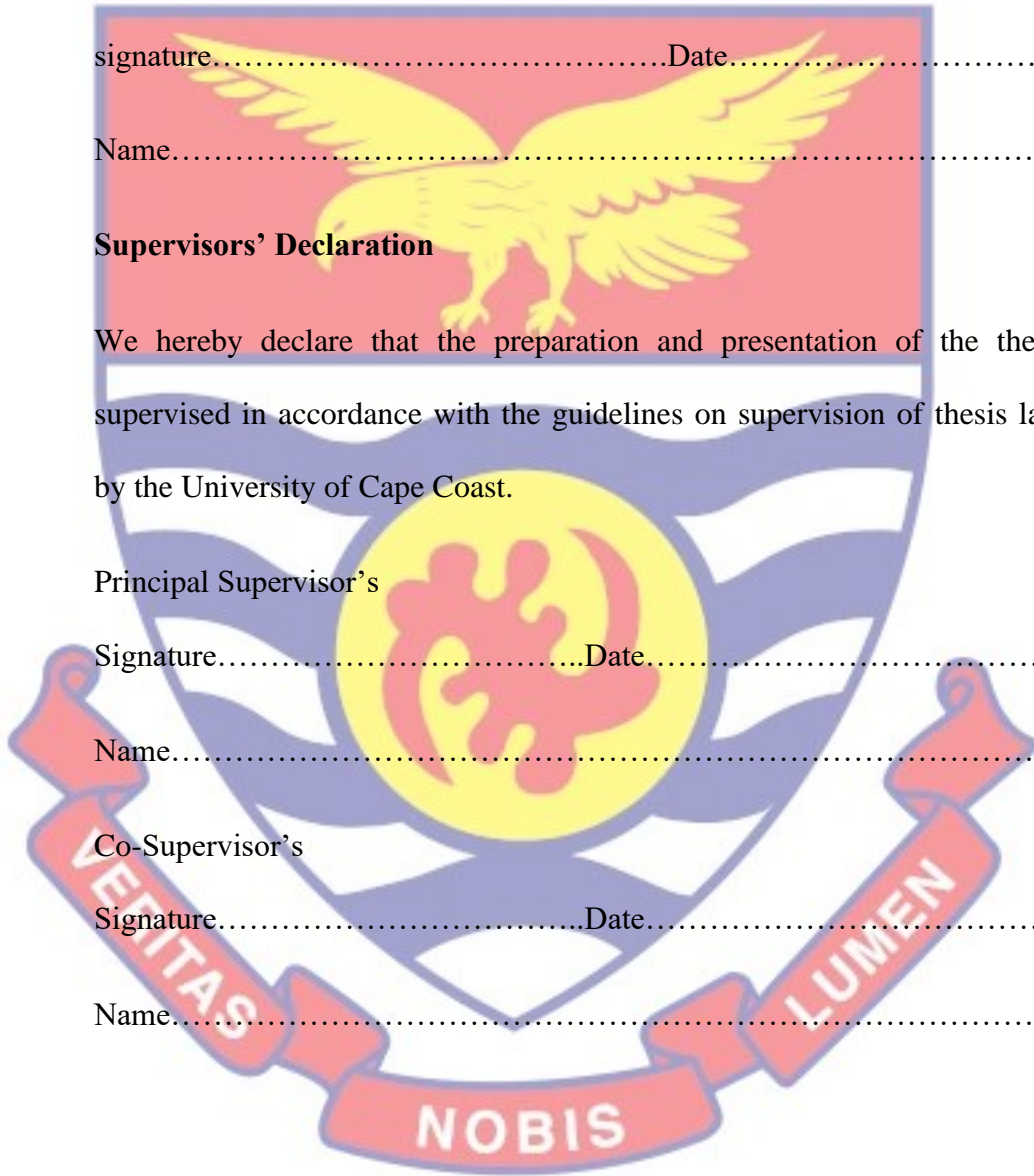
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ABSTRACT

This study investigates the translation of *shalom* into *`utifafa* in the Ewe Bible to ascertain the contextual implication it brought to the fore. It carefully focuses on Judges 4:17, I Samuel 1:17, and 2Kings 9:19 to assess the current meaning of *`utifafa* and see how it could be applied in the Anlo context. The study explores the meaning of *`utifafa* in the Anlo context, finds out how the Ewe Bible was translated and analyzes the translation of *shalom* into *`utifafa* in the Ewe Bible. It also assesses the meaning of *shalom* in the book of Judges to establish the relevance of the Ewe Language in Anlo. The study employed a qualitative research approach by using the mother tongue hermeneutics approach which is a multidisciplinary method including literary readings. The research design for the study is a case study. Data was collected from the field and library sources and the skopos theory is used especially in chapter two through to the end. The results of the study call for relooking at the texts because as it stands the issue of pretense is clearly appearing due to the use of *`utifafa* (peace) in the Anlo context. The study also revealed that *`utifafa* (peace) in Anlo context naturally exists in the form of love, unity and safety of life and it encourages intermarriages among communities because of common understanding. The other finding suggests that *`utifafa* (peace) in 1 Samuel 1:17 lacks clarity of Eli's attitude towards Hannah after referring to her as a 'drunkard'. The study has implications for theory and Christians.

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DEDICATION

To my wife Mrs. Janet Korsiwor Sena Torsu and our children, both late and living, Hellen Elikem Yawo Torsu, (late) Serene Mawumenyo Torsu, (late) Content Atsu Torsu (late), Jubilant Atsufui (alive), Valiant Korkoe Dofui Torsu (alive) and Confidence Mawulikplim Etsey Torsu (alive).



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ABBREVIATIONS

- A. M. E. - African Methodist Episcopal
- A. M. E. Z - African Methodist Episcopal Zion
- BFBS - British and Foreign Bible Society
- (An institution that footed Ewe Bible translation)
- BSG - Bible Society of Ghana (An institution responsible for the publication of Bibles in Ghana).
- BSG 2010 - New Ewe Bible (Biblia Yeyea) published by Bible Society of Ghana in the year 2010.
- BSG, 1931 - Old Ewe Bible (Biblia Xoxoa) published by Bible Society of Ghana in the year 1931.
- ESV - English Standard Version published in the year 2001 and 2007
- IBS - International Bible Society (Ewe Bible known as (Agbenyala) published by International Bible Society in the year 2006).
- Judg* - The book of Judges.
- LXX - Septuagint: a first Greek translation of the Hebrew texts.
- NIV - New International Version published in the year 1984.
- NRSV - New Revised Standard Version published in the year 1989.
- KJV - King James Version also known as Authorised Version published in the year 1611.
- TNIV - Today's New International Version published in the year 2002.

CHAPTER ONE

INTRODUCTION

Background to the Study

The Ewe Bible is one of the translations of the Hebrew Bible made into the Ewe language. It became an important tool for spreading Christianity on the Ewe land. The reason is that it is easy to be read and understood by those who know how to speak, write and understand the Ewe language. The Ewe language is spoken in many countries in Africa, some of which are Nigeria, Beni, Togo and Ghana. The Ewe language is a Mother Tongue for the Ewe tribe from the Volta Region of Ghana.

In the course of reading the Ewe Bible, the researcher recognized that many issues have been well articulated and the word *`utifafa* has been frequently used to translate the Hebrew word *shalom* in many instances. For examples 1Kings 22:27, 28; 2Chronicles 18:26,27, Exodus 4:18 and Judges 18:6.

However, there are some instances where it becomes difficult to understand *`utifafa* in the stories within a context it is used. For example, *`utifafa* in the stories of the death of Sisera and Joram and the ridicule of Hannah in their respective biblical texts: Judges 4:1-21, 1 Samuel 1:17 and 2Kings 9:1-24. The reason is that the word *`utifafa* connotes certain meanings in Anlo contexts which are lacking in these stories. The meaning of *`utifafa* which is love, care, wholeness, safety, etc. is not being realized in the various narratives mentioned above. For this reason, the researcher finds it uncomfortable to come into terms

with the stories and wishes to take a second look at the usage of *`utifafa* for translating the Hebrew word *shalom* in these instances and attempt to find out what it means in these contexts. One thing that makes the conduction of this study important is a large number of occurrences of the word *shalom* in the Hebrew Bible and its translation into Ewe as *`utifafa*.

The word *shalom* is one of the Hebrew words used extensively in the Old Testament. The word *shalom* has earned great recognition in both secular and religious settings. In biblical circles, the word *shalom* is translated into various languages to provide contextual meaning. For example, the Septuagint translated it as “*eirene*”, the English translated it very often as “peace” and Ewe has translated it frequently as *`utifafa* (peace). Besides, *shalom* has meaning and theological concepts within the context it occurs. How is the meaning deciphered in the Ewe language and what is the theological concept embedded in it? This study, therefore, intends to explore the various meanings of the word *shalom*, to draw implications, it provides within the contexts of its usage vis-a-vis its translation in the Ewe Bible. By this means, the Ewe Bible can be understood in connection with the Hebrew text rather than in isolation.

The mother tongue of a person “is that person’s native language, the language that one is born into, as it were, and grows up with. It is a person’s first language compared to other languages one might learn later in life, for example in school” (Quashie, 2003, p.7).

The Bible in the Mother-tongue makes the propagation of the message very receptive because people understand it without difficulty. It also enables them to associate themselves with the message rather than see it as an esoteric message which has much to do with the Western world. The message in the mother-tongue helps build up beliefs in readers and makes the implementation or practice of the message devoid of fear. Messages in Mother-tongue Bibles do not only benefit the readers of the Bible, but it also enables those who cannot read to understand the message if it is being read aloud for the public hearing. This, therefore, situates the current study in Mother Tongue hermeneutics.

It is against the background of getting the message of the Ewe Bible more lively and accessible for the Anlo people in relation to the selected Bible texts mentioned earlier that this study is conducted. The study focused mainly on ascertaining the message *`utifafa* carries in the selected areas of the Ewe Bible.

Statement of the Problem

Reading the Old Ewe Bible (1931) and the New Ewe Bible (2010) published by Bible Society of Ghana (BSG) and the Living Bible of Ewe Bible known as Agbenyala (2006) also published by International Bible Society (IBS) revealed that there are difficulties in understanding what the word *`utifafa* implies in selected texts: Judges 4:17, 1 Samuel 1:17 and 2 Kings 9:19 within the Anlo context. This is because the way the word *`utifafa* is understood within the Anlo context is not shown in these events. So it makes the reader confused about the

meaning it carries in a particular moment. For this reason, the researcher seeks to investigate the cause of this confusion in this study.

Purpose of the Study

The study examines the meaning of *`utifafa* (peace) and its use as a translation of *shalom* in the selected texts in the Anlo context.

Research Objective

Specifically, the study seeks to:

- i. Find out how the Ewe Bible was translated.
- ii. Analyze the translation of *shalom* into *`utifafa* in the Ewe Bible.
- iii. Assess the meaning of *shalom* in the book of Judges.
- iv. Establish the relevance of the Ewe Language in Anlo.
- v. Explore the meaning of *`utifafa* in the Anlo context.

Research Questions

- i. How was the Ewe Bible translated?
- ii. How is *shalom* translated in the Ewe Bible?
- iii. What are the theological concepts of *shalom* in the selected texts?
- iv. How important is the Ewe Language for the Anlo?
- v. How is *`utifafa* understood in the Anlo context?

Significance of the Study

This study will serve as a guide for Biblical studies students who are interested in mother-tongue hermeneutics to draw relevant information needed for their studies in the field. The exegetical discourses displayed on the selected texts (Judges 4:17, 1 Samuel 1:17 and 2 Kings 9:19) in this thesis will be of great benefit for the readers. Thus, what *shalom* means in various contexts and its Ewe translation as *utifafa* will provide insight into the Anlo perspective for subsequent translation exercises.

Those who have an interest in contextual Biblical studies will also benefit from this study because of the contextual issues discussed. Though the thesis is situated within the Anlo context, various cultures can equally benefit from the current study because of similarities that exist among African cultures (Mbiti, 1990; Gyekye, 1998).

Since mother tongue hermeneutics has become one of the academic disciplines, this study adds to the growing knowledge in the field. Thus, the study will serve as a reference document for successive students and a contribution to the ongoing discourse on mother tongue hermeneutics studies (Ekem, 2009; Kuwornu-Adjaottor, 2015 & Mojola, 2004) in Biblical studies.

The study will enlighten many readers and listeners in their usage of the Ewe Bible particularly those in the Anlo community. By this awareness, many of such readers and listeners of the Ewe Bible will appreciate the importance of a solution to challenges surrounding some of the Ewe Bible translations. In

addition, the study will serve as teaching material at all human levels as long as education is concerned. Knowledge about translation principles discussed in this study will also be of relevance to subsequent translators.

Delimitation

The study was conducted in the Anlo communities which comprises thirty-six towns and villages. Out of these communities, eight communities have been selected for data collection. The towns and villages selected are Seva, Asadame, Vui, Anloga, Woe, Kedzi, Agavedzi and Wheta. The study set out to investigate an interpretation of *shalom* in some selected texts (Judges 4:17, 1 Samuel 1:17 and 2Kings 9: 19) in the Old Testament and its theological implication in the Anlo perspective. The eight communities were purposefully selected to represent the entire geographical area of the Anlo land. So that each town's information will represent designated communities in a geographical location.

This study draws information from Bible commentaries, Bible dictionaries, books on translation and interpretations and books on theories of translations. Articles and Journals on the book of Judges, 1 Samuel and 2Kings are of great importance to this study. The study also works with Masoretic texts, Septuagint, English translations such as ESV, NRSV, NIV, and Ewe Bibles. Ewe dictionaries and books on the history and culture of the Anlo community coupled with electronic materials on the topic particularly *shalom* were relevant sources of information to the study.

Limitation of Study

Although there is so much online literature, some of them demand payment for a purchase. Moreover, the Coronavirus pandemic (Covid. 19 pandemic) worsened the case since all institutions got closed down amid the regional and national lockdown. Due to the institutional lockdown, libraries were closed to the usage of hardcopy literature which affected the researcher in the face of the limited online literature access. The other challenge was people's unwillingness to be interviewed for the study. Some of the people expressed fear to have such discussions related to the Bible in the face of the belief that it was not good to challenge the message of the Bible.

This study recommends further studies into translation analysis of the whole Ewe Bible to fix possible inconsistencies. It will also be of the greater good for the Ewe people particularly, the Anlo people, to do further assessment of the Ewe Bible translation principles to ascertain plausibility. It emerged that the word *utifafa* (peace) is too dense to be used in the selected places of the study. The study revealed that there is a unique implication of *shalom* if it goes with the Hebrew word *bo*. Settling on the method to use was challenging due to the nature of the text. Theological method and Mother Tongue hermeneutical methods were finally resorted to be used because of their flexibility in nature to complement each other.

In conclusion, despite these challenges during the course of the study, the result is nothing but beneficial to Ewe Bible readers especially the Anlo people because it will serve as a reference document for their Bible studies.

Methodology

This study intends to employ mother-tongue hermeneutics because the whole issue of the study emanates from the consistent reading of the Ewe Bible. In the course of reading, some of the texts were found to be difficult to understand within the Anlo context. The challenges are hindrances to contextual understanding of the message the selected texts are carrying across and to resolve it depends on the hermeneutical instrument that can be used. Mother tongue hermeneutics approach is seen to be the best method for the study because the issues of concern bordered around understanding the word *utifafa* used in the Ewe Bible which is a mother tongue of the Ewe people. There are elements in this method which is of benefit for the study like this.

This method is used to make the existing mother-tongue Bible more lively and accessible for the mother-tongue speakers. It also helped to maintain the dynamism of language from time to time. Because apart from employing the general principles of translation, the local people who speak the language are contacted for their input concerning the language or word under study in order to make necessary improvements if need be. The use of this method gives Africans a perspective of interpretation of Scripture from one's own worldview. It is a method that helps researchers to conduct a critical reading of the mother tongue Bible within their own context. The approach to this study provides a Ghanaian

perspective of the selected texts for the readers in the Anlo community. Hence, the topic of the study is generated from this Ewe Bible and developed. The study is conducted through the eyes of Anlo context by applying the method for the selected texts Judges 4:17, 1 Samuel 1:17 and 2 Kings 9:19 using skopos theory.

Skopos theory is a framework of a general theory of translation. It holds that linguistics alone won't help us; first, because translation is not merely and not even primarily a linguistic process. Second, linguistics has not yet formulated the right questions to tackle our problems. In the light of this theory new form of a context-sensitive interpretation has been demonstrated from fieldwork conducted to get native/local people's views on the meaning of the word *utifafa* as used in the Ewe Bible translation. The knowledge of this theory is featured strongly in chapter seven where the Hebrew term *shalom* is given diverse possible meanings depicting that other words can equally be used to resolve the difficulty.

The questionnaire and interview were conducted in the towns and villages selected for the fieldwork. Data was collected from respondents from Seva, Asadame, vui, Anloga, Woe, Kedzi, Agavedzi and Wheta to represent the entire community of Anlo. This data is presented and examined in the seventh chapter of the thesis.

Mother tongue hermeneutics collaborates with the fields of Biblical Studies, Bible Translation Studies, and Language Studies – Biblical Languages: Ancient Hebrew/Aramaic and Greek, and Local African/Ghanaian Languages (Kuwornu-Adjaottor, 2012, p.577). Because of this textual criticism, analytical criticism and literary criticism which are methods in the field of Biblical studies

were employed in various stages of the study. For example, in chapters three and four, the above-mentioned methods were extensively employed. Since it is the responsibility of textual criticism to seek the originality of the texts, various words used in the Hebrew text particularly Judges 4 were taken through the method.

Literary criticism on the other hand is reader-centered interpretation of the text. It is identified with readers' response criticism. Reader-response criticism refers to a method in biblical criticism which considers biblical literature as works of art and gives precedence to the reader in the act of interpretation. Reader-response criticism focuses on the meaning being an outcome of the encounter between the reader and the text (Kojo Okyere, 2018, p24). Throughout this study, the theory of literary criticism is used. This reflects in chapters one, two, three, four, five, and seven. These methods played significant roles in various discussions in the studies.

Materials like Bible dictionaries, Bible commentaries, Encyclopaedias, concordances, articles and journals, theological books published and unpublished provided relevant information to the study. These pieces of literature helped to provide meanings of *shalom* and *utifafa* for the study. These materials also provided significant assistance in the analysis and comparison of the translations from Hebrew to Greek, English Bible versions and the Ewe Bible version. This is in the fulfilment of the steps Ekem, Kuwornu-Adjaottor, and other scholars in the

field of mother tongue hermeneutics have drawn the attention of other researchers to follow.

Literature Review

The literature review for this study emanates from the research topic in three folds. The first section displays the relevance of words within a context in the interpretation of scriptures. The second is how helpful context is for translation. The third section shows the role mother tongue hermeneutics plays in various languages such as Ga, Twi and Ewe. Authors for this literature under review are Cotterell and Turner, VanGemeran, Oguntoye, Barr, Ekem.

Relevance of Words in Translation

The contextual relevance of words cannot be downplayed in any sector of human life. To avoid such questionable interpretation, there is the need to follow the advice given by Cotterell and Turner (1989) that the importance of context in the elucidation of meaning was central to the semantic theories of J.R. Firth, who used the term ‘contextualization’ to describe that part of the process of discerning meaning which consisted in the identification of the total context of any utterance.

Cotterell and Turner (1989) argue that “for biblical interpretation the nature of the objective text is important.” Since interpretation is an attempt to explain the original text for others to understand what it means, ‘the study of ‘meaning’ and ‘context’ should be central...’ (Chapman, & Routledge, 2005, p. 1). In this case, an interpretation which carries a general view in other settings like oral speech or public speech being given by notable persons in the society such as

presidents and ministers deserves some level of discovery of context. In the same way, interpretation of Biblical texts needs a special approach. This might have been the concern for Cotterell and Turner (1989) of which they remark that “in the Bible, we are always confronted with a text which was created within a context.” By this, Cotterell and Turner (1989) are projecting not only the text but also the relevance of context for determining the meaning of the texts.

Cotterell and Turner (1989) assert that “it has long been recognized that the identification of the context is vital to the correct interpretation of the text.” This means that in terms of interpretation, context cannot be taken as a mere thing to look for. It, thus, suggests that any interpretation which is done without recourse to the right context of the texts can result in wrong interpretation. Two types of contexts are identified by Cotterell and Turner (1989) as in “there are at least two contexts to be taken into account: the milieu within which the actual events underlying the text took place, and the context of the creation of the text itself.” These contexts describe the text itself and the place of the event but not the context of the interpreter.

This suggestion does not support the above view. Rather its emphasis is on the grammatical relevance for the interpretation. It is the grammatical relevance of the words that Cotterell and Turner (1989) debunk, “the ultimate authority, the principal objective evidence available to us, and attempts to make sentences mean something other than what they clearly do mean must be resisted.” The caution here borders on being diligent in the written texts. This position is supported with

the expression that “once set in a specific and defined context, the author’s intended meaning, and the speaker’s intended meaning, could be determined. Without that context, a ‘sentence’ was, for Firth, little more than a trivial string of symbols to which no semantic signification could be given” (Cotterell and Turner, 1989, p 43). This means that the proper context of a word creates no difficulty for understanding to both the speaker and the listener. In the assertion above it is obvious that the sentence becomes less meaningful in the absence of context identification. Indeed, the question is, can proper interpretation be done devoid of the context of the readers of texts? Cotterell and Turner (1989), therefore intimate that:

In interpreting any utterance, we would like to know not only the words that were used, the ordering of those words, the intonation pattern imposed on the words, and the pattern of stress used, but also we would like to have details of any accompanying gesture, the speech habits of the speaker and of his hearers, the relationship between speaker and hearer, the nature of the occasion, the expectation of each participant, their proxemics relationship and how they were dressed. (p. 17)

From the above quotation, the relevance of both the grammar and the context is seen. Thus, it is re-echoing the importance of the context by pointing out the need to know the relationship between the occasions of the speaker and the hearer. This, therefore, suggests that interpretation does not only deal with the context of the author and interpreter but there is also a need for grammatical consideration of the texts.

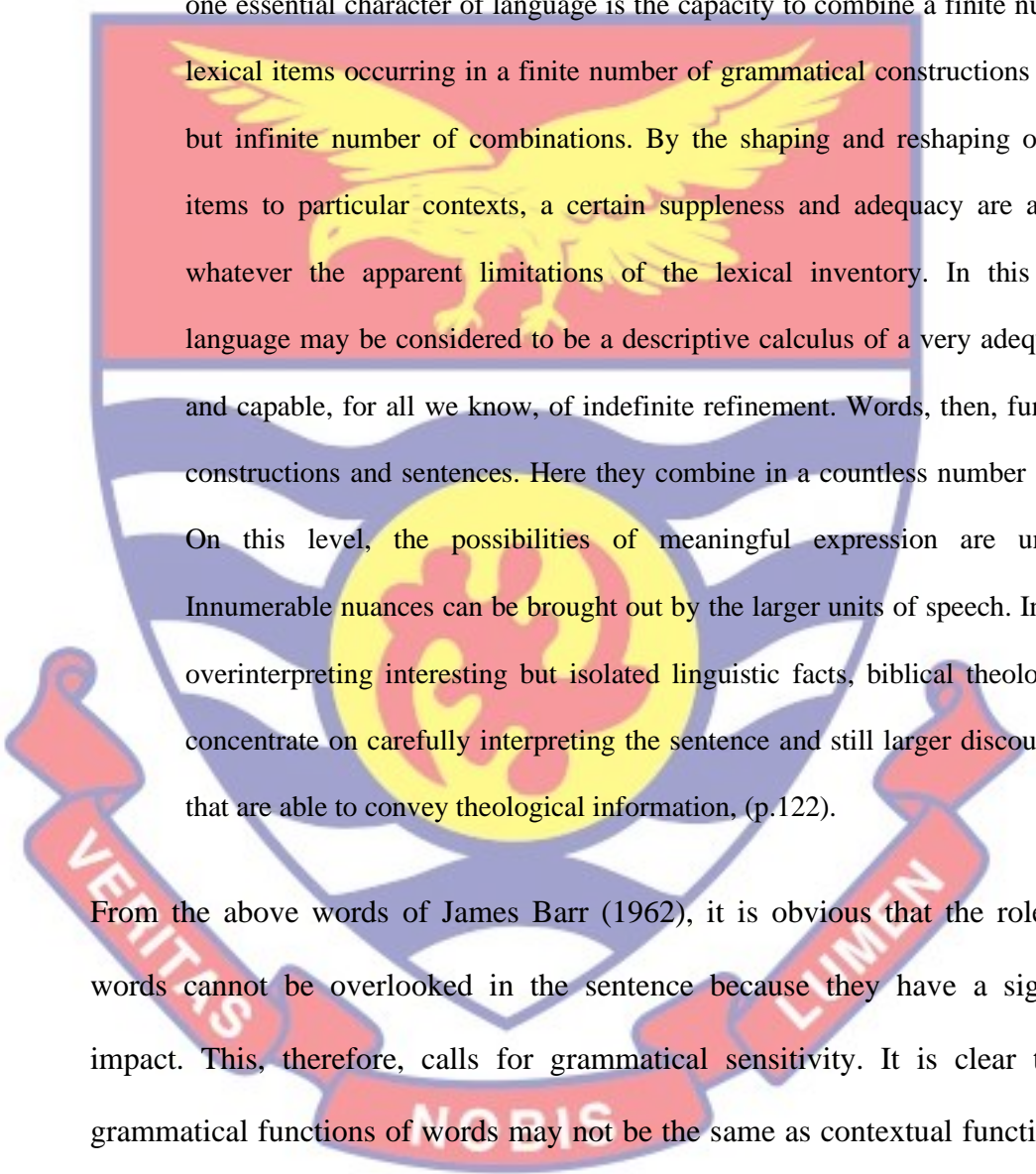
Words do much for human beings who are usually communicators. Carson (2004) for example notes that words convey information and express or elicit emotion; enable thinking; cause things to be accomplished; adorn God with praises and in another context, blaspheme Him. Perhaps this was the reason why Carson adds that ‘words are among the preacher’s primary tools—both the words he studies and the words with which he explains his studies.’ The differences in contexts affect the understanding of words irrespective of their general concepts. In the *New International Dictionary of the Old Testament Theology and Exegesis Volume 4* edited by William A. VanGemen, the word *shalom* is classified according to the context of usages. In addition, VanGemen (1997) notes that the nominative *shalom* is used in a material or secular sense to designate well-being, prosperity, or bodily health (e.g. Gen 29:6; 43:27). With this position, one gets the understanding that the use of *shalom* as nominative in either a secular or material sense has no other meaning other than the wholeness of a person or community. It suggests that anything aside from that conception may provide a different meaning.

That notwithstanding, VanGemen (1997) opines that in the same context the word *shalom* can express the state of mind or internal condition of being at ease, satisfied, or fulfilled. This presents a certain difficulty or problem. VanGemen (1997) however reveals the key elements of distinction between two instances of the use of the word *shalom* in that, when it is accompanied with the verb ‘go’ or ‘come’ (e.g. Gen. 26:29; Exodus 18:23), it designates the semantic sense of a state of mind or internal condition of being at ease, satisfied or fulfilled.

VanGemerén (1997) further notes that “nominative *shalom* is also used in a formulaic way when an inquiry is made about someone’s well-being or in the general greeting, “peace be with you” (e.g. Judges 6:23; 18:15; 1 Samuel 10:4). This exposure makes it clear that, in the context of enquiring about a person’s welfare or greeting, *shalom* suggests the wholeness of a person or people. It must be noted that wholeness includes sound life as well as the prosperity of life.

According to VanGemerén (1997) nominative *shalom* is also used to express social or communal relations between friends, parties and nations. Thus, in a social setting, *shalom* connotes relationships among people. VanGemerén (1997) reiterates that, in these contexts, it gives expression to the absence of strife and war, representing, in other words, a friendly alliance (Gen 34:21; Judges 4:17; 1 Kings 4:24; 5:4, 12:26; Zech 6:13). Oguntoye (2014) also notes that the social dimension of *shalom* in the OT has to do with justice and righteousness. In this case *shalom* cannot be separated from righteousness and justice. Grant and Rowley (1963) are of the view that “in religious sense, *shalom* means reconciliation, salvation, orderly existence and unity and God’s grace”. The inference from Grant and Rowley (1963) points to the fact that, if *shalom* is used in the religious setting, one has to understand it differently from other contexts in which it has been used. To Grant and Rowley (1963) any of the following reconciliation, salvation, orderly existence and unity and God’s grace could be appropriate meanings for rendering *shalom*. Thus, anything different from such words may provide suspicion.

Cotterell and Turner (1989) cite James Barr (1962) in their book entitled *Linguistic and Biblical interpretation* to support their argument regarding the interpretation of the Bible that:

The logo of the University of Cape Coast is a shield-shaped emblem. At the top is a yellow eagle with wings spread. Below the eagle is a blue banner with white wavy lines. In the center is a yellow circle containing a red stylized figure. At the bottom is a red banner with white text. The shield is surrounded by a blue border.

one essential character of language is the capacity to combine a finite number of lexical items occurring in a finite number of grammatical constructions in an all but infinite number of combinations. By the shaping and reshaping of lexical items to particular contexts, a certain suppleness and adequacy are achieved, whatever the apparent limitations of the lexical inventory. In this respect, language may be considered to be a descriptive calculus of a very adequate sort and capable, for all we know, of indefinite refinement. Words, then, function in constructions and sentences. Here they combine in a countless number of ways. On this level, the possibilities of meaningful expression are unlimited. Innumerable nuances can be brought out by the larger units of speech. Instead of overinterpreting interesting but isolated linguistic facts, biblical theology must concentrate on carefully interpreting the sentence and still larger discourse units that are able to convey theological information, (p.122).

From the above words of James Barr (1962), it is obvious that the role of the words cannot be overlooked in the sentence because they have a significant impact. This, therefore, calls for grammatical sensitivity. It is clear that the grammatical functions of words may not be the same as contextual functions, yet both of them complement each other to provide meaning for utterances. In the above discussion it thus, appears that the word *shalom* has a significant function within the context in which it is used. This, therefore, affirms the views of Cotterell and Turner (1989) that, “whereas most words are polysemous, they

cannot be emphasized too strongly that this should not be taken to mean that a word is normally capable of a full range of meanings in its use in any one utterance.” In this case, although a word may have multiple meanings, it cannot provide a definite meaning in any context in which it is used. Instead, Cotterell and Turner (1989) contend that “the context of the utterance usually singles out (and perhaps modules) the one sense, which is intended, from amongst the various senses of which the word is potentially capable.” Thus, in as much as the word has the nature of polysemous, yet such a situation is avoided with the help of a context in which the word is used.

Cotterell and Turner (1989) observe that, notwithstanding the view espoused above, “occasionally we come across accidental, or even deliberate, ambiguity; and occasionally we get deliberate *double entendre*, or word-play as in the familiar pun (for example the use of *pneuma* in John 3:8 to denote both ‘wind’ and the ‘spirit’). It is obvious that the issue of ambiguity is possible to be found in the Bible. Cotterell and Turner (1989) however sought to downplay the presence of ambiguities in the Bible by saying that such ambiguities are exceptions, and not the rule, and advanced that, they are more common to some genres of literature than to others (to poetry more than to prose narrative) and there are usually contextual markers for what is happening (cf. the ‘in the same way’ of John 3:8b). The question is how can that be identified without critical examination? Contextual marker is what is needed to deal with such problems. Otherwise, the comment of Cotterell and Turner will become irrelevant. Cotterell and Turner (1989) again, argue that;

when an interpreter tells us his author could be using such-and-such a word with sense *a*, or he could be using it with sense *b*, and then sits on the fence claiming perhaps the author means both, we should not too easily be discouraged from the suspicion that the interpreter is simply fudging the exegesis, (p.17).

But it should not be forgotten that “the need to interpret is also to be found by noting what goes on around us all the time” (Fee & Stuart, 2003, p 19). This means that the core mandate of interpretation is not just to get up to muddy the water for the translation, rather it is a prerequisite to help bring the meaning of a word or a text into the contemporary age for better understanding. This is not to suggest that the text or a word that is to be interpreted is meaningless. Rather this is done sometimes to demonstrate how word meaning changed over time. And other times interpretation is done to assess the usage of the word and its significance in a particular time. This concept is vividly explained so that “synchronically we would examine all the ways in which the word is used at a particular point in time: say now” (Cotterell and Turner, 1989, p 25). Cotterell and Turner (1989) further aver that;

Diachronically, we would want to discover how its meaning had changed over the centuries from the time when it clearly meant “soon”, but “now”. Cf. Proverbs 12:16: ‘A fool’s wrath is presently known.’ (AV). The vexation of a fool is known at once.’ (Hebrew *ba-yyom*, ‘in (the) day’) In this example, the AV translation was correct when it was made but is no longer correct because of the shift of meaning of ‘presently’. As perceived in the twentieth century the AV rendering of Proverbs 12:16 suggests that a fool is able to bottle up his anger for

a while, but eventually, it will be shown. That is not the nature of a fool's wrath,
(p.25).

The above submission buttresses the need for the work of interpretation, particularly the Bible. Therefore, the usefulness of context to the understanding of words or utterances cannot be underestimated. Beyond that, there is also the significant role of the grammatical function of words. No wonder VanGemeran (1997) points out that *shalom* is used in the nominative case in a particular context which suggests that VanGemeran's (1997) understanding of the word is not based solely on contextual analysis. But, the role of grammatical function appears significant in arriving at such a meaning. Perhaps, that explains why he situated his expression on both grammatical and contextual grounds to give meaning to the word *shalom*. This, therefore, provides the need to find out the function of the nominative in the Hebrew language. Thus, in principle, the word in the absolute state can either be considered as the subject (nominative) or the predicative. Wheeler's (2006) *Hebrew syntax* points out that it is generally accepted that nouns can function in nominative standards as the subject of verbal and verbless clauses, predicate nominative, nominative absolute and nominative of address: vocative. The first of these categories which is the subject of verbal and verbless clauses, functions as the subject of the verb while the second which also is predicate nominative predicts the subject.

Wheeler (2006) says nominative absolute is a grammatical element isolated outside the clauses. It is always in the initial position before the clause begins. To Wheeler, (2006) "nominative absolute is normally in anticipatory

identifying clause which is in the initial stage of the sentence. The initial noun is the focus marker in the sentence and the clause proper picks up on it with a resumptive pronoun.” Wheeler (2006) adds that the “nominative absolute construction serves to identify, highlight or focus on one element of the main clause. The nominative absolute construction is sometimes also called the *casus pendens* construction, the focus construction, and the topic-comment construction.” Wheeler (2006) cites some relevant examples which, of course, will help in this study. For instance, Wheeler (2006) says nominative absolute is classified as follows; referring to the possessive pronominal suffix, referring to an element in the main clause and marked by prefixed *et* by explanation, Wheeler (2006) discusses referring to possessive pronominal suffix in three main sectors. The first is referring to the subject suffix. With this, Wheeler (2006) says the nominative absolute may refer to the possessive pronominal suffix of the subject of the main clause. The example he gives is "As for my son Shechem *וְשֵׁכֶם* - his soul clings to your daughter (Gen 34:26)." Here Wheeler's (2006) emphasis is on the possessive word, *my son*.

The other thing Wheeler (2006) points out is referring to object suffix. Wheeler (2006) explains that the nominative absolute may refer to the possessive pronominal suffix of the direct object of the main clause. Using "As for Sarai your wife *וְשָׂרָי אִשְׁתְּךָ* – you shall not call her name Sarai; her name will be Sarah." (Gen 17:15). As an example, that Wheeler (2006) appears to emphasize the role of the pronoun *her* in the sentence.

With reference to the element in the main clause, Wheeler (2006) notes that there are three main areas the word functions. The first is referring to the subject, referring to the direct object and referring to the object of preposition. Talking about the first one which is referring to the subject, Wheeler (2006) says the nominative absolute may refer to the subject of the main clause. The example he gives is "As for the woman הָאִשָּׁה whom you gave to me – she gave me some fruit from the tree, and I ate it." (Gen 3:12). Wheeler (2006) proceeds with the next one which is referring to the direct object and intimates that the nominative absolute may refer to the direct object of the verbal clause. He exemplifies the above function "As for me אֲנִי – YHWH led me in the way." (Gen 24:27). This exposition also reveals his concern about the pronoun *me*. For referring to object of preposition, Wheeler (2006) opines that the nominative absolute may refer to the direct object of a prepositional phrase in the clause, an example being "As for the root of Jesse יְשׁוּעַת דָּוִד which stands as a banner for the people – the nations will rally to it." (Isa 11:10).

The last point Wheeler (2006) explains is nominal absolute marked by prefixed אֶת . He expounds that sometimes the nominative absolute is marked with the particle אֶת prefixed to nouns in the nominative function. The example he uses to expatiate it is "As for all the land אֶת־כָּל־הָאָרֶץ which you see – I will give it to you and your offspring forever" (Gen 13:15).

With regards to the use of vocative, Wheeler (2006) says that the vocative use of the nominative designates the one to whom the speaker is

addressing in a statement. According to Wheeler (2006), the “vocative is similar to the nominative absolute in being an element of the clause other than subject and predicate.” But the distinctiveness of vocatives is that they stand in apposition to the second-person pronoun, expressed or unexpressed, and may occur with either verbless or verbal clauses. Wheeler (2006) reiterates that it is most clearly identifiable where the speaker places a definite noun in apposition to a second-person pronoun or an imperative. He adds that “sometimes the vocative use of the nominative appears with the definite article.” Wheeler (2006) presents "You אַתָּא are righteous, O YHWH יהוָה ." (Jer 12:1) "Save (imperative) me, O king הַמֶּלֶךְ !" (2 Sam 14:4) as an example.

Whichever recognition it assumes; the function is distinct. Thus, if it is nominative, it will reflect in the concept just as predicative will also reflect differences in concept. Pratico and Van Pelt (2000) note that the word in absolute state not only serves as subject (nominative) or the predicative but also depicts its lexical form. In order to make the concept of the grammar simple, Hebrew syntax needs to be explored even if not extensively.

Many scholars including Greenberg (1965), Kelly (1992), Lasor (1980), and Pratico and Van Pelt (2001) have noted that Hebrew has a normal, expected word order associated with the sentence. Greenberg (1965) insists that when this order is departed from, a change in emphasis is expressed—the unusually placed element receiving the emphasis.

Whereas Greenberg (1965), Kelly (1992) and Lasor (1980) agreed that the usual order in a noun sentence or clause is subject-predicate, Pratico and Van Pelt (2001) have not spent much time on it but exhaustively discuss the verbal sentence. In explaining, Greenberg (1965) provides some examples from biblical Hebrew texts. For Greenberg, a noun sentence is identified by the first word of the sentence which is a noun serving as the subject as follows:

אֲנִי יוֹסֵף (Gen 45:3) “I am Joseph”

In the above sentence, “I” is serving as the subject to the verb am.

Greenberg (1965) argues that when inversion occurs and the predicate is first, the predicate receives some emphasis:

אַתֶּם מְרַגְלִים אֹתָם (Gen 42:9) “you are spies”

In the above sentence, ‘you’ serves as a predicate yet it receives emphasis as if it is the subject. Greenberg (1965) further intimates that after אִם ‘im and כִּי *ki* there is normally an emphasis on the predicate, hence inversion usually occurs:

כִּי־אֶתְיַנּוּ בְּשָׂרְנוּ הוּא

(Gen 37:27) “for he is our brother, our own flesh”

אַתֶּם אֲמֵן־כֹּהֲנִים (Gen 42:19) “if you are honest men.”

In the example above, *our brother*, *our flesh* are the main concerns or main issues of concern but not *he*. Similarly, in the second sentence, the emphasis is on honest

man. Greenberg (1965) reiterates that, “if the emphasis remains on the subject, however, the normal order is retained:

פִּי־אָהָיו מָת (Gen 42:38) “for his brother is dead”.

Pratico and Van Pelt (2001) submit that ‘verbal sentence implies verb-subject-object

וַיִּחְלֶם יוֹסֵף חֵלֹם (Gen 37:5) “and Joseph dreamed a dream”

In this situation, Pratico and Van Pelt (2001) note that the verb starts the sentence, yet it is translated as normal subject and predicate with the preceding word ‘and’ Bible translation provides a means for people to grasp the message of the scripture in their own languages and ‘open their eyes to the perspectives they would have missed’ (Goldingay, 1990, p. 18). Yet, translation is contested as an “impossible task, because ... words in one language rarely coincide in sense and scope with words in another” (Caird 1980, p. 77). Anytime translation is done from one language into another, “words in the new language dominate and distort the text by imposing their own shades of meaning on it”. Sometimes, “words and context of the original language may be strong enough to impose their meaning on the new language and so bring about semantic change in its vocabulary” (Caird 1980, p. 77).

The difference in languages and contexts is obvious, however, it cannot impede the desire for translation. There is the need to engage everyone in communication irrespective of the location. Even though, Barr (1962) holds the

same view that “the context and language are different, yet he is convinced that translation is possible”. Barr (1962) argues that languages are not the same, yet they can be used in translation. He maintains that:

A good translation is able to represent in a new language the effective content of a passage in spite of the unavoidable losses, because it will give a sufficient representation of the sense of the whole for that sense in its turn to give some guidance for the closer understanding of the particular semantic value of each word in this context (p. 266).

Barr (1962) makes his conviction about the possibility of translation clear to the readers by introducing the Hebrew word *dabar* in his explanation. He says the ‘term *dabar* has a dual significance and explains further that on one hand, the word *dabar* refers to the hinterground of meaning; the inner reality of the word, but on the other hand, it refers to the dynamic event in which that inner reality becomes manifest (Barr, 1962, p.130). He explains the hinterground of meaning as the semantic indication of a word used and the inner reality of a word that implies what the word means. He refers to the dynamic event as the context in which the word is used.

Taking the translation discourse further into contextual sensitivity, Barr (1962) evaluates the usage of the Hebrew word *dabar* in the Bible with some examples including Genesis 24:66 and Judges 6:29 and Amos 3:7, as in:

Gen 24:66, “And the servant told Isaac all the things that he had done”

Judges 6:29, "Gideon the son of Joash has done this thing."

Amos 3:7 "Surely the Lord GOD does nothing, without revealing his secret to his servants the prophets".

Barr (1962) notes that the use of *dabar* in the above biblical texts depicts an event or an action therefore the word is translated as a 'thing' in each quotation. Barr (1962) points out that where the word *dabar* usage is neither an event nor action but proves the dynamic event entering history, the *dabar* is translated as the 'word'. For example:

^{RSV} Genesis 22:1 After these things God tested Abraham, and said to him, "Abraham!" And he said, "Here am I."

^{NRSV} Genesis 47:30 but let me lie with my fathers; carry me out of Egypt and bury me in their burying place." He answered, "I will do as you have said."

Barr (1962) argues that *dabar Yahweh* means 'word of the Lord' and not 'event of the Lord' or 'act of the Lord'. Hence, it is wrong to say that the dual significance is especially apparent in the case of the divine word. Certainly, it is used for the divine word coming from the prophet. This word may have accompanied or may have predicted a dynamic event entering history. But one cannot use the occurrence of *dabar* (logos) in the phrase to prove that such a dynamic event was intended, for *dabar* does not mean 'event' here (p. 134).

Mother Tongue Translation

Mother tongue translation thrives on the local language. It is a dialogue between the biblical text with its embedded world views (Ekem, 2005, p. 53; Ukpogon, 2000, p.16) and receptor world view. Chemerion (2015, p.53) posits that worldview is understood as a culturally conditioned framework of thought (mindset) consisting of beliefs and assumptions acquired through experience in a specific geographical socio-cultural environment, which people use to make sense of fundamental issues of life. When people read the Bible, their world views provide the interpretive framework through which the meaning of the text is generated. Chemerion (2015, p. 54) asserts, "...ordinary African readers of the Bible engage their cultural beliefs and assumptions to make sense of the Bible". As "culture is dynamic and diverse, it is the total manifestation of the way in which we live, eat, dance, think and articulate our ideas" (Manus, 2003, p. 2). This is a total manifestation of 'a people's self-understanding and self-expression through politics, economics, ethics, aesthetics, kinship and religion' (Mugambi, 1999, p. 17). This is underscored in the words of Mbiti (1986) as:

Africans hear confirmation of their own cultural, social and religious life in the life and history of the Israelite people as recorded in the Bible creation stories, family cycles, time of judges, legends, proverbs, kings, wisdom literature, parables etc...African Christians see and hear descriptions that are parallel to those of their own traditional life. The Bible at once becomes a mirror that reflects or a photograph that records, people's own experiences, reflections, cultures, and religious outlook practices. Africans feel that their own lives are

described in the Bible, they as human beings are affirmed in it and that they belong to the world of the Bible. They identify their own presence in this big photograph (p.23).

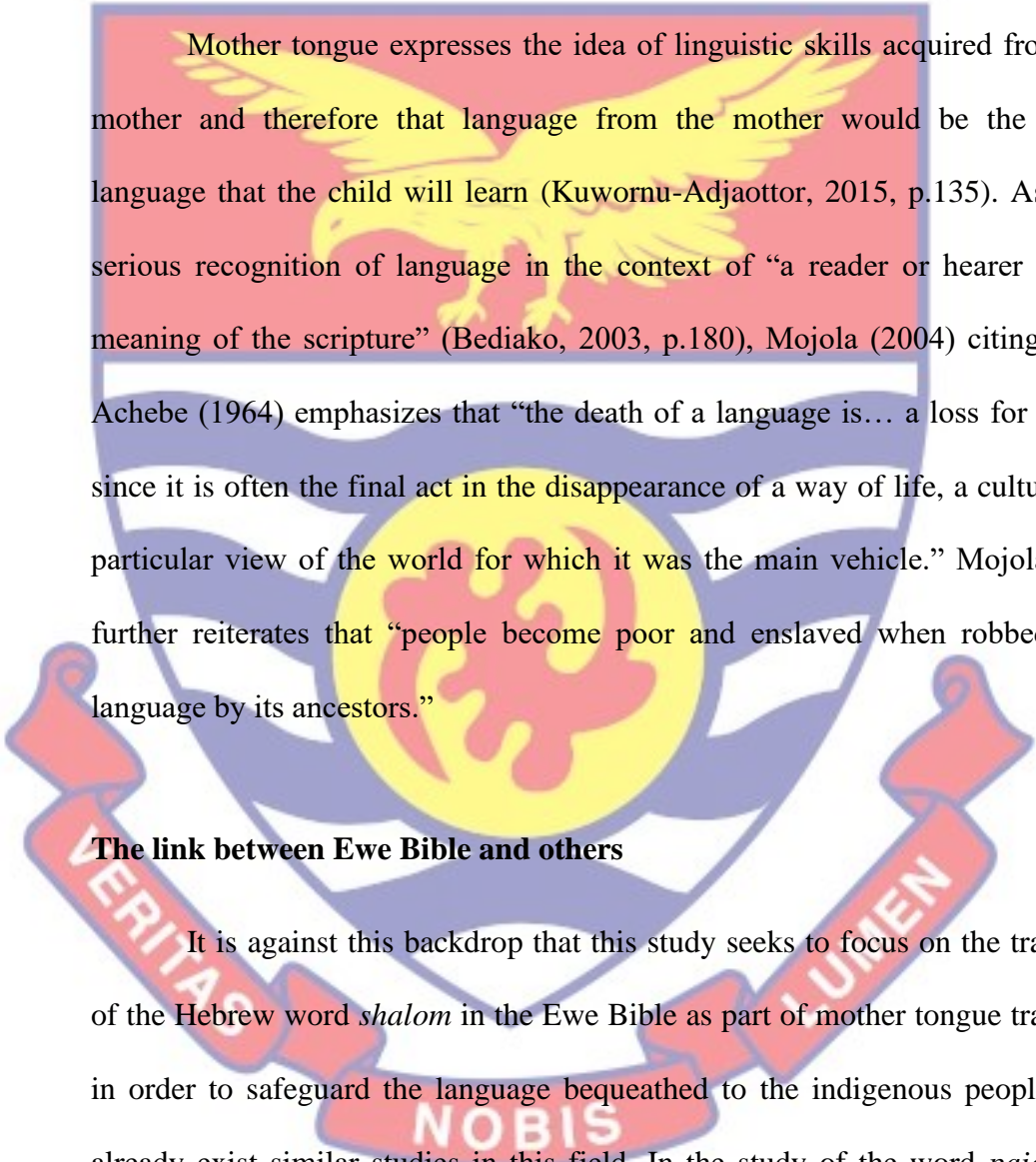
However, Chemerion (2015) cautions that cultural world views also pose hermeneutical challenges that must be addressed. He says “in communities where the development of Christian identity is still underway, un-facilitated reading of the translation is done with the high risk of misinterpretation or even complete distortion of scripture.” Chemerion (2015) further insists that “more often readers with little exposure to the biblical world view do not have the required capacity to undertake appropriate contextualisation of the intended biblical message”. Chemerion (2015, 55) maintains that ‘unguided use of the people’s worldview to understand scripture can easily lead to scripture abuse’. A similar view is emphasized by Mensah (2012, p. vii) who claims that “every interaction with scripture is an opportunity for interpretation” and “mistranslations can render a totally different meaning to the scripture, other than its canonical intent.” Dickson sought to address issues of this kind in Ekem’s work on *New Testament Concepts of Atonement in an African Pluralistic Setting*. He advises that “to translate the Bible calls not only for knowing sufficiently clearly what the text is saying in its own historico-religious context, but also for having a great deal of familiarity with the local African language and related religious and other tradition” (Ekem, 2005, p. 130).” This suggests that translation work must not only focus on the historical meaning, it must be done vis-a-vis the closeness to local language and tradition. Dickson (2003) appeared to frown on how this kind of translation is not done in

African soil with seriousness and describes African actions towards translation in the continent as “a responsibility that is taken lightly at the risk of producing an unintelligible translation” (Ekem, 2005, p. 129). To understand Dickson (2003) from this context revealed that because Africans failed to translate the Bible from their local contexts by taking language and tradition seriously is resulting in producing an incomprehensible translation for the local people.

Dickson (2003) is of the view that “genuine translation and interpretation should have the effect of preventing the Bible from seeming to be nothing but archaeological curiosity, something not without interest, but basically dead and gone”, (Ekem, 2005, p. 130). It appears that Dickson’s (2003) intention for the translation is to make it relevant at all times and on every occasion. Refusing to do that will amount to the defeat for the “Gospel message that God is still at work in His world” (Ekem, 2005, p. 130). He thinks that there should be room for continuous translation and interpretation work which will always be relived and relevant to the local people's tradition.

For Ekem (2005) local language is essential in the translation. The same way Mojola (2004) wonders if one should abandon his mother tongue for someone else’s. Kuwornu-Adjaottor (2015) also describes the Mother tongue as a “linguistic category that is used to denote origin- the language one learns first, in which one has established first long-lasting verbal contacts”. With this description of Kuwornu-Adjaottor, one sees an emphasis on a language one learns first but Quarshie (2002) expounds that:

The mother tongue is not the same as a vernacular, the common language of a region or group, no matter how naturally such a language and its usage may come. Rather, the mother tongue is a person's own native and indigenous language very much intertwined with a person's identity (p.7).



Mother tongue expresses the idea of linguistic skills acquired from one's mother and therefore that language from the mother would be the primary language that the child will learn (Kuwornu-Adjaottor, 2015, p.135). As part of serious recognition of language in the context of "a reader or hearer to make meaning of the scripture" (Bediako, 2003, p.180), Mojola (2004) citing Chinua Achebe (1964) emphasizes that "the death of a language is... a loss for all of us since it is often the final act in the disappearance of a way of life, a culture and a particular view of the world for which it was the main vehicle." Mojola (2004) further reiterates that "people become poor and enslaved when robbed of the language by its ancestors."

The link between Ewe Bible and others

It is against this backdrop that this study seeks to focus on the translation of the Hebrew word *shalom* in the Ewe Bible as part of mother tongue translation in order to safeguard the language bequeathed to the indigenous people. There already exist similar studies in this field. In the study of the word *paidagogos*, Kuwornu-Adjaottor (2012) says Paul's analogy of *paidagogos*, ... in terms of the progress of salvation history, in the Mosaic Law "was intended to function as a temporary, regulatory code which manages our life and hems us to its direction

and judgments”. He contends that *paidagogos* meaning ‘disciplinarian’ or ‘trainer’ should be maintained as a noun in Galatians 3:24 in the Dangme translation... and concludes that translating *paidagogos* and *eis christen* this way will prevent antinomianism among Dangme Bible readers.... According to Kuwornu-Adjaottor (2012), mother tongue hermeneutics sheds more light on this study in terms of translating a particular word from Greek text into the mother tongue known as Dangme. While this study is concerned with translating the Hebrew word *shalom* into the Ewe language, Kuwornu-Adjaottor’s (2012) work extensively sheds light on the translation of the Greek word *paidagogos* into the Dangme language. While this study seeks to find out why *ʼutifafa* (peace) is frequently used to the extent that in some cases the meaning of the text appears obscure, Kuwornu-Adjaottor contends that instead of translating *paidagogos* as a verb which means disciplined or trained, the word should have been translated as a noun which implies disciplinarian or trainer. This seems to be the practice for the biblical scholars particularly Africans to relook at certain words which they are not comfortable with in relation to their traditions.

One of such scholars who worked extensively in the area is Bediako (2003) who begins his discourse on mother tongue hermeneutics by quoting Clement of Alexandria that “it was not alien to the inspiration of God, who gave the prophecy, also to produce the translation, and make it, as it were, Greek prophecy”. Here Clement sees translation as the work of God not of man because the original Hebrew text took shapes of Greek concepts. That means even though the original Hebrew in character and language, through the work of translation

has acquired Greek concepts, it is referred to as Greek philosophy. Bediako (2003) emphasizes that the Greek translation of the Jewish Bible in Greek language, otherwise known as the Septuagint had acquired the authoritative character of 'Greek prophecy. His position seems to underscore the point that translation was not strange to God. It is rather something that God himself had approved which resulted in the production of the first Greek Bible.

Bediako (2003) emphasizes the discourse on mother tongue hermeneutics in Africa by reviewing the work of Clement Anderson Akrofi on the mother tongue proverbs, pointing to the fact that, although Christaller was unable to translate his works into the Akan language, Clement Anderson Akrofi did translate 1000 of his proverbs. One of them is *Nyansaa nyinaa ne Nyame* which is rendered in English as 'God is the source of all wisdom'. Bediako (2003) discusses this Akan proverb further by indicating that there are two words of importance in the proverb; *Nyansaa* and *Nyame*. He stresses that "*Nyansaa* is the plural form of what has become in the Akan Biblical account as the common rendering for *logos* in Greek or *dabar* its equivalent in Hebrew. But *As1m* too is susceptible to a range of meanings..." On the translation of *Nyame*, he argued that Akan do not know *anyame*, for only *Nyame* is *Nyame*, *Onyankop4n*, just as *Yahweh* alone is *Yahweh*. So *anyame* implies plural gods while *Nyame* implies only one God. He concludes that biblical exegesis in the African context cannot be considered adequate if it bypasses the factor and impact of the translated scriptures in the actual languages in which the majority of Christians in Africa read, hear and experience the word of God. The other scholar in the field of

mother tongue hermeneutics currently in the biblical cycle in Ghana is John Ekem.

Most of the works of Ekem (2009) in Bible translations underscore the usefulness of mother-tongue hermeneutics. One of them is *Priesthood in Context* in which he reviewed the translation of the Greek word ‘*archiereus*’ into various mother tongues. In this work, Ekem (2009) examines some selected translations. He looks at how the word was translated in various versions such as;

“Revised Standard Version, (1952), Revised English Bible (1989), Die Luther Bibel (1984), Die Gute Nachricht Bibel (1997), Nouvelle Version Second Revisee (1978), Traduction Ecumenique de la Bible (1988), La Bible en Francais Courant (1997), Fante (Mfantse) (1948), Fante (Mfantse) NT (1982), Ewe full Bible (Biblia) (1931), Ewe NT (1990), Ga Bible (1910) and New Ga Bible (2006). (Ekem, 2009, p.194)

He notes that many of these translations ‘settled on the conventional word ‘Highpriest’ except Second (*souverain sacrificateur*) in the Ewe full Bible and NT *nun4laga* (Ekem, 2009, p.194)”.

It appears in Ekem’s argument that *Wul4m4* carries more weight than other words used in Ewe, Ga and Akan ‘cosmologies. He consciously concludes that “one wonders why the Ga translators of the Bible did not opt for the description of Jesus as God’s *Wul4m4Nukpa* ‘God’s Chief *Wul4m4*’ rather than *Os4fonukpa* which is quite restrictive in scope” (Ekem, 2009, p.196). Looking at this argument, one is likely to conclude that though the words matter, it also has

much to do with the contextual value of the language. This, therefore, suggests that the role context plays should be brought to the fore. Sakitey one of the current scholars in the mother tongue hermeneutical studies admits that there had been consistent attempts made by the Ewe Biblical scholars to formulate exegetical standard translation yet there are some discrepancies from Hebrew to Ewe and Greek to Ewe. This study, therefore, concurs with Sakitey that indeed there are discrepancies from Hebrew to Ewe and Greek to Ewe for which there is the need to explore.

The above literature review pointed out two main themes which emanate from the topic. The first revealed that the context for which words occurred in the scripture is important for translation work. Therefore, without taking the context of the word in scripture so important in translation it will result in toil and in futility because people get understanding through cultural elements which form their worldview. It is also revealed that the world view of the people is so dear for the translation of the Biblical texts because it links people from various backgrounds with the Bible. That this kind of translation keeps local languages alive. The above review also shows that the mother tongue hermeneutical approach helps serve local people to understand and be identified with the Bible. Works by Dickson, Mojola, Quarshie, Ekem, Kuwornu Adjaottor and Sakitey pointed out that the mother tongue hermeneutical approach is used to eliminate some difficulties in the understanding of some areas of the scriptures. Just as some selected areas of the local Bible translations were identified and reexamined in the Ga Bible, Twin Bible and Ewe Bible for ordinary readers to have

contextual meanings, so also undergoing study has done. Though this hermeneutical approach is widely and extensively used by exegetes in other languages than Ewe, the researcher has seen that it is equally useful to employ it for this study. This study, therefore, affirms the impacts mother tongue hermeneutics can make and how it can help to improve upon the earlier principles used in the translation of the Ewe Bible. Though the PhD work of Sakitey on the translation of the Lord's Prayer in the Ewe language is in the New Testament, it throws more light on this study in the Old Testament. The reason is both of them are trying to reread the texts within Ewe contexts.

Definition of Terms or Phrases

- Accusative* - A noun in a sentence as object.
- Casus pendens*- Nominative absolute construction
- Catholic* - Universal
- Codex Vaticanus*- One of the oldest copies of the Bible. It is a Greek manuscript kept in Vatican library around 1209.
- Conjectural emendation*- Inventing or introducing new readings into the witnesses of the biblical texts based on known readings deemed fit for the context.
- dabar* - Hebrew term for “word”, “matter” or “thing”.
- Dative* - A noun in a possessive position of a sentence.
- dl (dele)* - Latin word for delete.
- Dittography* - A process of doubling or repeating letters or words by the scribes.
- double entendre*- word-play

<i>eirēnē</i>	-	Greek word implies peace in English.
<i>Elohim</i>	-	Hebrew term implies God.
<i>Emendation</i>	-	Scholar's view to either replace a word or inventing word based on how he deems it fit for the context.
<i>Haplography</i>	-	Wrong omission of a word or more words which look alike in a text by the scribes.
<i>Imperative form-</i>		Expression in a commanding form.
<i>lectio difficilior-</i>		Difficult reading text.
<i>itture sopherim-</i>		Omission committed by the scribes.
<i>tiqqune sopherim -</i>		Emendation committed by the scribes.
<i>Logos</i>	-	Greek term implies word in English.
<i>Masoretic Text-</i>		Accepted Hebrew texts.
<i>Mawu</i>	-	Ewe term implies God.
<i>mlt Mss</i>	-	Multi Codices Manuscript.
<i>Ms</i>	-	Codices Manuscripti.
<i>Mss</i>	-	Codices Manuscripti
<i>Mss bis</i>	-	Twice Codices Manuscripti.
<i>Nominative</i>	-	A subject position of a noun in a sentence
<i>Nyame</i>	-	Twi term implies God.
<i>Onyankop4n</i>	-	Twi term implies God.
<i>paidagogos</i>	-	meaning 'disciplinarian' or 'trainer'
<i>Sakar</i>	-	Mockery or to drink to the full, to drink to hilarity.
<i>Shalom</i>	-	Hebrew term with multiple meanings
<i>SD</i>	-	(Codex Londini British Museum)
<i>SWMU</i>	-	Fragmentum codicis Hebraici in geniza Cairensi repertum qwmj, propositum (prp)-One of the old manuscript.

The hinterground of meaning- The inner reality of the word.

Vocative - A noun in address form of expression.

Wul4m4Nukpa - *Ga* term for 'Chief Priest'.

Hermeneutics - Make meaning of the text useful to the contemporary readers.

Afa - One of the gods of the Ewes particularly the Anlo people.

Yewe - One of the gods of the Ewes. It is also a shrine.

Eda - Snake believed to be one of the gods among Yewe of the Ewes.

Mami wata - A spirit human figure believed to be god in the sea.

Adzovia - One of the clans' name in the Ewe particularly among the Anlos.

Bate - A name for a clan in Anlo.

Exogamous - A situation where members of the same clan are forbidden intermarriages.

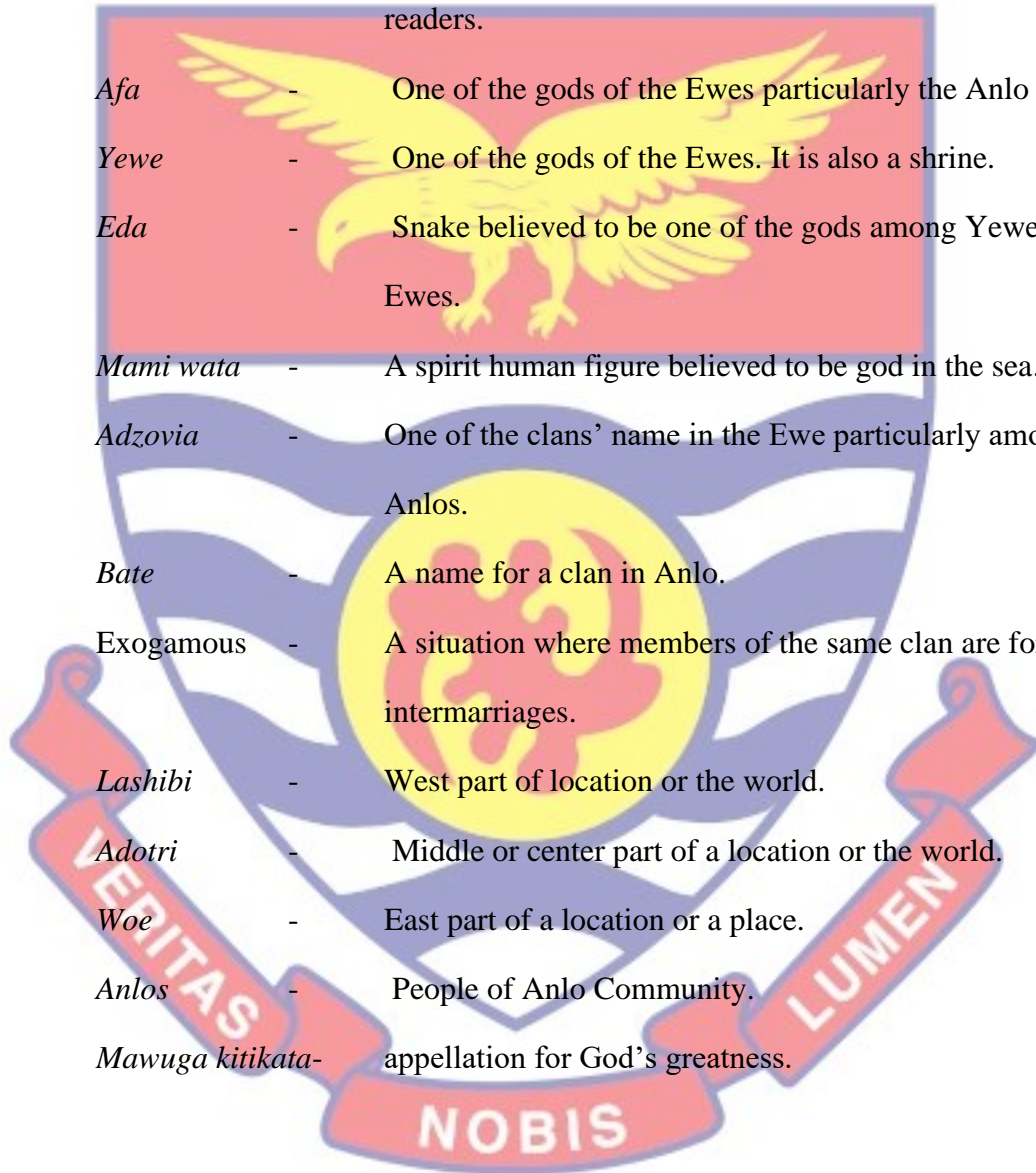
Lashibi - West part of location or the world.

Adotri - Middle or center part of a location or the world.

Woe - East part of a location or a place.

Anlos - People of Anlo Community.

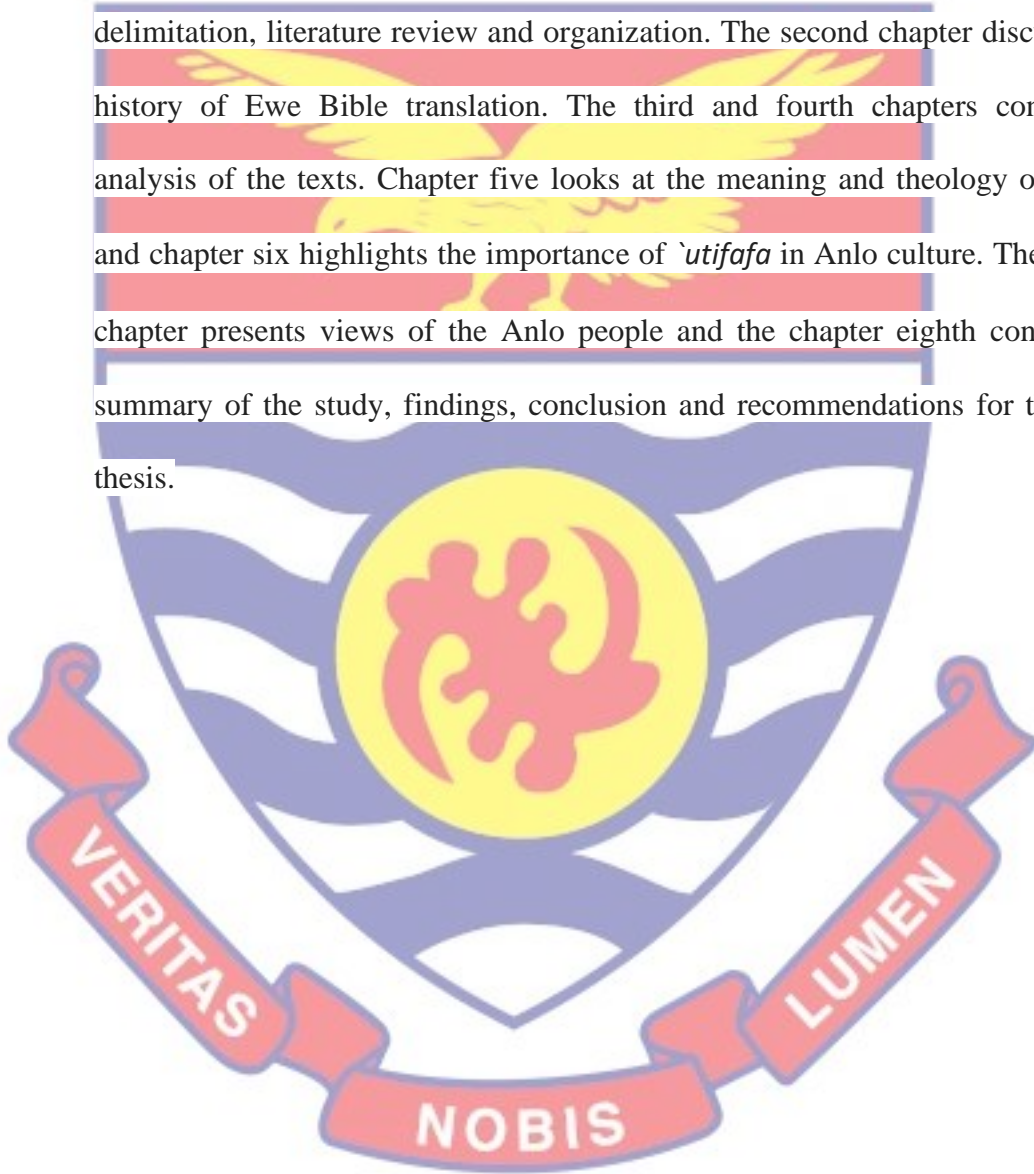
Mawuga kitikata- appellation for God's greatness.



Organization of the Study

This study examines the meaning of *'utifafa* in the Anlo contexts and Biblical contexts, focusing mainly on Judges 4:17, 1 Samuel 11:17 and 2 Kings 9:19). This

led to the combination of textual analysis and interviews. The order of the study is as follows: The first chapter entails the background of the study, statement of the problem, the purpose of the study, objectives of the study, research questions, methodology, significance of the study, definition of terms, limitation, delimitation, literature review and organization. The second chapter discusses the history of Ewe Bible translation. The third and fourth chapters contains an analysis of the texts. Chapter five looks at the meaning and theology of *shalom* and chapter six highlights the importance of *utifafa* in Anlo culture. The seventh chapter presents views of the Anlo people and the chapter eighth contains the summary of the study, findings, conclusion and recommendations for the entire thesis.



CHAPTER TWO

HISTORY OF EWE BIBLE TRANSLATION

Introduction

This part of the work looks at how the Ewe Bible came about and the process of which it has gone through to become what it is for the Ewe people today. Hence, discussion regarding the origination of the Ewe Bible and the methods guiding its translation are considered here. This section is very important to the undergoing study because it put the study in perspective for assessing the methodology used to bring the Ewe Bible into existence.

The Ewe Bible

Ewe Bible is a translation of Judeo-Christian scripture into the Ewe language for reading and teaching Biblical concepts to people who understand the Ewe language. The Ewe language belongs to the bunch of closely related languages called Gbe which means voice. Gbe is therefore voice language. It belongs to the branch called Kwa languages spoken in West Africa (Amuzu, 1998, p. 2). Ewe language being part of kwa languages is widely spoken in the *Westermann's Westlichen Sudan Sprachen and Greenberg's 'Niger-Congo family* (Ansre, 1961, p. 5). By character, the Ewe language is both a dialect cluster and tonal. Currently, the number of people speaking the Ewe language are more than six million people in Ghana, Togo and Benin (Fiamavle, 2005, p.5). There are various dialects divided into three sections. The first is the western section of

speech communities consisting of the so-called: i) 'Inland dialects' and Anlo; the central section consists of *Wetyi*, *G1*, and *Adya*; and the Eastern section is made up of *Gu*, *F4* and *Mixi* dialects (Ansre, 1961, p. 11). Anyidoho (1982) also put it that there are three major dialects, namely i) the Anlo dialect used mainly in the southern coastal part of the Volta Region in Ghana, ii) The Anexo (Anecho) dialect used in the southern part of Togo and of Benin and iii) the inland dialects used in the northern section of Ewe speaking area in Ghana and Togo. (p,1). By this Ewe can be grouped into two main clusters: Southern and Northern Ewes (Ofori, 2008 and Ayiglo, 2010). Thus, southern dialects are spoken mainly by Anlo, Ketu, Akatsi, North *T4`u* and South *T4`u* districts in the Volta Region. The southern language which is Anlo was considered the standard language for Ewe Bible translation.

The Ewe Bible Translation Process

The translation of the Judeo-Christian Scriptures into Ewe was a missionary initiative, aided by the indigenous people of the land about a decade after their arrival in 1847 in the then British Togoland (Sakitey, 2018). The decision was to let Ewe people read and understand the message for themselves and the project was led by Bremen missionary, J. Bernard Schlegel and his team. They were tasked to focus their work on the coastal dialect (Ekem, 2011). Schaaf (2002) argued that earlier attempts to translate the Bible into Ghanaian languages date back to the mid-nineteenth century. The Ga, Akuapem-Twi, Fante and Ewe Languages were the first mother-tongues in Ghana into which the Bible was translated (Adjaottor 2009). Both Schaaf (2002) and Ekem (2011) argue that

portions of the Bible, such as Hebrews, 1-3 John, and Revelation, were translated into Ewe in that year, 1858, together with some hymns and stories of aspects of Jesus' life and ministry. Bernard Schlegel, assisted by John Wright and other indigenous partners did the translations. Thus, many African indigenous personalities helped to bring the Ewe Bible into existence. However, among the tall lists of names, John Wright was one of the illustrious of such African co-workers who labored with Schlegel.

Meanwhile, John Wright was not an indigenous Ewe speaker yet he helped in the translation work. He was Ga from west of the Volta. Ekem (2011) cites Paul Wiegrabe a German writer who notes that John Wright was not an Ewe but he hailed from the land of the Ga people, west of the Volta. He did his best in terms of translating into the Ewe language. However, there was a report from German writer Wiegrabe noted that Schlegel wrongly understood and consequently wrongly compiled some sounds of the Ewe language because he reproduced them, exactly as his helper had heard and pronounced them, (Ekem, 2011).

One can agree that translation work of Ewe Bible cannot be left without questions, as Ekem refers to the above report from Wiegrabe that “it affirms the bold but imperfect attempts made by a non-indigenous Ewe-speaker to communicate the nuances of Ewe language to a European missionary who was dependent on indigenous help in the execution of this delicate task of the Bible translation (Ekem 2011, p. 139).”

This has given the initial historical tactic of Ewe Bible translation. Ekem called this approach a context-sensitive approach. He resolved that at this based on the description he gives to Schlegel's approach to the work of translation. According to Ekem what distinguished Schlegel, the pious Pietist nurtured according to Wurttemberg's convictions, from many others, is that he did not handle the world of heathenism with a self-righteous insensitivity. Rather, he intensely and lovingly engaged himself in studying the language, customs, thought systems and above all the beliefs of the Africans. Thus, Schlegel took his time to study the culture of the African possibly the Ewe people in order to understand their way of doing things and have some level of understanding of the language. As noted earlier, the translation work was done piece by piece. In other words, the whole work of Ewe Bible translation was not at a goal by one translator in a short period of time rather it was subjected to an individual who worked within a particular period of time.

In 1867, *Apostolowo 5e dow4w4 5e nutinya le Ewegbe me* (the story of the Acts/Work of the Apostles in the Ewe language) was published by J. Binder and a team of indigenous Ewe speaking partners. In 1870, *Moses 5e agbale gbato si woyo na be Genesis le Ewegbe me* (the first book of Moses called Genesis in the Ewe language) was published. The groundwork of this Genesis translation has already been done by John Wright, the Ga-speaking Ewe translator. *Hawo siwo woy4 na be psalmowo 5e agbale le Ewe gbe me* (Songs which are called the book of psalms in the Ewe language), translated by missionary Johann Konrad Hermann Weyhe and an indigenous team, appeared in 1871.

Aaron Onipayede was also instrumental to the work of translation. According to Ekem he was a formal slave who accompanied John Wright to the Bremen missionaries and was subsequently baptized and confirmed, and made a significant contribution to Bible translation. Ekem remarks that there is evidence that Onipayede made efforts to study New Testament Greek under the guidance of missionary Weyhe. Wiegrabe cited in Ekem notes that “he has been a great help to me in the translation of the Acts of the Apostles.” As a result of his help in 1867 Weyhe printed the translation of Acts of the Apostles in Ewe.

Weyhe was also assisted by another indigenous partner called Immanuel Quist. With his help completed the book of Joshua, 1 Samuel and half of 2 Samuel. Quist has been making use of English and Ga translations ... though he is making slow progress, what he produces are certainly good preliminary drafts. With the exception of Romans, which were translated by J. Binder and indigenous co-workers. Merz and his team were responsible for the following books which came out in 1875: *Paulo kple Petro kple Jakobo kpakple Juda we Epistolowo le Ewe gbe me* (the Epistles of Paul, Peter, James and Jude in the Ewe language), *Joshua kple wonudrolawo kple Rut we agbalewo le Ewe gbe me* (the books of Joshua, judges and Ruth in Ewe language), and *Samuel we agbale eve le Ewe gbe me* (The two books of Samuel in the Ewe language).

Ekem notes that Jakob Spieth was a brilliant linguist and Ewe Bible translator, working with the Bremen mission in Togo. Jakob worked with Rudolph Mallet, a redeemed slave in his linguistic work for twenty years. While

working with Jakob, Rudolph Mallet was ordained as a minister in the Bremen church by missionaries in the field particularly Louis Birkmaier after some debate.

Jakob Spieth worked with Ludwig Adzaklo who was described as a competent indigenous Ewe speaking translator. Ekem remarks that the post-1898 period was characterized by the diligent use and further revisions of the revised Ewe New Testament, as well as by continued revision and translation of the Old Testament portions. He insists that February 25, 1903, marked a decisive turning point in the history of the Ewe Bible project. Ekem says on this day, according to the records an agreement was reached between BFBS (British and Foreign Bible Society) Finance Sub-Committee and the North German mission regarding the financing of the project in order to bring it to a full completion. Ekem reiterates that these two men (Jakob Spieth and Ludwig Adzaklo) continued to labor intensely and by April 1909, their work was nearing completion.

Ewe Bible translation principles

Spieth did submit a report on April 18, 1909, to Dr. Kilgour, Editorial Superintendent of BFBS, indicating how much they had been able to accomplish. In his report, he made reference to the translation principles that guided him and Adzaklo in their work. Thus, the principles employed are:

1. the strictest possible adherence to the Masoretic Text;
2. the thoughts and not the words or phrases to be taken as the units of translation;

3. the language ... to be pure and simple, avoiding vulgar and misleading expressions”.
4. deviations from the Masoretic Text were adopted only in a few cases, and that in accordance with the English Revised and the Lutheran Versions.

It is believed that their revision and translation work was governed by the principles of faithfulness to the original texts, clarity, and appropriate idiomatic communication. Neglect of these principles or partial use of them has been the bane of many past and present translation projects across the globe. Ekem comments on these principles that in following this philosophy of translation, Adzaklo and Spieth were practicing a method similar to the methodology later codified by Eugene A. Nida which he named “dynamic equivalence” or “functional equivalence”. Ekem adds that until recently, this method was the guiding translation policy of the United Bible Society and BFBS. This, therefore, presents the need to consider the translation principles alluded to.

The Functional Equivalence

The functional equivalence is an attempt to keep the meaning of the Hebrew or Greek but to put their words and idioms into what would be the normal way of saying the same thing in the recipient language. Any effort to avoid formal equivalence for functional equivalence, the closer one moves toward a theory of translation usually described as dynamic equivalent. This translation maintains historical distance on all historical and factual matters but updates matters of

language, grammar and style. For example, NIV, NAB, GNB, are considered the products of the dynamic equivalent theory of translation because of the principles used by the translators. New International Version (NIV) was done to respond to American conservatives' dissatisfaction with the Revised Standard Version and many other modern translations. It was originated by the decision of the Christian Reformed church in 1957 to appoint a committee to study the possibility of a new translation. It is revealed that the term international designated that translators were drawn from many parts of the English speaking world-North America, England, Australia, New Zealand.

The broad objective for this NIV translation was to be faithful to the original Hebrew, Aramaic and Greek and to produce a text that was in the language of the people for pulpit and pew, clear and natural, idiomatic but not idiosyncratic, contemporary but not dated. In an idiomatic translation, the translator seeks to convey to the receptor's language readers the meaning of the original by using the natural grammatical and lexical forms of the receptor language. His focus is on the meaning and he is aware that the grammatical constructions and lexical choices and combinations used in the original are no more suitable for the communication of that message in the receptor language than are, say, the orthographic symbols of the original. The receptor language message must be conveyed using the linguistic form of the receptor language.

Again, Mensah 2020 points out that New American Bible is a new and dynamic equivalence translation. It is a translation determined to make sense for

sense translation rather than word for word. The translation was produced from the original languages making it the first American translation of the Bible to have its translation made directly from the original languages, with critical use of all the ancient sources.

The Jerusalem Bible is published as a response to the Roman Catholic desire to have a Bible translated from the original languages rather than Latin. The translation focused on dynamic equivalence (sense for sense) and is based on Hebrew, Aramaic and Greek originals. An example of this is:

Job 14:1

אָדָם יֵלֵוֹד אִשָּׁה קָצֵר יָמָיו וְשִׁבְעֵ-רָגָז:

^{NJB} Job 14:1 a human being, born of woman, whose life is short but full of trouble.

^{NIV} Job 14:1 Man born of woman is of few days and full of trouble.

^{NAB} Job 14:1 Man born of woman is short-lived and full of trouble.

The above displays how the dynamic translation is done. One can see that the focus of the translation is on the meaning or the sense rather than the word to word. Since the sense is the focus, it can see the expressions used to convey it to the readers. The expressions are ‘whose life is short’, ‘of few days’ and ‘short-lived’ in receivers’ language to express קָצֵר יָמָיו. If one looks at the above translations, the one close to the Hebrew text is the NIV. The rest of NJB and NAB display dynamic translation by expressing the sense in different forms. The

NIV קֶצֶר יָמִים ‘of few days’ translations link the discussion close to the second translation principle known as Formal Equivalence.

Formal Equivalence

Formal equivalence translation attempts to keep as close to the form of Hebrew or Greek in words and grammar. This means that by applying formal equivalence principles one intends to get closer to the original texts (Hebrew or Greek) by idioms. The theory for this is to engage in literal translation. Beekman and Callow (1974) explained that highly literal translation reproduces the linguistic features of the original language with high consistency. This kind of approach eventually produces a translation which does not adequately communicate the message to a reader who does not know the original language or who does not have access to commentaries or other references work to explain it to him. For example, Beekman and Callow note that highly literal translation is an interlinear translation. This is likely the closest that one can stay to the linguistic form of the original and still call it a translation (Beekman and Callow, 1974, 21). It is also noted that highly literal adapt to the obligatory grammatical features of the receptor language, features which may include such things as word order, tense markers, and number markers. For instance, a translation into English from Hebrew changes the common Hebrew order verb-subject-object into English order which is subject-verb-object.

However, whenever there is a choice of grammatical features in the receptor’s language then, in a highly literal translation, the receptor’s form is

chosen which matches the form of the original even though it may sound awkward or occur infrequently. In highly literal translations, not only are many grammatical features transferred literally but there is also an attempt to match a single word in the original with a single word in the receptor language and to use the receptor language word in every context in which the original word is used. For example, some of the versions identified with literal translation are King James Version, Revised Standard Version, New Revised Standard Version because their translations are very close to the original texts. Mensah says King James Version I was done in 1611 by fifty-four scholars who were appointed. He adds that the translation produced came to be the most popular of all English versions until the latter part of the twentieth century when more modern translation took place.

The reasons for which king James version was revised are one, the change of English language; two, there were discoveries of many early manuscripts of the Bible considered to be older and accurate than those that were available for the first translators; third reason was much insight for biblical languages like Hebrew and Greek were made and interest to have a translation that will be closer to the original meaning of the texts was very high.

The Revised Standard Version is known as the revision of the American Standard Version of 1901 and King James Version I of 1611. The motive behind this translation was to produce more flexible verbal equivalence (word for word translation) based on the best modern scholarship in English that is suitable for

private and public use. Thirty-two scholars were tasked to undertake and execute the revision for fourteen years. Eventually, both the New and Old Testaments were published in 1946 and 1952 respectively. The whole Bible was finally published in 1957.

The revision of the New Revised Standard Version was born out of new manuscripts discoveries that gave a further explanation to the original texts of the Bible. There was also an increase in the scholarship over the years previous fifty years. There were also continuing changes in the English language between the 1950s and the 1990s meeting the desire for inclusive language. An example of this form of translation is in Exodus 5:1;

וְאַחֵר בָּאוּ מֹשֶׁה וְאַהֲרֹן וַיֹּאמְרוּ אֶל־פַּרְעֹה כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל שְׁלַח אֶת־עַמִּי וַיְחַגְּגוּ לִי בַמְדְּבָר:

^{KJV} --And afterward Moses and Aaron went in, and told Pharaoh, Thus, saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

^{RSV} Exodus 5:1 Afterward Moses and Aaron went to Pharaoh and said, "Thus says the LORD, the God of Israel, `Let my people go, that they may hold a feast to me in the wilderness.

One can see that both King James Version and Revised Standard Version translate the Hebrew text literally but the only difference is found at the beginning of the sentence. Where King James Version begins with “and”, Revised Standard

Version omitted it. This, therefore, confirms that Revised Standard Version is the revision of the King James version. Besides that difference, it is very essential to note that the translation is done literally. Every Hebrew word has its equivalent English word but the other observation points out that the word order changed because of the recipient's language order which is the English language.

Free Translation

It is the attempt to translate the ideas from one language to another, with less concern about using the exact words of the original. A free translation is sometimes called a paraphrase, tries to eliminate as much historical distance as possible and still be faithful to the original text. In this kind of translation, there is no intention to reproduce the linguistic form of the language from which the translation is made. The purpose is to make the message as relevant and clear as possible. In many instances, the free translation principles are used in contextual translation. This contextual translation which usually wants to be faithful to the original text but not so much concerned about keeping a historical distance of the text is normally the intention of the mother tongue hermeneutical approach. This is the reason why there is the need for the rereading of the Ewe Bible because of the principles used to translate it from the beginning. This, therefore, suggests that Ewe Bible will not be left without comment, especially as the principles used to translate it are known.

Comment on the Translation Principles

The principles presented above from which Ewe Bible emanated from deserve further comment. The first is the context-sensitive approach. This points to the fact that the translation was done not so much in consonance with the grammatical usage of the original word. Instead, keen attention was given to the context of the translation. For instance, Spieth reports that the principles governing the translation are (the strictest possible adherence to the Masoretic Text; 2) the thoughts and not the words or phrases to be taken as the units of translation; 3) the language ... to be pure and simple, avoiding vulgar and misleading expressions". In these principles, one notes that even though they seem to adhere to the Masoretic text, they seem not to have done diligent work or seem not to present the real events as to how it is.

The second principle centred on taking thoughts so seriously than words or phrases in translation. This clearly shows that although the translators set off to translate the Masoretic text for the Ewe people yet they could not do justice to the text. Maybe they were influenced by the context or they did not have firsthand knowledge about the Hebrew language. So that they can do the translation as to how they understand it.

The third principle shows that issues of the simplicity of language also was a factor for the translation. This can also inhibit the free flow of thoughts. Because once it is the principle, a translator is obliged to comply. Thus, if the original thought of the text demands the long expression of language due to the

principle, the translator must do everything possible to make it very simple and in the course of doing that he might have omitted vital issues, but be accepted on principle.

Now taking the comprehensive look at the methodology presented and emphasized by Ekem, it shows that even as of now the third principle is being implemented in the translation work of the Ewe Bible. This can be inferred from what Ekem says 'in following this philosophy of translation, Adzaklo and Spieth were practicing a method similar to the methodology later codified by Nida which he named "dynamic equivalence" or "functional equivalence". Ekem acknowledges that until recently, this method was the guiding translation policy of the United Bible Society, though it was BFBS translation principles confirmed to be in use. Spieth disclosed that adhering to the thoughts was much accepted rather than the words or phrases as the units of translation. No wonder there are some of these problems concerning difficulty understanding some of the words used in the Ewe Bible. It is because the translators did not take the words as seriously as the thoughts in their translation work. If they had taken the words and phrases as seriously as the thoughts, the inconsistencies or errors created in the translation may have been minimized.

Next to comment on is deviations from the Masoretic Text. Spieth further mentioned that deviations from the Masoretic Text were adopted only in a few cases and that in accordance with the English Revised and the Lutheran Versions. Their revision and translation work was governed by the principles of faithfulness

to the original texts, clarity, and appropriate idiomatic communication. Neglect of these principles or partial use of them has been the bane of many past and present translation projects across the globe. This further explanation given by Spieth seems to defeat the earlier principles he put across especially the first principle mentioned above. Juxtaposing the first principle of Ewe Bible translation against the last principle holding the position for deviation from the Masoretic text leaves room for requesting what will be the playing field for proper translation.

Critiques on translation principles

Critical analysis of the principles of Ewe Bible translation from the inception till now leaves much to be desired in terms of some problems of inappropriate translation of words. For it is observed that some words were not thoroughly understood hence used. Despite the claim of considering the thoughts rather than the words or phrases yet it appears that they have forgotten that words were developed on concepts. Basson and O'Connor cited in Barr (1962) note that ...the opinion that the structure and perhaps the vocabulary of a language determines the line of thought of those using it, and accordingly that insoluble philosophical problems may arise from inadequacies in a language, or, in a more extreme form, that all such problems to arise. Here the problem of the translation may not be the inadequacies of the language rather it is about their position for not considering the words level of the language. The problem created in translating the word shalom in Judges 4:17 as *`utifafa* may be as a result of their principle that thoughts were to be considered rather than the words or phrases. If they were to consider the word *`utifafa* in relation to the context probably such

error might not have been committed to that extent as this. The researcher refuses to believe that the translators intentionally ignored using any other word in place of *ʼutifafa* due to their principles as noted by Spieth cited in Ekem's work. According to Ekem, Spieth further mentions that deviations from the Masoretic Text were adopted only in a few cases and that in accordance with the English Revised and the Lutheran Versions. This also affirms the fact that some translations are not faithful to the Masoretic text. Because if there is an instance that translators could deviate from the Masoretic text and turn to translate from the other translation like English Revised and the Lutheran Versions then there is the possibility that inaccuracy will remain.

Even though Spieth sought to defend the process that 'their revision and translation work was governed by the principles of faithfulness to the original texts, clarity, and appropriate idiomatic communication and insist that neglect of these principles or partial use of them, has been the bane of many past and present translation projects across the globe, yet there are some questions about the principles regarding the translation of the English Revised and the Lutheran Versions. If it is granted that English Revised and the Lutheran Versions are faithful to the original text, still there is a question to be answered, i.e. is the Ewe language the same as the English language? The answer is no. Both languages are not the same, each of them is unique. This uniqueness of the language could be exhibited in terms of sound and writing.

Comparing the principles of “dynamic equivalence” or “functional equivalence” to the principles of Ewe translation revealed that Ewe translation does not fully follow the true nature of Nida’s principles of translation. If it had been truly executed, this problem will not have been created to this extent and it may not necessarily be a surprise to the indigenous readers of the Ewe Bible as it is now. It is for this reason, there is the need to find out how Ewe principles of translation are related to Nida’s principles of translation. It will be unfair on the part of any criticism to be accepted if there is no understanding concerning the relationship between the two different principles. Nida’s theory of translation requires deep structure, transfer and restructuring. But his refined theory focuses on testing. This is done in the analysis of the source text. His analysis goes through several stages. Some of which are lexicogrammatical features of the immediate units, discourse context, communicative context, cultural context of the source language and cultural context of the receptor’s language. According to Nida, the analysis of the source language should be translated into the translated language. The transfer of the source language takes place in some levels depending upon the extent to which the two languages under consideration have corresponding semantic and grammatical sources. Nida insisted that preserving the source message is the priority of the translator and restructuring the message involves adjustment at different levels: grammatical and semantic. He argued that translators should pay attention to the divergences of the two languages in terms of voice, word classes, connectors, etc. If this is Nida’s theory, then had it really guided the Ewe translation? The researcher will say no. If it had been followed,

some words and phrases will not have been ignored and thoughts only been considered.

Again, Cheung (2013) substantiates Nida's principles that 'the first factor is that the procedure must produce "a translation in which the message of the original text must be transported into the receptor language in such a way that the response of the receptor is essentially that of the original readers"'. Cheung (2013) explains that 'the translator must ascertain the likely effect of the ST (source text) upon the original readers and re-establish an equivalent effect upon the target audience by means of the target text. Had these principles of Nida followed? The researcher is of the view that if they had adhered to Nida's principles of translation maybe such inconsistencies of words would not have occurred to that extent. Such original text equivalent effect has not been established for the target audience in Judges 4:17 in terms of translation of *shalom* as proposed by Nida's principles of translation. What was observed here is that *shalom* in Judges 4:17 was translated on a face value without taking the grammatical function and context into consideration. Because it does not reflect the true concept of *shalom* intended. It appears that the translators had just considered *shalom* in Judges 4:17 as one of those occurred in the other parts of the Old Testament. Maybe they thought it is the same word occurring in various places and resolved to translate it the same way. In as much as an analysis of Nida's principles of translation in relation to Ewe principles of translation was done, a distinction was found between the two. In the researcher's view, Ekem's comparison of Ewe principles of translation to Nida's principles is inaccurate due to such distinctions that exist.

Ekem could have considered German writer Wiegrabe's submission before comparing the two principles of translation. German writer Wiegrabe notes that it may be that Schlegel wrongly understood and consequently wrongly compiled some sounds of the Ewe language because he reproduced them, exactly as his helper had heard and pronounced them (Ekem, 2011). This comment is an important issue to be interrogated and must also be a note of caution to all translators particularly the Ewe Bible translator to be conscious about whatever is done with the Ewe Bible.

Cheung (2013) explains the second principle of Nida's translation that 'the important factor in restructuring should generate a surface structure that appears native to the target readership to support it. By this, Cheung suggests that translation must appear native to the readers. That is the words should be meaningful to the readers without struggle for understanding. The words of translation should be simple rather than being difficult and vague for the native readers. But what is observed in Judges 4:17 is the opposite of this. The word *ʼutifafa* as the translation of *shalom* in this verse is not simple to be understood in relation to the event described. Nida and Taber (1969) insist that "translation consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style". The immediate question to ponder over is. Is there a true meaning of *ʼutifafa* in Judges 4:17 in Ewe Bible as proposed by Nida and Taber? Should Judges 4:17 be considered absolutely error-free translation in connection with the event described? Certainly not. There is an error in terms of the translation of

shalom into Ewe. If Nida's principles of translation are juxtaposed with the principles used by Spieth in their translation as reported, the result is not the same. Because where Nida stresses paying keen attention to the language in terms of voice, word classes and connectors etc, Spieth's report makes it clear that thoughts were considered much more than words. This shows the differences between the principles of Ewe translation and Nida's principles of translation. However, Ekem sought the need to relate them as one. Ekem may not be wrong in comparing them but the researcher posits that Ekem was very quick to draw a conclusion. Probably he did not have much time to analyze it extensively before making that comment on the two principles.

Ekem's conviction for naming the Ewe principles as a context-sensitive approach is based on his understanding and he will not be faulted for it. Probably he did not do self-reading of the Ewe Bible to ascertain the meaning of the words used to translate it. This raises questions about the source language for Ewe Bible translation. Looking at the principles of translation outlined and the report of Wiegrabe revealed that Masoretic text was the source language for Ewe Bible translation. The information available about the processes of Ewe Bible translation suggests that the entire process of Ewe translation from the Hebrew text began with a problem. This problem started with the first person who translated Hebrew text into the Ewe language. Though it was observed that there were hosts of African indigenous personalities who have helped to bring the Ewe Bible into existence. This is a worthy course taken from the beginning of translation. However, among the tall lists of names, John Wright was one of the

illustrious of such African co-workers who labored with Schlegel. Paul Wiegrabe a German writer reports that John Wright was not an Ewe but he hailed from the land of the Ga's, west of the Volta. This could be the justification of Wiegrabe's report on the wrong compilation of some sounds of the Ewe language because of how his helper had heard and pronounced them. This could serve as evidence for the possibility of error in Ewe Bible translation. But this is not to suggest that the whole work was erroneous.

The problem arising now is a technical one that has to do with context and grammar. The truth is every analytical Ewe Bible reader is at liberty to question the context of the word *shalom* and how was it translated in Judges 4:17 in the Ewe Bible from the beginning. To correct this error is a need to do extensive studies about words and their contextual usages. This is why the words study of VanGemeran and others cannot be ignored. It is against this background that there is the need to refer to the earlier allusion made to VanGemeran. According to VanGemeran (1997) nominative *shalom* is also used to express social or communal relations between friends, parties and nations. Thus, in a social setting, *shalom* connotes relationships among people. VanGemeran stresses that in these contexts it gives expression to the absence of strife and war, representing in other words, a friendly alliance (Gen 34:21; Judges 4:17; 1 Kings 4:24; 5:4, 12:26; Zech 6:13). This, therefore, shows that the word *shalom* is used in the social setting. It raises a question about how the translators of the Ewe Bible found the word in its usage in the Hebrew language before doing the translation. One would have thought that the translators would have considered the context of this word

shalom before executing the translation. The absence of this is what creates the challenge for the translation of *shalom* as *`utifafa*. One would have asked out of frustration that where on this earth that people's lives are destroyed or in danger and still the situation be described as peaceful? This is the only instance one can see that the word *`utifafa* is used in a context where human life was destroyed. In Anlo context, *`utifafa* has nothing to do with destruction. *`utifafa* rather has much to do with safety and wholeness. But events described in Judges 4 do not reflect the true meaning of *`utifafa*. What cannot be disputed is the life that was destroyed and it is therefore in sharp contrast with the meaning of *`utifafa* in Ewe.

This translation challenge can equally be laid on Spieth's report which holds that deviations from the Masoretic Text were adopted only in a few cases, and attention was given to the English Revised and the Lutheran Versions. Ekem points out that Spieth insists that English Revised and the Lutheran Versions revision and translation work were governed by the principles of faithfulness to the original texts, clarity, and appropriate idiomatic communication. Therefore 'neglect of these principles or partial use of them has been the bane of many past and present translation projects across the globe. Is Ekem suggesting that without using English Revised and the Lutheran Versions as the standard for translating Ewe Bible for that matter there would not be an accurate translation in Ewe? This suggestion is irrelevant to Ewe speaking people who have some knowledge about the Hebrew language. Ewe people who have knowledge about the Hebrew language can devise a means or principles to translate Hebrew texts directly into their language without using English Revised and the Lutheran Versions as

standard. Currently, the use of English Revised and the Lutheran Versions as the standard for translating into the Ewe Bible appear to be the cause of the problem regarding the translation of *shalom* into *`utifafa* in Judges 4:17. This translation is suggesting that there is peace in disguise between Sisera and Jael. Which is different from what Ewe people know about the word *`utifafa*. For the Ewe people where there is peace, safety is assured. Anlo people are unable to describe a circumstance peaceful if there is violence. In Anlo when people say there is peace ‘*`utifafa*’ between people,’ it means there is that assurance of safekeeping of lives. No wonder that Dogbe (2011) pointed out that *shalom* represents a broad range of meanings in his work on Alcoholism even in practical theology. He described wholeness as the totality of one’s well-being physically, mentally, socially and spiritually.

Dogbe lists some of the analyses of interviews he had with people on wholeness. He noted that “to be whole is to be well-balanced physically and spiritually. That people can freely relate with you and you seek the well-being and happiness of others.” Dogbe argued that to be whole suggests someone who is in a state of humanness or who is a real person. One who is spiritually and physically strong and well-protected in all dimensions. Again Dogbe suggests that to be whole is to have a harmonious, peaceful and unifying relationship with God and others for the ultimate good of society or community as a going concern. What is important about the above references is that they described what it means to be whole or peaceful in the context of Ewes particularly the Anlo people. Dogbe’s findings vividly describe *`utifafa* “peace” and *blibodede* “wholeness” in

Ewe. These words have similar meanings in Ewe so wherever *`utifafa* is mentioned, *blibodede* is conceptualized. In the same way when *blibodede* is mentioned *`utifafa* is assumed. These translation principles lead to a comparative discourse about some translations of the Hebrew text *shalom* in Judges 4:17.

Conclusion

In this chapter, it has been revealed that the Ewe Bible came about as a result of the Bremen Missionaries' efforts to translate the Judeo-Christian scripture from its original Hebrew and Greek languages into the Ewe language. The first translation procedure employed during that time was hearing the sound of the word in Hebrew and translating it into the Ewe language by Ewe speaking persons (Ekem, 2011, p. 130). This method ended up producing the translation of the book of Genesis into Ewe Bible. Such a method was carried out by other indigenous people who assisted the missionaries in the translation of the Ewe Bible. General translation principles were discussed in the chapter and comments were also made on the translation principles employed in the preparation of the Ewe Bible. According to the analysis of this study, the method used for the translation of the Ewe Bible falls within the free translation principle rather than the dynamic translation principle proposed by Ekem. This leads to the analysis of *shalom* translation into *`utifafa* in the Ewe Bible in the next chapter.

CHAPTER THREE

INTERPRETATION OF SHALOM AND ITS IMPLICATION INTO ANLO EWE LANGUAGE

Introduction

This chapter analyses the functions of the word *shalom* in the book of Judges. The chapter also considers how it has been translated into the English and Ewe languages respectively. Consequently, some analysis concerning how words were arrived at and some propositions are made and considered appropriate.

Overview of the Book of Judges

The book of Judges is the seventh book of the Old Testament. It derived its name from the twelve individual judges raised by God successively in Israel for the task of deliverance (Smith, 1995, p.37). The authorship of this book has been ascribed to Samuel by Jewish tradition, even though, there is nothing in the content to prove it (Smith, 1995, p.38). The book of Judges was written between the death of Joshua and the inception of the monarchy. Therefore, the book of Judges is known as one of the books of the pre-monarchy. It is one of the three monarchical books (Joshua, Judges and Ruth) which described the settlement of Israel's history between 1407 and 1043BC (Smith, 1995, p.31).

The purpose of the book of Judges is to record the major events from the death of Joshua to the founding of the monarchy. The book of judges is known as one of the Deuteronomic history books such as Joshua, 1-2 Samuel and 1-2

Kings. Deuteronomic history is a classification of the biblical books which works are closely related and are also known as the books of formal Prophets. Deuteronomism is a style of theology that draws its major tenets from the teachings of the book of Deuteronomy. It emphasizes the centralisation of worship in Jerusalem, obedience to the Deuteronomic Law, and avoidance of any kind of apostasy, all according to a rigid system of reward and punishment. The entire history recorded in Deuteronomy through II Kings is the work of a single Deuteronomistic theologian (McCarter, 1980). Their distinctive hortatory style and the theological perspective of the book of Deuteronomy are identical in nature (Boling & Wright, 1982).

As noted by Gaebelien (1992), the book of Deuteronomy seeks to prepare Israel for entry into the Promised Land while the book of Joshua describes the land. In the words of Gaebelien, (1992) three books of the Bible such as Joshua, Judges, and Ruth, in this volume are the Bible's prime witnesses to Israel's early history in her land; they tell the story of how, under Joshua, the land was first taken by Israel, and then apportioned to her various tribes. The book of Judges tells of a long period, after Joshua when there were ups and downs of religious apostasy within the community and repeated harassment from abroad which was answered by a series of divinely impelled judges or deliverers (Auld, 1984).

Analytical Discussion, of ‘shalom’ Translated to `utifafa in Ewe

Dialogue one: Judges 4:1-24

The chapter begins with a recurrent sinful act of Israel against the will of Yahweh. As a result, Yahweh allowed them to be maltreated by the troop of Jabin, king of Hazor, for seven years. Due to this, Deborah, the wife of Lapidoth was called to lead the Israelites out of the oppression of King Jabin and his army. She, in turn, called on Barak, the army commander of Israel’s army to engage in a war against Sisera, the army commander of Jabin’s army of Hazor. Although Barak initially hesitated and insisted that if Deborah did not go with them to war, he would not go either, he subsequently went based on the assurance by Deborah that she would accompany them. Before they set off Deborah prophesied that a woman would have the glory of God. When the Kenites were being killed, Sisera fled from the field to the house of Jael. This eventually led to Sisera’s death while Israel rejoiced.

Textual criticism on some selected verses of the book of Judges: 4:11-24

Textual criticism is a critical activity engaged in by the students of the Hebrew Bible. Mensah (2018) notes that because the integrity of the text is at stake, the textual criticism of the Hebrew Bible can be thought of as an end. Mensah (2018) then opines that it is a preliminary step in the interpretation of the meaning of the biblical text and the use of the Bible as a tool in the investigation of a variety of topics. This suggests that textual criticism is basically part and parcel of translation and interpretation irrespective of the form the Bible work is

done. It is therefore revealing that a student of the Bible cannot do away with textual criticism and still make meaningful interpretations of the text. This explains why the reason for engaging in this research may seem not readily available to the general readers. Hence, certain objections may be raised to find out how useful it is for biblical studies.

It is observed that there are long-standing attempts to downplay the relevance of textual criticism. Some of these attempts are enumerated in the book entitled 'Old Testament Textual Criticism: A practical introduction' by Brotzman. According to Brotzman (2002), two extreme views exist regarding the need for textual criticism of the Old Testament. Brotzman (2002) notes that the first hold that the Hebrew text has been so carefully transmitted that textual criticism is, for all practical purposes, unnecessary. The second view maintains that the texts of the Old Testament are so uncertain that it is impossible for text critics to recover the original form of the Hebrew Scriptures. Brotzman (2002) avers that the first step is to recognize that the textual situations are quite different for the two Testaments. The New Testament text is attested by a very large number of Greek manuscripts, some very old and they all reflect many variant readings. The Old Testament, in contrast, is supported by far fewer, but generally better, Hebrew manuscripts. He maintains that it is generally accepted that the Old Testament was copied more carefully than the New. He, however, wonders if careful copying means a total absence of variant readings. Brotzman (2002) insists that the answer to both questions is no.

Brotzman (2002) however points out that while some downplay the need for Old Testament textual criticism, others emphasize it to such an extent that the basic trustworthiness of the text is placed in doubt. He says it would be naïve to dismiss any textual corruption out of hand. This is the author's position that text cannot be seen absolutely uncorrupted until extensive studies are conducted to come out of possible intended meaning. Even that, is subject to the time and context by which the study is conducted. It is for this reason; this thesis intends to critically analyze Judges 4:11-17. The reason for limiting this analysis to verses 11-17 emanates from some readings made in chapter 4, which revealed that, the life background of Heber can be properly ascertained from there instead of the beginning of verses 1-10.

In verse 11, the word וְהֵבֶר is used to mean his tent. Therefore, the Masoretic text is translated as “Now Heber the Kenite had separated from the Kenites, the descendants of Hobab the father-in-law of Moses, and had pitched his tent as far away as the oak in Zaananim, which is near Kedesh” (*Judges 4:11 ESV*). This means that in this verse, the use of וְהֵבֶר suggests that the tent is owned by Heber. As it stands, what the author meant by using וְהֵבֶר (his tent) is a challenge to the early scribes to ponder over what its meaning might be. Thus, in the *mss*, the word וְהֵבֶר suggested referring to ‘tent dweller’ to replace וְהֵבֶר (his tent). Although the suggestion is secondary and inferior, the word of the *mss* is suggesting that Heber did not only own the tent but lived in the tent. This renders the text as, ‘now Heber the Kenite had separated from the other Kenites, that is, the descendants of Hobab the father-in-law of Moses, and had encamped

as far away as Elon-bezaananim, which is near Kedesh (*Judges 4:11 NRS*). In this translation, the word *encamped* encompasses the ownership and the dwelling unlike the use of the word אֶלֶן־בְּצַאנַנִּים which suggests that Heber only owned the tent. If the understanding of *mss* is to be used, it will not only be limited to Heber but will reconnect the concept of the practice of the Kenites as tent dwellers. Kenites were known as the wandering tribe. Perhaps, this might have been the reason why the early scribes (readers of the Masoretic text) made that suggestion. Taking the two words into consideration one may wonder what the difference is. It seems there is so much significant distinction between them, however, some scholars think that there is no distinction between the word used in the Masoretic text and that of *mss* suggested by the scribes. It is, therefore, useful for the interpreter to think through to decide on which one makes it easier to explain the text.

The early scribes also connected the concept of the family tree in the *Judges 4:11* to that of the one in *Genesis*, in terms of the use of the word אֶתְנָן . In *Numbers 10:29*, the early scribes noted that the same word אֶתְנָן is used in reference to (the father-in-law) just as it is used in *Judges* for the same meaning. The intention here is not to pass judgement about these translations, rather it is a means to establish some variance for further analytical and exegetical exercises. It is also an exercise to bring to the fore the way the early scribes had understood the verse. The knowledge about them will guide the interpretation of the text in the subsequent discussion on the texts. The issue about father-in-law is to establish the relationship that existed between Heber and Israelites through Moses.

The early scribes also talked about the word נָזִים with reference to Joshua 19:33. It appears that the early scribes compared the name of the place mentioned in the book of Joshua to the place referred to in the book of Judges. Though the intention is not disclosed, perhaps they considered this kind of comparison crucial to be made. Of course, it is useful because it has given a further explanation to the word, while also permitting subsequent interpreters to identify the word in two locations to be convinced of its implication.

The word בְּצַעֲנִים is written in the Biblia Hebraica Stuttgartensia, but scribes thought that the word נָזִים means ‘veil’ could have been the best to be used instead. This is also remarkable to the interpreters of the text because it makes the work of the interpreter easy to undertake. It, however, established that the early scribes struggled to understand the text based on some of these words. This has given a new window for accepting the possible difficulties in the understanding of Biblical texts not only by current readers but the early scribes as well.

In verse 12, the early scribes suggested the preposition *bet* with *sere* to be added to the existing word הָרָה, to bring out the meaning. In this case, the *mss* takes the preposition seriously and wanted it to be considered whenever the text is read in the Masoretic text. Of course, many scholars may deem it irrelevant but it serves a purpose. Many scholars may even argue that any reader of the Hebrew text can conjecture the preposition. However, the reason behind the proposal of the preposition is not given by the scribes. Yet, their proposal suggests that if it

was not necessary for emendation, then, it is an indication that there was an omission of the preposition in the text, particularly in verse 12.

In verse 13, the early scribes took keen notice of אָל and suggested the word עד (as far as, until) in place of אָל ‘unto’, ‘into’, ‘to’, ‘toward’.

וַיִּזְעַק סִיסְרָא אֶת־כָּל־רֶכֶבֹּו תִשָּׁע מֵאוֹת רֶכֶב בְּרָזָל וְאֶת־כָּל־הָעָם אֲשֶׁר אִתּוֹ מִחַרְשֵׁת הַגּוֹיִם
אֶל־נַחַל קִישׁוֹן:

The use of אָל renders the text translation as, ‘*Sisera called out all his chariots, nine hundred chariots of iron, and all the troops who were with him, from Harosheth-ha-goim to the Wadi Kishon,*’ (Jdg 4:13 NRSV). Perhaps, scribes thought that the expression could have been made easier for them to understand if their proposal had been considered to replace the one already written in the Masoretic text. According to the early scribes’ suggestion in the mss, perhaps, the text should have read ‘*And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles until the river of Kishon,*’ (Jdg 4:13 KJV). This is not to show the difference between the NRSV and KJV but to display the use of suggested words of the early scribes. This proposal may not necessarily make any significant difference to many readers, but it gives a signal to subsequent readers of the text that the scribes found some level of difficulty with the text and registered their concern to that effect. Consequently, it becomes one of the important windows

through which subsequent interpreters can do their interpretation. Despite it being inferior and of less dependability, it is a valuable asset for interpretations.

Verse 14 in the Biblia Hebraica reveals that the early scribes were puzzled with the word בְּיָדְךָ and, in effect, provided an alternative to it perhaps to settle their mind. The early scribes suggested the alternative *bidik* in the Mss and SD (codex Londini British Museum) to replace בְּיָדְךָ (in your hand). In the preceding text, the early scribes provided the unpointed text. Although, why they did that is unknown, one may stipulate that it is an opportunity for leaving the term open to varied construction.

It appears the early scribes observed some friction in the reading of verse 15 in relation to the use of the Hebrew word לְפִי־חֶרֶב and referred to it as probability and proposed that it must be *dl* (*dele*) to verse 16b. This shows the state in which the scribes found themselves when reading the text. Even though their proposal appears trivial, it suggests that the text was difficult to come to terms with. Perhaps that is the reason why this suggestion is given in order to have a full grip of the concept of the verse.

In the reading, it is revealed that the early scribes recognized the difficulty in the comprehension of the text most especially the word רָדַף in verse 16. The early scribes noted that the Septuagint translated the word רָדַף as $\delta\acute{\omega}\kappa\omega\nu$ 'to pursue or to persecute'. By this, the early scribes seem to emphasize the meaning of the Masoretic text given by the Septuagint. With this reference, the meaning provided to the Hebrew word becomes the standard meaning for the Hebrew

word. It may sound irrelevant to the scholars reading the Hebrew text, but it is a vital tool with which other translations may be assessed. It also gives a framework for subsequent interpretation of the text, particularly verse 16.

The early scribes tend to clear their confusion about the text by suggesting ‘*Mss bis* in place of *בְּשִׁמְיָהָ* of *cah* ending’. In effect, the *Mss* suggests the plural ending of the text instead of *cah*. Meanwhile, the *Codex Vaticanus* translated *בְּשִׁמְיָהָ* as *ἐπιβολαίω* and *textus Graecus originalis* translates it as such in verse 18. In verse 19, the scribes suggested ^a *mlt mss* 23 *צמתי*, in place of *צמתי*, likewise ^b *mlt mss* גאד, *pc mss* גוד, 2 *mss* גואד, were suggested in place of גאוד. Considering all these suggest that the early scribes found a problem with the verse and had difficulty understanding the expression in this verse and, thus, sought to solve it. The terms or words enumerated above suggest what the early scribes thought could have helped resolve the challenges encountered in this verse. Of course, the reason behind this suggestion is not known, however, it is a relevant contribution to the work of interpretation. Therefore, subsequent interpreters are called upon to tread cautiously in the course of interpreting a verse like this. Interpreters are thus urged to do their interpretation all-inclusively.

Early scribes disclosed the challenges encountered with verse 20 by pointing out the word *הַעֲבֹד* as the difficult word in the sentence. They then suggested in *SWMU Fragmentum codicis Hebraici in geniza Cairensi repertum qwmj, propositum (prp)* ‘in place of *הַעֲבֹד*. Perhaps that would have resolved the difficulty they encountered with the whole sentence.

In verse 21, the scribes made their contribution by giving mlt Mss בִּלְט as an alternative to the word בִּלְאֵט . The other alternative provided by the early scribes is the word וַיַּעַר in mss to וַיַּעַר . Thus, the difference is not about the entire word or the consonant but rather the vowel *seve* under the *ayin*. There was also a suggestion given by the early scribes concerning the word וְהוֹאֵרְנָהֶם . According to them, the ending of the term or word is of much importance.

In verse 23, the early scribes had a problem with the use of the word אֱלֹהִים and provided an alternative *Ms* as Yahweh which the Septuagint translated as *kurios*. So, for the early scribes, the difficulty with the sentence lies in the word *Elohim*. If it is replaced with the word Yahweh which was carefully translated in Septuagint as *kurios* the sentence will have been made easier to understand.

The essence of this textual criticism cannot be underrated because of certain insights it brings to the fore. For instance, the suggestions provided in *Mss*, Septuagint and other manuscripts give further understanding to the various verses as exhibited above. Reading from verse 11 onwards facilitates the understanding of the word *shalom*.

Discussion one: Judges 4:17

וְסִסְרָא גַם בְּרַגְלָיו אֶל־אֶהָל יָעַל אִשֶּׁת חֲבֵר הַקִּינִי כִּי שָׁלוֹם בֵּין יִבְיִן מִלְחָמָה־חֲצוֹר וּבֵין בַּיִת חֲבֵר הַקִּינִי:

Translations

ESV: But Sisera fled away on foot to the tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

NIV: Sisera, however, fled on foot to the tent of Jael, the wife of Heber the Kenite, because there were friendly relations between Jabin king of Hazor and the clan of Heber the Kenite.

NRSV: Now Sisera had fled away on foot to the tent of Jael wife of Heber the Kenite; for there was peace between King Jabin of Hazor and the clan of Heber the Kenite.

LXX: καὶ Σισαρα ἀνεχώρησεν τοῖς ποσὶν αὐτοῦ εἰς σκηνὴν Ἰαηλ γυναικὸς Χαβερ τοῦ Κιναίου ὅτι εἰρήνη ἀνὰ μέσον Ἰαβιν βασιλέως Ἀσωρ καὶ ἀνὰ μέσον οἴκου Χαβερ τοῦ Κιναίου

EB: Ke sisera to af4 si va Yael, Kenit4 Xeber sr4 5e agbad4 gb4, elabena utifafa le Xazor fia Yabin kple Kenit4 Xeber 5e a5e la dome.

In the above translations, what is obvious is the translation of the Hebrew terms שָׁלוֹם and כְּיֵת. These words are translated differently in various versions. The first thing is the translation of שָׁלוֹם. Among the above translations, both ESV and NRSV translate the word as *peace* while NIV translates it as *friendly relations*. The other area of difference is the translation of the word כְּיֵת. From the above,

NIV and NRSV translate the word as ‘clan’ while ESV translates it as ‘house’. This disparity in translation can not easily be fathomed because the condition under which it occurs is not known. Situations like this, present various translations of chapter 4:17 as *lectio difficilior* (*difficult reading*), for some critics.

Tov (2001, p. 303) notes that “when textual variation is encountered, one of the readings is sometimes termed the ‘difficult’ reading, and the others, the ‘easy’ readings, with the implication that the former has a preferable (original) status”. Tov (2001) explains that “when a text was particularly difficult, there was a tendency for ancient scribes and translators to simplify the text by employing contextually more fitting lexical, grammatical and stylistic forms (these modifications are often spoken of as ‘facilitating’). For example, the word “*bayit* is often used as a dwelling or habitation” (Harris, Archer & Waltke, 1980, p. 105), in which case it is not limited to any specific thing. Hence, a suitable place of living is nothing but the *bayit*.

This has expanded the understanding of the word to be general instead of the specific. Harris et al (1980) therefore, conclude that “*bayit* is used for ordinary houses (Ex 12:7; et al.), dwelling houses (Lev 25:29), houses of solid materials with doorposts (Deut 11:20), walls (Lev 14:37) of stones, wood, and monarchy (Lev 14:45).” This broadens the scope of the meaning of the word *bayit*. The expansion of the semantics of the word has not only stretched the understanding but also made things simple for readers during interpretations. Harris et al (1980) describe “*bayit* as some of the better houses built on the walls of a city (Josh 2:15) and also had roofs where people could relax (2 Sam 11:12).” This description

further talks about the relevance of houses to human life. In the description, it is revealed that the building on the wall of the city is solidified. It is further realized that ‘the word "house" is also used to designate the temple and king's house in Jerusalem (1 Kings 5:3; 1 Kings 7:51) as well as Ezekiel's temple (Ezek 40)’ (Harris et al, 1980, p. 105).

Subsequently, Harris et al (1980) intimate that “*bayit* can be used in the construct to denote distinct buildings or parts of a large building. Thus, it can be used for the king's house (1 Kings 10:12), a prison (Jer 37:15), a treasury (Isa 39:2), but most significantly for a temple: the house of a deity.” The word *bayit* has assumed a different level of comprehension which implies “rooms of a large house can be called a *bayit*” (Harris et al, 1980, p. 105). In view of that “the word is used in construct to designate the drinking hall of Ahasuerus (Est 7:8), his harem (Est 2:3), and the winter house, a particular quarter of the palace in Jerusalem (Jer 36:22)” (Harris et al, 1980, p. 105).

It is also observed that house is applied to places, for example, place of my father's tombs (Neh 2:3), or Bethel as the king's house (Amos 7:13). ”*Bayit* is used peculiarly as Place, holders or receptacles, holders for the staves (rings, Ex 25:27), perfume boxes (Isa 3:20)” (Harris et al 1980, p. 105). Harris et al (1980) are convinced that;

house is applied to a household or family: Jacob's household (Gen 35:2), family of descendants as a corporate group, also Abraham's house (Gen 18:19) and David's house (2 Sam 7:11), the Hebrew people as the house of Jacob (Gen

46:27) and the house of Israel (Ex 16:31), the father's house to denote a clan or family (Num 1:2). (p. 105)

This citation now introduces the word family into the discussion. Harris et al (1980) note that “in the OT, there is a solidarity between a man and his house (Josh 2:12; Josh 6:22; Josh 7:1-5; 1 Kings 7:15), and that Joshua informs the Israelites that he and his house will serve the Lord (Josh 24:15)”. To this end the family expressed as *bêt 'ab* ‘father's house’, may be rendered ‘family.’ Now, it appears that *bayit* has a relation to the family, however, it is the combination of two Hebrew words. This suggests that although *bayit* has something common to the family, it has its significant distinct implication.

Harris et al. (1980) explain the word ‘family’ in relation to the Hebrew word *'ab* by indicating that, in most instances *'ab* refers to a literal father (from Gen 2:24, even before the fact of paternity, Gen 4:1, down to Mal 1:6)”. Harris et al., (1980) add that “but *'ab* may, however, designate any man who occupies a position or receives recognition similar to that of a father: the ‘father’ of a servant is his master (2 Kings 2:12); a father to the poor (Job 29:16) is their protector; a father to the inhabitants of Jerusalem (Isa 22:21) is their governor; and a father to Pharaoh (Gen 45:8) is his advisor. Consequently, Harris et al. (1980) opine that “the title ‘Father’ is used for one in authority (2 Kings 2:12), whether prophet (2 Kings 6:21), priest (Judg 18:19), or king (1 Sam 24:12), or even — as a personification — the grave, Thou art my father (Job 17:14).”

Harris et al. (1980) reiterate,

In other passages 'ab refers to a grandfather (Gen 28:13; Gen 32:10) or more remote ancestor (Gen 10:21; 1 Kings 15:11; cf. Ex 10:6, "fathers' fathers"), especially if founding a tribal unit, e.g. Abraham as the father of the Hebrews (Deut 26:5; Isa 51:2; John 8:39). If a clan congregated in one area, its ancestor could then be called, for example, the father of Tekoa or of Hebron (1 Chron 2:24,42). From this, it was but a step to father as the founder of a group or guild, e.g. the father of all who plays the lyre and pipe (Gen 4:21). (p. 5)

From the above discourse, it appears that the word *bayit* can be used with 'ab to mean the house of a father. But *bayit* itself cannot be translated as clan or family unless it is used in the construct state of 'ab in a sentence.

In the same verse 17, the word *shalom* is translated into Ewe as *`utifafa* (peace). By investigation, *shalom* in Judges 4:17 is used in a nominative absolute state. This, however, calls for assessment into its function in the sentence. Once it is in the nominative absolute state, the rules governing its function come to play a major role in terms of making the message less difficult to understand. The question now is which of the nominative absolute state does *shalom* in this sentence in verse 17 belong to since there are varied nominative absolute states of a noun?

Wheeler's Hebrew Syntax (2006) points out that it is generally accepted that nouns can function in nominative position as the subject of verbal and verbless clauses. This implies that, in many instances, a noun functions as a subject to the verb in the sentence. Because the nominative position in a sentence

is mostly the subject to other words in the sentence, it can also serve as predicate nominative for the sentence just as a nominative absolute does. In this case, the noun can function in the sentence as predicative but still maintain its subjective status. He maintains that a noun in Hebrew also functions as the nominative of address i.e in the vocative state.

However, each of them has a distinct functional description. In the following sentence, the word *shalom* is in the subordinate clause to the main clause. In the main clause, Sisera is the subject whereas *shalom* is the subject in the subordinate clause. *Shalom* is providing the reason in the subordinate clause to the main subject Sisera in the clause. Since this word, *shalom*, is functioning as the subject of the subordinate clause of the sentence in Judges 4:17 it has something to do with the entire sentence particularly Sisera. This makes *shalom* not only important but very essential. That *shalom* in Judges 4:17 differs from other occurrences in the book of Judges. This is vividly expressed in the words of VanGemeran (1997). According to VanGemeran (1997), “nominative *shalom* is also used to express social or communal relations between friends, parties and nations.” This means that besides other areas where *shalom* is used for peculiar reasons, the word has a social and communal concept to share. For example, in the following texts from the Bible, (Gen 34:21; Judges 4:17; 1 Kings 4:24; 5:4, 12:26; Zech 6:13), VanGemeran (1997) avers that *shalom* occurs in a social context in each instance.

Consequently, such discovery affirms *shalom* in Judges 4:17 as used in a social context. VanGemeran (1997) further proposes that *shalom*, in such context as present in Judges 4:17, should be translated in the social context. According to VanGemeran (1997), *shalom* in social context gives expression to the absence of strife and war, representing in other words, a friendly alliance. From this assertion of VanGemeran (1997), *shalom* in the contexts being discussed denotes ‘the concept of safety or well being which is the clear expression of the violence-free condition of life’. This understanding of the word *shalom* as a friendly alliance in a context like the current one moves one to question the translation into Ewe as ‘*utifafa* (peace)’. The interrogation has to do with the event that takes place in relation to the condition described with the word ‘*utifafa* (peace)’. The question will be the kind of theological implication being provided to the readers by using the word ‘*utifafa* (peace)’. Not only does this translation raise theological concerns, but it also raises the issue of the sense conveyed if one is assessing the grammatical function of the translation. Could one find it necessary to raise some questions regarding how it has been translated as ‘*utifafa* (peace)’ in Ewe? Besides, could this translation provide a theological concept for emulation? What does the context say? Certainly, there is a need to explore these issues further.

The impression created is that probably the use of *shalom* in Judges 4:17 is seen just like any other occurrence in the book of Judges. For instance, it appears that *shalom* in Judges 4: 17 is understood as those occurring in Judges 6:23, 24; 18:6, 15; 19:20 and 21:13. However, based on VanGemeran’s (1997) position it may not be right to think that they are the same. To consider them as

the same means glossing over the importance of the word and intentionally neglecting its distinctiveness as revealed in the above discussion.

This use of *shalom* is illustrated in the text where the army of Israel engaged the army of Jabin king of Hazor in a war to defeat their opponents. Incidentally, when the war became very intense and the men of Jabin were being killed, Sisera fled to escape death. But when Sisera got to the place of Jael the wife of Heber, he sought refuge there and was received by Jael. The Hebrew writer says Sisera was accepted because there was *shalom* between the house of Jabin and the house of Heber. In such an instance, *shalom* is describing the condition between two groups of families. It is obvious that *shalom* in judges 4:17 is different from others which occurred particularly in Judges 6:23-24, taking into consideration its grammatical functions and the theological condition it describes.

If *shalom* in Judges 4:17 has both grammatical and contextual functions, then the question is what is its theology? This question is relevant because Spieth's (2011) report makes it clear that Ewe translation principles were guided by 'the strictest possible adherence to the Masoretic Text'. Perhaps, the result of strict adherence to the translation principle of Masoretic text demanded that *'utifafa* (peace) should be maintained. But the question is what theology does it provide to the readers and what is the function of *'utifafa* (peace) in the sentence?

The above finding has not only raised the question about the theological concept but also raises the question about the translation principles used to arrive at the use of the word *'utifafa* (peace) when the occurrence of the word *shalom*

implies friendship or alliance. Many scholars like kent (1980, Soggin (1989) and Webb (2012) have also held similar views on the meaning of the word *shalom* in the same chapter 4:17.

Hence, considering the current translation in Ewe, it appears that translators had, to some extent, paid attention to the grammatical function of the word *shalom* to identify its function as a noun without necessarily focusing on the context. Therefore, the issues discussed above have provoked the need to engage in a comparative study.

Comparative Analysis of Judges 4:17

In this comparative study, the Masoretic, Septuagint, English and the main Ewe texts were engaged. The study examines how *shalom* is translated in various languages in order to pass exegetical comments if necessary.

וקיסרא נס ברגליו אל-אֵהָל יַעֲלֵל אִשֶׁת חֲבֵר הַקֵּינִי כִּי שְׁלוֹם בֵּין יַבִּין מֶלֶךְ-חֲצוֹר וּבֵין בֵּית חֲבֵר הַקֵּינִי:

ESV: But Sisera fled away on foot to the tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

NRSV: But Sisera fled away on foot to the tent of Jael, the wife of Heber the Kenite; for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

NIV: Sisera, however, fled on foot to the tent of Jael, the wife of Heber the Kenite, because there were friendly relations between Jabin king of Hazor and the clan of Heber the Kenite.

Septuagint: καὶ Σισαρα ἀνεχώρησεν τοῖς ποσὶν αὐτοῦ εἰς σκηνὴν Ἰαηλ γυναικὸς Χαβερ τοῦ Κιναίου ὅτι εἰρήνη ἀνὰ μέσον Ἰαβιν βασιλέως Ἀσωρ καὶ ἀνὰ μέσον οἴκου Χαβερ τοῦ Κιναίου.

Ewe: Ke sisera to af4 si va Yael Kenit4 Xeber sr- 5e agbad4 gb4, elabena utifafa le Hazor fia, Yabin kple Kenit4 Xeber 5e a5e la dome.

Assessing Variance

Of the four different versions above, the ESV, and the NRSV translate *shalom* as ‘peace’. However, the NIV translates it as ‘friendly relationship’. Meanwhile, the Septuagint also translates it as ‘eirene’ meaning ‘peace’.

Anum (2014) notes that the term *eirene* from Homer and the period that followed him was used to mean the opposite of war. Anum (2014) further sought to justify the differences between *eirene* and *shalom* by pointing out that ‘in the *LXX eirēnē* is used to translate the Hebrew *shalom*. However, in contrast to the Greek *eirēnē*, the Hebrew *shalom* is the antithesis, not necessarily, of war but of any disturbance in the communal well-being of the nation.

Martin and Davids (1997) also describe *eirene* as ‘ideas stemming from Greco-Roman tradition (usually summarised as ‘the absence of war’)’. Going by this view one gets the understanding that the word *eirene* characterizes conditions

devoid of hurt or injury and chaos during and afterward. If this is the meaning of *eirene* then one can conclude that the Greek concept of the word is a comfortable condition. This concept of *eirene* in Greek has many relations to the English word *peace*. This is evident in the words of Anum (2014) who describes '*peace* as the "times in a nation state of life where there were little disturbances in the area of law and order which gives rise to stability, blessing and prosperity" (Anum, 2014, p. 3). If a holistic view is taken on Anum's (2014) description of the three keywords such as *eirene*, *shalom* and *peace*, one gets the impression that the serenity of life is far larger and wider than *peace* and *shalom*.

However, his interpretation of *shalom* and *peace* seems alike in a limited serene state of life. Whatever may be the interpretation, one thing remains unchanged, that is the absence of any disturbance. Though it is not necessarily the opposite of war, the common concept which cannot be eliminated is the disturbances. It is convincing that disturbance encompasses even war and other things. It thus appears that both Greek and English translators have a similar understanding of the word *shalom*. The reflection of *peace* in the two respective translations, that is ESV, NRSV is an indication of similar understanding, but NIV has shown distinction by translating *shalom* in this verse as *friendly relation*. The question is what might have contributed to this disparity in terms of translating the word *shalom* as *peace* and *friendly relation*? and why should Ewe translation be in line with ESV, NRSV in contrast to the NIV translation? Is it as a result of the methodology which was employed? It is obvious that NIV might have employed a method which is different from others like ESV and NRSV.

Maybe those who translated the word *shalom* in this verse 17 as *peace* have taken it as one of the common uses of it. This seems to reflect the allegations against the English Revised and the Lutheran Versions which served as the standard for Ewe translation cited by Ekem (2011). The reflection is viewed in the above demonstration of texts where Ewe translation has *shalom* translated as *utifafa* (peace) just as present in ESV, RSV.

Meanwhile, some technical issues should have been considered before translating the word *shalom*. Probably, English translators also ignored or deviated from the Masoretic text and resolved to use the word *peace*. Conversely, the word *friendly* provided by NIV as a translation of the word *shalom* in this verse seems to be in consonance with the convictions of VanGemen (1997) and Webb (2012). In the first place, if one considers VanGemen's (1997) disclosure on the use of the word *shalom* as nominal in a social or communal setting and how he goes further to give its possible meaning as a *friendly alliance*, one may not but agree to make a link with the NIV translation. Other scholars have also understood the use of *shalom* in this verse 17 as *friendly*. For example, Harper's Bible commentary translates *shalom* as an *alliance* that was between Jabin and Kenites. A similar description of the condition between Sisera and Jael can be found in the Interpreter's Bible, which identifies that Sisera found refuge in the tent of Jael, the wife of Heber and had been reassured by the *feigned friendliness* of Jael.

It appears, from the interpreter's Bible, that the condition between Sisera and Jael describes the word *shalom* in the Masoretic text as not absolute cordial or friendly. It is, therefore, not strange to doubt the occurrences of harm. Not only does VanGemeren (1997) provides the possible meaning based on context and usage of the word *shalom*, but he also demonstrates some further understanding of the word *shalom* in every context. In one of such instances, he indicates that sometimes the word *shalom* is followed by some verbs like come, go, sleep, etc. in a social or communal context, and, in such instances, the word *shalom* implies psychological meaning. This expresses a state of mind or internal conditions of being at ease, satisfied, or fulfilled. Thus, this knowledge is important for analyzing the text under consideration to see whether the word *shalom* is followed by any of such verbs so that it can tailor this translation to match up with it. One observes the *shalom* in verse 17 has not been followed by any of the proposed verbs like 'go' 'come'. For that matter, it is difficult to relate its meaning to others which have preceding verbs. This feature in one way or another has made it distinct from some other occurrences.

Notwithstanding the NIV translation, the word appears to put both the house of King Jabin and the house of Heber on an equal footing where whatever happens could be vice versa. NIV used the word *friendly relation* which depicts their concern for one another. Friendly relation does not bind two parties, unlike family relations. Friendly relation tends to be broken at any time upon conditions, whereas family relation cannot and will not be broken so easily. The word *friendly relation* may not be far from the intent of the Hebrew author, because

many scholars expound their views on the translation of verse 17 of Judges Chapter 4 in a similar way. As a matter of justification or explanation of the process of Sisera's death, Warren W. Wiersbe (2004) explains that "Kenites were distant relatives of the Jews through Moses".

Again, if this is anything to go by, then, Wiersbe's (2004) defense regarding the death of Sisera as someone who knows that there exists an *alliance* between the Heber and King Jabin based on which Sisera entered the tent of Jael may not be wrong. However, he says Sisera commit a mistake in relation to cultural demands. According to Wiersbe (2004), "Sisera was supposed to have known that, in Israel, no man can enter a woman's tent or house except her husband. If the death of Sisera is being regarded as a result of his own recklessness, what is the theological concept being described by *shalom* in verse 17 in Ewe as *`utifafa* (peace)?"

Assuming Sisera is reckless to find refuge in the tent of Jael, does that action justify his murder? Granted that Sisera is tired and restless for which reason he accepts the offer, as espoused by Wiersbe (2004), does exhaustion call for his death if there is really what the Ewe translation is referring to as *`utifafa* (peace)? Be as it may, the defense of Wiersbe (2004) cannot be used as a basis to justify the Ewe word *`utifafa* (peace).

On the contrary, Mccann (2002) argues that it is strange and surprising that Jael has been roundly criticised and even condemned by interpreters of the book of Judges. The indictment is that Jael violates the sacred customs of ancient

Near Eastern hospitality. He adds that verse 11 provides insight into verses 17-23, however, it is unclear to what extent it does. According to Mccann (2002), verse 11 explains the relationship between Moses and Jael the wife of Heber, which is significant to this discussion in relation to the translation of verse 17. What Mccann (2002) seems to suggest is that Sisera was killed because Jael has a very close family tie with the Jews rather than king Jabin as espoused in verse 11.

Thus, it is explicit that family cannot be compared to friendship as seen in the saying that blood is thicker than water. If this is so, then, there is no way to compromise on the translation of *shalom* in Ewe as *ʻutifafa*. Mccann (2002) goes on to provide the etymology of the name Heber. According to him, the name Heber means *ally*. Mccann (2002) avers that we learn that Heber is allied with king Jabin, Sisera's boss and Israel's enemy. By inference, it appears that all that Mccann seeks to do is to project the relationship between Sisera and Jael. Mccann's emphasis is not on complete *peace* as Ewe and ESV, NRSV translations seek to project. Rather, his concern centres on an existing *ally*. That could be a mere relationship rather than the solid one that keeps individuals involved and responsible for the action taken. Assis (2006) reflects on Deborah narrative and compared Jael act of killing Sisera with Ehud act of killing Eglon and said both of them did it on individual volition.

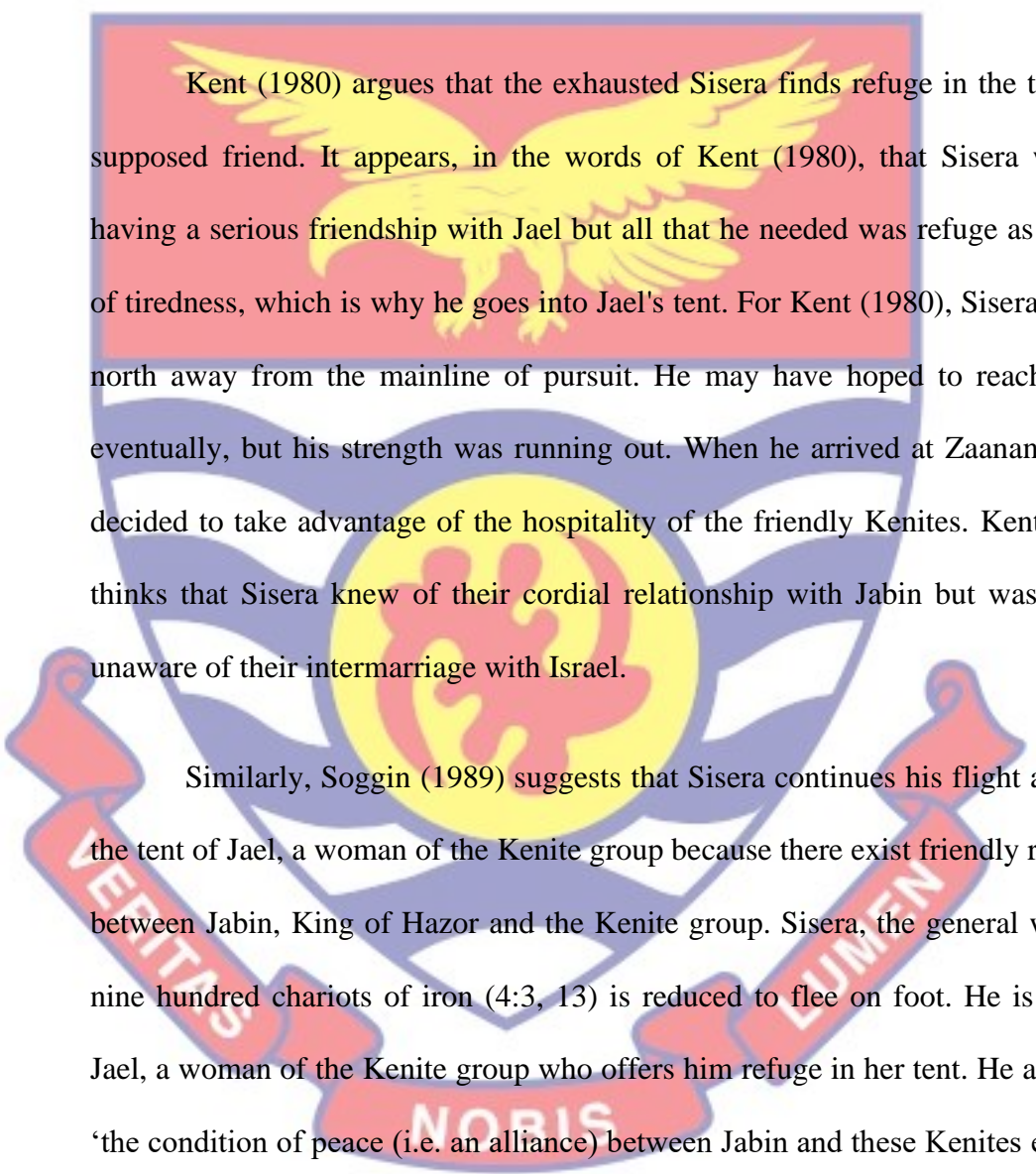
Even the argument that Jael pretended that there was a cordial relationship between the house of Kenites and Jabin King of Hazor but went contrary to custom to kill makes it irrelevant in the light of the word *ally*. This action of Jael

is what Roux (2018) calls “questionable hospitality”. As it stands now, the argument has no merit to warrant validity to the word *utifafa* (peace). It is also argued that she is not Kenite and that is the reason why she kills Sisera. This, however, does not hold water and has no convincing ingredient to justify the translation of the word *shalom* in verse 17 to what it is in the Ewe Bible. Unless this view is not shared, it will raise the question about the marital life of Heber and Jael. Even if there is anything to go by from the preceding exposition, the word *ally* should not be overlooked in the translation of *shalom* in verse 17.

A similar comment is made by Webb (2012) regarding the translation of verse 17 of which *shalom* is the keyword of the statements. According to Webb (2012) verse 11 supplies meaning to verses 16-17. He says “these verses give us the background information we need to understand what is about to happen and why.” He insists “Barak goes the wrong way towards the West Harosheth-Haggoyim; but Sisera escapes the stampede and goes in the opposite direction toward the East, probably because he knows that the Kenites are *allies* of Jabin and may therefore, be able to provide sanctuary for him” (Webb, 2012, p. 193).

It is argued that “the narrator interrupted the flow of the story with another, not informing the reader that the fleeing Sisera has escaped to the tent of Jael who is the wife of Heber the Kenite” (Webb, 2012, p. 193). Sisera flees to Jael’s tent ‘for there was peace’ between Heber’s Kenite clan and the Canaanite King Jabin whose army Sisera commanded. Now it can be surmised that “Heber had separated from the other Kenites in verse 11 in order to *ally* himself and his

family with the Canaanite” (Webb, 2012, p. 193). This submission seems to be straight to the point that it does not suggest *ʿutifafa* (peace) as the Ewe translation proposed. The relationship between the house of Heber and Jabin king of Hazor is not peaceful but something less than cordial relationship.

The logo of the University of Cape Coast is a watermark in the background. It features a shield with a yellow eagle at the top, a central yellow circle with a red figure, and a red banner at the bottom with the Latin motto "VERITAS NOBIS LUMEN".

Kent (1980) argues that the exhausted Sisera finds refuge in the tent of a supposed friend. It appears, in the words of Kent (1980), that Sisera was not having a serious friendship with Jael but all that he needed was refuge as a result of tiredness, which is why he goes into Jael's tent. For Kent (1980), Sisera headed north away from the mainline of pursuit. He may have hoped to reach Hazor eventually, but his strength was running out. When he arrived at Zaananim, he decided to take advantage of the hospitality of the friendly Kenites. Kent (1980) thinks that Sisera knew of their cordial relationship with Jabin but was clearly unaware of their intermarriage with Israel.

Similarly, Soggin (1989) suggests that Sisera continues his flight as far as the tent of Jael, a woman of the Kenite group because there exist friendly relations between Jabin, King of Hazor and the Kenite group. Sisera, the general who has nine hundred chariots of iron (4:3, 13) is reduced to flee on foot. He is met by Jael, a woman of the Kenite group who offers him refuge in her tent. He adds that ‘the condition of peace (i.e. an alliance) between Jabin and these Kenites explains Sisera’s willingness to seek protection there. Mays (1988) was very careful to state that “over against this alliance, however, must be weighed the ethnic bond between the Kenite and Israel, perhaps the deciding factor for Jael,” (Mays, 1988,

p. 229). If the ethnic bond between Kenite and Israel supersedes this alliance why then should the word 'peace' be used to describe that affinity? Brown and Moore (2012) contend, "but the author has already told us that the Kenites were related to Moses' father-in-law, which should lead us to suspect that these Kenites have closer ties with the Israelites than with Jabin." This assertion makes it now open that the relationship between Kenites and Heber and the wife is more intimate than the relationship between Heber the Kenite and Jabin.

If this is the description of the relationship, how then should it be understood? How would the relationship between Heber and Israelites be described in Anlo? Should it be translated at all cost as *'utifafa* (peace)? The impression here is that *'utifafa* (peace) is heavy for the kind of relationship that exists between Jabin and Heber in Anlo perspective. Thus, Soggin (1981) translates *shalom* in Judges 4:17 as "*friendly relations* and maintains that *shalom* indicates more than the absence of conflict. It is a positive relationship of *friendship* or quite simply an *alliance*." In this assertion, Soggin (1981) appears to distinguish a positive relationship of friendship from a negative relationship indirectly. This shows that *shalom* cannot always be equated with *'utifafa* (peace) because there is no way *'utifafa* can be understood in Anlo as positive or negative. For the Anlo, *'utifafa* is always understood as a positive situation of life as most of the interviewees and some works of literature in the subsequent discussion will unfold. In Soggin's (1981) view, *shalom* is hatred of war, and other times sees it as a good and quiet situation.

Clearly, this and many foregoing concerns of most scholars about the text reveal that the probable word to consider in English is not *`utifafa* (peace). Many of them emphasize the condition of an *ally*. Thus, many of the authors of the commentaries have not used ‘peace’ as compared to the use of *ally* or *alliance* (Soggin 1989, Mays 1988, Webb 2012, Kent 1980 & Mccann 2002). Even though some of them intend to describe the relationship between Sisera and Jael in terms of Heber and Jabin, they were very careful about not providing wrong information.

Though, the above propositions present the meaning of the word *shalom* in Judges 4:17 as an *alliance*, *ally* and *friendly relationship*, the Ewe Bible has its translation as *`utifafa* (peace). Even though the focus of this study is on the theological implication of the word *shalom* based on its occurrences, this cannot be arrived at without the linguistic discussion on translation principles, considering the many issues raised in the above discourse. On this account, the undergoing discourse will be on translation principles. Thinking in accordance with the proposition of many scholars on the meaning of the word *shalom* in Judges 4:17, I believe this study will come out with a reasonable outcome. It appears that, in the course of translation, translators did not undertake contextual analysis of the texts before coming out with *`utifafa* (peace)? This might have been the cause of the problem despite the claims that the Ewe translators were so conscious about “the thoughts and not the words or phrases to be taken as the units of translation” (Ekem, 2011, p. 132).

The translation principle that they claim was used is not evident in this translation, leaving the researcher to wonder if the use of the word *shalom* was carefully considered to arrive at the translation in Ewe as *`utifafa* (peace). It means that the translation was done by taking the word *shalom* as part of the phrase in the verse to arrive at this word *`utifafa* (peace) in Ewe. None of these can be seen in the Ewe translation in this verse. What is rather seen in this translation is that the state of translation, as it currently stands, seems to defeat the concern for the grammatical function of the word in the sentence. In other words, the translation of the word *shalom* in the Ewe Bible does not reflect the principle the translators claim to have used. Granted that the concept of the text was considered in the course of translation what then is the projection in the word *`utifafa* (peace) in this verse?

Perhaps, the existing conceptual flaw is as a result of the application of the principles professed. If so, should it be admitted that there is nothing to be done about it? Certainly not. Something must be done about it. Besides, the question is which thoughts are considered before the translation? These are legitimate questions for investigation. It seems very challenging to read *`utifafa* (peace) here as the meaning of *shalom*. Such a translation is not easily understood based on the action of the characters involved. The action of one Jael against Sisera rather raises the question as to the context in which the thoughts are considered. It is generally believed that thoughts are not considered in a vacuum because it is the context that helps to shape the thoughts. Thus, without a context, decisions are meaningless. Accordingly, one will ask how the action does not reflect the word

`utifafa (peace) in Anlo. Because the way the translation in Ewe stands now suggests that one can hide behind the so-called *`utifafa* (peace) and commit a crime. As the Ewe translation stands, it makes intended issues impossible to comprehend and communicate. Thus, the translation becomes difficult to understand not only on the basis of grammar but also on the conceptual expression of language. The difficulty stems from the understanding of the word *`utifafa* (peace). The reason is what the word *`utifafa* (peace) implies in Anlo does not reconcile with the action in the text. The act of killing under the guise of peace (*`utifafa*) (peace) does not relate to the Anlo understanding of the term.

Anlos consider *`utifafa* (peace) as a holistic condition of life. Moreover, no meaningful translation can take place devoid of keen interest in the general components of the expression. Thoughts are expressed and translated either verbally or non-verbally. So, to state categorically in translation principles that words or phrases are not considered as thoughts clearly leads to a serious suspicion regarding the translation work. Again, if this principle had been taken seriously as one of the principles used in translating the Ewe Bible, then it is not surprising to have a translation of this kind in Judges 4:17. From the interviewees, currently, the state of the Ewe translation puts the readers in a dilemma. The Ewe translation *`utifafa* (peace) as it stands creates a dual meaning, to some extent, for the readers.

The reader is tempted to understand the translation *`utifafa* (peace) in the text being considered as something which deals with internal concerns rather than

external ones. At other times, it may be considered as just an expression. However, there is nowhere that Anlos consider *`utifafa* (peace) in either way. Consequently, the concept of *`utifafa* (peace) particularly in Judges 4:17 becomes confusing and difficult to fathom.

Meanwhile, this research seeks to reveal that *`utifafa* (peace) encompasses all aspects of life in Anlo. In this research work, *`utifafa* (peace) is understood in Anlo as experiencing absolute freedom from any form of hazard. It is something that influences not only the conscience of a person but also affects the whole body. According to Dogbe (2012), “*peace* or *`utifafa* is often felt when one experiences absolute freedom from any form of disturbance”. She maintains that “*peace*” affects the whole body”. Thus, *`utifafa* (peace) is conceptualized as a state of totality. For that matter whatever the word *`utifafa* (peace) is used for, presents the wholeness of such a thing.

This is one reason why Esther Dogbe, in her unpublished linguistics research work, notes further that the word *`utifafa* (peace) is explained with four main parts of a person such as skin or “*nuti*”, ear or “*to*”, chest or “*akota*” and heart or “*dzi*”. Significantly, each of these human parts represents a domain of human life. Skin or “*nuti*”, as it is, can designate the physical environment of life. Thus, if one is to have the experience of skin or “*nuti*”, there is no way that anyone can deny the physical senses and feelings of the skin. Therefore, any attack from any source against the body will be felt by the skin to send bad signals to other sensitive parts of the body. On the other hand, ear or “*to*” is also

responsible for hearing whatever is going on in the period of time or one's personal surroundings. Be they sounds or noises, the ear is responsible for the transmission of such information to the entire human system. For the chest and heart, they complement each other. While the chest provides a space for the heart to be accommodated, the heart gives out energy or power to the chest and to all the organs of the human body to operate. The heart is the main life engine for both internal and external organs of the body. Taking all of these into account, one can understand that the word *utifafa's* (peace) in Anlo carries weight in terms of concept in language as well as conditions of life. It stands to reason that one will find it difficult to come to terms with *utifafa* (peace) as the translation as *shalom* in Judges 4:17 since the condition described does not fit the Anlo concept.

The difficulty does not only apply to the concept but also the context in which the word *shalom* is used. A careful study revealed that the context in which *shalom* is used is known as socio-political context. Therefore, once it is used in this context, the Ewe translation must depict it as such to reveal its peculiar meaning. This problem could not be examined in isolation of the work VanGemeran (1997) did on the usage of *shalom*. According to VanGemeran (1997), the second main section of *shalom* use in a nominative state expresses social or communal relations between friends, parties and nations. Thus, in social settings, *shalom* connotes relationships among people. VanGemeran (1989) reiterates that, in these contexts, it gives expression to the absence of strife and war, representing, in other words, a friendly alliance (Gen 34:21; Judges 4:17; 1 Kings 4:24; 5:4, 12:26; Zech 6:13).

What is relevant about VanGemenen's (1989) finding is that it affirms the context of the usage of the word *shalom* in Judges 4:17. VanGemenen's (1989) suggested meaning to the word *shalom* in the social context is another contribution of his finding to this research. Thus, this is no mere discovery but a relevant result of critical analysis. Not only does the researcher agree with him but he also thinks that this is the way to go because it contributes immensely to the work of undergoing discourse of translation. It is also clear that VanGemenen (1989) understands *shalom* in this context as no other word apart from "a *friendly alliance*". This is also a sign of the need to evaluate the principles of translation enumerated by Spieth cited in Ekem's (2011) work. Investigation of the principle alone may not be sufficient unless it is linked with the Ewe translation to see the picture created in Anlo perspective.

Other Occurrences in the Book of Judges

Analysis of other occurrences is important to the study because their discussions shed light on the above-selected texts. Critical assessment reveals that *shalom* is used in the book of Judges in other places like chapter 4:17, 6:23, 24; 18:6; 19:20 and 21:13 in the Bible as nominative absolute in their respective sentences. Since this is not the only place *shalom* is used in the book of Judges, it will be prudent to look at other areas where it has been used to draw conceptual and theological meanings. The next context to be examined is Judges 6:23-24.

Discussion two: Judges 6:23-24

Gideon and the Angel

The chapter is characterized by the sin of Israel as the cause of their plight. As a result of that act, Israel was left to be oppressed by the Midianites and Amalekites for seven years. In this circumstance, the Midianites and Amalekites had the advantage to destroy the seeds of Israel anytime they sowed them in the soil.

Israel resolved to cry to God for deliverance and God sent a servant to Israel to encourage them about His presence with them. Gideon's initial response expressed doubt but soon after that, he had an encounter with an angel of God. In their conversation, Gideon lamented but the voice of God came to comfort him. Gideon responded by erecting an altar and naming it Yahweh as *shalom*. After this God instructed Gideon to pull down the altar of Baal and Asherah. Gideon complied and organized ten of his servants to pull down the altars of Baal and Asherah in the night. When the people woke up in the morning and found out that altars were destroyed they wanted to kill Gideon but his father "Joash said if Baal is god let it contend for himself". As a result of that Gideon was named Jerubaal. After this Gideon was possessed by the spirit of God and called men from Abiezrites, Manasseh, Asher, Zebulun and Naphtali.

Gideon then entered into an agreement with God that He should assure him with signs. The first sign was God should let dew fall on the ground while the

fleece remained dry. The second sign was God should let the dew fall on the fleece of wool while the ground remained dry.

Second evaluation: Judges 6:23

וַיֹּאמֶר לּוֹ יְהוָה שְׁלֹמֹם לָךְ אֶל־תִּירָא לֹא תָמוּת:

Translations

^{LXX} καὶ εἶπεν αὐτῷ κύριος εἰρήνη σοι μὴ φοβοῦ μὴ ἀποθάνῃς

^{NRSV}: *But the LORD said to him, "Peace be to you; do not fear, you shall not die.*

^{NIV}: *But the LORD said to him, "Peace! Do not be afraid. You are not going to die."*

^{ESV}: *But the LORD said to him, "Peace be to you. Do not fear; you shall not die."*

Ewe: Ke Yehowa gbl4 n1 bena: uwo nafa, megav4 o, mele kuku ge o.

Observation

The difference in the above translations is the way the Hebrew terms שְׁלֹמֹם לָךְ have been translated. The NIV translates the phrase שְׁלֹמֹם לָךְ as 'peace' while others like NRSV and ESV translates the phrase שְׁלֹמֹם לָךְ as "Peace be to you. If we examine the ESV translation, it appears that the Hebrew word לָךְ which means 'to you' has been left out. This is what the critics may refer to as omission. Tov (2001) refers to this as minuses. Tov (2001) describes minuses as when texts are compared, and many details of one text are found to be lacking in the other. Tov (2001) further explains that, in such cases, it would be natural to speak of

omissions and additions, but such terminology requires precise knowledge about the direction of the phenomenon. Brotzman (2002), also, is of the view that omissions of the scribes (*itture sopherim*) are, like the emendations (*tiqqune sopherim*) of the scribes. Thus, for Brotzman emendations of the scribes are not different from the omissions of the scribes because in all of them the text critic is dealing with a definite number of cases that is relatively small. Septuagint text has the terms שָׁלוֹם לְךָ translated as εἰρήνη σοι which means ‘peace to you’. The ability to maintain the common meaning of the words in translation is an indication of uniformity. For instance, Septuagint translated תָּמָת as ἀποθάνης and English translations have it as ‘die’.

If this translation is carefully assessed, one will admit that the *shalom* used here implies a greeting which has been translated as ‘*uwò nafa*’, literally means ‘let your skin be cool’. This implies that there is nothing to be worried about or ‘no harm will befall you’. It could also mean ‘relax and be comfortable for you will not be hurt.’ This describes the condition of the life situation of the Israelites within the period of the angel’s appearance unto Gideon. It, therefore, shows that the Israelites were going through a difficult situation from which many of them were restless and helpless. Perhaps, they were not comfortable and at ease within their hearts before the angel appeared unto Gideon. Therefore, the translation of *shalom* into Ewe as ‘*uwo fa*’ is appropriate because it described the conditions at the time. The words in Ewe do not only describe the condition but make the concept understandable in the Anlo perspective.

The theology of the word *shalom* in this verse is salvation. This can be inferred from the other phrase in the verse which says “Do not be afraid, you will not die.” This expression connotes the act of saving and protection. This is vividly expressed in the words of Soggin (1981) who asserts the presence of “the oracle of salvation which has already been considered. Soggin (1981) adds that;

God responds in a reassuring way to the lament of the man who feels that he is lost because he has gone beyond the limit which is permissible for a man to reach: this is not a case of impiety on man’s part; it is the divine will. Thus, Gideon is ‘secure’, a concept effectively expressed by the term *shalom*, (p122).

Exegetical Discussion on Judges 6:23

However, *shalom* in Judges 6:23 is found to be used in vocative state.

וַיֹּאמֶר לוֹ יְהוָה שְׁלוֹם לָךְ אֵל-תִּירָא לֹא תָמוּת:

Shalom used in Judges 6:24 is known to have been in genitive absolute state.

וַיֵּבֶן שָׁם גִּדְעוֹן מִזְבֵּחַ לַיהוָה וַיִּקְרָא-לוֹ יְהוָה שְׁלוֹם עַד הַיּוֹם הַזֶּה עוֹלָמוֹ בְּעַפְרַת אֲבִי הַצִּוְרִי:

These two verses present two occurrences of *shalom* which are translated into Ewe as *ʼitifafa*. Why are they translated as such? What might have influenced the thoughts of translation? As a matter of explanation, the first occurrence in verse 23 sounds like Yahweh’s will concerning the plight of Israel. Per the grammatical function of the occurrences of *shalom* in verses 23, and 24 of

chapter 6, there is a need for further reflection on the Ewe translation *`utifafa* (peace). *Shalom* in verse 23 of chapter 6 is serving as nominative but in the vocative state. The reason is that *shalom leka* is in the form of an address to Gideon for the Israelites because he was used as a leader to deliver them. This expression comes to Gideon as a response to the long cry of Israel. As a result, Gideon also acts responsibly to the kind concern of God. This is where the second *shalom* appears and a critical assessment of it reveals that its grammatical function is in the accusative state.

Thus, *shalom* in the second case, is describing the status of God or Yahweh. For this reason, the translation must capture it as such. Turning attention to context, one could not but point out that the context also appears without difficulty. This context is known as a religious context. In this context, one gets to know that the first *shalom* is offered by God while the second one is uttered by Gideon. Comparing this concept to the concept of Anlo's use of *`utifafa* (peace) gives a better understanding of the translation. With respect to the Anlos concept of *`utifafa* (peace), one understands that *`utifafa* (peace) is used in a religious concept. In this instance, the word implies the wholeness of human life. This wholeness includes the safety of life as well as being prosperous.

However, this could not be the conclusion because certain elements of the event must be considered in line with Ewe concept of *`utifafa* (peace). Does the situation of Israel concern the physical, spiritual and psychological needs? Yes, it is. For instance, looking at verses 1-10, it says that Israel sinned against the Lord

and God allowed them to be oppressed by their enemies. Any time Israelites sow their seeds, the Midianites come into the farms with their livestock to destroy the seeds. These experiences have gone on for seven years. So, Israel cried to God, and, as a response to the cry, God sends a prophet to remind them of how He delivered them from Egypt and other malicious situations yet they refused to obey Him. In view of this, one could not but see Israel's situation at that time as devastated on all fronts of life. Thus, one could not but agree with this translation and concede that the context in which *shalom* is translated as *`utifafa* (peace) is appropriate. That means the concept of *shalom* in religious concepts in Hebrew culture is in congruence with Anlo concept of *`utifafa* (peace). This explains why all of them refer to the wholeness of human life.

But the concept espoused by the second *shalom* in Judges 6:24 as *`utifafa* (peace) seems to be questionable because of the translation of the earlier *shalom* as *`utifafa* (peace). What might have accounted for this is not yet known. An important point to note in this instance is that Gideon describes the action of God towards Israel. This is why the Ewe speaker may not be comfortable with the translation of the word *shalom* as *`utifafa* (peace) in verse 24 of Judges Chapter 6. One would have thought that this *shalom* could have been translated into Ewe as “2è2e’” (deliverance). Since “2è2e’” (deliverance or salvation) rather implies removing someone from a pit or trouble. This word would have explained not only the inner feelings of Gideon but the external feelings as well. For example, see how Gideon expresses his feelings in Judges 6:11-13 when the angel tells him, “God is with you mighty warrior”. Gideon responds instantly that “if God is with

us why has all this happened to us? And where are all His wonders which our fathers recounted to us saying did not Yahweh brings us up from Egypt? And now Yahweh has left us and has given us into the hand of Midian”.

Then Yahweh turns to him and says “Go in this strength of yours and you shall deliver Israel out of the hand of Midian”. In this instance, since the word *shalom* is used in the genitive state, the best Ewe translation “2è2e” (deliverance) would have shown that Israel’s deliverance comes from no other person but God, as indicated in the expression of Yahweh in verse 14, “Have I not sent you?” However, as the translation *utifafa* (peace) stands, it may be somehow ambiguous for some readers to understand the specific things God has done for the Israelites.

The theological implication of the word *shalom* in Judges 6:23 shows the salvation of God for Israel while the one in Judges 6:24 reveals “God as salvation to Israel”. This explains what intervention meant to Israel which is under serious attack, oppression and intimidation.

Discussion Three: Judges 6:24

וַיִּבְרָךְ שָׁמַיִם אֲדָמָה לַיהוָה וַיִּקְרָא לְיוֹיָכָן שְׁלֹמֹה עַד הַיּוֹם הַזֶּה עוֹדֵנוּ בְּעַפְרַת אֶבְרָם הַעֲזָרָי:

Translations

^{LXX} :καὶ ᾠκοδόμησεν ἐκεῖ Γεδεων θυσιαστήριον τῷ κυρίῳ καὶ ἐκάλεσεν αὐτὸ Εἰρήνη κυρίου ἕως τῆς ἡμέρας ταύτης ἔτι αὐτοῦ ὄντος ἐν Εφραθα πατρὸς τοῦ Εζρι

ESV :Then Gideon built an altar there to the LORD and called it, The LORD Is Peace. To this day it still stands at Ophrah, which belongs to the Abiezrites.

NIV : So Gideon built an altar to the LORD there and called it The LORD is Peace. To this day it stands in Ophrah of the Abiezrites.

NRSV :Then Gideon built an altar there to the LORD, and called it, The LORD is peace. To this day it still stands at Ophrah, which belongs to the Abiezrites.

Ewe: Eye Gideon 2i v4samlekpui na Yehowa 2e afima, eye wo na `k4e bena: Yehowae nye `utifafa. Ele Abiesrit4wo 5e Ofra vase2e egbe. (Then Gideon built an altar there to the LORD, and called it, the LORD is peace. It remains at Ophrah in the Abiezrites till today.)

Observation

Of these translations, it is only the Septuagint that depicts a significant difference in translating the Hebrew text. Its difference is both an omission and an emendation. On the issue of omission, it appears that the Septuagint translated the Hebrew terms יהוה שָׁלוֹם as Εἰρήνη κυρίου which literally means the “Lord’s peace” instead of the “Lord is peace”. Greek translation omits the verb ‘is’.

Aside the omission, the Septuagint has added the Greek word πατρός which means “father” to the text. Such move in the Septuagint can be attributed to a process of translation referred to as a proposed emendation since it is observed

that “a proposed emendation is always a reading that is not documented in the known texts. Sometimes, however, scholars suggest a reading which, though they do not realize it, is actually found or reflected in one of the textual witnesses” (Tov, 2001, p. 353). This has been clearly observed because English translations have not shown both the omission of the word ‘is’ and the emendation of the word ‘father’. Also, such omission and emendation have not been exhibited in the Ewe Bible. However, what is common among the English translations is the translation of the Hebrew terms יהוה שלום as ‘The LORD is Peace’. The Ewe Bible following the English translation also translates as ‘*Yehowae nye `utifafa*’.

Discussion four Judges 8:9

הַמְגִידֵל הַגִּידָה: פ־נִאמֵר גַּם־לְאִנְשֵׁי פְנוּאֵל לֵאמֹר בְּשׁוּבִי בְשָׁלוֹם אֶתֵּן אֵת

Translations

LXX : καὶ εἶπεν Γεδεων πρὸς ἄνδρας Φανουηλ ἐν ἐπιστροφῇ μου μετ’ εἰρήνης τὸν πύργον τοῦτον κατασκάψω

ESV: And he said to the men of Penuel, ^a“When I come again in peace, ^bI will break down this tower.”

NIV: So he said to the men of Peniel, “When I return in triumph, I will tear down this tower.”^a

NRSV: So he said to the people of Penuel, "When I come back victorious, I will break down this tower."

Ewe: Tete wogbl4 na Penuelt4wo bena: ne metr4 gb4 le utifafa me la, magba m4 sia a5u anyi!

Analysis

In this text, the Hebrew word *shalom* is variedly translated into English versions. But it is translated in Ewe Bible as *utifafa* (peace) showing a sense of maintaining a usual understanding of the word. NIV and NRSV, for example, translate the word *shalom* respectively as *triumph* and *victorious*. Careful assessment reveals that there is harmony between the two versions of the Bible. This Harmony is based on the terms *triumph* and *victorious* because the two are talking about a similar situation. It is, therefore, an indication that there is a challenging situation ahead of the one speaking to the people of Penuel. So he tells them that, if he returns safe or unharmed, he will destroy the tower belonging to them.

However, ESV translates *shalom* in this verse as the usual *peace*. This translation is suggesting a *calmed* and *unworried* situation in which he will return. But what does the context suggest? The context is suggesting retaliation because the statement is made in connection to the attitudes of the people of Penuel toward Gideon and his people. Ewe Bible translation seems to follow the line of the ESV translation. This might be attributed to the principles of Ewe Bible translation which will be discussed later.

Keil and Delitzsch (1996) comment on the same verse 8-9 as: “the inhabitants of Penuel on the north bank of the Jabbok (see at Gen 32:24ff.) behaved in the same churlish manner to Gideon, and for this, he also threatened them: “If I return in peace,” i.e., unhurt, “I will destroy this tower” (probably the castle of Penuel)”.

It is clear that the people of Penuel did not treat Gideon well so Gideon responded in anger. A similar concern is made by Wiersbe (2004) in his commentary that “the men of Succoth were skeptical of Gideon's ability to defeat the fleeing Midianite army and capture the two kings. If Succoth helped Gideon and Gideon failed, then the Midianites would visit Succoth and retaliate”. Wiersbe (2004) maintains that “the men of Succoth didn't think feeding a hungry brother was an opportunity to show love but was a risk they didn't want to take, and they were rather impudent in the way they spoke to Gideon”. Wiersbe (2004) concludes that “since Gideon received the same response from the men at Peniel (Penuel), he warned both cities that he would return and discipline them”.

With these few views from these commentaries, it appears that the Ewe translators did not do, perhaps, direct translation from the Hebrew bible to take the context into consideration but only translated directly from the English Revised and the Lutheran Versions. Assuming the Ewe Bible was translated from the Hebrew Bible, ‘*dedie*’ (safe) may have been found as more appropriate.

Discussion five Judges 11:13

וַיֹּאמֶר מֶלֶךְ בְּנֵי-עַמּוֹן אֶל-מְלָאכָי יִפְתָּח כִּי-לָקַח יִשְׂרָאֵל אֶת-אַרְצִי בְעֵלוֹתַי מִמִּצְרָיִם מֵאַרְנוֹן
וְעַד-הַיַּבֹּק וְעַד-הַיַּרְדֵּן וְעַתָּה הַשִּׁיבָה אֶתְהֶן בְּשָׁלוֹם:

Translation

*LXX: καὶ εἶπεν βασιλεὺς υἱῶν Ἀμμων πρὸς τοὺς ἀγγέλους Ἰεφθαε ὅτι ἔλαβεν Ἰσραηλ
τὴν γῆν μου ἐν τῷ ἀναβαίνειν αὐτὸν ἐξ Αἰγύπτου ἀπὸ Ἀρνων καὶ ἕως Ἰαβοκ καὶ ἕως
τοῦ Ἰορδάνου καὶ νῦν ἐπίστρεψον αὐτάς ἐν εἰρήνῃ καὶ πορεύσομαι*

*ESV: And the king of the Ammonites answered the messengers of Jephthah,
"Because Israel on coming up from Egypt took away my land, from the Arnon to
the Jabbok and to the Jordan; now therefore restore it peaceably."*

*NIV: The king of the Ammonites answered Jephthah's messengers, "When Israel
came up out of Egypt, they took away my land from the Arnon to the Jabbok, all
the way to the Jordan. Now give it back peaceably."*

*NRSV: The king of the Ammonites answered the messengers of Jephthah, "Because
Israel, on coming from Egypt, took away my land from the Arnon to the Jabbok
and to the Jordan; now therefore restore it peaceably."*

*Ewe: Amon-viwo 5e fia gbl4 na Yefta 5e d4lawo bena: Elabena Israel x4 nye
anyigba, esime w9tso egypte, tso Arnon nu vase2e Yabok kple Yordan nu; eyata
gagbugb4e nam kproo.*

Analysis

The above translations have displayed a certain level of understanding of the Hebrew text. All the three English translations ESV, NIV and NRSV translate *shalom* “peaceably”. It shows that, perhaps, there is no difficulty with understanding the context of the word *shalom*. The context of the text looks to be political. This situation looks very tense with the atmosphere of war.

Wiersbe (2004) avers on verses 12-28 that “before declaring war, Jephthah tried peaceful negotiations with the Ammonites, but the negotiations failed’. Wiersbe (2004) added that “being a military man himself, Jephthah knew that a war could result in thousands of Jewish men being killed; and he wanted to avoid that if at all possible.”

According to Wiersbe (2004) “the King of Ammon declared that he and his men were only reclaiming land that the Jews, under the leadership of Moses, had stolen from them. If Israel would restore that land, he would call off his troops”. Keil and Delitzsch (1996) commenting on Verse 13 underscored that, “the King of the Ammonites replied, that when Israel came up out of Egypt, they had taken away his land from the Arnon to the Jabbok (on the north), and to the Jordan (on the west), and demanded that they should now restore these lands in peace”. Keil and Delitzsch (1996) maintain that “the plural (them) refers to the cities and places in the land in question. The claim raised by the King of the Ammonites has one feature in it, which appears to have a certain colour of justice”.

Contrary to the previous occurrences, the Ewe Bible translates it *shalom* in this context in a different word *kpoo* (quietly or without rife). This Ewe word *kpoo* also refers to a condition which is devoid of violence. This translation in one breath justifies the view that *shalom* can be translated by using other Ewe words other than *`utifafa* (peace). Also, there is an argument that, once the alternative falls within the domain of the larger umbrella word *`utifafa* (peace), there is no need to use that particular word instead of *`utifafa* (peace). But this translation deviates from such an argument. This means that in as much as the word *kpoo* is under the umbrella of *`utifafa* (peace), its usage here makes the translation absolutely perfect.

Taking the comments of Keil and Delitzsch (1996) and Wiersbe (2004) into consideration, there is an understanding that there seems to be a sign of war to start. So in order to avoid such a situation, Jephthah entered into negotiation with the people, particularly the King. This situation resulting in the negotiation necessitates the use of the Ewe word *kpoo* as contextually appropriate.

Discussion Six Judges 11:31

וְהִנֵּה הַיּוֹצֵא אֲשֶׁר יֵצֵא מִדְּלַתִּי בֵּיתִי לְקִרְאָתִי בְּשׁוֹבֵי בְּשָׁלוֹם מִבְּנֵי עַמּוֹן וְהִנֵּה לִי הַחַיָּה
וְהַעֲלִיתָהּ עֲזָלָה:

Translations

LXX καὶ ἔσται ὁ ἐκπορευόμενος ὃς ἐὰν ἐξέλθῃ ἀπὸ τῆς θύρας τοῦ οἴκου μου εἰς συνάντησίν μου ἐν τῷ ἐπιστρέφειν με ἐν εἰρήνῃ ἀπὸ υἰῶν Ἀμμων καὶ ἔσται τῷ κυρίῳ ἀνοίσω αὐτὸν ὀλοκαύτωμα

ESV: *then whatever¹ comes out from the doors of my house to meet me when I return in peace from the Ammonites “shall be the LORD’s, and I will offer it up for a burnt offering.”*

NIV: *whatever comes out of the door of my house to meet me when I return in triumph^a from the Ammonites will be the LORD’s, and I will sacrifice it as a burnt offering.^b”*

NRSV: *then whoever comes out of the doors of my house to meet me, when I return victorious from the Ammonites, shall be the LORD’s, to be offered up by me as a burnt offering.”*

Ewe: *eye megb4 tso Amon-viwo gb4 le utifafa me la, ekema nusianu, si ke ado tso a5enye me ava kpem la, anye Yehowa t4, eye mats4e asa numev4e.*

Analysis

In the above translation shalom is translated into Greek as *eirene* whiles ESV translates it as “peace”. But NIV and NRSV translate it differently as “triumph” and “victorious” respectively. How come these slight disparities in the translations exist? Are they as a result of the context or translation principles? First, what is the context of the text? Likewise, there is a commonality between ESV and Ewe translations. That means while ESV translates *shalom* in this verse

as “peace”, Ewe Bible in the same vein translated *shalom* as *ʻutifafa* (peace). The question, however, is what might have accounted for this similarity?

Keil and Delitzsch (1996) observe in verses 30-31, that “before commencing the war, however, he vowed a vow to the Lord: If you give the Ammonites into my hand, he who comes to meet me out of the doors of my house, when I return safely (in peace, *shalom*) from the Ammonites, shall belong to the Lord, and I will offer him for a burnt-offering”. Keil and Delitzsch (1996) after analysing the Hebrew text, Keil and Delitzsch (1996) note that “by the words הַיֹּצֵא אֶשְׂרָר ‘he that goes out,’ even if Jephthah did not think only of a man, or even more definitely still of some one of his household, he certainly could not think in any case of a head of cattle, or one of his flock”. Keil and Delitzsch (1996) reiterate that “Going out of the doors of his house to meet him’ is an expression that does not apply to a herd or flock driven out of the stall just at the moment of his return, or to any animal that might possibly run out to meet him”.

From the above commentary, it appears that the possible English word for translation is “safely”. This means that Jephthah thinks about his return without harm, which is different from the translation of NIV and NRSV. The words “triumph” and “victorious” used by NIV and NRSV translations suggest winning in the battle. This can be understood that, if he does not win, it will not be possible to return. But, a look at the ESV translation, brings a new dimension of the word *shalom* to the fore. The word used to translate *shalom* is peace suggesting a situation where Jephthah will return not harmed. Based on this

commentary, one may not be wrong to suggest that even though *ʼutifafa* (peace) seems not too bad, the word *dedie* could be far better. Again, the knowledge about the principles followed to translate Ewe Bible which is yet to be considered, suggests that current translation might have been borne out of using the second point of Ewe Bible principles. That principle points out that “thoughts are considered instead of words or phrases” (Ekem, 2011, p. 132). Even if what had been seen from the discussion regarding this verse so far is anything to go by, still there is a question to ask whether this second principle was strictly followed in the translation for this part of the Ewe Bible. Or the third principle which states that at a time there may be a deviation from the laid down principles and turn to use English Revised and the Lutheran Versions.

Discussion Seven: Judges 18:1-31

Priest and Danites

The people of Dan do not have land to possess among the Israelites, so they take a decision to search for it. It is on this move that the men of Dan come to the priest to inquire about their journey, and, upon the consultation, the priest informs them that their journey will be successful because the Lord will be with them. Based on this message five men of Dan proceed on their journey to Laish and find that the people on the land live in affluence and the land is fertile. After

this, the five men meet their brethren at Zorah and Eshtaol and motivate their men to rise to fight against the unsuspecting people on the land. Subsequently, the people return to the priest in Micah's house to inquire about what further steps to take to acquire the land. The six hundred men then go with the graven images, the ephod, the priest and the teraphim. Later on, they come back and kill all the people on the land rebuild a city in the valley of Beth-rehob and eventually erect the graven images, teraphim, and ephod which they have taken from Micah's house and it remains there as long as the house of God in Shiloh.

Exegetical discussion on Judges 18:6

In line with other translations, *shalom* in Judges 18:6; 15 are translated into Ewe as *utifafa* (peace). *Shalom* in Judges 18:6 and verse 15 are used in accusative states. In this state, *shalom* in Judges 18: 6 describes the state of the journey they have embarked upon. The principle regarding the usage of *shalom* with the verb 'bo' and its meaning will be examined.

וַיֹּאמֶר לָהֶם הַפֹּהֵן לָכֵי לְשָׁלוֹם נֵכַח יְהוָה דְּרַכְכֶם אֲשֶׁר תֵּלְכוּ בָּהּ: פ

And the priest said to them, "Go in peace. The journey on which you go is under the eye of the LORD." (Judges 18:6 NRSV).

As to whether the translation is without difficulty is not what matters to the readers now. *Shalom*, in verse 6, is part of the priest's expression to the men of Dan. This translation sounds direct because the people of Dan wanted to know if where they were going was safe for them. Safety here comprises both physical

and psychological safety, thus, the priest's response is based on the conditions at stake. Though *shalom* in this verse is concerned with both the physical and the psychological, it has more of a psychological implication. This conceptual understanding has some relation to VanGeremen's (1997) exegetical description of the use of *shalom*. According to VanGemeran (1997), the word *shalom* is accompanied by the verb 'go' or 'come' to designate a state of mind or internal condition.

Harris, Archer and Waltke (1980) emphatically state that a synonym of *bô'* is *halak* "go" and its antonym is *yasa'* "go out." Harris, Archer and Waltke proceed with theological reasons for using the word *bô'*. According to Harris, Archer and Waltke (1980) theologically the verb *bô'* appears in varied situations but in significant contexts. Harris, Archer and Waltke (1980) note that the Hebrew word *bô'*, is said to have occurred 2570 times in the OT and for the most part with everyday meanings of "go, arrive, enter a house," or, more idiomatically, "to die" (go to the fathers) or for sexual relations (come in to her). This implies that in some instances the usage is understood idiomatically but in this instance of verse 6 *shalom* is translated literally as לְכוּ לְשָׁלוֹם 'yi le `utifafa' (go in peace), otherwise, this *shalom* could have been translated idiomatically as לְכוּ לְשָׁלוֹם 'yi maku o' (go you won't die). The reason why it was not translated as 'yi maku o' (go without death) may be that the issue was much about the psyche.

וַיֹּאמֶר לָהֶם הִפְתֵּנוּ לְכוּ לְשָׁלוֹם נִכַח יְהוָה דַּרְפְּכֶם אֲשֶׁר תִּלְכוּ-בָהּ: פ

This may not be different from the translation of *shalom* in Genesis 26:29 and Exodus 18:23 because *shalom* in both verses is preceded by the verb *bo*. For example, the following;

(Gen 26:29)

אִם-תַּעֲשֶׂה עִמָּנוּ רָעָה כַּאֲשֶׁר לֹא נַגַּעְנוּךָ וְכַאֲשֶׁר עָשִׂינוּ עִמָּךָ רָק-טוֹב וְנִשְׁלַחְךָ בְּשָׁלוֹם אֶתְּהָ עֵתָה בְּרוּךְ יְהוָה:

That you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace. You are now the blessed of the LORD." (Gen 26:29 NRSV)

Exodus 18:23

אִם אַתְּ-הַדְּבָר הַזֶּה תַּעֲשֶׂה וְצִוְּךָ אֱלֹהִים וְנִכַּלְתָּ עִמָּד וְגַם כָּל-הָעָם הַזֶּה עַל-מְקוֹמוֹ יָבֹא בְּשָׁלוֹם:

"If you do this, and God so commands you, then you will be able to endure, and all these people also will go to their place in peace," (Exo 18:23 RSV).

In Genesis 26:29 the direct verb to *shalom* in the sentence is *שָׁלַח* *shalah* which means send, while the verb in Exodus before *shalom* is *יָבֹא* which means go. By principle, all these occurrences of *shalom* are referring to the internal state or condition. Which means that this *shalom* is talking about the non-physical condition. A common feature among the three texts; Judges 18:6, Genesis 26:29 and Exodus 18:23 is their accusative grammatical functions in the sentences. In other words, *shalom* is functioning in each of these sentences as the object.

In verse 15, *shalom* is translated differently. In the Ewe Bible *shalom* in Judges 18:15 is also translated as *eye wodo gbe ne* which means “and they greeted him” in English. Though this translation looks different from the position the researcher holds regarding the use of *utifafa*, this also is not without a challenge.

For example, even if one looks at the translation of *shalom* in Ewe as *wodo gbe* in English, ‘greeting’, which is different from *utifafa*, one senses discomfort in the description of the event. Currently, the translation leaves room for questioning the role of the preceding words *vayish al* to the *shalom*. Should the Hebrew phrase, *vayish al*, which literally means ‘and he asked’, be left out without a reference to *shalom*? If so it will not be helpful because it will not bring out the true understanding of the event. For instance, Ewe translation is ‘*Tete wo ge 2e me, eye wova Lewi- 2ekakpui la 5e x4 nu le Mixa 5e me, eye wodo gbe ne*’. This translation eliminates the essence of *vayish al* and places great emphasis on *shalom*. At best ‘*wodo gbe ne*’ provides a cover-up because it does not indicate either the mode of greeting or the message it carried.

Moreover, the context of its usage is identified as a social context. A simple understanding of social contexts refers to the places and periods by which people meet and engage in various activities such as works, dialogues, etc. These activities usually take place in houses, markets, synagogues, courts, fields and other places. As a result of such activities, the occasions are referred to as the communal dimension, legal dimension, economic and health dimension. If *Shalom* is used in any of these dimensions to describe an event or convey a message, it connotes a peculiar implication. This insight could be inferred from

Oguntoye's (2014) submission. According to Oguntoye (2014), the social dimension of *shalom* in the OT has to do with justice and righteousness. This, therefore, suggests that, in a social setting, *shalom* does not only concern material activities but also refers to the righteousness on the part of human beings. *Shalom*, therefore, points to the holistic dealing with one another in a right way. Somehow, the word *shalom* is used for both material and immaterial things of life. Material things include human beings and other creatures of God such as animals, and inanimate things. Thus, *shalom* is used among human beings as an expression of good wishes to a fellow human being. Should this be accepted as the basis for which it has been translated in the Ewe Bible? This reasoning cannot be accepted easily without difficulty because such a translation seems to throw away the values of the word *shalom* and its preceding term, bearing in mind that the word is functioning communally in the expression.

Generally, *shalom* is used in a communal context refers to collective harmonious life situations of people. Gillett (2009) notes that “*shalom* at heart, has to do with being in community with others (Ps 29:11)”. The point here is that *shalom* itself is mostly used to address issues pertaining to groups of people in the Bible rather than individual persons. *Shalom* also describes friendly relations between people and their wholeness. If all these issues regarding the grammatical and contextual function of the word *shalom* are considered, one cannot but agree with the translation of the words מִיכָה וַיִּשְׁאַל-לוֹ לְשָׁלוֹם “at the home of Micah, and greeted him (Jdg 18:15 NRSV) (*Mixa 5e me, eye wodo gbe ne'*) is inappropriate. The least to be considered appropriate may be “at the home of Micah, and ^aasked

him about his welfare” (Jdg 18:15 ESV) which will mean (*le Mixa 5e me eye wo bia wo5e agbeta se*).

Though, *shalom* translation in the above verse as ‘*wodo gbe ne*’ looks different from ‘*utifafa*’, it suggests that something else can equally be done about selected texts which are of great concern for this study. How *shalom* is translated here in the Ewe Bible, offers an opportunity to consider other scholars’ views about it within the context. McCann (2002) advances concerns on the issue of the “Danites movement, the movement of the Danites in chapter 18 reflects the tradition that the Danites did not end up in the place originally allotted to them (see Joshua 19: 40-48).” MacCann (2002) speculates that ‘actually, Judges 18:1 seems to contradict Joshua 19:40-48, which suggests that the Danites were originally given an allotment that they subsequently lost.’ MacCann (2002) then suggests that ‘in either case, the Danites in Judges 18 are looking for a home.’ This confirms that the Danites needed land to settle on. Therefore, the way to find the land was a serious decision to make. Perhaps the strategy adopted was to emulate a military approach. MacCann (2002) notes that ‘the most explicit recalling of earlier material involves the Danites’ sending of spies into the land (see Numbers 13).’ This must have led MacCann (2002) to speculate that ‘the spies happen upon Micah’s house, where they recognise the Levite, who happily admits that he was a priest –for-hire (18:2-5; see commentary on chapter 18, vv. 19-20).

A similar comment is made by Harris, Brown and Moore (2012) that ‘the text is ambiguous about whether they met the Levite before they went to Micah’s house when they were already there.’ This shows how uncertain the text is about the issue of the meeting between the Levite and the spies (Danites). Consequently, Harris et al. (2012) then suggest that “at any rate, when they were in the house, they recognized the voice of the ... Levite and stopped by”.

Unconvincingly, however, Harris et al. (2012) opine that “we are not told how they recognized the voice of the Levite; possibly his accent betrayed him as not a native Ephraimite (Judges 12:5-6; Luke 22:59)”. MacCann (2002) registers his concern that “the Danites, not surprisingly, given their subsequent behavior, have no problem with this; and they seek and obtain a priestly blessing, which promises them success (18:6)”. Harris et al. (2012) take the conversation between the Danites and the Levite from where ‘the Danites fired off three questions that underscored their surprise that the Levite was at Micah’s house. To Harris et al. (2012) Levites were supposed to serve at communal places of worship, not private residences.’ Harris et al. (2012) contend that the “Levite’s answer, understandably devoid of any reference to the Lord, was that he was there because Micah paid him well. This response sets up the later development described in verses 19-20.” The spies next asked him to inquire of God about the success of their journey. The Hebrew highlights the irony in verse 6; “if our way we are walking on will be successful”. MacCann (2002) expresses suspicion that this blessing might seem to legitimize the Danites’ subsequent behavior.

This displays how questionable the meaning of the text, particularly the word *shalom*, is. Maybe it is against this background that MacCann (2002) notes that ‘the blessing comes not from “the house of God” (18:31), but rather from the house of Micah and from Micah’s private priest–for-hire. Such a comment demonstrates how the word *shalom* was conceived to be a human expression. MacCann (2002) insists that ‘indeed, verse 6 anticipates verses 19-20, where it becomes eminently clear that the Levite is an idolatrous priest whose sole authorization is how much money one is willing to pay.’ Further explication could be observed in the submission of Harris, Brown and Moore. According to Harris et al. (2012) “the spies moved on, all the way to the very far north, so far that they moved outside the boundaries of the land of Israel and found the place of their dreams”. Which is an indication that the “spies were outside the vicinity of Israelite in search of their preferable land of possession” (Harris et al. (2012). Harris et al. (2012) add that “at Laish, ... the people were living in safety... their land lacked nothing, they were prosperous, and – most importantly, they would be an easy take.” In this statement, it is obvious that life was better with the people. But Harris et al. (2012) note that once back home, they suggested immediate action (v. 9). There is so much sarcasm here, it is hard to know where to begin. For one, the Danites went outside the boundaries, outside the order established by the Lord, outside of *shalom* and into chaos.

In effect, the Danites did not live up to the expectation of the concept of *shalom*. That means instead of living life in moderation of God they chose to live anyhow without acknowledging God’s authority. Harris et al. (2012) further

intimate that furthermore, the difference between the Danites and the people of Laish, who were not Israelites, makes the Danites look even worse. While six hundred Danites stood to watch at the city gate, the five men entered the Levite's quarters at Micah's house." This points to the fact that the behaviour of Danites have so deteriorated that they can not be compared to the Laish. This might have led Harris et al. (2012) to comment that "the text of the NIV states that they greeted the Levite, which is an accurate dynamic equivalent translation. But the Hebrew captures the irony: 'They requested for him *shalom*.' *Shalom* carries, among others, the connotation of success or prosperity."

Discussion Eight: Judges 19:1-30

Old man and his opponents

There was a Levite who takes a concubine in Bethlehem and she leave him angrily to stay with her father in Bethlehem for four months. He later goes out with his servant to assess the situation and bring her back. He is warmly received by his father-in-law and spends three days with them. On the fourth day, he asks to leave but his father-in-law persuades him to stay over. The man and his servant with his concubine leave for their home on the fifth day. While on their way to their home, night draws near and the servant suggests that they spend the night in the city of Jebusites. His master, however, responds that they should proceed to Gibeah or Ramah. As they reach the place, they stand at the city square without being welcomed by any citizen except a certain old man from Ephraim in Gibeah who comes over in the night and sees them. He questions them and they

answer that they come from Jerusalem to the remote area of the hill country of Ephraim, but no one cares to house them.

Meanwhile, they note that they have food and wine on them, as well as the straw and fodder for their donkeys. The old man receives them into his house and assures them of supplying their needs. As they settle down to enjoy themselves, some men from the city pound on the door and request from the old man to have sex with the man with him. The old man defends the traveler and suggests to the men that he will replace the man with his virgin daughter and his concubine.

He warns the angry men to desist from such disgraceful acts and offers them his concubine. The angry men rape and abuse the concubine till daybreak and the concubine goes home and falls on the door of her master. The man wakes up and finds her at the entrance of his room and asks her to get up, but she does not act. So the man puts her on his donkey and sets off for home. When they get home, the man takes a knife and cuts up his concubine limb by limb into twelve parts and sends them to all the areas of Israel. Everyone who sees it exclaims that such a thing has never been done since Israel came out of Egypt.

Discussion Nine: Judges 19:20

וַיֹּאמֶר הָאִישׁ הַזֶּה שְׁלוֹם לְךָ בָּרַק פְּלִמְחִסוֹרָךְ עָלַי בָּרַק בְּרָחוּב אֶל-תְּלוֹן:

Translations

LXX: καὶ εἶπεν ὁ ἀνὴρ ὁ πρεσβύτης εἰρήνη σοι πλὴν πάν τὸ ὑστέρημά σου ἐπ' ἐμέ
πλὴν ἐν τῇ πλατεία μὴ καταλύσης

ESV: And the old man said, "Peace be to you; I will care for all your wants. Only, do not spend the night in the square."

NIV: "You are welcome at my house," the old man said. "Let me supply whatever you need. Only don't spend the night in the square."

NRSV: The old man said, "Peace be to you. I will care for all your wants; only do not spend the night in the square."

Ewe: Tete ametsitsi la gbl4 n1bena: utifafa nawo! Ne nane le hiawom la, ekpo 2e asinye; 2eko mele abl4 me ya tsi ge ad4 o!

Observation

In the above different translations of Judges 19:20, the ESV and NRSV translate the word *shalom* as 'peace' but NIV translates it as 'welcome'. This clearly displays a difference not only in terms of words translation but also in terms of being faithful to the Masoretic text. For instance, NIV makes a reference to the 'house' which is not mentioned in the other translations like NRSV, ESV and Septuagint not even in the Masoretic text as well. This is what scholars like Emmanuel Tov (2001) and Ellis Brotzman (2002) refer to as *emendation*. Tov (2001) notes that the *emendation* of the biblical text refers to a different process, i.e., the suggestion (invention) of new readings which are not conveyed in the witnesses of the biblical text. Tov (2001) explains the logic behind this procedure which is that, "at the concluding stage of the procedure of textual criticism scholars compare all the known readings with the intention of gathering information on the changing biblical text, inter alia, to its presumed original

form”. Tov (2001) exemplifies the above saying that “if in a particular instance a scholar does not succeed in finding among the extant textual witnesses a reading which, in his opinion, is appropriate to the context – in other words, a detail contained in the original form of the text—the scholar is likely to turn to an alternative method’. Tov (2001) maintained that the scholar may then propose that a yet unidentified reading was contained in the original form of the text. This proposed reading stands in a special relation to the extant ones in that it is conjectured from the known readings. This is “called a conjectural (textual) *emendation* (the procedure as a whole is often denoted with the Latin *divination*)” (Tov, 2001, p. 352).

For Tov (2001) “a *conjectural emendation* is, for the most part, a new suggested reading from which all other readings, or at least one of them, presumably developed.” Brotzman (2002) also holds the same view that *emendation* is used in the case of a text where no attested reading makes sense. However, he cautioned about the uses of *emendation*. Brotzman (2002) then concurs with Bruce Waltke’s position that;

one may attempt a conjecture concerning the true reading – a conjecture that must be validated by demonstrating the process of the textual corruption from the original to the existing text-forms. Such conjectures, however, can not always be used to validate the interpretation of the whole passage in that they will have been made based on an expectation derived from the whole, (p.131).

Looking at the Septuagint translation of the Masoretic text, reveal that ὁ ἀνὴρ ὁ πρεσβύτες (the man or husband, the elder) are used to translate Hebrew terms לְרִבְרִבָּה וְיִשְׁרָאֵל. This suggests the repetition of terms because the man or husband could be referred to as an elder. Ekem and Kissi (2010) clearly distinguish between the two Greek words ἀνὴρ and πρεσβύτες. They indicate that ἀνὴρ means man/husband, πρεσβύτες also means elder. This phenomenon of similar words could be known as *dittography*. Tov (2001) intimates that *dittography* is the erroneous doubling of a letter, letters, word, or words. The components which are written twice are not always identical, since, at a later stage, one of the two words was sometimes adapted to the context. Tov postulates that the distinction between *dittography* and *haplography* is difficult. Meanwhile, *haplography* is an erroneous omission of one of two adjacent letters or words which are identical or similar.

Exegetical Discussion on Judges 19:20

Shalom used in Judges 19:20 is also translated in Ewe as *utifafa* (peace) and it is used in the vocative nominative case. Vocative is described as ‘one to whom the speaker is addressing’ and it is similar to the nominative absolute which is described as ‘being an element of the clause other than subject and predicate’ (Wheeler, 2006). He intimates that vocative stands in apposition to the second-person pronoun, expressed or unexpressed, and may occur with either verbless or verbal clauses. Wheeler (2006) reiterates that it is most clearly identifiable where the speaker places a definite noun in apposition to a second-

person pronoun or an imperative. He adds that sometimes the vocative use of the nominative appears with the definite article. The importance of the preceding observations from Wheeler is to explain the function of *shalom* in verse 20 of Judges chapter 19.

Per Wheeler's description, one can admit that in this verse the word *shalom* is used in the apposition of the second pronoun. For instance, as the text says, 'and the old man said *shalom* to you'. *leka* 'to you' is the second person pronoun to the '*shalom*'. While *shalom* here is serving as vocative nominative to the '*leka*' 'to you'. Undoubtedly, it can be ascertained from the following examples from Wheeler. "You are righteous, O YHWH." (Jer 12:1) "Save (imperative) me, O king!" (2 Sam 14:4). In the above examples, one sees "O Yahweh" as in apposition to the pronoun "You" in the nominative position whiles "O king" is serving as the main vocative to the word "save".

In relation to the above exposition, though one could not easily find a problem with the translation of *shalom* into *utifafa* (peace) as a vocative expression for שָׁלוֹם לְךָ, still there is the need to point out that it is not only functioning as vocative but also functioning as nominative vocative. The difference between *shalom* in Judges 19:20 and Judges 4:17 is that, while the latter is in the vocative nominative position, the former is in the nominative position. Although this may not create a significant distinction, it is important to indicate that, while the vocative nominative *shalom* suggests imperative function, the absolute nominative *shalom* is describing the state of condition.

Therefore, conceptually the translation of *שְׁלוֹם לָךְ* into Ewe as '*utifafa nami*' reveals the true meaning of Ewe *utifafa* (peace) whereas similar translation for the Judges 4:17 texts leaves room for doubt. Clear understanding can be obtained from the subsequent event that takes place where the old man has to defend the man whom he has assured safety against the desire of the enemies to kill him.

The context within which this *shalom* is expressed is social. This translation cannot be done in isolation of the context. Both the context and grammatical function of the word should be taken into consideration before translation which ascribes meaning to it.

Discussion Ten: Judges 21:1-25

The Israelites and Benjamites (Judges 21:13)

The people of Israel vowed at Mizpah not to give their daughters in the marriage of Benjamites. Yet, they grieve for them and think of how to provide wives for the Benjamites. They discover that no one from the Jabesh Gilead has come to the assembly so Israel sends twelve thousand fighting men with instruction to go and kill those living there including women and children. They should not spare men and women who were not virgins. They find four hundred young virgins and invite the Benjamites to marry them. Still, there are some of the men of Benjamin who do not get virgins to marry. This leads the Israelites to

advise them to hide in the vineyard during the annual festival in Shiloh so that, if the girls of Shiloh come out to dance, then, they would emerge from the vineyard and capture them for marriage. The Benjamites obey and act accordingly.

Discussion Eleven: Judges 21:13

וַיִּשְׁלַחֵהוּ כָּל־הַעֲדָתָהּ וַיְדַבְּרוּ אֶל־בְּנֵי בִנְיָמִן אֲשֶׁר בְּסֹלֶע רִמְמוֹן וַיִּקְרְאוּ לָהֶם שְׁלוֹם:

Translation

LXX: καὶ ἀπέστειλεν πᾶσα ἡ συναγωγὴ καὶ ἐλάλησαν πρὸς Βενιαμὴν τὸν ἐν τῇ πέτρᾳ Ρεμμῶν καὶ ἐκάλεσαν αὐτοὺς εἰς εἰρήνην

ESV: Then the whole congregation sent word to the people of Benjamin who were at the rock of Rimmon and proclaimed peace to them.

NIV: Then the whole assembly sent an offer of peace to the Benjamites at the rock of Rimmon.

NRSV: Then the whole congregation sent word to the Benjaminites who were at the rock of Rimmon, and proclaimed peace to them.

Ewe: Eye ameha blibo la d4 ame 2o 2e Benyamin-viwo gbl4 le Rimon-kpe la gb4, eye wodo utifafa `ugbe na wo.

Observation

The above varied translations have the word *shalom* translated into Greek and English and Ewe. The Greek text translates *shalom* as εἰρήνην which is in accusative form. Likewise, the English translations translated *shalom* as “peace”.

Now, among the English translations, NRSV and ESV translate the Hebrew word *shalom* as something being given to the people in a form of pronouncement. Whereas NIV presents it as a gift to the Benjamites. Aside this difference, it appears that all versions do justice to the translation of the Hebrew text. The other observation reveals that apart from the English translation, the Greek text known as the Septuagint did not translate the Hebrew expression אֲל־בְּנֵי בִנְיָמִן as ‘sons of Benjamin.’

However, it is the prerogative for the “critic to determine if the translator correctly rendered the Hebrew text” (Brotzman, 2002, p.79). This is a major concern in the translation work, considering that the Septuagint is one of the reliable texts which, in many cases, serves as the standard for evaluating the reliability of the other translations. Brotzman (2002) notes that the initial task to carry out textual criticism of the Greek text of the Old Testament is the objective of the review. The Hebrew text is being considered in relation to other translations to find out the meaning of the word *shalom* in the Ewe language. This process is known *lectio brevior* (shorter reading).

Exegetical discussion on Judges 21:13

Shalom in Judges 21:13 is also translated as *ʼutifafa* (peace) in Ewe. What warrants such translation is a concern that needs to be unravelled. In Judges 21:13, *shalom* occurs in the accusative state and, thus, functions as an object in the sentence. Elsewhere, it is stated that *shalom*, in the accusative state, and found to be in a social context, carries a specific meaning. Therefore, *shalom* in the social context assumes both internal and physical conditions. This means that if

shalom is expressing social view or concern, its implication must refer to do with contentment. Again the position of this *shalom* clearly speaks of social context. With earlier observation made by VanGemeren (1997), it presents this occurrence of *shalom* having much to do with “state of mind or internal condition of being at ease, satisfied, or fulfilled”. Though it may look contradictory of thought, it is relevant for further understanding of the word, under scrutiny. This is because the *shalom*, even though, it is in the same context as the preceding one, its condition depends on the internal or state of mind. Thus, as it is revealed in the earlier submission, *shalom* in either secular or material sense can project disparity between two states of affairs. For example, internal and wellbeing or prosperity. If these observations are put together, one can understand this *shalom* as either internal satisfaction or life sufficiency.

Discussion Twelve: Judges 18:6

וַיֹּאמֶר לָהֶם הַכֹּהֵן לֵכּוּ לְשָׁלוֹם נִכַח יְהוָה דַּרְכְּכֶם אֲשֶׁר תִּלְכוּ-בָהּ: פ

Translations

^{LXX}: καὶ εἶπεν αὐτοῖς ὁ ἱερεὺς πορεύεσθε εἰς εἰρήνην ἐνώπιον κυρίου ἢ ὁδοῦ ὑμῶν καθ’ ἣν ὑμεῖς πορεύεσθε ἐν αὐτῇ

^{ESV}: *And the priest said to them, "Go in peace. The journey on which you go is under the eye of the LORD."*

^{NIV}: *The priest answered them, "Go in peace. Your journey has the LORD's approval."*

NRSV : The priest replied, "Go in peace. The mission you are on is under the eye of the LORD."

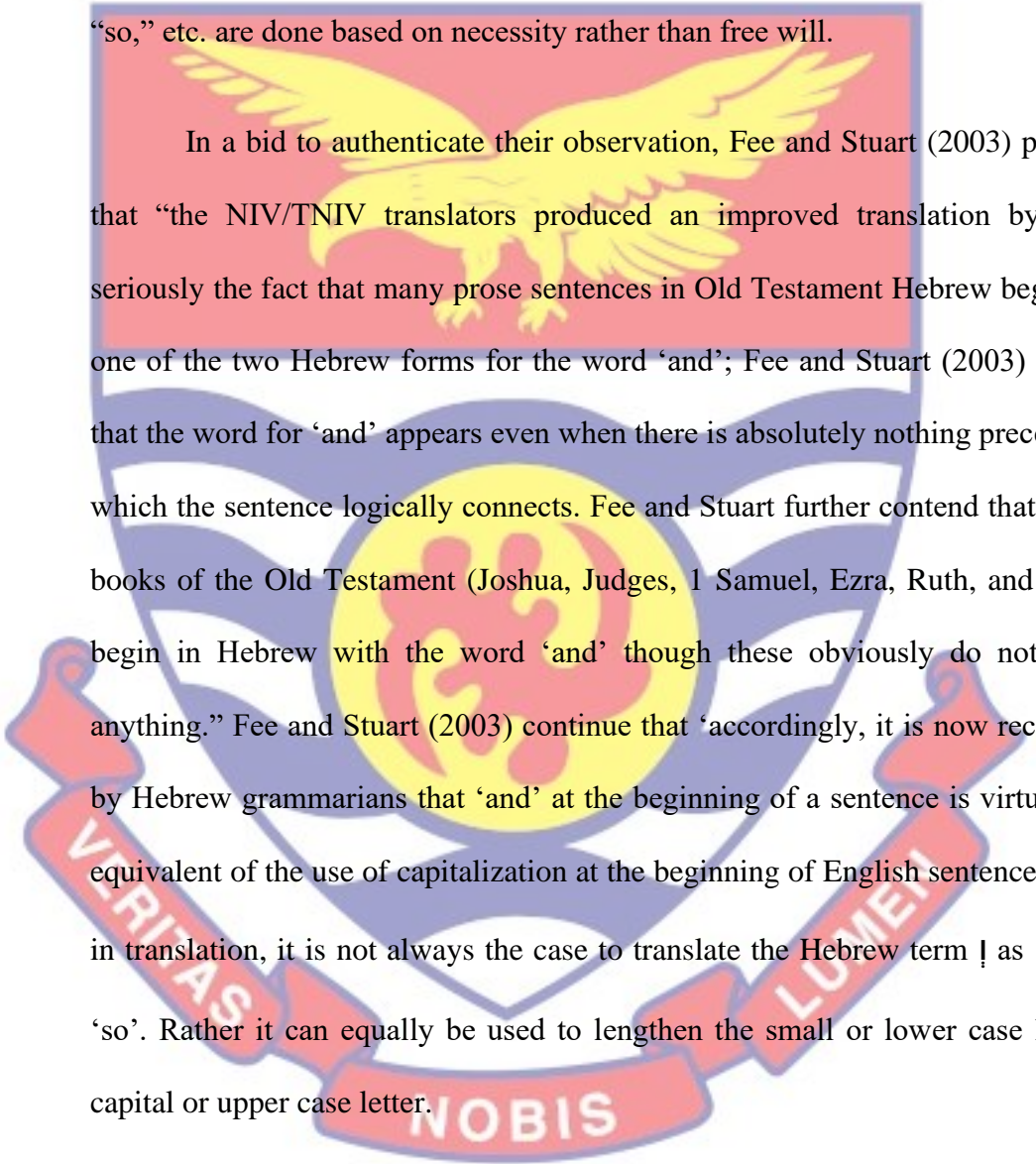
Ewe: nun4la la 2o `u nawo bena: miyi le utifafa me! Mia4e m4, si dzi miele la, dze Yehowa `u.

Observation

Though these translations demonstrate their consistency with the Masoretic text, there are however some issues to be looked at in relation to how Hebrew terms are translated. Aside the conjunction and prefix *yod*, the above translations, NRSV and NIV translated the Hebrew term וַיֹּאמֶר as 'replied' and 'answered' while ESV translated it as 'said'. The word 'said' is presenting the issue of command unlike the words replied and answered which are giving the idea in the text as the priest's response to the request put before him. The Greek text also translated וַיֹּאמֶר as $\epsilon\acute{\iota}\pi\epsilon\nu$ which means speak or say.

Besides, among the above translations, it is only the ESV and the Septuagint which translate the conjunction as 'and', the others like NRSV and NIV begin the translation with a definite article 'the'. Fee and Stuart (2003) intimate that "thousands of times in the Old Testament, the KJV translators woodenly followed the Hebrew word order in a way that does not produce normal idiomatic English." In other words, the KJV's translation of the Hebrew text into English was so strict in the grammatical order of Hebrew in such a way that it becomes difficult to understand it in the grammatical order of English. It is observed that 'one common example is how often verses (with each verse in a

paragraph!) begin with the word “and”, and further highlight that ‘even the NKJV translators had difficulty with this idiom; nonetheless they still rendered the Hebrew “and” in almost every case (using “and,” “then,” “so,” etc.)’ (Fee and Stuart, 2003, p. 49). This suggests that the translation of the word “and,” “then,” “so,” etc. are done based on necessity rather than free will.



In a bid to authenticate their observation, Fee and Stuart (2003) postulate that “the NIV/TNIV translators produced an improved translation by taking seriously the fact that many prose sentences in Old Testament Hebrew begin with one of the two Hebrew forms for the word ‘and’; Fee and Stuart (2003) contend that the word for ‘and’ appears even when there is absolutely nothing preceding to which the sentence logically connects. Fee and Stuart further contend that “... six books of the Old Testament (Joshua, Judges, 1 Samuel, Ezra, Ruth, and Esther) begin in Hebrew with the word ‘and’ though these obviously do not follow anything.” Fee and Stuart (2003) continue that ‘accordingly, it is now recognized by Hebrew grammarians that ‘and’ at the beginning of a sentence is virtually the equivalent of the use of capitalization at the beginning of English sentences. Thus, in translation, it is not always the case to translate the Hebrew term ו as ‘and’ or ‘so’. Rather it can equally be used to lengthen the small or lower case letter to capital or upper case letter.

However, Fee and Stuart were unable to state categorically the stand to take in situations like this. Fee and Stuart (2003) only propose that “this does not mean that the Hebrew ‘and’ should never be translated by the English ‘and’; it

simply means that ‘and’ is only sometimes, and certainly not most of the time, the best translation in English.” It appears that Fee and Stuart (2003) find themselves in a state of dilemma as they could not categorically state what should be done. They seem to confuse many of the translators with their suggestion that the word should be translated sometimes because it does not work well always, while the question of when, where and how to do it has not been outlined. Aside that, the translation of the Hebrew terms לָכוּ לְשָׁלוֹם is common to all English translations as ‘Go in peace.’

General Summary

A number of elements in the above texts need to be re-considered in order to ascertain the meaning of the word *shalom*? It is obvious that each text is unique despite the similarity in terms of the words used. Even though the word *shalom* is used in all the above texts as displayed, their uniqueness is clear, both in terms of grammar and context. It can now be understood that, in some instances, the word *shalom* is used in an absolute nominative state, while others have been used as vocative nominative and accusative.

From the above discussions on the grammatical and contextual functions of the word *shalom* in various texts in the book of Judges, it is apparent that *shalom* in Judges 4:17 which is used in the nominative absolute state within a social context is not the same as *Shalom* in Judges 6:23 as used in a vocative state within a divine context. It appears that *shalom* in Judges 6:24 which is known to have been used in a genitive absolute state within a divine context, and this, in the long run, provides it a unique context from the other ones. *Shalom* used in Judges

18:6 is in the accusative state within a social context. Such grammatical and contextual distinctive usage of the word *shalom* can be observed between Judges 19:20 and Judges 21:13. Thus, while *shalom* in Judges 19:20 is used in vocative nominative case within a social context, *shalom* in Judges 21:13 is used in the accusative state within a social context. This, therefore, serves as the basis on which translations, particularly Ewe Bibles are assessed to see if translators have been critical in the analysis of the Hebrew text or Masoretic text, in, for example translating *shalom* as *`utifafa* in the Ewe Bible.

Taking the above into consideration, one wonders how both *Shalom* in Judges 21:13 and Judges 4:17 is translated as *`utifafa* (peace) in Ewe when their grammatical and contextual functions are not the same. This raises the question of whether the principles of translation used in Ewe Bible translation contributed to such inaccuracies, although, similar principles have been commended by Ekem (2011). According to Ekem (2011), Spieth submitted a report on April 18, 1909, to Dr. Kilgour, Editorial Superintendent of BFBS, indicating how much they had been able to accomplish in terms of translating Masoretic text into Ewe. Ekem (2011) notes;

in Spieth's report, he intimated that the translation principles that guided him and Adzaklo in their work are 1) the strictest possible adherence to the Masoretic Text; 2) the thoughts and not the words or phrases to be taken as the units of translation; 3) the language ... to be pure and simple, avoiding vulgar and misleading expressions. Spieth further mentioned that deviations from the

Masoretic Text were adopted only in a few cases, and that in accordance with the English Revised and the Lutheran Versions. (p.132).

This information about the principles of translation does not only provide a cue to contemporary translators but becomes grounds for conducting an assessment in order to improve upon the Ewe translation. For example, per the principles enumerated, one can quickly identify which one has been applied to Judges 4:17. Accordingly, one can postulate that Ewe Bible translators considered the generic meaning of *shalom* in Judges 4:17 rather than dealing with the word more scientifically. Moreover, it appears that the translators applied the principle of deviation from the Masoretic texts, which may have been the cause of this challenge created in the book of Judges 4:17.

Careful consideration of the translation into Ewe as *utifafa* (peace) reveals that it is a result of the second principle of translation used by Spieth and Adzaklo (Ekem, 2011, p. 132). In that principle, Spieth states that “the thoughts and not the words or phrases to be taken as the units of translation” (Ekem, 2011, p. 132). The researcher is of the view that had such a principle not been employed, there will have been a little difference in the choice of word of translation. As noted, “*shalom* is viewed in a religious context as an essential part of Yahweh’s plan of salvation” (VanGemeren, 1989, p.132). VanGemeren (1989) notes that *shalom* is a word that comes from Yahweh, and Yahweh himself is the foundation of *shalom* (1Kgs 2:33; Job 25:2; Ps 35:27; 122:6; Mic 4:5). Oguntoye (2014) also expresses a similar view and establishes that “the spiritual dimension of *shalom* in the OT includes all that Yahweh is to himself and to his people”. For

this reason, the word *shalom*, in some instances, represents God including all the good intentions He has for humankind, some of which are blessings, deliverance from sin, sickness and poverty.

Thus, in the views of VanGemeran (1989) and Oguntoye (2014) “*shalom* in a divine context depicts the plan of God and how He reveals himself to humankind coupled with His means of delivering them from any form of trouble”. Heywood (2016) comments that “God is the giver of *shalom* and His "Torah" shows the way of life conducive to it, as his blessing makes it a reality”. This suggests that in a religious dimension, individuals and groups enjoy blessing, deliverance and welfare from God. Thus, it is an event that occurs under the circumstances of righteous living. For example, the translation of *shalom* in Judges 6:23 falls within a divine context and its implication is supposed to reflect the following: deliverance, blessing, health and wealth. But, it has been simply translated into Ewe as *utifafa* (peace). This makes it appropriately and meaningfully translated. However, there is a little challenge about the translation of *shalom* in Judges 6:24 as *utifafa* (peace). Since Gideon, in that text, is much concerned about their desperate condition which he, in turn, expresses in the word, *shalom*. Perhaps this can be explained by linking the concept of *shalom* with righteousness. Similarly, the difference between the preceding verses Judg. 6:23 and Judges 6:24 can be understood in the light of VanGemeran’s (1989) assertion ‘that God is the originator of peace as exhibited in the following texts 1 Kgs. 2:33 and Job 25:2).

In 1 Kgs 2:33, it is clear that *shalom* is wished for David and his descendants on the grounds of his righteous life. Such a move brings to the fore is that *shalom* is not a mere word. Rather, it has a divine connotation which comes with total concern of divine being. Again, a similar picture of the divine concept of *shalom* is depicted in the Bildah in Job 25:2

הַמַּלְאָךְ וְנִפְחָד עִמּוֹ עֲשֵׂה שְׁלוֹם בְּמַרוֹמָיו:

(Dominion and fear are with Him; he makes peace in his high heaven).

Here, the writer categorically indicates that God is the one who makes *shalom* not only on earth but also in heaven. The implication of *shalom* in the text above is determined by the context. However, what is important here is to establish that the word *shalom* has divine a connotation in relation to any other aspect which may be regarded.

Such views are not different from those expressed by Grant and Rowley (1963) who profess that *shalom*, in divine context, means reconciliation, salvation, orderly existence and unity, and God's grace. It is, therefore, obvious that *shalom* is a word which cannot be understood in isolation from divine context. It, thus, appears that this kind of concept of *shalom* is not different from the views of VanGemeran (1989) and Haywood (2016); both of them point out that similar implications of *shalom* in the religious context.

Even though these are the meanings of *shalom* in the divine context, one cannot say with some great conviction that the Ewe translation *utifafa* suffice to

provide the true thought of the real event in every context, especially when the Ewe language has words which can equally translate each of the above English words representing the meaning of *shalom* in the appropriate contexts. Although all of them occur under divine context, each of them has a divine connotation. Thus, each word varies in implication based on the context in which it is used in Ewe.

Based on the preceding commentary, one becomes convinced that there is a problem in the Ewe translation. Thus, through careful analysis, one is not oblivious to such a problem which, to some extent, may be attributed to probable oversight of the critical evaluation of context. Similar problems can be found in relation to the translation of *shalom* in Judges 18:6; 15 and Judges 19:20. Although the contexts in the text look alike, they are not the same. While *shalom*, in Judges 18:6, is in an accusative state in a social context, *shalom*, in Judges 19:20, is used in the vocative nominative case in a social context. Likewise, *shalom* in Judges 4:17 is used in a nominative absolute state in a social context. Notwithstanding these, the common context of usage does not justify the consistent translation of *shalom* at all cost in all instances of occurrence as *ʼutifafa* in Ewe, as the events are not the same. This brings to the fore a similar concern raised by James Barr against Torrance on the translation of the Hebrew word *dabar*. According to Barr (1962), Torrance maintains that the premise of translation hinged on the fact that *dabar* has a dual significance. On the one hand, it refers to the hinterground of meaning, the inner reality of the word, while, on

the other hand, it refers to the dynamic event in which that inner reality becomes manifest'. Barr (1962) adds;

Torrance knew of a dual meaning of the Hebrew word *dabar* as a word or a matter but in the course of translation he gives no hint of this and his terminology (a dual significance) suggests not so much that *dabar* may mean either or that it means both ('on the one hand' and 'on the other'), or at any rate that when it primarily means one it suggests the other; when it is the event it suggests its own inner meaning, when it is the word it suggests the manifestation of this word as a dynamic event (p.130).

Thus, per Barr's (1962) concern, Torrance would have done his readers a lot of good by giving a hint of the dual meaning of *dabar*. But Torrance did not do it just as Ewe translators have not done to *'utifafa* either. However, Barr (1962) has not raised such an argument on the premise that every event has its *dabar* or word so that he who understands the *dabar* of an event understands its real meaning. In other words, events are understood in relation to the words of description. While agreeing with Torrance in terms of word meanings to be more than one which should be replicated contextually, the researcher does not support his failure to justify the translation of words contextually. A critical study of the Ewe translation of the word *shalom* as *'utifafa* (peace) reveals that the context of the words was usually ignored, just like Torrance did. The Ewe translators, for instance, have translated *shalom* in most instances as *'utifafa* (peace) in Ewe which deviates normally from its contexts. Consequently, this research associates with Barr (1962) on his insistence that "words or matters are alternatives and that

alternatives depend on the context. It is against this background that this study is contesting that the word *shalom* has more than one meaning *`utifafa* (peace) as often used in Ewe.

Conclusion

In this chapter, exegetical issues regarding the selected texts Judges 4:17, and other occurrences were considered. The contextual meaning of *shalom* into *`utifafa* in the Ewe Bible is examined in various texts in Judges and a few texts in 1 and 2 Samuel and 1 and 2 Kings will be the next to be considered.

CHAPTER FOUR

ANALYTICAL DISCUSSION ON THE INTERPRETATION OF SHALOM IN THE BOOK OF 1 AND 2 SAMUEL AND 1 AND 2 KINGS

Introduction

This chapter covers the discussion of 1 Samuel 1:17 and 1 and 2 Kings with other areas where *shalom* occurs and had been translated into English and the Ewe Bibles. The discussion is in the form of analysis of the translation of the texts into Ewe. Analysis of 1 Samuel 1:17 is followed with other ones to demonstrate the differences between the contexts of the meaning of the word *`utifafa* in Ewe, particularly the Anlo.

Hannah and Eli Episode 1 Samuel 1:17

ניצן עלי ויאמר לבי לשלום ואלהי ישראל ימל את שלתי אשר שאלת מעמו:

Translation

LXX: καὶ ἀπεκρίθη Ἠλὶ καὶ εἶπεν αὐτῇ πορεύου εἰς εἰρήνην ὁ θεὸς Ἰσραὴλ δώη σοι πᾶν αἴτημά σου ὃ ἠτήσω παρ' αὐτοῦ

ESV: Then Eli answered, "Go in peace, and the God of Israel ^b grant your petition that you have made to him."

NIV: Eli answered, "Go in peace, ^a and may the God of Israel grant you what you have asked of him. ^b"

NRSV: Then Eli answered, "Go in peace; the God of Israel grant the petition you have made to him."

Ewe: Tete Eli gbl4 bena: Yi le utifafa me, Israel 5e Mawu la aw4 nusi ne biae la na w9!

Exegetical comment

The expression here is made by Eli to Hannah. This can be ascertained from the words וַיַּעַן עֲלֵי וַיֹּאמֶר (and Eli answered and said). It is not just a response, but it is also a message of assurance to Hannah. Such kind of assurance can be inferred from the phrase וַיֹּאמֶר לְכִי לְשָׁלוֹם וְאֱלֹהֵי יִשְׂרָאֵל יתֵּן אֶת־שְׁלֹמֶךָ (go in peace and God of Israel may grant or give your desire or petition). In this phrase, the noun petition אֶת־שְׁלֹמֶךָ has a strong connection to *shalom*. Thus, *shalom* is serving as the ground on which the *et-shelatek* becomes meaningful. This, therefore, implies that the key element in the conversation of Eli and Hannah in verse 17, of which *shalom* is providing important information to qualify, is the feeling *shelatek* of Hannah. How can this feeling be fully expressed in Ewe through translation? The Ewe Bible translates it as *Tete Eli gbl4 bena: Yi le utifafa me, Israel 5e Mawu la*

aw4 nusi ne biae la na w9! (literally, so Eli said to her go in peace, the God of Israel will grant your request). This translation can be comprehended in Ewe as Hannah go in wholeness or totality. In other words, by inference Hannah should go devoid of physical, spiritual, and psychological attacks.

Meanwhile, if one considers Hannah's situation, one can only understand that the issue is not a physical assault. This is obvious in verse 6 that Hannah's rival provoked her severely to irritate her. It does not mean that Hannah is provoked and has been beaten or tortured by her rival whereby the use of the word *`utifafa* (peace) in the Ewe language caters for all. But the issue is about provocation which is more of internal concern rather than external. If it is both, the word *`utifafa* (peace) will be the translation of the word *shalom*. But considering the current use, it is difficult to conclude on that tangent. The reason is that *`utifafa* (peace) in Ewe means more than internal feelings. As already shown in this thesis, the meaning of *`utifafa* (peace) comprises all aspects of human life, taking social, psychological, physical, materials, health and political situations into account. Therefore, the expression *yi le `utifafa me* (go in peace) in Anlo is understood as go and enjoy life in wholeness. This understanding, if maintained, renders the whole translation of *shalom* as *`utifafa* (peace) in verse 17 problematic, since, there is no such physical threat and political attack from which Hannah needs to escape. If this was the situation, then the word *`utifafa* (peace) would have been sufficient, but that is not the case. Rather Hannah was internally troubled.

The question then is how does Hannah feel at the moment Eli engaged her in conversation? A careful assessment of the Biblical narrative in the preceding verses before verse 17, suggests that Hannah is troubled internally, as revealed in verses 15-16. It reads as 'But Hannah answered, "No, my lord, I am a woman deeply troubled; I have drunk neither wine nor strong drink, but I have been pouring out my soul before the LORD. Do not regard your servant as a worthless woman, for I have been speaking out of my great anxiety and vexation all this time." In these verses, it is made clear that Hannah is troubled or grieved in her heart, a situation one can vividly describe as psychological grief rather than physical grief. If the above explanation of the word and the condition of Hannah are taken into consideration, then the translation of the word *shalom* should not be limited to *utifafa* (peace) since *utifafa* (peace) in Ewe comprises total conditions of human life. This, therefore, demands a new word in Ewe which could give a suitable understanding of the concept. For example, the current chapter of this work has identified some various Ewe words which can equally be used in place of *shalom*, not forgetting contexts of usage. Murphy (2010) advances this conversation that;

on any literal reading of the scene between petitioner and priest, Eli initially misinterprets Hannah's act of private prayer as a drunkard's talking to herself; for the literal reader of this portion of scripture, Eli steps into the role of so many biblical characters who look at the externals, not at the heart. (p. 13).

On the contrary, Evans (2012) comments that Eli gives Hannah his blessing and she receives this as God's blessing, apparently taking it for granted that her prayer

has been heard. Evans (2012) contends that “there is no evidence in the OT that the prayers of religious professionals are to be seen as more effective than those of any sincere believer.” Evans (2012) suspects that;

nevertheless, it is possible that Hannah believed that Eli had exceptional powers. It is also possible that the peace she felt was a result of having expressed herself to God. She was comforted as much by her conviction that she was understood and accepted by God as she was by any conviction that a child had been promised. (p. 17).

The Septuagint also translates the same verse¹⁷ of chapter one as *‘και ἀπεκρίθη Ηλι και εἶπεν αὐτῇ πορεύου εἰς εἰρήνην ὁ θεὸς Ἰσραηλ δώη σοι πᾶν αἴτημά σου ὃ ἠτήσω παρ’ αὐτοῦ’* What is significant in the translation above is the consistency of the beginning word of the sentence. In the Hebrew text, the word וְעַתָּה points to the fact that the sentence is a response to a preceding message or information in verse 16. That signal is given by the Hebrew conjunction ‘ve’ or ‘we’ which is prefixed to the word showing that it is a sentence depending on the preceding concept in verse 16. As it stands, the same view is demonstrated in the Greek translation where the word *και* is used to connect the preceding verse to verse 17 which is under review.

A similar connection is drawn in the concept of the Ewe translation with the word ‘tete’ from verse 16 to verse 17. However, there is a disparity in the use of the word ἵνα (answer), ἀπεκρίθη (answer) and *gbl4 bena* (said that). The difference is that, while both Hebrew and Greek words show that Eli was

responding to Hannah, the Ewe word does not. Instead, the Ewe words *gbl4 bena* (said that) indicates that Eli is initiating a conversation. This means that Eli is just speaking, whereas the Hebrew and Greek terms used show that Eli is answering someone. Aside this difference, one can see a similar difference in terms of the object level of the message. In other words, the person whom the message is directed to, in Ewe, is not clear unlike the presentation in the Hebrew and Greek expressions.

Apart from that, the translation of *shalom* cannot be glossed over because it carries a great value of the sentence. The Septuagint translates *shalom* as *eirene* while the Ewe Bible translates it *`utifafa* (peace). Assessing the usage of *shalom* in the Hebrew text as a word of expression, one can say that Eli will consider internal trouble of Hannah rather than the external because he sees how restless she is. But, Eli chooses to address her internal condition after an attack on her external posture. He tells Hannah to ‘go in *shalom*’. If therefore, it is an internal issue which is addressed by Eli, then the appropriate Ewe word for *shalom* can be ‘calmed’ or ‘comforted’ (*2edzi2i alo dzidzeme*), rather *`utifafa* (peace) faces complications in the context being talked about. It appears that once the same Hebrew word *shalom* is translated in Greek as *eirene*, and in English as peace, Ewe also translated it as *`utifafa* (peace). Hence, this researcher contends that ‘*2edzi2i alo dzidzeme*’ presents a more plausible translation of the Hebrew word in the Ewe Bible to facilitate easy comprehension. Though the word *eirene* is widely accepted as the translation of *shalom*, there are schools of thought that it does not carry the full concept of *shalom*. Being in support of such school of

thought, Myers (1987) advocates that although peace may be attained through either military victory (Judges 8:9; 1 Kings 22:27-28) or surrender (2 Samuel 10:19; 1 Kings 20:18), peace in the biblical sense often involves more than simply the classical Greek connotation of *eirene* as the cessation or absence of hostility.

If this should be understood, then one will realise that *eirene* does not capture the full concept of Biblical peace known as *shalom*. Allmen (1958) on the other hand, laments that “at times it is difficult, if not impossible, to distinguish between the numerous texts which speak of peace, those in which it is a question of the peace of God or with God and those that speak of peace with men or between men. In this regard, the peace in the Biblical context is not easily fathomed.” Allmen (1958) adds that “Biblical realism makes no separation between internal (or spiritual) and external peace.” This does not bar every culture from using words in a particular domain of life. The issue of biblical realism is a challenge which needs to be addressed. This kind of information is not farfetched. It can be attempted by using context and grammatical analysis.

Context and Grammatical Analysis of 1 Samuel 1:17

This section considers more closely, the context in which *shalom* is used as well as its grammatical function in the sentence? The expression is made by Eli to Hannah in a social context despite that they were in the temple. This means that the conversation is between two individuals i.e. between Eli and Hannah making the context of expression social. Therefore, one can conclude that *shalom* is used in a social context. VanGemeren (1997), confirms the above prepositions by iterating that the use of *shalom* is classified according to the

context of usages. This means that context should be taken into consideration whenever it comes to the use of the word *shalom*.

Thus, it should not be taken for granted that once *shalom* is used, the same meaning should apply irrespective of its context. VanGemeran (1997) notes that the “nominative *shalom* is used in a material or secular sense to designate well-being, prosperity, or bodily health (e.g. Gen 29:6; 43:27)”. This suggests that when *shalom* is used for the purpose of material concern, all that it implies is well-being, health or prosperity. If so, one may argue *shalom* is being used in a similar fashion in 1Samuel 1:17. This view alone cannot justify the usage of the word and, therefore, reflects in the translation, especially in view of already highlighted postulations that that *shalom* can express the state of mind or internal condition of being at ease, satisfied, or fulfilled. This implies that in social context *shalom* can also mean something different from well-being and prosperity. Nevertheless, VanGemeran (1997) intimates that, in such instances, the word *shalom* is accompanied with the verb ‘go’ or ‘come’ (e.g. Gen. 26:29; Exodus 18:23), to designate the sense of a state of mind or condition of internal. With this, one will agree that the Hebrew word *shalom* in 1Samuel 1:17 is used in a social context but functioning as nominative absolute.

How is *shalom* then used in the sentence under consideration? It is used with the verb go’ לָקַי לְשָׁלוֹם. From this discovery, one can convincingly argue that, despite the position of many translators arguing that the translation is well-being, *shalom* can appropriately be translated to convey the internal concern of

Hannah. If not, then, the current translation in Ewe can be interpreted as a translation depicting Eli taking the condition of Hannah for granted by referring to her from the beginning as a drunkard. It suggests that Eli rather considers the condition of Hannah from a human perspective instead of the religious dimension. If Eli is to view Hannah's condition in a religious dimension, probably, he will not say that to Hannah. This statement in 1Samuel 1:14, "So Eli said to her, "How long will you make a drunken spectacle of yourself? Put away your wine" is derogatory to someone who is ostensibly looking for something to be received.

The statement in verses 14 also points out that Eli as a priest does not either consider where they are or his status as a priest of God. All that he projects is his human nature as an ordinary person who engages a fellow human being in conversation. On the contrary, if Eli considers the whole situation of meeting Hannah in the temple in a divine dimension then the translation should have no other suggestion of meaning. But existing translations lack that potential, therefore one is at liberty to suggest different words in Ewe to translate *shalom* for better understanding and practice. Because in practice, the current state of translation can be used to vilify someone wrongly without showing remorse. Meanwhile, that is not the intent of the text.

One other thing to take cognizance of is the use of the Hebrew word *sakar* which is used consistently in verses 13-16. וְשָׁכַר לֹא שָׁתִיתִי וְאַשְׁפֹּף אֶת-נַפְשִׁי וְשָׁכַר לֹא שָׁתִיתִי וְאַשְׁפֹּף אֶת-נַפְשִׁי (1Sa 1:15) *sakar* is used negatively in sentences in many instances. In

these instances, Eli uses the word in the form of mockery at Hannah. This usage is one of the “very few exceptions of *sakar* and its derivatives are used in a highly unfavorable and negative context,” (Harris et al., 1980, p. 926). The use of *sakar* in verses 13-16 before verse 17 cannot be left out in the attempt to understand verse 17. The word *sakar* means to drink to the full, to drink to hilarity; to drink deeply, to be filled with drink, to be drunken, intoxicated (Wilson, 1961, p.134).

Verse 17 could be understood in relation to Hannah’s explanation in verses 15-16 ‘But Hannah answered, “No, my lord, I am a woman deeply troubled; I have drunk neither wine nor strong drink, but I have been pouring out my soul before the LORD. Do not regard your servant as a worthless woman, for I have been speaking out of my great anxiety and vexation all this time.’

According to the author, upon hearing this explanation from Hannah, Eli realises that his impression about her is wrong. Hence, all he does is to seize the opportunity to console her. In view of this, even though Eli uses the word *shalom* in this context one can deduce that it is not from the divine perspective. Rather, it is from the human dimension. Specifically, Eli rather uses the word *shalom* on the grounds of humans’ perspective. This is exactly expressed in the *shalom* which can be equally translated in Ewe word as *2edzi2i alo dzidzeme* (be comforted). The word *2edzi2i alo dzidzeme* (comfort) in Ewe means do not be worried or troubled in heart, which implies not to be restless, helpless and hopeless in one’s situation for there something good is to come. If it is understood this way, a room

is created for the essence of the use of the word אֶת-שְׁלֹמֶךָ in Hebrew which means petition is to be realised. This is the request Hannah has put before God for answers in order that she can have rest from the insults and disrespect being meted to her by her rival Peninnah. This situation is not different from Psalm 39:1-5, Acts 27:22 and Acts 27:25. Even though the word *shalom* is not used there, the Ewe word *dzidzeme* (be comforted) is used to describe the state of people's lives which is similar to that of 1 Samuel 1:17.

In those verses, considering the condition of the people in the events, one cannot but agree that it is solely on psychological feelings. So the appropriate response to the situation is to calm them and assure them of better things to come later as is exactly done by Eli to Hannah. In this regard the text could be translated in Ewe as '*Tete Eli gbl4 bena: Yi le dzi2edi me, Israel 5e Mawu la aw4 nusi ne biae la na w9!*'. This translation takes the grammatical influence of the text into consideration as well since as established earlier in the argument, if the word *shalom* is used with the verb 'go' in Hebrew it is deemed to address psychological issues. Thus, in this text, *shalom* is directly followed by the verb 'go' as in the Hebrew לְכִי לְשָׁלוֹם. The verb *leki* which is used in the form of *qal* imperative feminine singular is direct to *shalom* to indicate that the issue here is more about psychological affairs. Also, the form it takes is of great importance in understanding Eli's concern for Hannah.

The expression לְכִי לְשָׁלוֹם is used in the imperative form. Imperative words are the same as commanding words. This also seems to suggest that Eli

commands Hannah to go home. From this, one can infer that Eli engages Hannah as a fellow human being, and, wanting to address her concern gets on the psychological dimension. Examining the tone of the words used in this verse, shows that the conversation takes no other form but the social, of which each of them gets the opportunity to express their feelings. Contrarily, the use of *utifafa* (peace) seeks to present, as divine, the conversation between Eli and Hannah. In this instance, the atmosphere is created as if there is going to be sufficiency in all dimensions of life. This shows that the case of Hannah is being exaggerated to be more than the problem she presents unto God.

The war between Israelites and Philistine 1Samuel 7:14

וּמִשְׁבְּנֵה הָעָרִים אֲשֶׁר לָקְחוּ-פְּלִשְׁתִּים מֵאֵת יִשְׂרָאֵל לְיִשְׂרָאֵל מֵעֶקְרוֹן וְעַד-גָּת וְאֶת-גְּבוּלֶן הַחֵיל

יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים וַיְהִי שְׁלוֹם בֵּין יִשְׂרָאֵל וּבֵין הָאֲמֹרִי

Translations

ESV The cities that the Philistines had taken from Israel were restored to Israel, from Ekron to Gath, and Israel delivered their territory from the hand of the Philistines. There was peace also between Israel and the Amorites.

NIV The towns from Ekron^a to Gath that the Philistines had captured from Israel were restored to her, and Israel delivered the neighboring territory from the power of the Philistines. And there was peace between Israel and the Amorites.^b

NRSV The towns that the Philistines had taken from Israel were restored to Israel, from Ekron to Gath; and Israel recovered their territory from the hand of the Philistines. There was peace also between Israel and the Amorites.

LXX: καὶ ἀπεδόθησαν αἱ πόλεις ἃς ἔλαβον οἱ ἀλλόφυλοι παρὰ τῶν υἱῶν Ἰσραὴλ καὶ ἀπέδωκαν αὐτὰς τῷ Ἰσραὴλ ἀπὸ Ἀσκαλῶνος ἕως Ἀζοβ καὶ τὸ ὄριον Ἰσραὴλ ἀφείλαντο ἐκ χειρὸς ἀλλοφύλων καὶ ἦν εἰρήνη ἀνὰ μέσον Ἰσραὴλ καὶ ἀνὰ μέσον τοῦ Ἀμορραίου

NRSV: The cities which the Philistines had taken from Israel were restored to Israel, from Ekron to Gath; and Israel rescued their territory from the hand of the Philistines. There was peace also between Israel and the Amorites.

Ewe: Eye du siwo Filistit4wo x4 le Israel si la, gasu Israel si. Ale Israel x4 Ekron vase2e Gat kple wo5e anyigbawo le Filistit4wo si. Eye utifafa 2o Israel kple Amorit4wo dome’.

Exegetical Comment

This text also has *vav* or *waw* meaning “and, so” prefixed to it (the text), which indicates that the verse is the continuation of a preceding sentence in verse 13. Such a feature is demonstrated in the Greek Septuagint text with ‘καὶ’. Therefore, the Septuagint translation goes like this ‘καὶ ἀπεδόθησαν αἱ πόλεις ἃς ἔλαβον οἱ ἀλλόφυλοι παρὰ τῶν υἱῶν Ἰσραὴλ καὶ ἀπέδωκαν αὐτὰς τῷ Ἰσραὴλ ἀπὸ Ἀσκαλῶνος ἕως Ἀζοβ καὶ τὸ ὄριον Ἰσραὴλ ἀφείλαντο ἐκ χειρὸς ἀλλοφύλων καὶ ἦν εἰρήνη ἀνὰ μέσον Ἰσραὴλ καὶ ἀνὰ μέσον τοῦ Ἀμορραίου. This is translated into English as ‘the cities which the Philistines had taken from Israel were restored to Israel, from Ekron to Gath; and Israel rescued their territory from the hand of the Philistines and there was peace also between Israel and the Amorites. The Ewe Bible translation has it in this way ‘Eye du siwo Filistit4wo

x4 le Israel si la, gasu Israel si. Ale Israel x4 Ekron vase2e Gat kple wo5e anyigbawo le Filistit4wo si. Eye `utifafa 2o Israel kple Amorit4wo dome’.

The Ewe translation demonstrates faithfulness to the Hebrew text in terms of introducing the verse with the conjunction ‘eye’. However, this consistency has not been demonstrated in the English translation as shown in the above translation. Thus, while the Hebrew text begins with a conjunction, the English translation begins with the definite article (*the*). The English translation, therefore, suggests that the verse has no relation with the preceding verse. Consequently, it implies that the issue in that verse is on its own.

Meanwhile, that is not the case. The verse, thus, is properly introduced in both Ewe and Septuagint translations, making their translation of *shalom* partially meaningful because of the conjunction referring to the preceding verses. For example, in Ewe, the above Biblical text is understood as a situation where Amorites become free from any form of disturbance from Israel in every aspect of life. Thus, neither Amorites nor Israel will continue to experience conflict between them. It can also be understood as the end to the conflict between Israel and Amorites due to Israel’s defeat over the Philistines. As the current translation stands, it can again be understood that probably the Philistines are thorns in the flesh of the Amorites. That, possibly, explains why by the philistine’s defeats, the Amorites are happy to be at peace with Israel. It can also mean that Philistines are the problem between Israel and Amorites for which reason as soon as they are defeated Amorites come to embrace Israel.

Meanwhile, a careful examination of the text in chapter 7 verse 14 does not have the Amorites being mentioned. This, therefore, suggests that the author introduces a strange element into the text in order to describe the victory Israel gets over the Philistines. Moreover, Youngblood, Bruce and Harrison (1995) note that Amorites are known as the Canaanites (Genesis 10:16) and the name Abram is suggested to be an Amorite name. According to this submission, Israel has a natural relationship with the Amorites through their forefather Abraham. Yet, it appears that that relationship gets broken. How that happens is not specifically stated, however, Youngblood et al. (1995) opine that “when Israel invaded Canaan under Joshua, the first victories came against the Amorites kings Sihon and Og, who ruled much of the Promise Land east of the Jordan River, Joshua 12:1-6”. Youngblood et al. further note that “while conquering Canaan, Israel frequently fought with Amorites. After the Israelites prevailed, the Amorites who had not been killed remained in Canaan and became servants to the Israelites, 1 Kings 9:20-21.”

Which of the above positions does the translation suggest? Is it the situation under Joshua where Israel gains victories over Amorites kings, or it is where Amorites serve under Israel as servants? The Ewe translation of the Hebrew word *shalom* as *ʔutifafa* (peace) in 1 Samuel 7:14 gives a picture that the people of Israel get favour from the Amorites based on their victory over the Philistine. Aside the translation *ʔutifafa* (peace), other words in Ewe including *n4viw4w4* (unity) can be used to portray the relationship between the people of Israel and Amorites. In fact, *n4viw4w4* (unity) presents the relationship between

Amorites and Israel in better terms and can be considered as more appropriate for *shalom* rather than ‘*utifafa*’ (peace). As demonstrated in the previous chapter of this work, the Anlo people understand the word *utifafa* (peace) to be a state of wholeness. Here, the issue is not necessarily about the human state of life, rather the relationship between two groups of people based on the opportunity created to coexist.

Due to this understanding gained in the text, one will not but have foreseen another word besides the word *utifafa* (peace) as the translation of *shalom* in this verse. This, therefore, suggests that *shalom* used in this verse here has its root meaning as wholeness. Jenni and Westermann (1997) maintain that “a glance in the lexicon conveys the impression that the semantic range of the substantive *shalom* encompasses primarily two apparently related concepts, first ‘peace, friendliness,’ often in clear contrast to war and animosity: second, ‘well-being, success, good fortune’ with a heavy emphasis often on concrete material goods”. This description of *shalom* fits the concept expressed in this verse and it is exactly the original text expression which is supposed to be reflected in Ewe translation as friendliness, ‘*n4viw4w4*’ (unity) instead of peace ‘*utifafa* (peace). Jenni and Westermann (1997) insist that “while a later conception, already implied in the LXX, regards the notion of ‘peace’ as the basic meaning, the semantic realm of the word is now almost universally understood as widely broadened, with particular reference to the concept cluster of good fortune and well-being”.

This suggests that *eirene* also contains such an understanding of the word *shalom*. For instance, the translation in Greek, καὶ ἦν εἰρήνη ἀνὰ μέσον Ἰσραηλ καὶ ἀνὰ μέσον τοῦ Ἀμορραίου may not be exactly the meaning in Ewe as 'Eye n4viw4w4 (unity) 2o Israel kple Amorit4wo dome'. `utifafa (peace) in this context, suggests that, initially, there was friction between Israel and Amorite and, due to Israelites defeat over Philistine such friction has been removed. For that matter, Israel's victory over Philistine brings wholeness to Israel and the Amorites. Meanwhile, there is no relationship between them. The Amorites have been hostile to Israel. For this reason, defeat over Philistine can never bring wholeness between Israel and Amorites (who are known as Canaanites or people on the land of Canaan, obstacles for the Israelites).

Rather, the defeat of Philistines can only bring fear and trembling to the Amorites to submit to the authority of Israel, in which case, the Amorites submitting to the authority of Israel does not merely mean peace between them. Amorites' relationship with Israel can be construed in relation to the event of 1Kings 9:20-21. Youngblood et al (1995) remark that "while conquering Canaan, the Israelites frequently fought with the Amorites. After the Israelites prevailed, the Amorites who had not been killed remained in Canaan and became servants to the Israelites." Therefore, *shalom* in this expression can only be translated as unity rather than peace. The Amorites have since come to that point of life based on fear and trembling. If they should get their way they should fight the Israelites. Hence, the Hebrew expression can be translated as:

ויהי שלום בין ישראל ובין האמרי:

' And there was unity also between Israel and the Amorites'.

How will this be understood in Ewe?

Owing to the argument made so far, 1 Samuel 7:14 is better presented, taking into consideration the proposed word *n4viw4w4* as follow:

Eye du siwo Filistit4wo x4 le Israel si la, gasu Israel si. Ale Israel x4 Ekron vase2e Gat kple wo5e anyigbawo le Filistit4wo si. Eye n4viw4w4 2o Israel kple Amorit4wo dome'.

Clearly, the above rendition of the verse eliminates the complications inherent in *`utifafa* in the context of the verse. In the context of the Anlos, the use of *`utifafa* implies that the history between Israelites and Amorites (once enemies) should be settled via processes, an event which is missing in the Biblical narrative leading to the verse. Contrary to the conceptualization of peace among the Anlos, unity can be brought about if the parties involved decide to submit to one another through the process of formal agreement.

Jonathan and David: 1 Samuel 20:42

ויאמר יהונתן לדוד לה לשלום אשר נשבענו שנינו אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה יְהִי־הוּא בֵּינִי וּבֵינְךָ וּבֵין זַרְעֵי וּבֵין זַרְעֶךָ עַד־עוֹלָם: פ

Translations

LXX: καὶ εἶπεν Ἰωναθαν πορεύου εἰς εἰρήνην καὶ ὡς ὁμωμόκαμεν ἡμεῖς ἀμφοτέρωθεν ἐν ὀνόματι κυρίου λέγοντες κύριος ἔσται μάρτυς ἀνά μέσον ἐμοῦ καὶ σοῦ καὶ ἀνά μέσον τοῦ σπέρματός μου καὶ ἀνά μέσον τοῦ σπέρματός σου ἕως αἰῶνος

ESV Then Jonathan said to David, ^a"Go in peace, because we have sworn both of us in the name of the LORD, saying, ^b"The LORD shall be between me and you, ^cand between my offspring and your offspring, forever.'" And he rose and departed, and Jonathan went into the city.¹

NIV Jonathan said to David, "Go in peace,^a for we have sworn friendship^b with each other in the name of the LORD,^c saying, 'The LORD is witness^d between you and me, and between your descendants and my descendants forever.'^e " Then David left, and Jonathan went back to the town.

NRSV Then Jonathan said to David, "Go in peace, since both of us have sworn in the name of the LORD, saying, 'The LORD shall be between me and you, and between my descendants and your descendants, forever.'" He got up and left; and Jonathan went into the city.

Ewe: eye Yonatan gbl4 na Dawid bena: Yi le `utifafa me; nusi dzi mia ame eve mieka atam 2o le Yehowa 5e `k4 dzi bena, Yehowa nan4 mia kple wo, nye dzidzimeviwo kple wo dzidzimeviwo dome la, nan4 anyi tegbee

Observation

This verse begins with וַיֹּאמֶר indicating a mood of conversation between the speaker Jonathan and David. וַיֹּאמֶר is translated as 'and or then he said'. That

expression is found in the English translation as read ‘Then Jonathan said to David, "Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, ‘The LORD shall be between me and you, and between my descendants and your descendants, forever.’" And he rose and departed; and

Jonathan went into the city. Septuagint also exhibited it in the translation as ‘καὶ εἶπεν Ἰωναθαν πορεύου εἰς εἰρήνην καὶ ὡς ὁμωμόκαμεν ἡμεῖς ἀμφοτέρωθεν ἐν ὀνόματι κυρίου λέγοντες κύριος ἔσται μάρτυς ἀνὰ μέσον ἐμοῦ καὶ σοῦ καὶ ἀνὰ μέσον τοῦ σπέρματός μου καὶ ἀνὰ μέσον τοῦ σπέρματός σου ἕως αἰῶνος while the Ewe translation has it as ‘*eye Yonatan gbl4 na Dawid bena: Yi le `utifafa me; nusi dzi mia ame eve mieka atam 2o le Yehowa 5e `k4 dzi bena, Yehowa nan4 mia kple wo, nye dzidzimeviwo kple wo dzidzimeviwo dome la, nan4 anyi tegbee!*

Here again, if the context is critically considered one would understand that what Jonathan refers to here is more about internal stableness rather than external. It is not that Jonathan asks David to go, but he advises him about his disposition regarding the house of Saul.

Hence, Jonathan seeks to calm him down by expressing it to David in these words, לָשֹׁלֵם לְךָ which can be translated as *2edzi2i* meaning “be comfortable” or “be calm”. If this is accepted as the translation of *shalom* in the context above in the Ewe Bible, it will provide a deep understanding of the text. David can understand it as advice and encouragement rather than a command to quit as the Ewe translation ‘*yi le `utifafa me*’ suggests. This verse is one of the interesting texts scholars have analysed and come out with divergent views. To make sense of it is, to begin with, a brief comment of Graeme Auld.

Auld (2012) observes that reading this short narrative is like trying to solve a puzzle with missing pieces, or a problem with too few clues. He underscores that Jobling also confesses to puzzlement and looks ahead to chs. 27-29 for clues, whereas Polzin (1989) backtracks to chs. 10 and 13-14, he finds parallels with Saul. In the opening, he said “and he upped and went” (20:42b [21:1]) is brief and even abrupt. The two Hebrew words may simply convey that David wordlessly makes a move to break away from Jonathan’s fulsome farewell (20:42a) – that David does simply do what the king’s son has suggested and takes peaceful leave. However, Auld (2012) opines that “and yet, since David has already been reported four times (19:10, 12, 18; 20:1) as being in flight from Saul, this departure appears to report the next stage in his flight, though the actual word “flee” will not be used again till v. 10 (11).”

Auld (2012) notes that “what Jonathan calls “peace” his father would name rather differently”, which supposes that Saul has not seen the condition to be peaceful as Jonathan thought. Auld adds that ‘David has fled first to his own house, then to Samuel, and then to Jonathan at an undisclosed location. David became restless due to the unfriendly condition of life. From there, “His wife (Saul’s daughter) and Samuel (who has anointed both Saul and himself) have both taken active steps to protect him.; and now Saul’s son, the “crown prince,” has sworn solemnly to him” (Auld, 2012, p. 246). This was a reference made to David’s security. Since Jonathan apparently had the right to permit David to absent himself from his father’s table, his “go in peace” here may be heard by David as more of a repeat exit permit than a simple farewell (Auld, 2012, p. 246).

In this instance even though the message has not come from Saul, yet it can be considered authentic because of where it comes from. Perhaps Auld 2012 thinks the message looks valueless to inform David about how Saul's fury over the first permit.

Walvoord and Zuck (2000) also comment that “at first Saul... thought David was angry because he was ceremonially unclean (v. 26). But then Saul's response was what David feared.” It thus, appears that the tension is very high for David so much so that he needs to reason out for life chances. After David's absence on the second day, Saul was filled with rage toward David and also toward Jonathan (vv. 30,33). As long as David lived, Saul said, there was no hope that his own dynasty would continue (v. 31). David is seen as a threat to the dynasty, so Saul looks for ways to eliminate him.

Walvoord and Zuck (2000) then remark that ‘with heavy heart, Jonathan signaled to David the next morning by his words to a boy and with arrows’ (vv. 34-40). This shows Jonathan's concern for David. According to Walvoord and Zuck (2000), Jonathan and David met and wept together (v. 41). It was obvious that friendship with Saul was impossible. But Jonathan said that his own bond of loyalty with David would never be broken (v. 42).

Wiersbe (2004) understands that it was not the last meeting (23:16-18) between David and Jonathan, but it was certainly a profoundly emotional farewell. They both wept, but David wept the most. This demonstrates how deeply sorrowful they were and needed consolation for the situation. He didn't

even know how many years of exile lay before him, and perhaps he might never see his beloved friend again. Wiersbe (2004) expresses his view about how “Eastern peoples aren't ashamed to weep, embrace, and kiss one another when they meet or when they part (Gen 31:55; Acts 20:37).” It, therefore, suggests that through the exchange of pleasantries Jonathan observed that David needs consolation, and this per the observation of Wiersbe (2004), accounted for Jonathan's words, "Go in peace" in the attempt to encourage David. Both men reaffirm their covenant, knowing that the Lord heard their words and sees their hearts.’ Thus, the word translated, *go in peace* is intended not to do much to David than to encourage him to leave for the search of a safe life.

Consequently, Wiersbe notes that after such a meeting “David left and traveled three miles to the priestly city of Nob, and Jonathan returned to Gibeah and continued to be an officer in his father's army.” Keil and Delitzsch (1996) intimate that “all that is given of the conversation between the two friends is the parting word spoken by Jonathan to David: *Go in peace*. What we two have sworn in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed forever:" sc., let it stand, or let us abide by it. Keil and Delitzsch's (1996) comment shows that the expression ‘*Go in peace*’ is not about the welfare of David but rather to keep the relationship between them.

Ahithophel and Absalom: 2Samuel 17:3

וְאֶשְׁיְבָה כָּל־הַיָּמִים אֲלֵיךָ כְּשׁוֹב הַפֶּלֶא הָאִישׁ אֲשֶׁר אָתָּה מְבַקֵּשׁ כָּל־הַיָּמִים יִהְיֶה שְׁלוֹם:

Translations

The Ewe translation, therefore, reads as *Eye makpl4 ameha blibo la ve na wò! Ne wo kata gbugb4 va eye amesi dim nèle to le eme la, ekema duk4 blibo la an4 anyi le `utifafa me*. In this translation, it appears obvious that David is the reason why Absalom is in disagreement with the people. So, if David is killed Absalom will be comfortable and allow people to live without harassment. So the word *`utifafa* used to translate *shalom* in the Masoretic text is appropriate.

This verse has meaning in connection with the preceding verses 1-2. Brueggemann (2012) notes that Ahithophel's second proposal concerns military strategy. Ahithophel proposes to himself, leading a quick strike force. This is an illegal scheme to eliminate someone in a legal position in order to make way for someone else to occupy by force. It is a very bad and dangerous step to take concerning the state of life for the people in its entirety. Brueggemann (2012) is quick to add that "Ahithophel is willing to take the risk himself and not put Absalom personally at risk. He is aware that David is, at present, exhausted and vulnerable." It appears that Ahithophel wants to take advantage of David's condition of life for granted in order to kill him, thinking that people will not be offended. Jensen (2015) comments that "the people, Ahithophel implies, do not want more war; they just want peace." Evans (2012) also holds a similar view in that, "if David could be quickly killed without further bloodshed, opposition to Absalom would disappear overnight, and there would be no ongoing resentment from those who had lost families in a protracted campaign." This point of Evans appears speculative rather than reality. Although it is generally believed that

“cutting off the head will spare many lives, (Jensen, 2015, p. 250)” yet it does not always work that way. It is not easy to forgo pain in a life situation.

To kill someone’s relative and think that you will be commended or clapped for is not possible. The pain will rather linger on, and it will explode whenever it is exhausted. That means Ahithophel is playing the game of assumption thinking that people will not fight him and Absalom, should David be killed. Assuming this event happened, one can be sure that the true peace that the text is proposing will be abandoned? People may pretend not to react immediately but that does not mean that there is peace. The action would have generated chaos if it had been implemented. The issue is this scheme is formulated by the section of people not together with the entire members or followers of David so one can be certain that the other section of the people will definitely be offended. A situation of this kind, if it happens in Anlo will definitely create discomfort. A section of people that take offense against the other party and will result in another war. Why would the situation not become chaotic if the intention is to ‘frighten off his followers, and strike him down alone? (Auld, 2012, p. 521).

If the above exposition concerning the text should be considered, then the word *utifafa* (peace) should be reviewed because it will not really paint the picture of the situation within which people would have lived if the scheme from Ahithophel had been implemented.

Analytical Discussion on the Interpretation of *Shalom* in the Book of 1 and 2 kings. Adonijah, son of Haggith and Bathsheba: 1 Kings 2:13

וַיָּבֹא אֲדֹנִיָּהוּ בֶן-חַגִּית אֶל-בַּת-שֶׁבַע אִמֵּי-שָׁלוֹם וַתֹּאמֶר הֲשָׁלוֹם בָּאָהּ בְּאָמְרֵי שָׁלוֹם:

Observation

Greek translation of the above Hebrew text is read as ‘καὶ εἰσῆλθεν Ἀδωνίας υἱὸς Ἀγγιθ πρὸς Βηρσαβεε μητέρα Σαλωμων καὶ προσεκύνησεν αὐτῇ ἢ δὲ εἶπεν εἰρήνη ἢ εἴσοδος σου καὶ εἶπεν εἰρήνη. English NRSV translated Hebrew text to be read as ‘then Adonijah son of Haggith came to Bathsheba, Solomon's mother. She asked, "Do you come peaceably?" He said, "Peaceably." The Ewe translation also produced the same Hebrew text to be read as ‘*Eye Adoniya, Xagit vi la yi Salomo dada Bat-seba gb4. Ebiae bena: `utifafa me neva lea? E2o `u bena: `utifafa mee!*

The above translations have something in common with one another; which is the use of conjunction in all three languages (Greek, English and Ewe). *Shalom* in the three languages is translated as a question demonstrating the relevance of interrogative ‘he’ in the first usage. The second usage of *shalom* in the same verse is in the accusative and translated differently.

According to the narrative, the word used in Ewe to translate *shalom* as ‘*utifafa* (peace) on two occasions in this verse is appropriate because it was a question posed by Bathsheba, the mother of Solomon to Adonijah demanding whether he will maintain the calm and secured condition that persists before he arrived. As Hens-piazza noted, the narrator makes no suggestion of ill motives on

Adonijah's part. He insists that Solomon's initial deed unfolds as a result of two conversations (vv. 13-18, 19-24). He says that 'the first exchange transpires between Bathsheba and Adonijah' (vv. 13-18). If the narrative is considered from verses 1-13, one gets an impression of the conducive atmosphere and relationship that exists between David and his son coupled with Israel as a whole. For this reason, the use of *`utifafa* (peace) to translate *shalom* sounds accurate because it described the condition of the situations.

Joab and David: 1 Kings 2:33

וַיָּשָׁבוּ דְמֵיהֶם בְּרֹאשׁ יוֹאָב וּבְרֹאשׁ יִרְעֹוֹ לְעֵלְמָוֶת וּלְדָוִד וּלְזִרְעוֹ וּלְבֵיתוֹ וּלְכֹסֶאֱוֹ יְהוָה שְׁלֹמֹם עַד־עוֹלָם מִעַם יְהוָה:

Observation

The Greek translation of the above Hebrew text is read as 'καὶ ἐπεστράφη τὰ αἵματα αὐτῶν εἰς κεφαλὴν αὐτοῦ καὶ εἰς κεφαλὴν τοῦ σπέρματος αὐτοῦ εἰς τὸν αἰῶνα καὶ τῷ Δαυὶδ καὶ τῷ σπέρματι αὐτοῦ καὶ τῷ οἴκῳ αὐτοῦ καὶ τῷ θρόνῳ αὐτοῦ γένοιτο εἰρήνη ἕως αἰῶνος παρὰ κυρίου' The English NRS translation is read as 'So shall their blood come back on the head of Joab and on the head of his descendants forever; but to David, and to his descendants, and to his house, and to his throne, there shall be peace from the LORD forevermore.'" Ewe translation also is read as 'Eye wo5e 3u agbugb4 ava Yoab kple e5e dzidzimeviwo 5e ta dzi tegbee; ke `utifafa atso Yehowa gb4 ava Dawid kple e5e dzidzimeviwo kple e5e a5e kpakple e5e fiazikpui la dzi tegbee.'

In terms of the sentence introduction, all the three translations have demonstrated it by using various (conjunctions) as has been used in Hebrew text. Again, the translation of *shalom* as *`utifafa* (peace) in the current is appropriate. The concept is derived from the context in which the word is used. The text is a futuristic declarative expression indicating that God will provide that security and comfort of life for the house of David and his household.

Ben-hadad and young men:1 Kings 20:18

בְּיָמֵי אֱמֹרָאֵם לְשָׁלוֹם יֵצְאוּ תַפְשׁוּם יְגִים וְאֵם לְמִלְחָמָה יֵצְאוּ תַפְשׁוּם:

Observation

The Greek translation of the above Hebrew text is read as ‘καὶ εἶπεν αὐτοῖς εἰ εἰς εἰρήνην οὗτοι ἐκπορεύονται συλλάβετε αὐτούς ζῶντας καὶ εἰ εἰς πόλεμον ζῶντας συλλάβετε αὐτούς’. English NRS translation is ‘He said, "If they have come out for peace, take them alive; if they have come out for war, take them alive." Ewe translation is read as ‘*Tete wogbl4 bena: nenye `utifafa ta woho 2o la, mile wo agbagbe, eye nenye a3a ta wo ho 2o la, mile wo agbagbe!*

In the above translations, it appears that the English NRS translation is silent over the conjunction used in Hebrew text, although it has been translated into Greek and Ewe languages as ‘καὶ’ and ‘tete’ respectively. The word *shalom* is translated into Greek as *Eirene* while English translation has it translated as ‘peace’. In the same vein, the Ewe translation is *`utifafa* (peace). Just like the previous verse, the translation done here as *`utifafa* (peace) appears to be appropriate.

Because of the warlike intention Ben-hadad has towards Israel, he orders that, whether the people of Samaria come in peace or not his Army should seize the army of Israel. That means nothing can change his mind from the plan he has to fight the people in order to claim all their possessions. But based on critical observation the scene turns out to be the opposite side of Ben-hadad's intention towards Israel.

Nelson's (2012) comments on this chapter is that the intention of chapter 20 is generally the same as its immediate context. Ahab's resentful and sullen attitude links this narrative to the one to follow (cf. 21:4), just as the anger of God, mentioned first in 16:33, will push on to Ahab's death (22:20) by way of a second prophetic threat (21:19).

In this instance, Nelson (2012) establishes the close relationship between the two chapters especially the content of the event. The event in chapter 20 appears closer to the event in chapter 21 because the whole struggle begins from the statement from Ben-hadad which is "your silver, wife and children are mine (v.3) and Ahab is advised not to accept (v. 8) making him unhappy about the message from Ben-hadad." A similar thing happens in chapter 21 where Ahab asks Naboth to give him his own vineyard and Naboth refuses. Then he decided to destroy the people of Samaria.

Perhaps, that is the reason why Hens-piazza (2006) intimates that "when the battle begins, Ahab takes advantage of Ben-hadad's drunken stupor." He adds that according to the instructions of the prophet, Israel's king sends the

young men of each district as captains into battle. Thus, the battle starts at this instance of Ahab based on the message from the young prophet. Nelson (2012) explains that the servants of the governors of the districts are a special forces unit composed of young, unmarried men, presupposing that the young men are fully strong and devoted to the army work. Nelson (2012) then, suggests that “they left the city around noon (v.16), hardly a normal time for attack but a narrative necessity to permit Ben-hadad time to get drunk.” This suggests a timely attack made by the young men of Ahab on the Ben-hadad.

According to Nelson (2012), once the attack was the outcome of the strategic effort, “they went out first (v.17), lulling Ben-hadad into a false sense of confidence; then the army proper followed to capitalize on the initial shock (v. 19). Each soldier killed his opponent; the Syrians broke and ran (v. 20)”. As it is, the killing of the opponents depicts the success of the plan of Ahab. The result of the action of Ben-hadad explains the statement made in verse 18 that ‘He said, “If they have come out for peace, take them alive; if they have come out for war, take them alive,” (1Ki 20:18 NRSV). Hence, translating *shalom* in this context as *`utifafa* (peace) is appropriate because it shows that the two conditions which are referred to are contrary to each other. That means this *`utifafa* (peace) is directly opposite to the attack for disorganizing the living condition of people as well as about killing the people. As *`utifafa* (peace) in Anlo is all about the safety of life and its conditions, so also is it depicted in this narrative. For it is obvious that the action of the speaker justifies the concept of *shalom* in the narrative.

The speaker vows that, whether the people come in peace or in sense of war, he will not spare them. It is, therefore, to be assumed that the clear intention in the narrative is to kill and cause conditions to be disorganized. This view is underscored in the words of Keil and Delitzsch (1996) that “when Benhadad was informed of the advance of these fighting men, in his drunken arrogance he ordered them to be taken alive, whether they came with peaceable or hostile intent (v. 17-18)”.

Shunammite woman and the husband: 2 Kings 4:23

אָלֵיוּ הַיּוֹם לֹא-תֵדָשׁ וְלֹא שָׁבַת וְנִאֲמַר שְׁלוֹמִים: [הַלְכָתִי] (אָס) [אֲתִי] וַיֹּאמֶר מְדוּעַ

Observation

The Greek translation is ‘καὶ εἶπεν τί ὅτι σὺ πορεύῃ πρὸς αὐτὸν σήμερον οὐ νεομηνία οὐδὲ σάββατον ἢ δὲ εἶπεν εἰρήνη’ the English translation reads as ‘He said, "Why go to him today? It is neither new moon nor sabbath." She said, "It will be all right." Ewe translation reads ‘Eye wogbl4 bena: nukata nebe yeayi 2o, egbe mehenye dzinu yeye alo dzudz4gbe oa? E2o `u bena: Enyo!

Almost all the above translations demonstrate a certain level of consistency in terms of translating the Hebrew text except the English NRS translation. Thus, the Greek and the Ewe translations equally introduced the sentence with conjunctions ‘Eye’ ‘καὶ’ as depicted in the Hebrew text but the English NRS translation is unable to use conjunction in the introduction of the sentence. Aside from that Ewe Bible translates the word *shalom* in Ewe as ‘*enyo*’

(good) just as the English NRSV translates it as *'It will be all right'*. But the Septuagint has translated it as *Eirene*.

Even though the Ewe Bible has *enyo* (good) as the translation of *shalom* in this verse which is different from the usual word *'utifafa* as widely used, it has not really connected the flow of understanding. In Ewe, the word *'enyo'* (good) means it is right or okay or good in perspective. Using the word *'enyo'*(good) in this way turns to present the trend of thought as through the woman disrespects the man or shuts him down. In Ewe, if someone is taking a step to do something and another person turns to find out the reason for that action and the former refuses to explain the reason to the latter but responds simply that it is *'enyo'* (good), it has a double meaning.

In one aspect, it suggests that the issue is not open for discussion. The second aspect is that it is the right decision taken. This, therefore, makes the usage of the word *'enyo'* (good) ambiguous in this verse. For this reason, there is a need for a different word in Ewe to translate the word *shalom* in this verse else this confusion remains unsolved. The possible Ewe word that can provide a good understanding of the text is *'2edzi2i* (be calm). This word implies keeping cool or do not worry. If this word *'2edzi2i* (be calm) replaces *'enyo'* (good) in this verse the sentence would read *'Eye wogbl4 bena: nukata nebe yeayi 2o, egbe mehenye dzinu yeye alo dzudz4gbe oa? E2o `u bena: 2edzi2i!* The sentence, in the researcher's estimation, is then better understood as the woman calming the man's

tension. The word ‘*2edzi2i*’ (be calm) suggests that the woman tells the man not to be worried.

Elisha and Naaman: 2 Kings 5:19

וַיֹּאמֶר לוֹ לֵךְ לְשָׁלוֹם וַיִּלְךְ מֵאֵתוֹ כִּבְרַת־אֶרֶץ: ס

Observation

The Septuagint has the above Hebrew text in Greek as ‘καὶ εἶπεν Ελισαιε πρὸς Ναιμαν δεῦρο εἰς εἰρήνην καὶ ἀπῆλθεν ἀπ’ αὐτοῦ εἰς δεβραθα τῆς γῆς’. English NRS has the same Hebrew text as ‘He said to him, "Go in peace." But when Naaman had gone from him a short distance,’ The Ewe Bible on the other hand, translated as ‘*Egbl4 ne bena: Heyi le `utifafa! eye esi wodzo le egb4 eyome bu vie la,*’.

In the above translations, English NRS and Ewe Bible omitted the presence of the conjunction ‘and’ which appeared in the Hebrew text and is vividly translated in Septuagint. In the case of *shalom* translation Septuagint puts it as *eirene* while English NRSV translates it as *peace* and Ewe Bible translates it as *`utifafa*.

The above translations especially, Ewe Bible and NRSV Bible leave room for concern in relation to the omission of the conjunction ‘and’. What has accounted for that is not known? It appears that Fee and Stuart's view expressed in the earlier discussion about how Hebrew conjunction *vav* is sometimes translated into English is applied here. In the earlier discussion Fee and Stuart are

of the view that in some cases Hebrew word *vav* which means ‘and’ or ‘so’ are not translated directly. If it becomes necessary, the word in which, the conjunction *vav* precedes is represented with the capital letter of the word.

Combine dialogue on 2Kings 9:17, 18; 19

The company of Jehu and Joram: 2Kings 9:17

והצפה עמד על-המגדל בן-רעאל נראה את-שפעת יהוא בבאו ויאמר שפעת אני ראה ויאמר יהורם קח רכב ושלח לקראתם ויאמר השלום:

The horseman and Jehu: 2 Kings 9:18

וישלח רכב הסוס לקראתו ויאמר להאמר המלך השלום ויאמר יהוא מה-לך ושלשום סב אל-אתרי ויגד הצפה לאמר בא-המלאך עד-הם ולא-שב:

King Joram and king Jehu: 2 Kings 9:19

וישלח רכב סוס שני ויבא אליהם ויאמר להאמר המלך שלום ויאמר יהוא מה-לך ושלשום סב אל-אתרי:

Observation

Septuagint has it as ‘καὶ ὁ σκοπὸς ἀνέβη ἐπὶ τὸν πύργον ἐν Ἰεζραεὺ καὶ εἶδεν τὸν κονιορτὸν Ἰου ἐν τῷ παραγίνεσθαι αὐτὸν καὶ εἶπεν Κονιορτὸν ἐγὼ βλέπω καὶ εἶπεν Ἰωραμ λαβὲ ἐπιβάτην καὶ ἀπόστειλον ἔμπροσθεν αὐτῶν καὶ εἰπάτω εἰ εἰρήνη’. The English NRS translates it as ‘In Jezreel, the sentinel standing on the tower spied the company of Jehu arriving, and said, "I see a company." Joram said, "Take a horseman; send him to meet them, and let him say, "Is it peace?"”

The Ewe translation has it *Eye wod4 s4dola evelia wodo s4 yi wo gb4 gbl4 bena: Ale fia la gbl4: `utifafaea? Yehu gbl4 be: `utifafanya kae ts4 gb4wo? Tr4 va yi megbenye!*

Septuagint has the above Hebrew text translated into Greek as 'καὶ ἐπορεύθη ἐπιβάτης ἵππου εἰς ἀπαντὴν αὐτῶν καὶ εἶπεν τάδε λέγει ὁ βασιλεύς εἰ εἰρήνη καὶ εἶπεν Ιου τί σοι καὶ εἰρήνη ἐπιστρέφε εἰς τὰ ὀπίσω μου καὶ ἀπήγγειλεν ὁ σκοπὸς λέγων ἦλθεν ὁ ἄγγελος ἕως αὐτῶν καὶ οὐκ ἀνέστρεψεν'. The same Hebrew is translated into English NRSV as 'So the horseman went to meet him; he said, "Thus says the king, 'Is it peace?'" Jehu responded, "What have you to do with peace? Fall in behind me." The sentinel reported, saying, "The messenger reached them, but he is not coming back." The Ewe Bible has its translation is '*Eye wod4 s4dola evelia wodo s4 yi wo gb4 gbl4 bena: Ale fia la gbl4: `utifafaea? Yehu gbl4 be: `utifafanya kae ts4 gb4wo? Tr4 va yi megbenye!*

Septuagint has the above Hebrew 2 Kings 9:19 translated into Greek as 'καὶ ἀπέστειλεν ἐπιβάτην ἵππου δεύτερον καὶ ἦλθεν πρὸς αὐτὸν καὶ εἶπεν τάδε λέγει ὁ βασιλεύς εἰ εἰρήνη καὶ εἶπεν Ιου τί σοι καὶ εἰρήνη ἐπιστρέφου εἰς τὰ ὀπίσω μου'. English NRS translated the same Hebrew text as 'Then he sent out a second horseman, who came to them and said, "Thus says the king, 'Is it peace?'" Jehu answered, "What have you to do with peace? Fall in behind me." The Ewe Bible has translated the same Hebrew text as '*Eye wod4 s4dola evelia wodo s4 yi wo gb4 gbl4 bena: Ale fia la gbl4 esi: `utifafaea? Yehu gbl4 be: `utifafanya kae ts4 gb4 wo? Tr4 va yi megbenye!*

Nelson (2012) comments on verse 19 that ‘elements of trickery are involved in the deaths of Jehoram, the seventy “sons,” and the worshipers of Baal. A similar comment is made by Hens-piazza on how Joram is killed. Hens-piazza (2006) opines that “official recognition of Jehu’s kingship requires more than his willingness to accept his new role. Now, he must conspire politically and militarily to take the throne.” Thus, the death of Jehoram is a calculated scheme of Jehu. According to Nelson (2012), “the deaths of Joram and Jezebel are linked by the theme of “*shalom*” (7:17, 19,22, 31) and the references to Jezebel in 9:22 and Zimri in 9:31”.

In the same vein Hens-piazza (2006) intimates that “Joram is still in the company of Ahaziah in Jezreel, supposedly recovering from his battle wounds.’ This may be the main reason why Nelson (2012) argues that ‘Ahaziah’s death is linked to Jehoram’s by his fight.’ Again it is suggested that ‘the deaths of his relatives are tied to the others by the mention of the king (not RSV) and mother (that is, Jehoram and Jezebel) and the word *shalom* (Nelson, 2012, p. 201). It is, therefore, not surprising that Hens-piazza (2006) notes that “the description that follows (vv. 14-16) rehashes what we already know and sets the stage for the confrontation between the reigning King, Joram, and Jehu, the challenger.”

Nelson (2012) points out that “the episode of the murder of Jehoram (first act; 9:17-26) climbs through a long, tension producing preparation (vv. 17-21) to a climatic peak of revelation and death (vv. 22-24) and then descends through denouncement (vv. 25-26).” This might have been incongruous with Hens-

piazza's (2006) views. According to Hens-piazza (2006) 'the introduction to the account of the coup (v. 14) confirms his decision to do so'. The "forced isolation of Jezreel (v. 15b) insures Jehoram's ignorance (Nelson, 2012 p. 201)". This might have been the reason behind the killing of Jehoram. Nelson (2012) adds that "the narrative permits the reader to imagine that the King assumes the rapidly approaching company brings news from the front and to appreciate the irony in the King's anxious attempts to find out what is going on."

Unfortunately, however, it is not as expected from the King. The King in several instances sent messengers to inquire for the reason for their coming but the message differs. As Nelson (2012) notes that "the tension builds with the repeated question, 'Is it *shalom*?' Does all go well at Ramothgilead? Has war broken out? Jehu's response to the riders anticipates the one he will make to Joram, "what do you anti-*shalom* people have to do with *shalom*" (vv18-19)?" It is an indication that Jehu is not coming to live with them quietly, rather, he comes with different agenda. It is not surprising that Nelson remarks that 'Jehu's reinterpretation of the question "Is it *shalom*?" signals the revelation of his true intent (9:22). The issue of true *shalom* runs deeper than any matter of war or peace. It, therefore, does not reflect true peace as proposed in the text.

Nelson (2012) maintains that "Jehu rides now in the service of *shalom* (balance, harmony) between God and the people. This sort of *shalom* has been destroyed by the harlotries and sorceries, both literal and metaphorical (17:17;21:6; cf. Deut. 18:10), incited by Jezebel." The explanation given by Nelson for

shalom in this instance shows that the intention of the word *shalom* is all about maintaining harmony between God and the people based on righteousness. This inference stems from the words, harlotries and sorceries. Such words suggest that the whole action against Joram is a result of sin committed against God despite the fact that he is a legitimate king. Nelson (2012) expresses his amazement that “at the shocking moment of revelation, the king turns to flee. Jehu grabs his bow (cf. NEB) and shoots Jehoram in the back.” In this submission, it appears that Nelson (2012) did not expect Jehoram to run away from the attack. To him, Joram deserves to be killed as it happens.

Hens-piazza (2006) also observes that “the theological and ethical questions are immersed in number and scope.” For Hens-piazza (2006) one wonders “how we get to understand a salvation history that achieves its end with violence. Are religious beliefs merely pretexts for forwarding political or ideological programs?” Hens-piazza (2006) maintains his concern with further interrogations as in, “can the loss of human life be justified in the conflict between powerful figures? Are we as readers enlisted or even co-opted to assent to this violence and to the condemnation of those earmarked for blame?” These interrogative comments are very necessary and instructive because we are in a society whose majority accept scripture as the guiding principle of life. Therefore, if this scripture should be left undiscussed, then, one may expect society to be power-drunk with violence.

Despite the sin committed by Joram, he is a legitimate King, yet Jehu decided to kill him. The action which many interpreters have qualified to be in the name of *shalom*. Should the democratically elected be overthrown on the basis of so called *shalom*? Or should they be killed for supervising a government with kidnapping and armed robbery? Certainly not. If *shalom* is to maintain balance or create harmony between God and people, should the people be killed, or a person be killed illegally? If that happens where then is the balance or harmony being created? Of course, some people think that will solve the problem of sin, but, to the best of the researcher's knowledge, it will not work as supposedly perceived.

For example, in Anlo land, human life is important, therefore, you dare not destroy it irrespective of who becomes the victim. Whether the victim is a King, a servant, a slave, or an insane person whoever takes his or her life will be held accountable. One may do it today and think that no one has anything against the perpetrator. But someone may come later to retaliate. Such situations corroborate with expressions like *si amea 'l4ebe gake abit4 5e `ku le dzi* which literally means "when you hurt someone today, you may forget but the wounded person never forgets". It is not surprising that Hens-piazza (2006) wonders about the theological concept that can be derived from an event such as this. He Hens-piazza (2006) notes;

though the Omrides and their recalcitrant infidelities are brought to an end in this chapter, there is much violence underwriting Jehu's revolt. Conducted in the name of the Lord, all the war maneuvers are made to appear as fulfilling the prophets'

words. These stories and those that follow in the next chapter pose a particular challenge for contemporary readers of these texts. (p. 293).

Meanwhile, Nelson (2012) comments that ‘the word translated as “requite” (v.26) offers the key to Jehu’s actions and the texts’ insistent repetition of “*shalom*.” The verb is from the same root as “*shalom*” and means “to create balance, harmony.” Nelson (2012) points out that “paradoxically, Jehu’s violence is restoring peace, the *shalom* between God and the people which had been destroyed.”

Summary

The contextual meaning of *shalom* into *ʼutifafa* in the Ewe Bible is examined in various texts in Judges and a few texts in 1 and 2 Samuel and 1 and 2 Kings. A grammatical relationship between *shalom* and *bo* (ḵi) has been considered in the translation discourse around 1 Samuel 1:17. Other issues like some inconsistencies in the translation of Hebrew conjunction *vav* in the initial part of the sentence into English and Ewe.

Having looked at the interpretation of the word *shalom*, the next thing to consider is the theology of the term *shalom*. Hence, the next chapter is devoted to the discussion of the meanings and the theology of *shalom*.



CHAPTER FIVE

THE MEANING AND THEOLOGY OF SHALOM

Introduction

Although this study does not need much argument regarding linguistics principles, once the focus of the study is to ascertain the meaning of *shalom* which is a word in Hebrew, it will not be out of place to have a brief discussion on the functions of a word in utterances within a particular context. Therefore, this chapter seeks to establish the grammatical function of a word and how useful context is in understanding expressions. This enterprise is so important so much so that it cannot be downplayed in the case of a theological engagement. For this reason, this chapter undertakes a theological discourse on the word *shalom* in the Old Testament. This is done by studying the word *shalom* from its Hebrew background and the various connotations given by scholars in the field of study. The need for this chapter is to demonstrate that word sounds are usually single yet become meaningful in relationships with others.

The essence of Grammatical Discussion

The essence of grammatical discussions is so important for this study because it helps to facilitate quick comprehension of the text and the function of the word *shalom*. For example, applying the above concept of syntax in a linguistic sense will help to make the sentence very simple for discussion. Based on the above discussion, one can analyse the text as follows:

Judges 4:17

וְסִסְרָא גָם בְּרַגְלָיו אֶל-אֶהָל יַעֲלֵ אִשְׁתֵּי תִבְרַת הַקֵּינִי:

From the aforementioned, the sentence can be divided into two main segments.

וְסִסְרָא גָם בְּרַגְלָיו אֶל-אֶהָל יַעֲלֵ אִשְׁתֵּי תִבְרַת הַקֵּינִי

‘And Sisera fled on his feet to the tent of Yael the wife of Heber the Kenite’

The first section begins with a noun (Sisera) prefixed with the conjunction *waw*. That means וְסִסְרָא is serving as the subject of the sentence while the rest are the predicate in the sentence.

כִּי שְׁלוֹם בֵּין יָבִין מֶלֶךְ-חֲצוֹר וּבֵין בַּיִת תִּבְרַת הַקֵּינִי

‘for *shalom* is between Yabin the king of Hazor and between the house of Heber the Kenite’ The second section of the sentence also begins with *ki* followed immediately with the noun *shalom* which means that the emphasis is on the *shalom* the subject of the second part of the sentence.

With this illustration, the sentence is made very simple for the readers to understand. This illustration has nothing to do with context, yet it provides some level of knowledge so that if the context is identified, then the whole concept for getting comprehensive knowledge about the text will be achieved. In addition to the issues regarding the context and the grammar, the word *shalom* is known as a theological word. Thus, the word *shalom* cannot be completely understood without the theological implications it provides. In view of that, its theological meanings need to be examined as well.

Views about *Shalom*

The word *shalom* in the Bible suggests complexities of meanings. While some scholars are of the view that *shalom* allows destruction, other persons believe *shalom* is all about the true state of life. Thus, the word *shalom* has conflicting implications. This has led *shalom* to be described variedly in relation to the concept of which it is used. Perhaps this might be the reason why Linthicum (2017) asks what the word *shalom* means? When one works with the original Hebrew in the Old Testament, one is stunned by how often the word *shalom* is used and how rich the nuances of that word are? This affirms that the word *shalom* is an important word in the Hebrew language. the reason is that Linthicum has found how useful the word is in the Bible.

***Shalom* as deception**

The actions which lead to the destruction of the real order of God or the killing of some people to have a way out is, therefore, described in this study as deception. Swartley, Schmid and Steck insist that whatever blocks Yahweh's

order for the world, materially or relationally, is the foe and antithesis of *shalom*. This suggests that, perhaps, a human being who intends to stand against *shalom* should be killed. This is the deceptive aspect of *shalom* since a human being can be killed in order to have a particular task to be accomplished. Meanwhile, human beings are equally created by God for a purpose. But the way some have acted in the name of *shalom* raises a question about the true state of *shalom*. It then depicts what Swartley, Schmid and Steck believe that war, is not an antithesis to *shalom* (2Sam. 11:7), and rather, it may be divine judgement to restore the *shalom* of the creation order. This assertion suggests that *shalom* should be maintained at all cost no matter whatever or whoever intends to prevent its true nature of experience.

If certain events in the Bible should be taken into account, one cannot but agree with others who hold the view that *shalom* can be deceptive. Typical examples can be sourced from the event that took place between the E.P. church of Ghana and Global Evangelical church and Elavanyo and Nkonya communities. GNA/ newsghana.com.gh Aug 22, 2015, reports that “the GEC formerly E.P. Church of Ghana broke away from the E.P Church, Ghana after a long legal battle following constitutional differences regarding the tenure of office of the Moderator and doctrinal differences dating back to the 1980s.” This has led “the two Churches to have also been in and out of Court contesting each other over ownership of properties acquired when they were one Church,” (GNA/ newsghana.com.gh Aug 22, 2015).

However, GNA again reported that “Ho/Anfoega, April 25, 2020, the Global Evangelical Church (GEC) last Saturday joined the Evangelical Presbyterian Church, Ghana, to pay their last respect to the late Very Reverend Professor Noah Komla Dzobo, former Moderator of the E. P. Church”. It is then maintained that “the occasion offered both Churches the opportunity in several years to come together under one roof to fellowship at the Dela Cathedral, in Ho” (GNA April 25, 2020). The protracted conflict between the Global Evangelical church and E.P. resembles the situation between Nkonya and Alavanyo. In the case of Nkonya and Alavanyo, many efforts were made to let peace prevail since 1923 when the first violence broke but have not yielded any result” (Duah, 2015, p 13). Duah (2015) finding’s revealed that, “there has never been any mutual satisfaction between the two communities (Nkonya and Alavanyo) for peace to be durable”.

Shalom as true state of life

Contrary to the deceptive nature of *shalom*, it appears that, especially due to the rich nuances of the word, *shalom* carries relevant senses as well. Such a rich value can be viewed in the words of Swartley (2003). According to Swartley (2003), *shalom* denotes a correct order of life; the notion of creation order binds together the various uses of *shalom* into a unified whole.

Swartley (2003) proposes a moral quality in *shalom*. It stands against oppression, deceit, fraud, and all actions that violate the divine order for human life. For Swartley (2003) *shalom* contrasts to deceit (Ps. 34:13-14; 37:37; Jer. 9:4-

9), denotes innocence from moral wrongdoing (Gen. 44:17; 1 Kgs. 5:12) and is paired with justice (mishpat; Isa. 59:18; Zech. 8:16-19) and righteousness (tsedeqah; Ps. 72:7; Isa. 54:13; 48:18; 60:17).’ Thus, *shalom* focuses on the preservation of the order of God’s creation therefore it will not condone any adverse action to its nature.

McCabe (2017) sought to establish the etymology of *shalom*. He identifies that ‘the Hebrew word “*shalom*”, like its Arabic cognate “*salaam*,” traces its roots to several Semitic languages.’ He then relates the word *shalom* to the Akkadian language by stating that the word *shalom* is like “*salamu*,” meaning “to be healthy, whole, complete” which comes closest to the core meaning of the root.’ All of these relations that have been drawn gear toward establishing the importance of the word *shalom*.

In these relations, the other thing that emerges is about how common it has been used in the Old Testament. Linthicum (2017) maintains that ‘*shalom* is used a total of 397 times in the Hebrew Bible! Its Greek counterpart, *eirene* is used 89 times in the Christian Bible (New Testament). The number of occurrences in the Old Testament is not only a piece of evidence to the importance of it, but it is also an indication that it carries diverse concepts. The diverse concepts can vividly be ascertained from the Greek translation. Since, out of 397 occurrences, only 89 of them are translated as *eirene*. The question then is how have the remaining numbers been translated into Greek? That notwithstanding, some scholars have not made this distinction.

Among the scholars, Anum (2014) comments that ‘in the LXX *eirēnē* is used to translate the Hebrew *shalom*.’ This demonstrates that Anum (2014) does not engage himself in pointing out the number of occurrences of the word *shalom*, rather, he is concerned about how it has been translated into Greek. Though Anum (2014) is not much interested in the number of occurrences, it is obvious that some scholars are much concerned about it. It, therefore, appears that the number of its usage in the Old Testament has been, perhaps, the motivating factor for Linthicum (2017) to remark that “such heavy usage is a clear indication of how important a word was – that it was a concept that permeated both Hebrew and early Christian society”. In this instance, the word *shalom* is not only an important word of Hebrew but also important to the early Christian society. Just as it is essential for Christians today. Thus, the concept of *shalom* is not limited to Hebrew alone.

***Shalom* as Salvation**

Though there are deceptive practices of *shalom* as salvation, this section seeks to consider the state of its true nature. This section discusses the basic concept of *shalom* from its root word *slm*. According to Swartley (2003), Westermann (1982) concurs that *shalom* denotes wholeness and well-being as well as *shalom* as a state or condition, rather than a relationship. Swartley (2003) extends the discussion on the meaning of the word *shalom*. Swartley (2003) emphasizes that Eisenbeis (1966) also concurs that *shalom* designates “wholeness” and “intactness” of life, but its primary use describes some aspects of the relationship with God and is theological, closely associated with salvation.

Shalom as salvation is a situation where somebody is saved from a difficult situation and has the opportunity to be free from troubles. In this case, the target is to seek the freedom of someone. It is, therefore, a process that demands that someone becomes the savior for the other fellow in times of trouble. This situation has a close relation to ‘the work Jesus does for humanity. The work of Jesus demonstrates the true skill of salvation. Such skill is his death for humanity as a whole.

Shalom as a concept of wholeness

The concept of wholeness can be likened to completeness. The wholeness involves the idea of human safety because there is a reason behind our creation. As the Bible says, we are fearfully and wonderfully made in the image of God. Integrity has much to do with the sense of righteousness and whatever it takes to do the right things. This, however, calls for truthfulness in the execution of activities of life in order to project the image of integrity. The true living in community, and people’s connectedness to each other in accordance with the order of God could be construed as a way of maintaining the true nature or state of the creature of God. The wholeness of something or the environment refers to keeping whatever it is, devoid of strife or damage. That is to say, when a community enjoys the atmosphere of unity, as prescribed by God, it signifies the state of wholeness. It clearly shows that communal living is the way to maintain the order of God. This order is about how God creates everything to be.

Shalom as peace, welfare, concord, friendship, security and tranquility

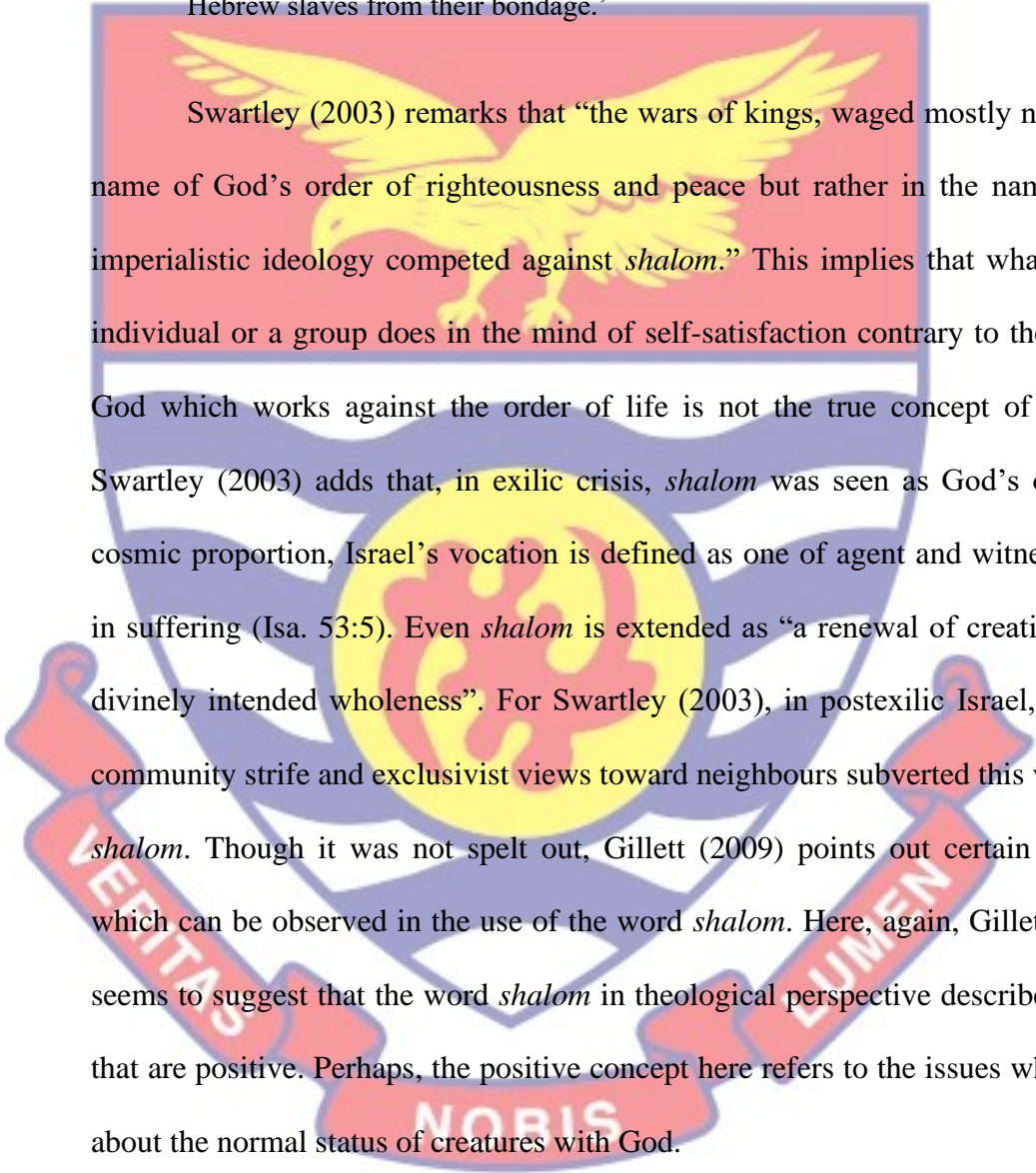
Shalom is a state of social existence where the claims and needs of all are satisfied. Therefore, in a situation where the needs of people are not met *shalom* is lacking. *Shalom* is peace, prosperity, being well, healthy, completeness and safety (Harris, et al. 1980, p. 2399). In this definition of terms, prosperity, health and safety are of great importance. Prosperity, in this context, refers to the acquisition of material things. These material things are considered blessings of God. Harris, et al. (1980) are of the view that *shalom* does not only denote peace as some scholars have proposed. Rather, it involves human health, prosperity, safety, completeness and wellbeing. In this regard, *shalom* describes human situations. Wilson (1978) intimates that *Shalom* means welfare, concord, friendship, secure and tranquility. Similarly, Buttrick (1962) perceives *shalom* as something which does not imply friendly living alone, but deals with the welfare of people. In this regard, it emerges that, in the state of friendship, the idea of welfare is necessary. That is to say that, even in friendship, each individual is responsible for the wellbeing of the other. It is more of a covenant between individuals involved in the friendship.

Shalom also means happiness, well-being, prosperity, luck, kindness, salvation. To be kind is to show a great sense of concern for someone to the extent that, beyond the expression of good wishes, even alms are given to support. This supports the view that '*shalom* can also be understood as salvation, kindness, happiness and luck (VanGemeran, 1989, p.131). VanGemeran (1989) observed that *shalom* means far more than peace. Beastey-Murray (1987) submits that

shalom is a word of greeting among the Jews. Even though his observation is closely related to others, he points out that *shalom* can also mean integrity, totality, fulfillment, completion, maturity, soundness, wholeness (both individual and communal), harmony, security, welfare, agreement, success, prosperity, sufficiency and the inner sense of satisfaction.

McCabe (2017) holds that “the notions of health, wholeness and completion are, therefore, included in all the variants of the word.” Therefore, the word *shalom* carries a great number of conceptual meanings. It has the idea of the right relationship with God, the right relationship with others and the right relationship with God’s good creation. These conceptual meanings have much to do with humans, the environment and the divine being (God). Thus, the word *shalom* is used in diverse activities. This resonates with David Gillett’s (2009) assertion that “when we consider the word *shalom* not only as a word but as a theological concept, we become aware of marked historical developments in usage and meaning at several points.” That means theologically, the word *shalom* is not static to era and area but it is something which has much to do with historical development in usage. To some extent, it is a suggestion that the word *shalom* assumes meaning within periods of time in the past. In other words, the assertion compels the readers to think that the word *shalom* in theological perspective has acquired meanings with respect to historical periods. This assertion is affirmed in the words of Swartley (2003). According to Swartley (2003),

shalom underwent shifts in understanding through Israel's history and further insists that 'in early Yahwism it was understood as something other than a human achievement. It was a condition of life, received by those allowing themselves to be drawn into a pattern of community manifested by the God who delivered Hebrew slaves from their bondage.'



Swartley (2003) remarks that "the wars of kings, waged mostly not in the name of God's order of righteousness and peace but rather in the name of an imperialistic ideology competed against *shalom*." This implies that whatever an individual or a group does in the mind of self-satisfaction contrary to the will of God which works against the order of life is not the true concept of *shalom*. Swartley (2003) adds that, in exilic crisis, *shalom* was seen as God's order, in cosmic proportion, Israel's vocation is defined as one of agent and witness, even in suffering (Isa. 53:5). Even *shalom* is extended as "a renewal of creation to its divinely intended wholeness". For Swartley (2003), in postexilic Israel, internal community strife and exclusivist views toward neighbours subverted this vision of *shalom*. Though it was not spelt out, Gillett (2009) points out certain features which can be observed in the use of the word *shalom*. Here, again, Gillett (2009) seems to suggest that the word *shalom* in theological perspective describes issues that are positive. Perhaps, the positive concept here refers to the issues which talk about the normal status of creatures with God.

This normal state may be pointing to the well-being of creatures' status. This encompasses the human status, animal and inanimate statues including the environment within which all these creatures live. To him, there is a way God

wants the creatures to live not only in relationship with one another but also live in accordance with the order of creation. That is to say that *shalom* must be seen in the light of living in the garden of Adam and Eve (Genesis 2:4-25). The will of God is spelt out for Adam and Eve to live in compliance in the Garden of Eden.

Perhaps, this could have been the picture of positive living which depicts the *shalom* Gillett (2009) is referring to. Certainly, theologically positive life depicting *shalom* can not be understood differently from the issue of living well in the Garden of Eden.

Shalom as a relationship

Not only did Gillett (2009) observe the word *shalom* as positive living but he also understands the communal feature of it. According to Gillett (2009) “*shalom* is used to convey the issues regarding people in a community”. By this, the word *shalom* describes the conditions of common goals and achievements of people in a community. Perhaps the mutual living of people in an area equals the description of the state of *shalom*. The condition that explains the word *shalom* is when people are in a relationship with one another. That people do not fight themselves but seek for the wellbeing of one another is a demonstration of the existence of *shalom*. Swartley (2003) alludes to Von Rad (1965), who holds the view that ‘*shalom* denotes (material) physical well-being within a social context, thus characterises human relation.

In this instance, he seems to distinguish the sense of wholeness in the physical dimension as well as the spiritual dimension. Tazelaar (2016) also intimates that ‘*shalom* not only focuses on the vertical relationship between God

and man but also includes the horizontal relationship between human beings. God created men as social beings.’ This implies that within religious and social concepts, the word *shalom* describes peoples’ relationship with the divine being (God or deity). This kind of description is supposed to show how individuals or groups of people associate with the divine beings as well as indicate the reciprocal effects of actions toward each other.

By the conditional concept, Gillett (2009) postulates that *shalom*, as a word, carries the idea of reciprocation, whereby it demands that one party shows a sense of obedience to the other which will, in turn, stimulate the other party to fulfil its promises. Assuming there is some disagreement between neighbors, how can it be described? Perhaps such a condition will be difficult to be described as *shalom* because of the confusion being created. Such a condition is contrary to the real condition of *shalom*. As Brown (2003) intimates, “a society characterized by *shalom* embraces the core values of peace, justice, and enjoyment of all relationships, centered in relationship with God.” It is evident from this immediate assertion that the core values of peace, justice and enjoyment of relationships are the best criteria or standards for *shalom*. Consequently, it will not be out of place to describe any condition outside this criterion differently than the word *shalom*.

The position just expressed above vividly stressed by Anum (2014) in his article entitled “the pursuit of well-being: the relationship between the new testament concept of *eirēnē* and that of *omanye* among the Gas of southern

Ghana.” Anum (2014) expresses his view that ‘... in contrast to the Greek *eirēnē*, the Hebrew *šālôm* is the antithesis not necessarily of war but of any disturbance in the communal well-being of the nation. It is obvious that not only “the situation of war could be considered as opposite to the concept of *shalom* but the unfavorable condition between neighbors also is against the concept of *shalom*.” Anum (2014) supports his view with biblical evidence that “this is evident in the Old Testament as *shalom* and expressed in terms of prosperity (Ps.73:3), health (Isa. 57:18; Ps.38:3); contentedness; good relations among nations and people, salvation etc.” For Anum (2014) “participation in this peace means sharing in the gifts of salvation which are involved, whilst expulsion from it means deprivation from prosperity (Lam. 3:17).”

It has the idea of the right relationship with God, the right relationship with others and the right relationship with God’s good creation. No wonder Brown (2003) insists that “in the Bible, *shalom* connotes the complete well-being of a society or community”. Due to its strong communal emphasis, *shalom* necessitates “right harmonious relationships to other human beings.” Sharing this view, Brown (2003) suggests that *shalom* is all about the mutual relationship that exists between humanity at large. Perhaps, this mutual relationship is what Brown (2003) alludes to as “... linking of *shalom* with justice.” In this assertion, Brown (2003) lays emphasis on how connected *shalom* is with Justice. For Brown (2003) *shalom* can be properly observed if the relationship is right. Perhaps, the right relationship he may be talking about can be living in harmony and doing the right things. The right thing can be living ethically right with one another. In other

words, that individuals maintain a good rapport with everyone. Perhaps, this may be the reason Brown (2003) notes that “in pursuit of *shalom*, those who find themselves in relationships scarred by injustice actively seek restoration and reconciliation.” This presupposes that in the fear of maintaining the relationship, one is determined to eschew wrongdoing. The reason is any form of injustice activity could mar the essentiality of *shalom*.

It is perhaps against this background that Brown (2003) alerts, that “in pursuit of *shalom*, those who enjoy special privilege freely give it up to serve and benefit others.” In this regard, the state of *shalom* is a situation where the welfare of others is seriously taken into consideration. Therefore, everyone determines to be just toward another with the sense of a fear of God. The connection between the word *shalom* and justice in the Old Testament is so significant that Brown (2003) makes an essential statement pointing out how significant the words are used. Brown (2003) remarks “that these two words are at times found in parallel lines of Old Testament poetry indicating that *shalom* and justice are closely related concepts. While *shalom* includes more than justice, it certainly produces nothing less than a just society. This view might correspond to McCabe’s (2017) allusion to the book of Isaiah that “the prophet Isaiah uses the word *shalom* to convey the blessings for God’s people associated with the coming of the Messiah, namely justice, peace, fruitfulness and harmony in creation – all gifts of God.” McCabe (2017) insists that “for Isaiah there is no peace worthy of the name without justice (cf. Is 5:9). Peace is the fruit of justice (cf. Is 48:18) but justice can also be the fruit of peace (cf. Is 32:16-19).” McCabe (2017) explains that “in any

case, peace and justice are inseparable. The peace which the Messiah will bring to God's people will be accompanied by the flourishing of the desert." McCabe (2017) buttresses his view with the text from the Bible as "The desert and the parched land will exult; the steppe will rejoice and bloom. They will bloom with abundant flowers and rejoice with joyful song" (Is 35:1-2).

***Shalom* as Yahweh himself**

VanGemeren (1997) describes *shalom* as an essential part of Yahweh's plan of salvation. In this case, the word *shalom* is seen as not only the expression, rather, an important component of God's schedule for the well-being of humanity. Thus, the word *shalom* is no longer an expression but the intention of God towards His creatures. It becomes very significant that *shalom* carries no mean concept but the salvation plan to be executed for every creature of God. In this regard, *shalom* as part of God's plan of salvation is no mean reference but also significant. David Heywood (2016) also buttresses this position in his conception of the word *shalom*. He argues that 'God is the giver of *shalom* and His 'Torah' shows the way of life conducive to it, and his blessing makes it a reality.

This implies that once the word *shalom* is part of the plans of God at the same time, He has the responsibility to give it out. It also shows that there is a condition under which He gives it out as might have been spelt out in the Torah. Perhaps, this might be the reason VanGemeren (1989) postulates that *shalom* comes from Yahweh, and Yahweh himself is the foundation of *shalom* (1Kgs 2:33; Job 25:2; Ps 35:27; 122:6; Mic 4:5). In this case, the word seems not to be the word on its own but has a root from God. The suggestion here is to describe

the word *shalom* as God or Yahweh. If this description is anything to go by, then, *shalom* is a divine expression, representing the will of God. The word *shalom* stands for what Yahweh stands for towards humanity and the world at large. In view of the above, Oguntoye (2014) professes that “the spiritual dimension of *shalom* in the OT includes all that Yahweh is to himself and to his people”. Oguntoye (2014) further notes that *shalom* includes blessing, deliverance from sin, from sickness and poverty which shows *shalom*, in the spiritual aspect, has to do with what Yahweh does for the people.

Such activities could only be performed by no other person than Yahweh. No person has the ultimate capability to bless people or deliver others from sin, sickness or poverty apart from Yahweh. Observably, such reference to *shalom* as having a spiritual dimension is not in isolation from other scholars’ views. Among such scholars are Frederick C. Grant and H. H. Rowley. Grant and Rowley (1963) hold the view that “in religious sense *shalom* means reconciliation, salvation, orderly existence and unity and God’s grace.” This turns to provide the meaning of *shalom* in a religious context. From the above position of Grant and Rowley (1963), the word *shalom* could be understood as reconciliation in certain sense in a religious context. Perhaps, this reconciliation is in the areas where God himself intends to reunite human beings to Himself.

Similarly, the word *shalom* could also be comprehended as salvation coming from the dimension of God to humanity. The word *shalom* is seen as maintaining the order of God. This order of God is referring to keeping the

environment in its right state as well as providing care for the creatures of God in their original state. Not only that the word *shalom* is understood as reconciliation, salvation, orderly existence and unity; it also depicts the grace of God towards creatures. Taking all of these into account, Grant and Rowley (1963) view *shalom* as God's own actions towards human beings and the entire creatures.

VanGemeran (1989) contends that, if there is “the relation of *shalom* to *s^edaqa* (righteousness), the whole experience can be seen as Yahweh's blessing.” The relationship built here suggests that righteousness is key to drawing the blessings of Yahweh. It appears that VanGemeran (1989) is using the concept of *shalom* as Yahweh himself. For that reason, he argues that if *shalom* has a relation to righteousness, it will result in the experience of the blessings of God. It is, therefore, suggests that, the absence of blessing which is the result of unrighteousness, has nothing to do with *shalom*. To this extent, VanGemeran (1989) is propagating the strong connection between the nature of Yahweh and righteousness.

Since in the earlier submission in this chapter *shalom* is referred to as Yahweh himself, it is possible to understand this position for relating *shalom* to righteousness which will result in the experience of God's blessing. Billy (2018) espouses that “righteousness denotes the quality of an act, one that characteristically fulfills the obligations upon parties involved in a relationship. In this relational sense, righteousness is socially appropriate behavior, not an impersonal, rule-based measure of conduct.” This explains that *shalom* is given to

someone based on the fulfilment of the obligation upon the one who exhibits the quality of act (righteousness). Billy (2018) therefore, relates righteousness to appropriate social behavior and insists that it (righteousness) is not impersonal. Thus, if Yahweh is the one who gives *shalom*, He can do that based on the grounds of righteousness.

Shalom as Justice and Righteousness

Oguntoye (2014) states that the social dimension of *shalom* in the OT has to do with justice and righteousness. The point here is that *shalom* is experienced at a place where there is the existence of justice and righteousness. No wonder Bills (2018) notes that “communal loyalty” or “faithfulness” comes closer to the meaning of righteousness. Perhaps, Oguntoye (2014) suggests that the condition under which *shalom* can be fully described and experienced is where justice and righteousness become the determining factors of human living in the environment. The role of righteousness and Justice is extensively discussed by Bills (2018) in his unpublished PhD thesis 2018. He titled the thesis “Justice of Exodus”. In his work, Billy (2018) states;

in many passages, the expression ‘justice and righteousness’ appear to function as a kind of abridgment for an association of behaviors that the audience would readily infer (e.g., Gen 18:19; 2 Sam 8:15; 1 Kgs 10:9). Bills explain that ‘it is the prophets, above all, whose trenchant messages provide explicit texture to the meaning of the phrase. The prophets regularly inveigh against the people of Israel, and especially the leaders, for their unjust behavior.’ For him, ‘their indictment raises the demand for *mišpāt* and *š&dāqâ/šedeq*, and from their

expectations, one can develop a fuller picture of the kind of behavior that accords and does not accord with the demand.’ (p.84)

From Bills' (2018) submission, it appears that the issues about justice and righteousness emerge from unjust behavior put up by the leaders over their subordinates.

Gillett (2009) notes that “*shalom* at heart, has to do with being in community with others (Ps 29:11)”. This presents a concept of communal life. It is therefore perceived that *shalom* is well understood in the context of which some people turn to live together with others irrespective of individual differences. It is an attempt to designate the unity that exists among the people in the community.

According to Heywood, (2008) fair dealing is an aspect of *shalom* and fair weights are *shalom* weights. By this Heywood (2008) is referring to *shalom* as fair dealing. Fair dealing can mean not a cordial relationship. Such a relationship can result in both positive and negative reactions from either side. Therefore, if *shalom* is part of God’s plan, then should God deal with His creatures fairly or the behavior of people will enable Him to treat them as such. Perhaps, this can happen among humanity where individuals will deal fairly with another. It shows that justice and righteousness can not be an issue if there is no communal living.

Economic Dimension of Shalom

According to Oguntoye (2014), “the economic dimension of *shalom* is the most important meaning in the OT followed by the spiritual dimension”.

Oguntoye maintains that “proponents argue that the very economic dimensions of *shalom* in the OT are tied together by wholeness, safety, prosperity and good physical health. This view seems to suggest that, in as much as the religious dimension of *shalom* is profound, the economic dimension also is. With the economic dimension, there lies also the wellbeing of humanity. Oguntoye (2014), further stated that the proponents note that peace and prosperity are paired (Mic. 3:5; Zech. 8:2; Mal. 2:5). In this case, *shalom* incorporates a sense of peace and prosperity. Neusner and Green (2002) contend that “an individual personal welfare or health can be referred to as *shalom* (Isa 38:17; 1 Kings 22:17)”. Here, Neusner and Green (2002) understand *shalom* as the welfare of a person. Based on that, they submit that “*shalom* denotes health”. Thus, good living on the part of an individual can be best described as the state of *shalom*.

Adversely, the condition of life where there is sickness, poverty, conflict and disagreement in life remains unsuccessful and can not be described as *shalom*. Linthicum (2017) contends that “this is a *shalom*, not of a tyrannized people but of a secured people, not of a people living under oppression, but a people of well being.” Therefore, it is a *shalom*, not of liberation, but of celebration and of the wise management of the resources God has invested in you (in this case, management of the kingdom God has invested in David).” Linthicum (2017) explains that “... this *shalom* is carried out in the recognition that when a community is economically or politically well off, that is an indication of God’s blessings upon it. Linthicum adds that ‘therefore, with such a *shalom*, the community’s task becomes the wise use of those resources

(stewardship) as an investment made in that community by God and thus to be managed in such a way that justice and economic equality will result for everyone.’ When that happens ‘people in this tradition do not want a disruptive act of liberation – God’s “outstretched arm” freeing them, but rather the continuance of a social order that will continue to benefit them and those around them. They want security, not liberation!’

Shalom as Treaties

Shalom is also seen as both the wellbeing of others (Genesis 43.27, Exodus 4.18) and treaties (Newman, 2004). This presents *shalom* as a condition coming into agreement with other person or people. Atkinson, J.D., Field, H. D., Holmes, F. A. & O’Donovan O. (1995) note that *shalom* means wellbeing, wholeness, and refers to the well-being of everyone. Atkinson, et al. (1995) explain that *shalom* incorporates ‘the well-being of everyone and the well-being of the earth.’ Atkinson, et al. (1995) note *shalom* embraces personal wholeness and health. *Shalom* seeks the well-being and personal fulfillment of everyone. *Shalom* seeks the Peace of God for ourselves and for the world. Atkinson, et al. (1995) maintain that ‘*shalom* calls for living God’s way with others and with society. *Shalom* embraces justice, reconciliation and nonviolence, and *shalom* speaks of God’s promises breaking into our world.’ Tazelaar (2016) espouses that the first element of *shalom* is reconciliation with God. Man’s ability to have a personal relationship with God is affected by three things: his view of God, his view of himself, and his understanding of Jesus Christ.

***Shalom* in a Prayer**

Newman (2004) alludes that *Shalom* again is seen “in a prayer for the wellbeing of cities or nations (Psalm 122.6, Jeremiah 29.7)”. The concern here is suggesting that, whenever the word *shalom* is mentioned in prayer, it is no mean saying other than expressing the well-being of life. This wellbeing comprises the entire condition of life. This entire condition refers to every aspect of life. *Shalom* is the focus of their prayer for their national wellbeing (Ps 122:6-8; 125:5; 128:6; Jer 29:7).

***Shalom* as a Greeting**

Newman (2004) further identifies that “about twenty-five times in the OT, *shalom* is used as a greeting or farewell (Jud 19:20; 1Sam 25:6, 35). To wish one *shalom* implies a blessing (11 Sam15:27), but to withhold *Shalom* implies a curse (1Kgs 2:6). The points raised above reveal that *shalom*, in the context of greeting can be understood as the wish of blessing to someone. Clearly, *shalom* is a form of expressing concern for the welfare of someone, while the absence of it is a curse. In other words, where one needs to use the word *shalom* as a greeting but it has not been done, the implication is an unconcern attitude towards another person. This kind of action can be understood simply as having evil will against the other person. But, at its fullest, *shalom* captures the Hebrew vision of human society, the non-human world and even the environment in an integrated and relational whole where ‘the wolf and the lamb shall feed together and the lion shall eat straw like the ox’ (Isa. 65:25 NRSV). *Shalom* is the theology of the hope of Israel and of the early church, its vision of what the world will someday be.

Shalom essentially featured in the proclamation of priestly blessings (see Num 6:24-26). Also, *shalom* is implied in David's song about the blessings of those who fear the Lord (Ps 128:2-6). Linthicum (2017) notes that *shalom* can be used simply as a greeting or a wish to a friend or loved one. For example, “*Shalom* to you, my friend!”. Linthicum (2017) however, alerts that “at its fullest, *shalom* captures the Hebrew vision of human society, the non-human world and even the environment in an integrated and relational whole where “the wolf and the lamb shall feed together and the lion shall eat straw like the ox” (Isa. 65:25).”

***Shalom* as Covenant**

Newman (2004) contends that *shalom* is the result of God’s activity in a covenant (*berit*) and is the result of righteousness (Isa 32:17). In this instance, *shalom* is a sign of the maintenance of the covenant that exists between God and the people. This *shalom* does not exist on its own but it finds its basis on righteousness. Thus, righteousness is the key to experiencing *shalom*. Therefore, it appears that where there is no righteousness it becomes difficult for someone to experience *shalom*. Harris, et al, (1980) argue that righteousness is specifically indicated in references to the "covenant of peace" (*berit shalom*, Num 25:12; Isa 54:10; Ezek 34:25; Mal 2:5) with his chosen representatives, the Aaronic priests and the Davidic monarchs.

Again, Harris, et al, (1980) maintain that “the peace that marks the conclusion of an agreement between adversaries (Isaac and Abimelech, Gen 26:29), business partners (Solomon and Hiram, 1 Kings 5:26), and man and God (Abraham, Gen 15:15) is couched in terms of covenant agreements.” Harris, et al,

(1980) remark that this sort of peace has its source in God. He is the one who will speak *shalom* to his people (Ps 85:9). Harris, et al, (1980) reiterate that His promise to David in 1 Chron 22:9-10 puts *shalom* in context with "calmness, " nûaµ "rest, " and šeqe "to be quiet, " as these are gifts from God. Harris, et al, (1980) maintain that the classic statement of this concept is the Aaronic benediction (Number 6:24-26) which identifies the man to whom God has given *shalom* as the one who is blessed (*barak*), guarded (*šamar*), and treated graciously, by Yahweh. Harris, et al, (1980) postulate that "this is fulfilment through the divine gift." The experience of *shalom* here is more or less based on the condition of righteousness. In nearly two-thirds of its occurrences, *shalom* describes the state of fulfilment which is the result of God's presence (Harris, et al, 1980, p. 931). The condition of fulfilment is dependent on proven faithfulness to the promises made. This could be likened to the promises God made to Abraham in Genesis 12:2-3.

Eschatological Concept of *Shalom*

Concerning the eschatological concept, Gillett (2009) envisages the word *shalom* to describe the yet to come conditions of life and the relationship that will exist between the divine and the creatures. In this case, *shalom* is a condition of life in anticipation. It is an expected experience where human beings will no longer live without the influence of the divine. Such influence from the divine for human beings will also be transferred to every creature. There, the entire world will not experience anything on the contrary.

Theology of *shalom* in the book of Judges

Theology of *shalom* in Judges 4:17

In the book of Judges, the use of *shalom* is significant especially, from a theological perspective. The first *shalom* in Judges 4:17 shows a kind of relationship that exists between the king of Hazor, known as Jabin and the house of Heber, the husband of Jael. A careful assessment points out that this *shalom* refers to a relational concept of living in a community. It implies that though, it carries a relational concept, it aligns with the community. The relationship that exists between them can be understood from verse 11 of Judges chapter 4. Now, Heber, the Kenite had separated from the other Kenites, that is, the descendants of Hobab the father-in-law of Moses, and had encamped as far away as Elon-bezaananim, which is near Kedesh. (Jdg 4:11 NRSV). The place Elon-bezaananim, is described as two words put together. The first is *Elon* which Youngblood, et al (1995) refer to as Oak –the name of three men and one town in the Old Testament: Hittite and the father of Basemath, who became one of Esau's wives (Gen. 26:34); the second son of Zebulun and a founder of a tribe family, the Elonites (Num. 26:26); a border town in the tribe of Dan (Josh. 19:43); a Zebulunite who judged Israel for ten years (Judg. 12:11-12). (P398).

Among the four descriptions given to *Elon*, the border town is important to the discussion because it refers to the concept of an area mentioned in verse 11. It does not mean that the others are not necessary. They are equally relevant, only that the issue here is more of identifying a location. The next word is *bezaananim*. According to Youngblood et al. (1995) the word *bezaananim* is

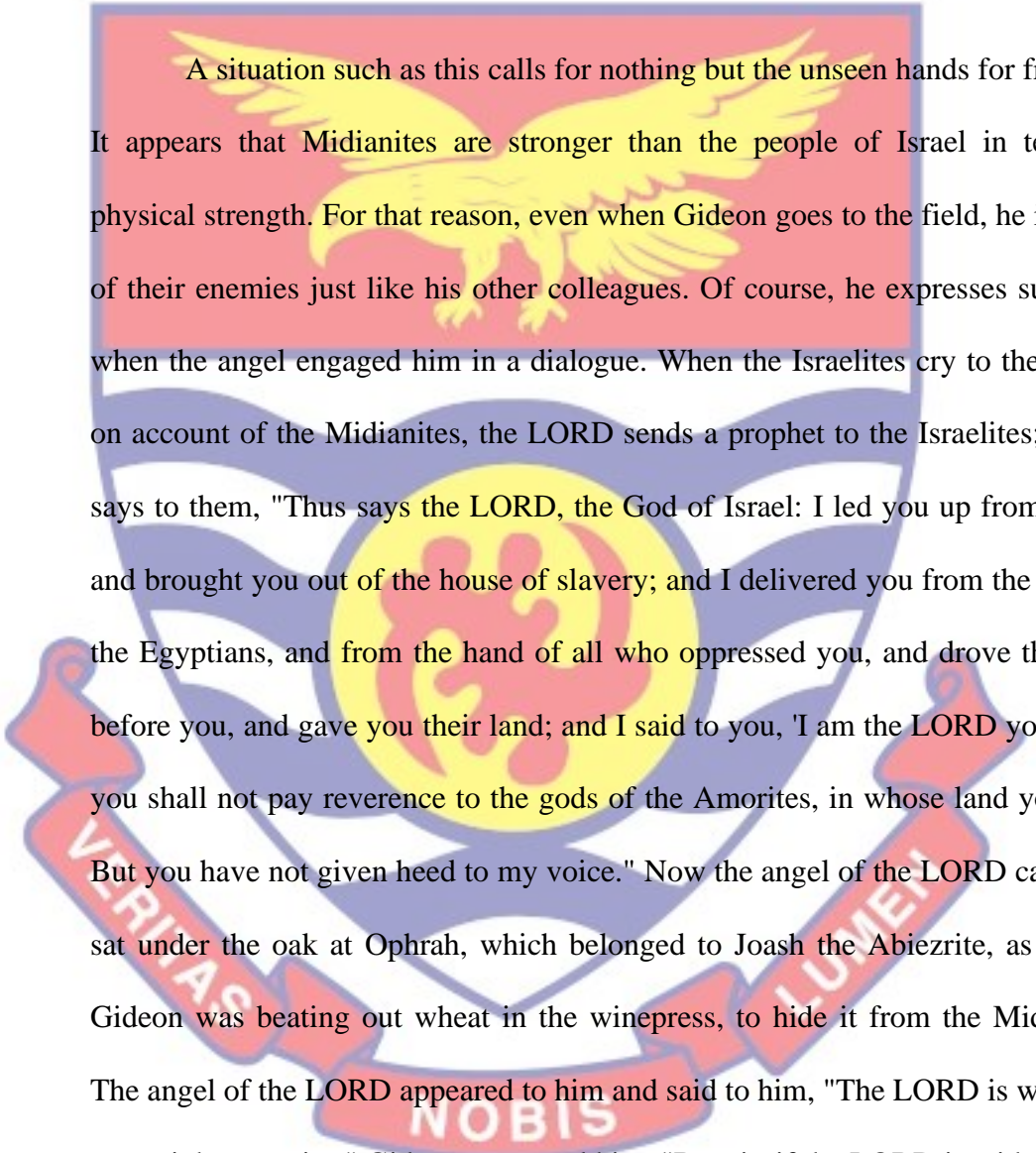
also related to the word *Zaananim*. *Zaananim* is a place on the southern border of the territory of Naphtali (Josh. 19:33), the same place as *Zaanaim* (Judg. 4:11). Near the terebinth tree at *Zaananim*, which is beside Kedesh, Heber the Kenite pitches his tent. Youngblood et al. (1995) concede that “when Sisera, the commander of the army of Jabin, king of Canaan, went to sleep in the Kenite's tent, he was killed by Jael, Heber's wife, who drove a tent peg into his head (Judg. 4:21).”

This clearly demonstrates the relationship that exists between Jabin and Heber. It shows that their relationship was as a result of staying in close areas composing a single community. Perhaps, it is against this background that Swartley (2003) remarks that though war is not the antonym of *shalom* (2 Sam 11:7—David asks Uriah about the *shalom* of war), it is usually the absence of war, often by negotiated peace treaties between nations (Deut. 20:10-12; Josh 9:15; 10:1, 4; Judg. 4:17; 1 Sam. 7:14; 1 Kings 5:12). Thus, *shalom* sometimes implies war and on some occasions, it is a negotiation between people in close relation. However, this negotiation has not been discussed in the text. Therefore, *shalom* in verse 17 of chapter 4 of the book of Judges deserves interrogation.

Theology of *shalom* in Judges 6:23-24

The instance of *shalom* in the above text concerns salvation. This is explained in the text particularly, the verses in which the Israelites are said to have done what is evil in the sight of the LORD, and the LORD gives them into the hand of Midian seven years. The crux of the issue here is that Israel is in crisis, a situation that lasts for quite a long period. The text shows that the hand of

Midian prevails over Israel; and because of Midian, the Israelites provide for themselves hiding places in the mountains, caves and strongholds. For whenever the Israelites put in seed, the Midianites and the Amalekites and the people of the east come up against them (Judg 6:1-3 NRS).



A situation such as this calls for nothing but the unseen hands for freedom. It appears that Midianites are stronger than the people of Israel in terms of physical strength. For that reason, even when Gideon goes to the field, he is afraid of their enemies just like his other colleagues. Of course, he expresses such fear when the angel engaged him in a dialogue. When the Israelites cry to the LORD on account of the Midianites, the LORD sends a prophet to the Israelites; and he says to them, "Thus says the LORD, the God of Israel: I led you up from Egypt, and brought you out of the house of slavery; and I delivered you from the hand of the Egyptians, and from the hand of all who oppressed you, and drove them out before you, and gave you their land; and I said to you, 'I am the LORD your God; you shall not pay reverence to the gods of the Amorites, in whose land you live.' But you have not given heed to my voice." Now the angel of the LORD came and sat under the oak at Ophrah, which belonged to Joash the Abiezrite, as his son Gideon was beating out wheat in the winepress, to hide it from the Midianites. The angel of the LORD appeared to him and said to him, "The LORD is with you, you mighty warrior." Gideon answered him, "But sir, if the LORD is with us, why then has all this happened to us? And where are all his wonderful deeds that our ancestors recounted to us, saying, 'Did not the LORD bring us up from Egypt?'

But now the LORD has cast us off and given us into the hand of Midian (Judg 6:7-13 NRS).

Such expressions show that Gideon and his fellow Israelites are in for salvation, a need that is met in the expression of the angel in the conversation. Then the LORD turned to him and said, "Go in this might of yours and deliver Israel from the hand of Midian; I hereby commission you. He responded, But sir, how can I deliver Israel? My clan is the weakest in Manasseh, and I am the least in my family. The LORD said to him, But I will be with you, and you shall strike down the Midianites, every one of them. Then he said to him, "If now I have found favor with you, then show me a sign that it is you who speak with me (Judg 6:14-17 NRSV). It is besides this conversation coupled with the signs of the commission received from the Lord that the angel pronounces *shalom* to him, which is an assurance of salvation for them. Gideon also, as a way of gratitude to the Lord, replicates the same expression.

Theology of shalom in Judges 18:6

The *shalom* used in the text above can be construed in relation to the agenda for which the Danites set out. For example, verses 1 and 2 display the focus of their journey. In those days, there was no king in Israel, and in those days, the tribe of the Danites was seeking for itself a territory to live in; for until then no territory among the tribes of Israel had been allotted to them. So the Danites sent five valiant men from the whole number of their clan, from Zorah and from Eshtaol, to spy out the land and to explore it; and they said to them,

"Go, explore the land." When they came to the hill country of Ephraim, to the house of Micah, they stayed there (Judg 18:1-2 NRSV).

In these texts, the issue of sending the valiant men suggests how dangerous and fierce the journey is perceived. Perhaps, it is against this backdrop that they come to Micah to make an enquiry in order to know what might happen on the way. This concept is in consonance with verses 3-5 as well. It reads While they are at Micah's house, they recognised the voice of the young Levite; so they go over and asked him, "Who brought you here? What are you doing in this place? What is your business here?" He said to them, "Micah did such and such for me, and he hired me, and I have become his priest." Then they said to him, "Inquire of God that we may know whether the mission we are undertaking will succeed, (Judg 18:2-5 NRSV). It, therefore, emerges that the success that they talk about is not only about what they will get but more about the holistic state of life. Thus, the Danites are not only concerned about the land they will acquire but more about their welfare. This, perhaps, is why they are satisfied when the prophet says, 'Go in peace'. The mission you are on is under the eye of the LORD" (Judg 18:6 NRSV). Therefore, the prophet added that the mission is under the eye of the Lord.

Theology of *shalom* in Judges 19:20

The concept of *shalom* in the above verse is in verses 17-19. The idea behind the pronouncement is stated there. When the old man looked up and saw the wayfarer in the open square of the city, he said, "Where are you going and where do you come from?" He answered him, "We are passing from Bethlehem in

Judah to the remote parts of the hill country of Ephraim, from which I come. I went to Bethlehem in Judah; and I am going to my home. Nobody has offered to take me in. We your servants have straw and fodder for our donkeys, with bread and wine for me and the woman and the young man along with us. We need nothing more, (Judg 19:17-20 NRSV).

It is evident from the wayfarer's expression that the old man sees the need to say what he utters. One can infer from the above dialogue between the wayfarer and the old man that nobody has offered to take the wayfarer, his servant and concubine home. Which shows some level of strandedness on the part of the wayfarer and his companion. Therefore, the old man assured him of safety and care. This explains the *shalom* used in verse 20. The old man says, "Peace be to you. I will care for all your wants; only do not spend the night in the square" (Judg 19:20 NRSV). For this reason, one can understand the *shalom* here as a surety for the safety of life.

Theology of shalom in Judges 21:13

The *shalom* Judges 21:13 expresses blessings because, if one takes a look at the whole event which has been described in the text in relation to the marriage issues between the Israelites and the Benjamites, there will be no doubt whatsoever concerning the implication being professed. Verse 1 Now the Israelites had sworn at Mizpah, "No one of us shall give his daughter in marriage to Benjamin." (Judg 21:1 NRSV). The word 'sworn' points out that it is a tense and serious decision taken to be implemented. Benjamites resort to seeking the face of God

for help based on the stern decision from the Israelites against their marriage situations.

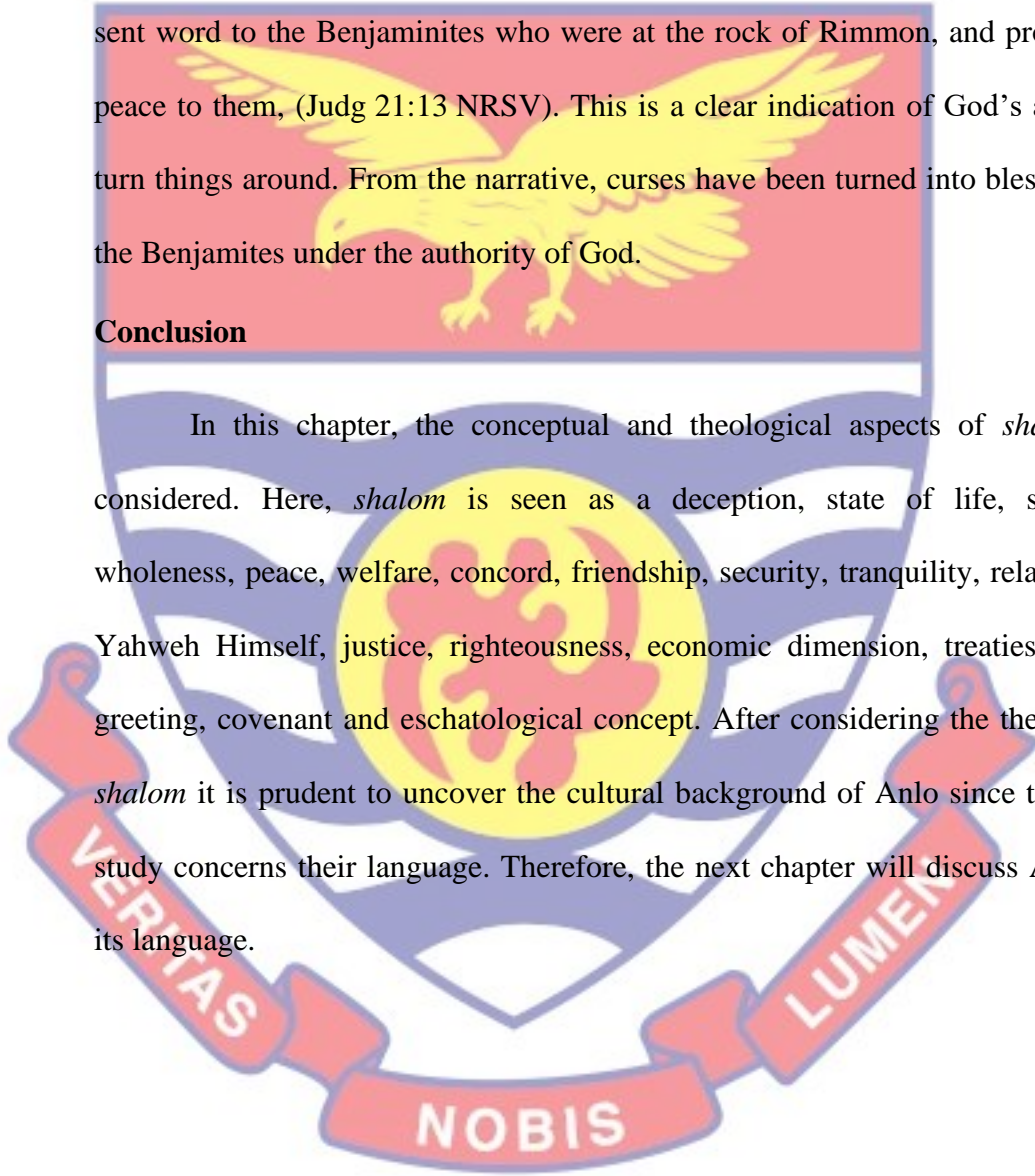
The text is read as, and the people came to Bethel, and sat there until evening before God, and they lifted up their voices and wept bitterly, (Judg 21:2 NRSV). Their voices are heard and Israelites relented their decision against the Benjamites and this is realised in the text as in but the Israelites had compassion for Benjamites their kin, and said, "One tribe is cut off from Israel this day. What shall we do for wives for those who are left, since we have sworn by the LORD that we will not give them any of our daughters as wives?" (Judg 21:6-7 NRSV). The alternative decision is taken in favor of the Benjamites to get them wives. They also retracted their words in the following verses 8-11. Then they said, "Is there anyone from the tribes of Israel who did not come up to the LORD to Mizpah?" It turned out that no one from Jabesh-Gilead had come to the camp, to the assembly. For when the roll was called among the people, not one of the inhabitants of Jabesh-Gilead was there. So the congregation sent twelve thousand soldiers there and commanded them, "Go, put the inhabitants of Jabesh-Gilead to the sword, including the women and the little ones. This is what you shall do; every male and every woman that has lain with a male you shall devote to destruction, (Judg 21:8-11 NRSV).

Beyond this decision, steps were taken to find women for the Benjamites and to their amazement found four hundred virgins for the Benjamites. And they found among the inhabitants of Jabesh-Gilead four hundred young virgins who

had never slept with a man and brought them to the camp at Shiloh, which is in the land of Canaan. (Judg 21:12 NRSV). Eventually, virgins in Jabesh-Gilead had thrown the entire Israelites in spontaneous exclamation to the Benjamites regarding what God had been able to do to them. Then the whole congregation sent word to the Benjaminites who were at the rock of Rimmon, and proclaimed peace to them, (Judg 21:13 NRSV). This is a clear indication of God's ability to turn things around. From the narrative, curses have been turned into blessings for the Benjamites under the authority of God.

Conclusion

In this chapter, the conceptual and theological aspects of *shalom* are considered. Here, *shalom* is seen as a deception, state of life, salvation, wholeness, peace, welfare, concord, friendship, security, tranquility, relationship, Yahweh Himself, justice, righteousness, economic dimension, treaties, prayer, greeting, covenant and eschatological concept. After considering the theology of *shalom* it is prudent to uncover the cultural background of Anlo since the entire study concerns their language. Therefore, the next chapter will discuss Anlo and its language.



CHAPTER SIX

ANLO CULTURAL AND *`utifafa*

Introduction

This chapter discusses the relationship between culture and language and then considers a brief history about the origin of Ewe, particularly the Anlo people and their language. The chapter also examines the worldview of Anlo and how it will help in the translation. Within the worldview, some issues regarding religious, economic and political systems are discussed. Both concepts and features of the Ewe language are considered in this chapter as well. In addition to that, some Ewe words identified as equally rendering the Hebrew word *shalom* are explained based on the Ewe understanding. In this chapter, grammatical functions which look at nominative, vocative accusative genitive and dative are employed.

Culture and Language

The neutral claim that a relationship does not exist between language and culture when considering language for its communicative powers and its role in the culture that uses it, would appear to be one for a philosophical debate. While it can be argued that “it is possible to analyse a language and/or culture without regard for the other, the reasons for such analysis seem highly suspect (Elmie,1999, p,13)”. In contrast, Elmie (1999) intimates that;

the fact that language is used to convey and to understand information would imply a relationship in which both the language giver and receiver assume one or more roles. In considering such communication in its most minimal of forms – i.e. the immediate setting – it would be difficult to conclude that culture would in no way have an impact on the interaction even on the smallest of scale, (Elmies, 1999, p.13).

Eugene (1964) notes that “languages are basically a part of culture, and words cannot be understood correctly apart from the local cultural phenomena for which they are symbols”. This is an indispensable role of language in a culture. That means culture, in no circumstances can succeed without the language. Thus, the only but one means by which culture can be explained or understood is language. And in sincerity, no one can deny the fact that language is an expression of culture.

What then is culture? Asante (2007) posits that defining culture is a complex venture. Asante (2007) subsequently defined culture as;

the sum of patterns of behavior acquired from humans dealing with their environment and transmitted to later generations through art and symbol, the aim of which is to define a group’s identity and aspirations to serve as the basis of social behavior and as a factor determining what is to be accepted or rejected in a given situation (Asante, 2007, p. 2).

The culture of the people involves the way they dress, what they eat, how they dance, what they believe in, how they worship, how issues are handled etc. It

is in the light of this that Asante's further explanation of culture is essential. According to Asante (2007), culture deals with a specific way of life including a specific way of thinking, of living and of viewing the universe. Asante (2007) adds that culture is a plan for coping with the living environment. Culture also deals with such matters as agriculture, technology, politics, kinship, family, organization, art and craft, religion, language, etc.

Based on the above exposition, the culture of people is such an important thing which encompasses various facets of life and fosters unity and recognition while language is seen as its vehicle. Since language serves as a facilitator of every activity for both an individual and a group of people, it will be prudent to look at the use of language in a broader perspective of culture within people's history. Therefore, this discussion leads to a discussion of the origin of the Anlo language.

Origin of Anlo Language

The Ewe language belongs to the cluster of closely related languages called Gbe which means voice. It is a term used to identify voice languages. Gbe language belongs to the branch called Kwa languages spoken in West Africa (Amuzu, 1998, p. 2). Ewe language as part of Kwa languages is widely spoken in the *Westermann's Westlichen Sudan Sprachen* and *Greenberg's Niger-Congo family* (Ansre, p. 5).

The Ewe language is a dialect cluster and tonal in character. It is spoken by approximately six million people of which about two million live in Ghana. It

is the national language of Togo and is also spoken in Benin (Fiamavle, 2005, p.5). Ansre (1961) intimates that there are various dialects which are normally divided into three sections. The first is the western section of speech communities consisting of the so-called: i) 'Inland dialects' and Anlo; the central section consists of Wetyi, G1, and Adya; and the Eastern section is made up of Gu, F4 and Mixi dialects. Anyidoaho (1982) further iterates that;

on the division of Ewe language, there are three major dialects, namely i) the Anlo dialects used mainly in the southern coastal part of the Volta Region in Ghana, ii) The Anexo (Anecho) dialect used in the southern part of Togo and of Benin and iii) the inland dialects used in the northern section of Ewe speaking area in Ghana and Togo. (p,1).

It is obvious from the above division that in Ghana the Ewe language is spoken in the Volta Region. This is further simplified in the work of Ofori (2008) as cited by Ayiglo (2010) that Ewe can be grouped into two main clusters: Southern and Northern Ewes. Ofori (2008) notes that southern dialects are spoken mainly by Anlo, Ketu, Akatsi, North T4`u and South T4`u districts in the Volta Region. These areas spread along the coastal belt, and, hence, most of the indigenes are engaged in fishing or farming (*Kudz4dzi*, 1994, p. 57). Their staple food is *Akple* and their main traditional dance is *Agbadza*. The northern dialect speaking people are mainly found in the Ho, Kpando, and Hohoe districts of the Volta Region. They are mainly farmers. Those who live along the Volta River are also engaged in fishing. Their staple food is *Fufu* and their main dance is *B4b44b4*.

Aspects of Anlo Worldview

In the words of Chemorion (2015), the concept of worldview was introduced in the 18th century to refer to a broad cultural pattern which characterised the way society perceived reality from specific theological or philosophical standpoints. Kraft (1979) cited in Emmanuel Asante (2017) defines worldview in terms of systematization of conceptions of reality to which the members of culture assent (largely unconsciously) and from which stem their value system. Asante (2017) maintains that this definition of the worldview presupposes that culture, as the bearer of a people's value system, is the product of worldview. Nukunya (1969) cited in Egblewogbe (1977) argues that despite the fact that politically, the Ewes have remained in small independent political units or sub-tribes, there is nevertheless, a high degree of cultural uniformity which is largely due to their language and common traditions of origin. Once there are strong ties of culture uniformity between the Ewes, one would not be far from taking clues from neighboring people.

The world views of the Anlo people are similar to that of the “other Ewe people who view the world as heaven and earth form together with a hollow ball, on whose lower part, the earth rests; the cover spread over it heaven” (Spieth, 2011, p, 572). The world is composed of ‘four storeys, two of which are heaven and earth that lie next to each other (Spieth, 2011, p, 572). Spieth says “the world invisible is the uppermost and first storey where God himself lives with his personal attendants.” He intimates that “the lowermost storey is a land below our earth which is inhabited by the spirits of the dead. The two middle storeys are

referred to as earth and the visible heaven is heaven for those living under the storey and earth for those living on that storey” (Spieth, 2011, p, 572). This, therefore, suggests that Anlo people believe in the existence of God and deities.

The worldview of Anlos has shaped their ways of life, influenced the various activities of their life such as religious, political and economic activities. This worldview recognises the existence of God, spirits, human beings and departed souls. The discussion on these religious, political and economic activities will go according to how they are mentioned. Religious activities have to do with humans’ knowledge about God or deities and the reactions that accompany them.

Religious system of Anlo

Generally, Anlo people are believers, many of them being traditional believers. They hold the view that God exists and they worship Him through the deities or small gods. Thus, traditionally, the Anlo-Ewe have one supreme God Mawuga Kitikata or just Mawu. This god is believed to be all-powerful and everywhere at once. Perhaps, this resulted in various forms of idol worship found in the area, which enables people to practice their religion through lower-level divinities such as *Yewe*, *Afa*, *Eda*, *Mami Wata*, etc. The first two are considered the most popular, each having a membership initiation process to worship. *Yewe* is the god of thunder and lightning. When members are initiated under *Yewe*, a *Yewe* name is given at graduation. The person’s old name now becomes taboo and, if used, the speaker can be put before a council of priests to be sentenced to a heavy fine. *Afa* is the astral god of divination, also the younger brother of *Yewe*.

Members do not get new names but keep their birth names. Performances are at the fore- front of devotional activities for *Afa*.

Likewise, Christianity also has had its way into the system. For that matter, various forms of temples are found in which there are diverse ways of worship. Their main worship is directed to God through Jesus Christ. Inasmuch as it is people who gather and worship God or deities, there will always be an element of politics. For this reason, there is the need to look at the political life of the people.

Political system of Anlo

Ewe people have their political system in order to deal with conflicts and any other warlike events. In view of these issues, they adopted a military organisational system like *Akwamu* system. Due to the geographical location of the Anlo, the people were found in three main clusters. These are Lashibi coming from the west who defended the left flank, the Adotri, from the center and the Woe from the east, who defended the right flank. They are all under the central authority of the King, the Awoamefia. Most often, the power of the central authority is exercised during the time of War or serious judicial counseling.

In the event of selecting a chief or king, the elders of the various tribes come together to choose from one of two main clans namely *Adzovia* and *Bate*. These elders are vividly qualified by Nukunya. According to Nukunya (1969), Anlo kingship is of patrilineal descent. Every member belongs to the fifteen patrilineal clans around which the society is organised. Lineages are defined as a

branch of the clan in which the male and female members can trace relationships back to a common male ancestor. The lineage, to the clan, is exogamous. Each lineage has its own symbols, ancestral shrine, common property and a lineage head. The head is usually the oldest surviving member of the lineage. Nukunya (1969) notes that “the oldest in most cases, presides over all decisions and disputes, and regulates all dealings with lineage interests including land dispersal. In addition to these secular activities, the lineage head is also the chief priest. Nukunya maintains that He (the oldest) leads many of the ceremonies and serves as the link between the living and the dead as all religious offerings are presented to him. As offerings are part of issues in the lineage and religious settings, the economic concerns of the people need attention. This economic discussion follows up in the next topic.

Economic system

Anlo people have their economic activities through which they generate income. Their main occupation is fishing and farming. For this reason, they go out to fish in the sea, lagoon and rivers. Those who do not live close to the sea or any other water bodies engage in farming. During their harvest season, the people go to market and sell their farm produce while the fishermen regularly sell their catch in the market and other places, unless someone decides to preserve it by smoking.

Having considered the influence of the worldview in the various aspects of Ewe people’s lives, it is of great benefit to examine language use in the Anlo context.

Anlo Concepts of expression in the Ewe Language

Addressing the issues of the language of the Ewes particularly, the Anlo community, it is of great importance that a certain level of interest is shown in the cultural understanding of terms. Spieth (2011) intimates that, considering the fact that the Ewe people have no writing of their own and that they can neither read nor write, one would hardly expect that the language would be a cultural object for any individual Ewe. If the language has been considered generally there will not be any reason for misunderstanding. But unfortunately, this does not happen. There is a strong level of cultural perspective on language understanding or the interpretation of words. Thus, “when one an Anlo speaker in a public speech, used an expression in the wrong place, the listeners’ feeling for the beauty of language was so disturbed that they let him know their indignation” (Spieth, 2011, p. 39). Once this level of controversy arises regarding the expression, the idea may not really be captured unless the expression is properly packaged and presented in an acceptable context.

Generally speaking, the speaker is expected to present everything in an efficient and perfect form. To deliver this, therefore, also requires the choice of suitable examples to help him illustrate his thought’ (Spieth, 2011, p. 39). This, therefore, points to the fact that, in Anlo, a word or an expression alone does not carry any meaningful idea across without the context because contexts add more value to its meaning. As has been stated by Spieth (2011) there is always the need for the choice of suitable examples or words to illustrate the thought or idea. It is

against this background that there is a need to consider the features and the functions of the Ewe language and some of the relevant words in this study.

Features of the Ewe language

There are many features of the Ewe language. Amaka and Essegbey (2006) note that ‘Ewe is a language with grammatically specified word order, with basic SVO (subject-verb-object) syntax (and subject and object are morphologically unmarked). Ewe also has a number of utterance particles which signal the illocutionary force or the attitude of the speaker. They reiterate that ‘in addition, there are particles for indicating the status of information units and for framing discourse in general. The forms of pronominal clitics that are used to express the subject relation in a clause contrast with those for non-subject relations’. To Amaka and Essegbey (2006) “Ewe language also has a logophoric pronoun ‘ye’ which is used in reportive contexts to designate the individual (s) (except for the first person) whose speech, thoughts, feelings and so on are reported or reflected in the linguistic context.

Ewe is a feature-relevant language. Its habitual aspect is designating on the verb by a toneless suffix which receives its tone from the tone immediately preceding it (Obianim, 1999, p, 29). Warburton, Kpotufe & Glover (1968) opine that “there are seven vowel phonemes of which there is vowel length, but it is of secondary importance. Among these are nasalised vowels which are very common.” Warburton et. al. (1968) stress that “tone is of outstanding importance. Ewe is the classical and a rare example of a language in which tone is almost exclusively lexical. Most of the roots (verb or noun) are monosyllabic and consist

of consonant and vowel (CV)". The authors cited above suggest that, "if a stem consists of more than one syllable, it is either a compound or a loan word. So Compound nouns and compound verbs are very frequent." Warburton et. al. (1968) then submits, that there are no true noun classes and no concord with other parts of speech. Ewe often have a vowel or nasal prefix which is used to form nouns, from verbs. They reiterated that to form the plural one suffixes the 3rd person –plural, pronoun to the singular. There is no grammatical gender, and the case is expressed by the position of the word in the sentence. Warburton et. al. (1968) note that 'there are no morphological word classes.

Both Amaka and Essegbey (2006) and Warburton et. al (1968) agree that 'there is no formal passive, and that the passive idea is expressed by an active construction with the third person plural pronoun as the subject. The verb root is consistent. Tense and mood are usually expressed by particles or by reduplication or both. It is often hard to distinguish between tense and mood. The verb describes actions, conditions and quality. Ewe as well as related languages have a peculiar type of adverb. Amaka and Essegbey (2006) and Warburton et. al (1968) add that the word order in a sentence is: subject - verb – object. In a genitive construction, the thing possessed follows the possessor. Adjectives including numerals, follow the noun they modify.

With the features of the Ewe language enumerated above, there comes the need to exemplify some of these features, and this is presented in the next chapter.

Shalom Equivalent Words in Ewe and their Meanings

Dogbe (2012) notes that “the Natural Semantic Meta language (NSM) theory holds that any natural language is best suited to explain the meanings of every expression in that language”. One of such languages is the Ewe language.

The English translation terms for shalom found in the course of this study can have Ewe language equivalent. These are the following:

	ENGLISH	EWE
1	Blessing	Yāyra
2	Deliverance	ɖè2e
3	Welfare	Dedién4n4
4	Reconciliation	Avulélé
5	Salvation	ɖé2è
6	Orderly	ɖo2ónu
7	Unity	ɖekaw4w4
8	Being at ease	Gb4'dz4e
9	Satisfied	Dzidzème
10	Fulfilled	Nuwuwu
11.	Health	Lămesésé
12.	Welfare	Dedién4n4
13.	Wholeness	Blibonyénye
14.	Safety	Dedién4n4
15.	Prosperity	`g4yiyi'
16.	Repay	W42enu
17.	Compensate	Fexéxé2enu
18.	Pay	Fexéxé
19.	Treaty	Nubablă
20.	Alliance	ɖekaw4w4
21.	friendly relations	X4l4'w4w4
22.	Reconciliation	Nugbidodo'
23.	Retribution	W42enuw4w4
24.	Completeness	Dedién4n4.

Nuances of `utifafa

This section explains the above Ewe words, including `utifafa (peace) in Anlo's understanding. Most often, words in Ewe have metaphorical

understanding or meaning. Thus, Ewe speakers gain the meaning of expressions based on their relation to an object be it physical or not. Metaphor is defined as understanding one conceptual domain in terms of another conceptual domain (Kovecses 2002 & Sevor, 2011). Lakoff and Johnson (1980) cited in Sevor (2011, p24) believe that metaphor is not only characterized by the features that it is a property of words used for some artistic and rhetorical purpose or based on a resemblance between two entities that are compared and identified, but it's pervasive in everyday life, not just in language but in thought and action. This concept will help in understanding the Ewe words mentioned above in the following discussion.

Yăyra (blessing) is a two tonal word. *Ya* in Ewe literally means 'air' in English. It could also mean this in English. The other tonal word *yra* literally means blessing in English. Therefore, *yayra* means blessing something or a person. Thus, the conceptual domain of this word *yayra* is 'air bless'. As 'air' cannot be seen, the whole process is about the experience. It is a word used in various locations for various reasons. For instance, this word is used in social gatherings like meetings, churches, markets, palaces etc. The other thing about this word is that it is mostly attributed to God. The Anlo man will tell a friend *mawu neyra wó*. This literally means 'may God bless you'.

The Ewe word 2è2e (deliverance) simply implies removing someone from pit or trouble. The word is a double tonal expression. The first tone 2e literally means removing something from the others. The conceptual domain of this word

is 'removing from'. *Dedién4n4* (welfare) is another double tonal word. The first is *dedié* literally means 'safe'. The other tone is *n4n4* which also literally means a state of condition. Therefore, the word *dedién4n4* implies the 'state of safety'.

The conceptual domain of the word is 'air safety'. *Nugbidódó* (reconciliation) means 'reunite'. It is a word of two tones. One is *nugbi* which refers to 'lips' and the other is *dodo* which implies 'close of something'. Hence the word *nugbidódó* means closing the lips.

The conceptual domain of this word is 'lips closing'. *Ðo2onu* (orderly) implies to be in order. *Ðo2o* means a 'set of rules' or 'pattern' and *Nu* suggests thing or mouth. However, the emphasis here is *nu* or 'thing'. *@ekaw4w4* (unity) is understood as 'joining with someone'. *Ðeka* means 'one' while *w4w4* implies 'doing' or 'making something'. Therefore, *2ekaw4w4* means 'making one with somebody'. The conceptual domain of this word is 'someone to join'. *Gb-dz4e* (being at ease) is understood as easiness. It also has to do with comfort. *Gb4* means 'breathing' not a goat while *dz4e* is derived from *dzi* (heart). *Dz4e*, therefore, refers to heart at ease. So to say *gb-dz4e* means the 'breath with ease'. The conceptual domain of this word is 'heart is at ease'.

Dzidzéme (satisfied) means the 'heart drop inside or settled'. Heart refers to *dzi* while *dzeme* means drop inside or settled. The conceptual domain of this word is 'heart drop or settle'.

Nuwuwu or *eveme* (fulfilled) this word implies it has come true or accomplished. *Nu* means mouth or thing. While *wuwu* implies completion. Therefore, the word means what has been said has been done. The conceptual domain is ‘something coming to an end’. *Lămesésé* (health) this word has been generated from two separate words. Thus, *lame* literally means body and *sese* also imply strength or strong. Consequently, *lămesésé* means body strength. The conceptual domain of ‘health or body is strong’. *Blibonyénye* (wholeness)- means being unaffected by anything. The composition of this word is *blibo* which literally means ‘whole’ and *nyenye* on the other hand implies state. Therefore, *blibonyénye* suggests the whole state of a person or something. The conceptual domain is ‘state of wholeness’.

Vofe (repay) implies ‘debt is cleared off’. Literally *vofe* means ‘clear off debt’, since *vo* means free and *fe* means debt. The conceptual domain of this word is ‘debt cleared of’. *Nunyoname* (prosperity) literally means things are becoming well. *Nu* is something and *nyoname* means is good for someone. Therefore, *nunyoname* implies ‘something is good for someone’. The conceptual domain of this word is ‘good state of someone’. *Ak4faname nuw4w4* (compensate) means ‘doing something to console somebody who has suffered a lost’. The word *ak4fa* literally means chest cool and *na me* implies ‘for someone’. *W4w4* literally means doing something. The conceptual domain is ‘chest cool’.

Kadodo (alliance) means ‘coming into agreement with someone’. The derivatives are *ka* and *dodo*. *Ka* means rope and *dodo* means ‘close or join’. So, literally the word means closing the rope or joining it. The conceptual domain is ‘rope joined’. *X4l-w4w4* (friendly relations) means ‘mutual life living’. *X4l-* means friendship. *X4* means room, *l-* means love and *w4w4* also means making. Therefore, the conceptual domain of this word is ‘room of making love’.

W42enuw4w4 (retribution) represents ‘doing the same thing back to someone’. *W42enu* implies return action. *w4w4* means doing or making. *2enu* means in return. The conceptual domain of this word is ‘doing in return’.

Fexéxé (pay) means ‘paying for something’. *Fe* means reward for something while *xéxé* means given out. The conceptual domain of this word is ‘reward for something given out’.

According to Dogbe (2012), peace or *utifafa* is often felt when one experiences absolute freedom from any form of disturbance. She maintains that “peace” affects the whole body. For this reason, it is normally expressed with four human parts such as skin or *nuti*, ear or *to*, chest *akota* and heart *dzi*. She says the skin, ear, heart and chest carry out the notion of peace among the Anlos. In other words, these human parts are referred to when describing peace. Dogbe (2012) insists that one is at peace when one is free from any form of disturbance; in this state, one is calm. Dogbe (2012) gives an example that the Ewe expression *Nuti-fafanawo*’ implies Skin- cool (RED) give (2sg) or peace be with you. She explains

that the cool skin which represents the concrete domain maps onto the target domain of peace and that the conceptual metaphor in this expression of peace is cool skin.

Explaining the relevance of the ear in the expression *tomefafa*, Dogbe (2012) intimates that the ears are also referred to when talking about peace. For her, if *nutifafa* is used in this context it is evident that the person been referred to is really at peace and is not affected by anything or anyone around him or her. She makes an illustration using the Ewe expression that *Mia-fe tome fa esiwodzo* which literally implies ‘we had our peace when he/she left.’

She further remarks that ‘peace does not describe a person’s attribute per se but that a person experiences it after going through some form of suffering or pain one way or the other. She, then, alerts that the conceptual metaphor involved here is peace as a cool ear and the concrete domain, the cool ear is understood in terms of target “peace”.

The chest is also referred to when talking about peace. The same concept of coolness collocates with this body part in the emotional expression ‘peace’. The expression for peace is *Akofa* ‘chest cool’. The conceptual metaphor in peace is a cool chest (Dogbe, 2012, p.109). Again, chest is described as cool in the Anlo expressions ‘*akofa*’ chest cool’. The chest can be described as a container for the heart. Once the chest is cool, it emits this feeling to the heart. Any disturbance that comes to the body affects the heart greatly (Dogbe, 2012, p.109). She explains that the heart is affected greatly since it serves as the central organ of the

body. Thus, once the chest is cool, the heart is also cool. She concludes that the interesting thing about all these expressions is that they all employ the concept of coolness represents calmness and serenity.

Dogbe (2012) further posits that an Anlo person may feel peaceful during some of these times situations:

- when he or she is not burdened by any problem
- when he or she is able to provide for his or her family without any struggle
- when he or she is not threatened by an illness

For Dogbe (2012) the expression *'utifafa nami* or peace be with you' is mostly used in the Catholic Church after the Lord's Prayer. To her, *'utifafa* 'skin cool' depicts a state where the skin is cool and devoid of any hotness. Hotness implies discomfort and a disturbance to the body. Thus, the skin is said to be cool because it serves as the outer layer of the body and any form of comfort or discomfort affects it first.

She contends that *tomefafa* 'ear cool inside' is used to express peace in Anlo. Since it serves as a sensitive aspect of the human body. *Noise* which is a form of disturbance is heard in the ears. When this type of disturbance is absent, one's ear is said to be cool (Dogbe, 2012, p.109). Dogbe says that "the ear is employed here because it receives sound into the body; thus any sound that is unpleasant to it serves as a form of disturbance."

Dogbe discusses the use of heart as part of the concept to refer to the word comfort or *dzifa*. She intimates that *dzifa* ‘heart cool’ is also used to describe comfort as it is believed that everything that happens to the body affects the heart. In drawing a line of distinction between peace and comfort, Dogbe (2012) says that with “peace centered on the cooling metaphor, we can say that comfort relates more to the internal state and is felt within the body.” Sevor (2011) defines comfort as a state of being comfortable, a condition in which somebody feels physically relaxed without any pain or other unpleasant feelings. It is a feeling of well being. Sevor (2011) further explains that this comfort can be provided by something as simple as a drink of water or a favourable object or by something as complex as satisfying personal relationships or removal or lessening of pain, anxiety, grief or fear. Sevor (2011) remarks that a person therefore can experience a physical, psychological, or an organisational comfort. She avers that comfort, in Ewe, is associated with the human heart. When there is comfort, the heart is conceptualized as an object that can be cold. The other concept in comfort is expressed as removing the heart as an object from a certain place and put down somewhere. She says there are certain expressions that serve as intent to comfort someone. For example, ‘*de dzi di*’ which literally means remove heart down or be comforted.

Grammatical functions of the Word *utifafa* in Anlo

The Ewe word *utifafa* is regularly used as a noun in the five grammatical functions; nominative, vocative, accusative, genitive, dative. Nominative refers to the word functions as the subject of the sentence whereas a word in the vocative

form functions as address. A word in accusative position functions as the object of the sentence whereas genitive functions as the direct possessor of the object, the dative functions as an indirect possessor of the object. The functions are exemplified below.

Nominative

`utifafa neva miadome-, literally means let peace come to live among you.

Mina nutifafa nan4 miadome literally let peace prevail among you.

Accusative

Wole z4z4m le `utifafa me-literally they are walking in peace.

Miehia ne `utifafa- literally we need peace

Vocative

Oh `utifafa – oh peace

`utifafae – is it peace

Genitive

`utifafa t4e- he is peaceful

Dative

*Mawu toe nye `utifafa-*peace belong to God.

The above grammatical uses of the word *`utifafa* demand a discussion on the use of the word as a name for persons and places in the Anlo context.

Uses of *`utifafa* as a name

In Ewe *`utifafa* can be used as a noun and an adjective. With regard to the noun, the word *`utifafa* is used to name persons, places and states of life. With regards to naming persons, there is *`utifafa* (peace), *fafali* (peace exist), *Akofa* (peace at chest) and *Dzifa* (peace at heart). Each of these names is given to the individual based on a reason or purpose. Interestingly, these names are given to children by both Christians and non-Christians. With names like these, there is nothing like religious discrimination. What the names imply is most important.

In Anlo, if a child is named *`utifafa* (peace), it is presupposing that, the couple is expecting to have understanding for one another to live as one. It could also suggest that lingering conflict has been resolved and the future anticipation is for them to live in harmony. The name *Fafali* implies peace exists. It suggests that the couple are living by common understanding. Probably, there is no serious disagreement between the couple as well as the family. The reason behind the name *Akofa* (peace at chest) is that the couple is at peace with each other. In other words, the couple is now comfortable in the marriage situation. The name presupposed that for some time in the past, the couple has been anticipating a child and, thus, with the arrival of the child come, they are now at peace. Other times, the name *Akofa* comes as a response to the social harassment from the family members and members of the community. The name *Dzifa* implies peace at heart. The purpose behind it is that, perhaps, for some period of time, either the

marriage was on rock or the couple was worried about not having children. So now that they have the child, their hearts must be at peace.

The word *`utifafa* (peace) is used as a state of living to suggest the condition which is free from harm or chaos. For instance, if Ewe people including Anlo say *'wo le `utifafa me'*; meaning they are living in peace. The statement suggests that the people are living together with a common understanding between each other devoid of harm or chaos in a particular place. Likewise, if an Anlo says *'`utifafa le amewo dome'*; it literally means peace exists among the people. This presupposes that there is a common understanding of or agreement among them as they live together in one place without fear of being harmed.

The word *`utifafa* is also used as a greeting or blessing

Sometimes, Anlo people greet one another with the word *`utifafa*. For example, if they say *'`utifafa na mi'* it literally means 'peace be unto you'. It suggests a well wishes to some group of people. Generally, it means well wish to people irrespective of their class or level. In this context, the word *`utifafa* connotes *Dagbe* which literally means success or blessing. Thus, anytime someone is addressed or greeted as *'`utifafa na wo'*, literally, it means 'peace be to you as an individual or a group and the conceptual framework is an expectation that such individual or group live fulfilled lives. The expression *'`utifafa na' mi* can also refer to *'dagbe na mi'* which suggests wishing someone a blessing. There are instances where an expression like *'yi le `utifafa me'* literally means 'go in peace' is made in Anlo society. The brain behind this is that there is an

expectation for one to go to wherever he or she wants to go without fear of harm. The other expression in Anlo is *`utifafa 2o wo dome* literally means peace has come or peace exists among them now. Normally, this expression has much to do with the judicial verdict. This is a situation where people who were, sometimes, at loggerheads with one another, now living together peacefully. In other words, there is no longer conflict or disagreement among the people, and the problems among the people which previously, separated them have now been dealt with or resolved.

Function of *`utifafa* as adjective

The use of *`utifafa* (peace) as an adjective is seen in relation to persons and places. For example, in Anlo, we have *`utifafame, Amefafa and fafafe*. *`utifafame* literally means peaceful person. This refers to someone who gives peace and, at any given time maintains unity and cordiality between himself or herself and others as well. His role seems very close to *Amefafa* which literally means a peaceful person or calm person. However, *Amefafa*, in Anlo, suggests a calm person who by nature will live with everyone irrespective of the character traits of others. Such persons will always avoid conflict or harassment. In Anlo, *fafa5e*, literally means 'a place of peace'. It suggests a place of no conflict or disagreement. Once it is a place of no conflict, it presupposes that safety is guaranteed. The place will serve as a resting place. In another sense, *fafafe* can mean a place of shadow where a person can find rest after being scorched by the sun.

Ewe Words and their Contextual Meanings in Anlo

`utifafa (peace) is one of the Ewe words used in numerous settings of Anlo such as religious, social, political culture, etc. Some of these major settings of Anlo are kingships, churches, shrines, markets, families, health facilities and institutions. In all these places, *`utifafa* (peace) is seen as the galvanizing factor to resolve conflict resolutions. Since it is for *`utifafa* (peace) that conflicts are resolved (Nugbidódó), it stands as one of the most important traditions which bring peace among the people of Anlo (Dorvlo, 2017). Some of these contextual uses are highlighted in subsequent paragraphs.

The place of *`utifafa* in Traditional Libation Prayer

Libation is a means by which traditional people mostly in Africa pray to their creator through ancestors. Dorvlo (2017) puts it that libation is a prayer to the gods and ancestors marking an event. Prayer in Ewe implies *gbedoda*. Kumor (2013) notes that '*gbedoda*' is the term referring to the use of sound integration with movements and gestures to invoke and activate the spirit and working powers of the creator of the universe through their ancestors. Most of these traditional prayers are done through *Tsifodi* (Pouring of Libation). Libation usually entails the offering of palm wine or *akpeteshi* (the potent local gin also known as "homeboy" or "kill me quick") during the prayer. Events which required libation 'include the beginning of an activity—such as a meeting of chiefs, a special occasion—such as the birth of a child, or simply receiving visitors into the house. Even, traditional courts run by the chiefs and elders typically end a case by offering libation (Libation-Miaklofowo). During Sylvanus

Kwashie Kumor's visits to Anyako for his PhD work, he reported that the elderly man in Anyako offered a libation in connection with his visitation. According to Kumor (2013), the words of the prayer go this way:

Wo Ho dziedo, Hoe do ta, Hoe do xor, Hoe do anyi. Wo Mawu kliti-kata, Wo adanu wor tor, Ebe yewo asi wo afor. Wo Mawu mavormavortor, mie de akpe nawo be nekplo amedzro vee nami be woa sro miafe dekornu. Ke nusi miebia le dor sia worwor me enye; Lamese aborka-drika, Ahe neto dzi, Evor ne to dzi, Edor nefe mianu, Eku nefe miata, Akoedagbe vidagbe. Togbeawokata nano ngor nami. Fafa neva, Fafa neva fafa neva daa. (p. 51).

Kumor (2013) had someone known as Datey Kumodzie translate the Ewe into English below:

Salutations to you, who are heaven and earth. Salutations to you, thou who are the light of our mind. Salutations to that essence dwelling, in the infinite depths of our hearts. Salutations unto you, the controller of our body. You, who are the source, the creator, the life force and the mind behind the universe. The all-skilful creator who created us hands and feet. You are the everlasting self generator and the sustainer of all life. Thank you for bringing us a visitor to study our culture. As we work with him together, grant us the spirit of wisdom. Lift the veil of ignorance and darkness covering our minds. Dispel the state of fear, confusion and superstition griping our mind. Destroy disease and sickness that gnaw at the root of our life. Let death and destruction depart from our life May our life be blessed with success and prosperity. May our children be a source of blessing and peace. Grant us good health and longevity. May the spiritual life force forever

remain flowing through our limbs. Peace and blessing unto thee! Peace and bliss unto thee! Peace! (p. 52).

The prayer highlights the essence of *`utifafa (peace)* in the community.

Consider for example, how the term is repeated '*Fafa neva, Fafa neva fafa neva daa*'; literally 'Peace and blessing unto thee! Peace and bliss unto thee! Peace!'. This translation alone signifies that the concept of *`utifafa (peace)* has nothing to do with war. From this translation again it appears that *`utifafa (peace)* entails blessing and blissful life conditions. This is an indication that in the Anlo community, the word *`utifafa (peace)* is seen as a situation where the condition of life is characterised by success.

If the prayer is carefully analysed, the obvious request dearest to the heart of people which was communicated is *`utifafa (peace)*. The repetition of the word *`utifafa (peace)* alone is not the only feature to be seen but the request for its everlasting stay with the people. All these tell how the state of condition is described as *`utifafa (peace)* in the Anlo communities.

Conclusion

It comes up that the Ewe language is a tonal language which belongs to a group of words known as kwa languages. This language is spoken in some West African countries particularly, in Ghana, in the Volta Region. Anlo language is spoken by people who live in the coastal area of the Volta Region. Their worldview is not quite different from other Ewe people in the region. The Ewe

language has much to do with culture just as culture has much to do with language. It was argued appears that language helps in thinking and expressing cultural values. In effect, language helps in communicating ideas to others for further action to be taken. The word peace or *`utifafa* (peace) is used as a noun in various functions and contexts, particularly the three major Anlo settings; political, social and religious. *`utifafa* (peace) in Ewe is described with four human parts such as skin, heart, ear and chest, which, of course, have conceptual implications. Having looked at the nuances of *`utifafa* as part of the Anlo language, the next looks at existing implications of *`utifafa* in the Ewe Bible translation and analysis of the fieldwork.



CHAPTER SEVEN

MOTHER TONGUE TRANSLATION AND ANLO UNDERSTANDING
OF *`UTIFAFA*

Introduction

This chapter puts into perspective the Anlo understanding of the translation of the word *shalom* as *`utifafa* in the Ewe Bible by doing a literary interpretation of the text in Judges 4:17. In doing this, the Anlo perspective of the text is first and foremost discussed before the discourse in mother tongue

hermeneutical. Thereafter, the views of Ewe Bible readers are also sought to ascertain the meaning of the text based on their respective responses.

Exegesis in Anlo perspective: Judges 4:11-24

Judges 4:11

The Family Tree of Heber

Dobson (1992,) notes that to translate is not to put the words of one language into another but to express the meaning of the words in another language. Therefore, to understand the whole story regarding the translation of the Hebrew word *shalom* in Judges 4:17, one must take the concept from Judges 4:11-24. In this narrative, verse 11 serves as the basis of the argument. In verse 11, the author says Heber who happens to be the husband of Jael is described as a Kenite. Meanwhile, Heber separates himself from the Kenites, descendants of Hobab (Numbers 10:29) who was Moses' father-in-law and pitched his tent far away at the Oak in Zaanannim, near Kedesh. The same Kenites are also known to have associated with the Midianites (Judges 1:16) as well as the Amalekites (1 Samuel 15:6). The Kenites are known to have lived in the desert regions of Sinai, Midian, Edom, Amalek, and the Negev. The Bible first mentions the Kenites as one of the groups that live in Canaan during the time of Abraham (Genesis 15:19); their territory is to be taken by the Israelites (Number 24:21-22).

It is important to discuss Heber's background because it explains a past event which contributes to his actions in verse 18 – Jael lures Sisera by saying, 'do not be afraid'. That he should not be afraid suggests that Sisera expresses fear probably because of what precedes Heber getting separated from the Kenites. The

word, separate in Hebrew is *parad*. According to William Wilson (1978), the word means to break off, to separate by breaking: the root sometimes implies the extinction of friendship, and strife between those who are separated. This suggests that something might have happened before Heber gets separated from his own people, the Kenites to put up his tent far away from them. However, the text is silent about that.

Jerusalem Bible says Heber cuts off himself from his family, the Kenites, and moves to a far place and builds his tent. This translation, therefore, states categorically that Heber has no business with the Kenites, his own people again, for reasons which are not clearly explained. What will this action of Heber mean in Anlo context? In Anlo, for someone to cut himself from the family, then, a problem exists. Besides this, it is not possible for an individual to take that move. Such a thing hardly happens unless there is a grudge between individuals and groups.

Heber's behaviour can, therefore, be likened to recent moves to create new regions in Ghana. This move, according to the President and some Ministers, was necessitated by the people's agitation against the creation of new regions. The purpose of these new regions is for equal distribution of national resources. Per the President's speech, the people in these newly created regions have decided to cut off from their old regions. This, therefore, suggests that the people will no longer have business transactions with the former regions. The issue of separation can also be likened to what happens during a marital crisis. When a couple suffers

a marital crisis, separation of the couple is encouraged by the counselors for the purpose of life security. Normally, such a decision is taken to avoid any form of harm or death which the problem might cause. Such a measure is taken to create some space and time for the individuals involved to reason through their issues in order to decide on the step to take.

Judges 4:12-13

Untargeted Action

Verse 12 begins with the phrase, “when Sisera was told”. This means Sisera only acts on what he hears instead of taking his time to see Barak and his army going to the field before making a move. Sisera’s action suggests that he is so bent on fighting Barak and his army. Perhaps, if not for such a quick action that Sisera takes, he may not have been humiliated and eventually be murdered by a woman. This quick action suggests that Sisera has not fully prepared with his army before taking the action which he takes.

In Anlo, the action of Sisera can be described as ‘*dze a3a2i a3a me si ne o*’ which literally means a ‘well-prepared warrior can never be defeated’. In this case, the defeat of Sisera and his troop can be attributed to his hasty action towards the war. The action Sisera takes based on the ‘hear say’ also may have propelled the defeat. Usually, parents in the Anlo vicinity caution their children to avoid acting swiftly on ‘hear say’ ‘*wo be*’ because such actions might lead them into trouble. The other thing they caution or guard against is untargeted action which ends up in disgrace. Such actions, in most cases, do not always yield

anything. It can also be related to the result of a student who never prepares yet hastily sits for examination.

Judges 4:14-15

Swift action on command

Deborah said to Barak,

"Up! For this is the day in which the LORD has given Sisera into your hand. Does not the LORD go out before you?" So Barak went down from Mount Tabor with 10,000 men following him (Judges 4:14).

The keyword in Deborah's message is 'up'. The Hebrew word for 'up' is קום which means arise. It is a word used imperatively. This sentence is used imperatively to Barak. This form of action between Deborah and Barak is uncommon in many societies. It is revealed from the text that Barak acts quickly on the command given by Deborah. This expression speaks directly to contemporary ways of life for the people. Some of these expressions take place among families where children are ordered by their parents. A similar expression is used between a person in authority and their subordinates. Traditionally, such expressions find their way between the priest and worshipers. In that relationship, the subordinate reveres the priest and takes their messages so seriously because, in the minds of the subordinate, priests are the mouthpiece of divine beings or deities. To the subordinates, the priests stand in place of the divine beings. This attitude towards priests and people in authority by the subordinates seems not foreign to Anlo practices. In Anlo, there is great respect for priests or diviners. Traditionally, the subordinates respect the priests. This kind of respect stems from

the belief that the priests receive from the divine being or deities and deliver to the people involved. Therefore, they find it uncomfortable to challenge the command of the priests. Such practices are also demonstrated in the political settings as well where the subordinate respects the views of the authorities such that, even if they cough, it becomes something relevant to the society. In the community, the Chief or King assumes the position of authority over the people and commands them to perform a task.

In Ghana, citizens are made to know that people in authority, just as priests, must be revered. In the same way, the constitution of the nation has given such an executive power into the hands of the President of the land to exercise power to command citizens especially, the security services to defend the nation just like Deborah commands Barak. It is generally anticipated or required by every subordinate and or citizen to respond swiftly to such commands. These are some of the actions that need to be seen in subordinates in these contemporary times. It appears, in verse 15, that the Lord routed Sisera and all his chariots coupled with all his army before Barak, which demonstrates the work of unseen power. In this case, it is the power of God which is projected in such a way that it renders the ability of Barak inactive. Therefore, the battle is not fought by Barak, rather the whole activity is performed by the Lord. This concept could be related to the general belief that the power of the divine supersedes human powers. It also shows the results of obedience on the part of Barak. The author seems to suggest that the Lord routed the enemies who are the army and chariots of Sisera based on

Barak's obedience to the voice of Deborah. This concept has a direct link with Anlo cultural perspective of belief in the power of divine beings.

Thus, in Anlo culture, there is the belief that the divine beings perform activities assigned to men and women who are dedicated and obedient to the deities and can act timely on the commandment of the people in authority. It is widely accepted that divine beings act on behalf of human beings whenever they are implored to perform a task. Perhaps, it is based on this belief that, in many instances, whenever somebody is looking for a job opportunity, travelling outside the country etc., they turn to consult the deities before they embark on the journey. It is not only in the secular belief that the conviction that divine being acts on behalf of the people exists, it is apparent in the Christian faith as well. The belief in divine performance, to a large extent, began with the Jewish before running through to the Christian faith. It is in this belief that, in the Bible, mention is made of God's several interventions including the Red Sea experience, the broken wall of Jericho, deliverance from the hands of the Pharaoh in Egypt, the healing of Naaman, and many others which go even beyond the scope of the Old Testament. In all these instances, it is revealed that, even though it is the divine being who performs the acts, none of them is done without the intervention of the human action.

Judges 4:15-18

Sisera Flee to Jael's Tent

In this passage, the author indicates that Sisera flees from the war and is pursued by Barak. Sisera runs to the tent of Jael, the wife of Heber, the Kenite.

The author says Sisera goes to the tent of Jael because there is *shalom* which is translated as peace between the house of Jabin, King of Hazor and the house of Heber, the Kenite. The importance of the statement just made above suggests that there is a close relationship between the two houses. Since *shalom* is not easily comprehended in theological settings, it is very important to find out what it actually implies within this context.

Taking it from the English generic meaning of *shalom* as peace as well as the Ewe meaning as *`utifafa*, (peace), one turns to ask certain questions regarding the relevance of the word. Moreover, *`utifafa* (peace) in Anlo entails blessing, friendship, success, comfort, well-being, wholeness, prosperity, safety, completeness, silence, absence of war and unity. Therefore, if it is said that there is peace between these two houses, it is expected that the above should be observed among the people in those houses. Dogbe (2012) notes that where there is *`utifafa* (peace), based on Anlo's understanding, there should be wholeness of life and, at the same time, people must enjoy the atmosphere of serenity whereby everyone feels comfortable to go about their activities. Where *`utifafa* (peace) exists, it thus, suggests that family ties are tightly knitted such that it will not be possible for the perpetration of harm. This has made the use of *`utifafa* (peace) in the contexts under scrutiny very problematic and difficult to understand easily, if not ambiguous. It is this ambiguity in the translation work that triggers concern for this study. In verse 18, it is stated that, before Sisera enters, Jael comes out and lures him to go along into the tent, and he eventually enters. According to the text, Jael comes out to meet Sisera, and tells him,

"Turn aside, my lord, turn aside to me; have no fear." So, he turned aside to her into the tent, and she covered him with a rug" (Judges 4:18).

The above suggests that Sisera, perhaps, enters the tent of Jael because of deceptive the words of Jael. Probably, Sisera enters the tent under compulsion, based on the expression that he needs not fear. The question, then, is how come Jael tells Sisera not to be afraid? Was there a problem of which Sisera was mindful of? Unfortunately, the text is silent about it. This attitude between Sisera and Jael can be related to the attitude of Heber towards his family in verse 11. If this condition should be explained in the Anlo perspective, it would have given a certain picture, perhaps, to understand the entire concept of the event. If the issue has much reference to verse 11, then Jael might have been acting like a watchdog that bites, based on previous matters 'afe 2ia vue ebe ye 2u ame 2e nya xoxoawo nu' which literally means "a watchdog which bites on previous issues". This adage focuses on the issue of retaliation.

In Anlo, Sisera's hesitation towards Jael is exhibited when there exists a problem between two parties, either between individual persons or families. In Anlo, such hesitation to enter the tent of a supposedly known person suggests several reasons which may include an ancestral disagreement, a past disagreement or misunderstanding between either individual and family, and sometimes, shyness. Considering these conditions in relation to what happens between Sisera and Jael, one can only presume that the two of them are confronted with the unexpressive reality of life which might underpin Jael's perceived fears from the

attitude of Sisera. Even though it is not disclosed openly from the text under study, this can be related to the action taken by Heber against the people on the land, including his own family, the Kenites. No one knows the reasons for which Heber separates himself from his people. But the comment of Jael suggests to the Ewe adage that *si ame abit4 5e `ku le dzi*, literally the offender may forget but the offended never forgets. The adage implies that when someone has forgotten the damage he or she has caused to another person and has either pretended to forget, you remind him or her about the past offense. Perhaps, Jael's statement in verse 18 reminds Sisera about what they have done to them.

If Sisera's attitude could be interrogated further, one may ask why he is unwilling to enter the tent? Perhaps what is going through his mind may be summarised in the Anlo wise saying which that '*Ket4 5e tame manyae?*', literally, 'one cannot read the minds of his enemies'. This condition can be likened to a story about *Zanu* and *Y4x4mee* against Kokoroko in the book entitled *Ku le X4me*, (Akafia, 1993, p. 129). This might be why Sisera seems unwilling to trust Jael from the beginning. If there is a need to connect such expression of fear or situate it within the context of the text of the study, it will not be out of place to suggest that it might be the result of the separation of Heber, the Kenite from the Kenites. The reason why the separation comes about has not been disclosed. But what is discovered from the study points out that Kenites have associated themselves with other groups of people like the Jebusites, Amalekites, Ammonites etc. in the land of Canaan. Probably, when King Jabin became King of Hazor in Canaan, Heber might have been offended by the action, yet did not utter it. Sisera might have had

information about that and that could have been the source of the fear expressed. Supposedly, Jael might have had knowledge about that. She thought that the only way she could let Sisera enter the tent was to lure him.

The word lure is a deliberate means of convincing someone through deceptive words of expression. The word lure alone suggests that Jael has a hidden agenda to execute. One expects Sisera to uncover Jael's real intents but he does not. The behavior of Jael should have tipped Sisera as is vividly expressed in an Ewe wise saying that '*yatsie fia x4nu2e 5e ame*', (Obianim,1999, p. 58) literally, it is the blowing rain that determines the direction of the doorpost. But Sisera does not see such an act.

The attitude of Jael towards Sisera can be likened to current or contemporary practices of scammers. On March 22, 2019, Jimmy received a call from a fraudster who claimed to know him. The fraudster told Jimmy that he was at first working at Tema Oil Refinery Company and later travelled outside to do his Masters programme. But, he is back in Ghana and currently working in Takoradi Oil Company as a Manager. Besides, the fraudster told Jimmy that the intention for the call was to enter into a business agreement with him. The fraudster said they will send goods from outside the country to him and he wanted a friend to take charge of it. Jimmy responded that he cannot confirm his intention to run the business with him. However, Jimmy requested that the fraudster send him his full name and picture via WhatsApp. After this request, Jimmy did not hear from the Fraudster again nor did he receive any text message indicating his

name or let alone send his picture on WhatsApp. Perhaps, had Jimmy accepted the request, probably the fraudster would have demanded something from him. This kind of practice looks very similar to what happens between Sisera and Jael. The unexpressed intention of Jael against Sisera can equally happen to anybody. Therefore, it is also a call for individual alertness in this contemporary age because of the proliferation of activities of scams in the society today.

Judges 4:19-20

Jael Baited Sisera

In verse 19, the author says Sisera asked Jael to give him water but she offers him a skin of milk and covers him. These acts suggest good hospitality which serves as an assurance of care for safety. Based on the act of Jael, Sisera puts his trust in her and requests that she should stand at the door to deny his whereabouts to people who may be looking for him to kill. This request unveils that Sisera's strong trust in Jael, leading to his peril. By this request, one can infer that, as at that moment, Sisera does not anticipate anything like harm from Jael. Perhaps, Sisera is concerned about the external attack. However, incidentally, his untimely death is met from Jael, someone to whom he entrusts his life for safekeeping.

A situation of this kind in Anlo will be regarded as '*ame na kp4 abe ame ev4 wonye kue*' literally, one cannot judge a person's character from their appearance alone as it can be deceptive. The other description of this event in Anlo is '*a2u konu domet4 le vovo*' literally, 'smile and display of teeth is different from what is in the stomach'. This means that the action of Jael towards

Sisera does not fully disclose her true character. She is a lion in sheep clothing which is said in Anlo as '*dzata wonye do alevi wu*'. Jael's action betrays the trust Sisera puts in her for the safety of his life which ends in death at her hands.

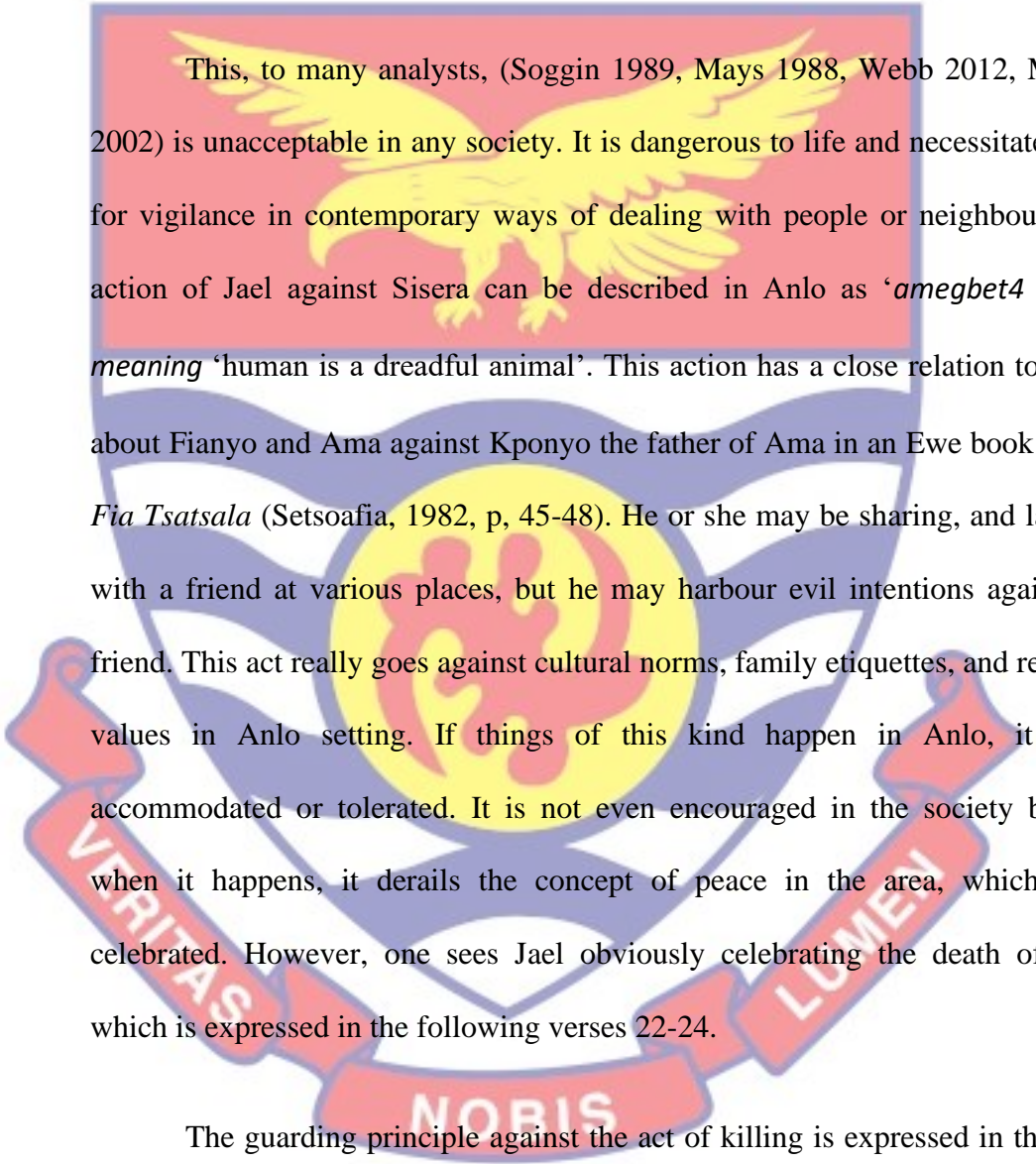
Things of this kind in Anlo are very dangerous and tend to result in family disasters. All that the above event projects is human pretense towards one another; something, man must guard against in the contemporary age where many of us claim to be believers. Unfortunately, however, this attitude is on the ascendancy. These days, it is common practice to see people in churches, families, associations and workplaces expressing love for one another through gestures and other different forms, yet their mindsets are not transparent towards one another. Consequently, some people get close to their so-called friends only to know about them and turn around to stab them in the back. Hence, in many instances, some people use gifts or almsgivings to solicit information from an individual to feed their negative intentions. In other words, the poor are used for riches after being supported by so-called wealthy friends.

Judges 4:21

Jael Kills Sisera

In this verse, it is stated that while Sisera sleeps deeply, Jael secretly takes a peg with a hammer and drives it through his temple and he dies. This is in opposition to the expectation of Sisera from Jael. In Sisera's mind, the only people seeking to kill him are Barak and his army, but it turns out that the woman he trusts, whose kindness is expressed through the gift of milk, kills him. This is where the question about trust and relationship is raised. This betrayal of trust cannot be described as the true virtue of love in a relationship. It stands to reason

that there is peace between the house of Heber and the house of Jabin, King of Hazor of Canaan so there will be no killing. Jael's killing of Sisera, in spite of the presumed peace that exists between the two families, shows clearly the absence of peace.



This, to many analysts, (Soggin 1989, Mays 1988, Webb 2012, McCann 2002) is unacceptable in any society. It is dangerous to life and necessitates a call for vigilance in contemporary ways of dealing with people or neighbours. This action of Jael against Sisera can be described in Anlo as '*amegbet4 la v4e*', meaning 'human is a dreadful animal'. This action has a close relation to a story about Fianyo and Ama against Kponyo the father of Ama in an Ewe book entitled *Fia Tsatsala* (Setsoafia, 1982, p, 45-48). He or she may be sharing, and laughing with a friend at various places, but he may harbour evil intentions against that friend. This act really goes against cultural norms, family etiquettes, and relational values in Anlo setting. If things of this kind happen in Anlo, it is not accommodated or tolerated. It is not even encouraged in the society because, when it happens, it derails the concept of peace in the area, which is not celebrated. However, one sees Jael obviously celebrating the death of Sisera which is expressed in the following verses 22-24.

The guarding principle against the act of killing is expressed in the adage *x4/4 ge2e kue*, (Dzobo, 2006, p.15) which literally means too many friendship is a trap of death. This does not mean that being in friendship with someone is not acceptable. Rather, it calls for caution to everyone about how to trust friends. The

main idea here is that such a friend can change his or her mind against his fellow at any time. But, a person's family will not let them down. This is expressed in the wise saying that *Some menye x4/4 wodze na ga gbe na o* which means blood is thicker than water. This expression is used to strengthen family ties.

Judges 4:22-24

Celebration of Sisera's dead body

It is disclosed in the text from verses 22-24 that when Barak and his army come looking for Sisera, Jael goes to meet them and says she has Sisera's dead body and, therefore, the troop should follow her into the tent. The joy is vividly expressed in the text thus,

Then, as Barak came in pursuit of Sisera, Jael went out to meet him, and said to him, "Come, and I will show you the man whom you are seeking." When Barak went into her tent, he saw Sisera lying dead, with the tent peg in his temple. So, on that day God subdued King Jabin of Canaan before the Israelites. Then the hand of the Israelites bore harder and harder on King Jabin of Canaan, until they destroyed King Jabin of Canaan (Judges 4:22-24 NRS).

Having assessed the existing text in Judges 4:17, this research undertakes a personal translation of the text from the researcher's own mother tongue perspective.

Towards Mother-Tongue Discourse

Mother tongue is "a person's own native and indigenous language, very much intertwined with a person's identity; it confirms and affirms who a person

is, where one comes from and one's sense of identity" (Kuwornu-Adjaottor, 2012, p. 575-579). This is the reason why this thesis disagrees with the existing translation of *shalom* into Ewe as *`utifafa* in Judges 4:17. It must, however, be emphasised that the disagreement is not only based on issues of language but also on issues of theology because the translation of the text provides a theological challenge to the understanding of *shalom* in the Ewe language. The existing translation does not give an accurate understanding of the event described in the text. To an indigene of the Anlo land, the text can be meaningful if it is considered from verses 11-17. In Anlo, *`utifafa* is one of the most common sensitive words used in many instances of human life. Its relevance and sensitive nature are shown by the way it is used on pertinent occasions to denote targeted meanings. Similarly, if its usage is abused, it creates a difficulty for a better understanding of the event or the condition in which it is used. One text that portends such difficulty is Judges 4:17 which the current study seeks to deal with, paying much attention to the Anlo context.

What the translation indicates in Judges 4:17 is that Jael takes peace for granted and kills Sisera. It, therefore, suggests to the readers that peace can be taken for granted and it can be used as a pretext for one person to cause havoc to another. Meanwhile, this is not an idea which the Ewe, particularly the Anlo people hold. Anlo people value *`utifafa* (peace) so much so that, within that context, human life is seen to be safe. This life is not only limited to the breath in human beings but also the environment coupled with living conditions. The word carries so much weight such that it is used as a greeting. With the concept of the

word *`utifafa* (peace) representing wholeness, once someone greets the fellow with it, the response suggests the living conditions of the life of the fellow. As indicated in chapter four, should a conflict occur among people, they go to the Chief's palace to resolve their differences in order to experience *`utifafa* (peace) among them. Thus, if the two parties have not reached an agreement to safeguard the welfare of one another *`utifafa* (peace), is prevented. The atmosphere of *`utifafa* (peace) in Ewe is about a condition whereby one is not restricted from movement or doing something. It is not a period that one is threatened by harm or eventually killed. Rather, it is a moment of free movement to act responsibly within a perimeter of good conscience. Hence, it is an era of happiness in the life of an individual as well as their communities.

In light of the above, the translation of the word *shalom* as *`utifafa* (peace) in Judges 4:17 demands scrutiny for a different word to be suggested for consideration in the Ewe Bible, due to the death of Sisera in the textual context. It is difficult for an Anlo to admit that death occurs at the expense of *`utifafa* (peace). Since *shalom* has more than one word as its meaning in Ewe, it will be of great assistance to the readers of the Ewe Bible to find an appropriate word that will make the understanding of the text more acceptable to them.

One of the theories guiding the ongoing study is the Skopos theory. This theory suggests that the translated text is determined by the function. For that matter, a good translation text is determined by whether it is fit for the purpose or

not. Per the Skopos theory, therefore, there is no absolute translation for a text because there are various audiences for the source text to be translated into.

If a text is to be functional for a certain person or group of persons, it has to be tailored to their needs and expectations. An “elastic” text intended to fit all receivers and all sorts of purposes are bound to be equally unfit for any of them, and a specific purpose is best achieved by a text specifically designed for this occasion” (Nord, 2000, p. 195).

Nord’s (2000) postulation above underscores why the choice of words cannot be done in isolation or on an ad hoc basis. Rather it must be done in line with reference to views espoused by some authorities in the field of Bible translation. As it stands now, earlier discussions have identified that the word *shalom* in Judges 4:17 appears in a social context which suggests a possible meaning different from the existing known meaning, *utifafa* (peace). Per the discussion so far, in connection to various findings, it appears that the word *utifafa*, which literally means peace, does not fit the context. For example, if there is an acceptance of *utifafa* (peace) as the precise word of translation of the Hebrew *shalom*, then one expects that the life of Sisera will be secured or protected from any form of attack. On the contrary, the life of Sisera is taken away by the very person whom he thinks will save his life. Such a text poses a certain difficulty to the Anglo reader who seeks understanding and application to his or her life.

In Anlo, there is an adage that (*x4l4 ekue*) literally means friendship is death. This means that, in the Anlo worldview, it is possible for anything to happen in friendship. In friendship, there is that possibility for protection while, at the same time, life can be destroyed, unlike the reference to *`utifafa* (peace) which infers total safety of life is assured. If this view is carefully thought about in relation to the event that takes place in the book of Judges 4, one can easily agree that the condition expressed by the term *shalom* in the text should rather be construed in the line with many writers (Webb 2012, McCann 2002) who suggest words like ally and friendship as the translation of *shalom*. Various pieces of literature from scholars like “Soggin (1989), Mays (1988), Webb (2012)”, reveal that, in most cases, the word ally or friendly relationship represents a better translation of *shalom* in this situation. Can ally or friendly relation provide meaning to the whole event narrated in the text? The current studies reveal that *shalom* is usually used in social contexts to imply health (*lämesésé*), welfare (*lämesésé /dz4gbenyuié/lamek4k4*), wholeness (*blibonyenye*), safety (*dedién4n4*), prosperity (*dzidzedzekp4kp4/dzidzedzenyuie*), repay (*xe2enu*), compensate (*Fexéxé2enu*), pay (*fexéxé*), treaty (*nubabla*), alliance (*2ekaw4w4*), friendly relations (*x4l-w4w4*), reconciliation (*Nugbidódó*), retribution (*w42enuw4w4*), completeness (*blibonyenye*). The Ewe meaning for the English respective words are done in consultation with Ewe Dictionary and their Anlo explanation are provided under the history of Anlo and their language for better understanding.

Having established what *shalom* infers when used in a social context, it will not be out of place to use each of them in a possible translation to find out which one might give the closest meaning to the *shalom* in the context under study. To start with is a presentation of the current Ewe translation which is,

'Ke Sisera to af4 si va Yael, Kenit4 Xeber sr- 5e agbad4 gb4, elabena `utifafa le Xazor-fia Yabin kple Kenit4 Xeber 5e a5e la dome' (Judges 4:17).

Literally translated as, And Sisera fled on foot to the tent of Jael the wife of Heber the Kenites because there was 'peace' between Jabin the king of Hazor and the house of Heber the Kenite.

Per the use of the word *`utifafa* (peace), the Anlo man or woman will think that Sisera has found a safe place where his life will be protected since, in Anlo as well as Ewe at large, once *`utifafa* (peace) exists, the first thing that comes into mind is safety before any other speculations. Even these speculations are not something harmful to be thought about. Consequently, if the word wholeness (*blibonyenye*) is used, the Anlo people will not think of anything harmful to happen since the word itself suggests something untouched or unaffected. Thus, if *blibonyenye* was used rather, the text would have ended up with a different understanding altogether. The text would have read,

Ke Sisera to af4 si va Yael, Kenit4 Xeber sr- 5e agbad4 gb4, elabena blibonyenye le Xazor-fia Yabin kple Kenit4 Xeber 5e a5e la dome.

Literally meaning, And Sisera fled on his feet to the tent of Jael the wife of Heber the Kenite because there was ‘wholeness’ between Jabin the king of Hazor and the house of Heber the Kenite.

The reason for the different understanding is that *blibonyenye* mainly describes the whole state of personality rather than the condition that pertains to an environment. For this reason, shalom, in this verse, cannot be translated as wholeness ‘*blibonyenye*’. Even if the word, welfare (*lamesese/dz4gbenyuie/lamek4k4*) is used, adequate meaning will still be lost since the whole concept will sound meaningless to readers. Consider for instance, *Ke Sisera to af4 si va Yael, Kenit4 Xeber sr- 5e agbad4 gb4, and elabena lamesese/dz4gbenyuie/lamek4k4 le Xazor-fia Yabin kple Kenit4 Xeber 5e a5e la dome’.*

This literally means, And Sisera fled on his feet to the tent of Jael the wife of Heber the Kenite because there was ‘welfare’ between Jabin the king of Hazor and the house of Heber the Kenites.

In the same vein, if one uses prosperity (*dzidzedzekp4kp4/dzidzedzenyuie*), the sentence will sound awkward and meaningless for the readers. Thus, the sentence will read,

Ke Sisera to af4 si va Yael, Kenit4 Xeber sr- 5e agbad4 gb4, elabena dzidzedzekp4kp4/dzidzedzenyuie le Xazor-fia Yabin kple Kenit4 Xeber 5e a5e la dome.

Literally, And Sisera fled on his feet to the tent of Jael the wife of Heber the Kenites because there was ‘prosperity’ between Jabin the king of Hazor and the house of Heber the Kenite.

Similarly, words like health (lamesese), repay (xe2enu), compensate (fexexe2enu), and pay (fexexe), treaty (nubabla), retribution (w42enuw4w4), completeness (blibo) are unfit for the context of the text under study. For example, if health (lamesese) is used to replace the `utifafa (peace), the text will read as follows:

Ke Sisera to af4 si va Yael, Kenit4 Xeber sr- 5e agbad4 gb4, elabena lamesese le Xazor-fia Yabin kple Kenit4 Xeber 5e a5e la dome.

Literally, And Sisera fled on his feet to the tent of Jael the wife of Heber the Kenite because there was ‘health’ between Jabin the king of Hazor and the house of Heber the Kenites’.

The above translation of *shalom* as health presents an awkward reading of the text as its meaning relates to physical fitness existing between Heber and Jabin. Meanwhile, the event is not about physical fitness but a condition that exists between two main groups of people. For this reason, the word health

(*lamesese*) cannot be used in translating *shalom* in this verse. When the next word which is ‘repay’, the text reads,

Ke Sisera to af4 si va Yael, Kenit4 Xeber sr- 5e agbad4 gb4, elabena xe2enu le Xazor-fia Yabin kple Kenit4 Xeber 5e a5e la dome.

Literally, And Sisera fled on his feet to the tent of Jael the wife of Heber the Kenites because there was ‘repay’ between Jabin the king of Hazor and the house of Heber the Kenites.

Here again, repay ‘*xe2enu*’ does not paint the real picture of the event because what it seeks to provide is that there has been a debt between the house of Heber and the King of Hazor, Jabin which has finally been settled. Meanwhile, the condition at stake is not so. Therefore, such translation will not work in this situation. Another word which is equally fit for the context is compensation – ‘*te5e2o2o*’. If used, the verse reads as,

Ke Sisera to af4 si va Yael, Kenit4 Xeber sr- 5e agbad4 gb4, elabena te5e2o2o le Xazor-fia Yabin kple Kenit4 Xeber 5e a5e la dome.

Literally, And Sisera fled on his feet to the tent of Jael the wife of Heber the Kenites because there was ‘compensate’ between Jabin the king of Hazor and the house of Heber the Kenite.

Clearly, the use of ‘compensate’ (*te5e2o2o*) as the translation of *shalom* in the verse understudy tries to present the scene of the text as though a belonging of

one party had been destroyed by another and is being replaced. This, however, is not the case in the narration of events in the text. This, if it is accepted, will rather shift the attention of the readers to something else.

Another word that can be used as a translation for *shalom* in respect of the context in Judges 4:17 is *pay* ('*fexexe*'). In this instance, the verse will read,

Ke Sisera to af4 si va Yael, Kenit4 Xeber sr- 5e agbad4 gb4, elabena fexexe le Xazor-fia Yabin kple Kenit4 Xeber 5e a5e la dome.

Literally, And Sisera fled on foot to the tent of Jael the wife of Heber the Kenites because there was 'pay' between Jabin the king of Hazor and the house of Heber the Kenite.

As it is, this word tends to create a scenario of an existing business transaction between the two parties i.e. the house of Heber and the King of Hazor, Jabin, for which one party needs to pay. Extensive examination of the text, particularly verse 17, shows that the event is different from what is being proposed here. Therefore, such a translation of the word *shalom* in this verse cannot be accepted. The other word to be assessed in relation to the contextual relevance is treaty '*nublably/ dzonyinyi*'. Using treaty, the text will read, *Ke Sisera to af4 si va Yael, Kenit4 Xeber sr- 5e agbad4 gb4, elabena nubably le Xazor-fia Yabin kple Kenit4 Xeber 5e a5e la dome*, which literally is, And Sisera fled on foot to the tent of Jael the wife of Heber the Kenites because there was 'treaty' between Jabin the king of Hazor and the house of Heber the Kenite'.

What the translation above offers readers is that there was a strong tie between the house of Heber and the House of the King of Hazor, Jabin. In Ewe, particularly Anlo, if this rite or practice exists between two individuals, it ensures full commitment or responsibility of care for one another, without failure in any instance. An assessment of 'nublaba/ dzonyinyi' as the translation of *shalom* in this verse leads to similar problems that the current translation which is 'utifafa' (peace) brings to bear. What *nublaba* will succeed in doing is to confuse readers the more, and, to a large extent, fuel readers' ill-motives of engaging in vices. For this reason, the word 'nubaba/dzonyinyi' cannot be accepted as an appropriate translation of the word *shalom* in verse 17. Probably, if the word retribution 'w42enuw4w4/ te5e2o2o' was used, then, the text would have read,

Ke Sisera to af4 si VA Yael, Kenit4 Xeber sr- 5e agbad4 gb4, elabena 'w42enuw4w4/ te5e2o2o', le Xazor-fia Yabin kple Kenit4 Xeber 5e a5e la dome.

Literally, And Sisera fled on his feet to the tent of Jael the wife of Heber the Kenite because there was 'retribution' between Jabin the king of Hazor and the house of Heber the Kenite.

This translation creates a picture of an earlier occurrence, of which one party was a victim and had come to retaliate 'w42enuw4w4/ te5e2o2o'. Retaliate does not fit into the context under consideration since the text is more about relationships than any other thing. Complete 'blibo' is the suggested word for *shalom* in the verse under study. Using complete 'blibo', the text will read,

Ke Sisera to af4 si va Yael, Kenit4 Xeber sr- 5e agbad4 gb4, elabena blibo le Xazor-fia Yabin kple Kenit4 Xeber 5e a5e la dome.

Literally, And Sisera fled on his feet to the tent of Jael the wife of Heber the Kenite because there was ‘completeness’ between Jabin, the king of Hazor and the house of Heber the Kenite.

If completeness (*blibo*) is accepted for use in the text, then, readers expect an unflinching relationship which is devoid of disturbances in terms of noises or assaults to exist between the two parties. Considering the event that goes on, one cannot agree with the use of the word complete ‘*blibo*’ as the true translation of *shalom* in Ewe since Sisera’s life is not made whole or his aim of running away from the field of the war in order to survive is short-lived. His life is rather cut off instead of being protected.

However, there are some other words which present better options when compared to *shalom*. These words are alliance (*2ekaw4w4*), friendly relations (*x4/4w4w4*). These words appear to be different in terms of wording, yet they somehow provide the same meaning. However, there is a convergence of concepts in Ewe. Thus, there is a slight difference in terms of understanding alliance (*2ekaw4w4*) and friendly relations (*x4/4w4w4*). Whereas in some instances, certain activities like rites of the agreement become part of the process of making an alliance, friendly relation does not make it obligatory. Thus, if alliance ‘*2ekaw4w4*’ is used in translating the word *shalom*, the text will read,

*Ke Sisera to af4 si va Yael, Kenit4 Xeber sr- 5e agbad4 gb4, elabena '2ekaw4w4'
le Xazor-fia Yabin kple Kenit4 Xeber 5e a5e la dome.*

Literally, And Sisera fled on his feet to the tent of Jael the wife of Heber the Kenite because there was 'alliance' between Jabin the king of Hazor and the house of Heber the Kenite.

The translation above suggests that there is an agreement between the house of Heber and the house of the king of Hazor Jabin to live together or share things in common. In this case, there may be an instance where one may do something otherwise. Even though this is not accepted, it can be accommodated somehow. Friendliness, thus, provides more room for less commitment to any relationship. For instance, where friendly relation (*x4l4w4w4*) is used, the verse will read,

*Ke Sisera to af4 si va Yael, Kenit4 Xeber sr- 5e agbad4 gb4, elabena 'x4l4w4w4' le
Xazor-fia Yabin kple Kenit4 Xeber 5e a5e la dome.*

Literally translated as, And Sisera fled on his foot to the tent of Jael the wife of Heber the Kenite because there was 'friendly relation' between Jabin, the king of Hazor and the house of Heber the Kenite.

This translation suggests the existence of a relationship between the house of Heber and the house of king Jabin where everyone can do whatever pleases him or her. A similar case in Ewe is expressed in a proverb as *x4l4ge2e la kue* which means 'so many friends leads to death'. In Ewe, an ally (*kadodo*) means being united or associated with someone which involves some level of

commitment to the person. Unlike *`utifafa* (peace) which has a strong force on the individual in the society to maintain commitment and love for one another, ally or friendship carries no such obligations.

Based on the above analyses, it appears that, out of the many occurrences of *shalom* in the book of Judges including chapters 6:23, 24; 18:6; 19:20 and 21:13 with their equivalent translations in the Ewe Bible, the translation of *shalom* in Judges 4:17 is questionable and needs reconsideration. It is, therefore, imperative to solicit the views of the Anlo readers through interviews.

Views of Some Anlo Preachers' about the meaning of *`utifafa*

The information about the meaning of the word *`utifafa* (peace) is obtained from interviews conducted with native speakers of the Anlo language in Ewe.

The first respondent, a retired Minister of the A.M.E. Zion Church and a native of Seva was asked about how he understood the Ewe translation of Judges 4:17, particularly *`utifafa* (peace), in the Ewe Bible. He said the translation sounds well but it does not fully explain the concept of *`utifafa* used because of the murder case in the narrative. He said,

`utifafa (peace) implies living comfortably without any form of disturbance.

According to this respondent *`utifafa* is a time for living with others harmoniously without having evil minds or intention against one another. This respondent added that where *`utifafa* prevails certain actions are observed as its fruits. What he mentioned were success, unity, love, progress, and togetherness.

The respondent added that these are the conditions which described the word *`utifafa*. He maintained that anything contrary to the fruits mentioned above suggests a different meaning of the term *`utifafa* (peace).

Here, the respondent shows some level of appreciation for textual analysis. He said the translation sounds good for hearing but the meaning posed a challenge based on the subsequent event that had taken place because of the particular meaning of *`utifafa*. The respondent said the text reads well in the language. But, he was concerned that the implication for the word *`utifafa* in Anlo is different from what the narrative suggests. He said, in the atmosphere of *`utifafa*, the condition of life is smooth. For him, *`utifafa* is characterised by harmonious living. He said the translation in Ewe in Judges 4:17 suggests that there is a problem regarding the word *`utifafa* (peace) because the true reflection of the term does not fully appear in the text. He insisted that the subsequent action of Jael against Sisera depicts that there is no *`utifafa* (peace) between them. He said that what Jael does against Sisera is an indication that their hearts are not together.

Killing is one of the fruits of the hearts which are parted from each other. His response to the translation in 1 Samuel 1:17, explains that the meaning of the verse ties with the preceding statements Eli makes to Hannah, referring to her as a drunkard. It then appears that she is provoked and she needs to be consoled. So, verse 17 is serving as both words of consolation and blessing to Hannah. For that reason, the translation of *shalom* as *`utifafa* (peace) lacks some level of precision.

He noted that, in his view, consolation or comfort would have been better than *`utifafa* (peace).

The first respondent shared his view on 2 Kings 9:19 that, critically considering the relationship between Joram and Jehu, one will understand that there was a conflict between them. So when Joram saw that Jehu was coming to his palace, he needed to inquire from him to know the reason why he was coming. The text says when the messenger met Jehu, he asked *`utifafae* (is it peace) and Jehu responded. The first respondent said the word used is not bad because sometimes, it is used to inquire for the intention of a stranger or a visitor. But, in many instances, *dagbe* (blessing) is used instead of *`utifafa* (peace). The reason is that *dagbe* (blessing) implies life and its well-being whereas *`utifafa* (peace) contains numerous implications.

A similar question was posed to the second respondent through an interview. He is a native of Seva, in the Volta region and an elder in the church of Pentecost. He holds a first degree in the Ewe language from the University of Ghana, Legon, Accra. Agorsor was interviewed on his understanding of the translation of Judges 4:17 in Ewe. The second respondent said that, if you take the translation on a literal phase, everyone can say that it is a good translation. His comments are presented below:

the word *`utifafa* (peace) should be described from etymological perspective before looking at the main concept it carries. He said etymologically, the word implies *`uti* which means skin. *Fafa* means cool. He explained that *`uti* (skin)

represents the entire body of a person. The *fafa* on the other hand suggesting a lack of discomfort and trouble in life situations. The respondent summed it up that, if the two separate words are brought together with their meanings we will end up having the literal meaning as cool skin or life safety. The respondent said that where this kind of condition prevails life becomes simple and comfortable. As a result, people begin to see the fruits of *`utifafa* (peace) as love, success, prosperity and progress in life. This means that people in this condition demonstrate love for each other through gifts and the expression of kindness in many ways. The respondent maintained that once people love each other in the community everyone sees to the welfare of property and business of a fellow. Hence, instead of failure people succeed in their life endeavors.

In the above response, the respondent looks at both the semantic and syntactic forms of the word *`utifafa* (peace). He explained the word *`utifafa* (peace) and provided its implications. He suggested that, literally, the word *fafa* means *cool* condition. As a result, life situation is characterised by progress. Interestingly, the word *fafa* is given to persons as a name. The name is given to both males and female. On the other hand, the word *`uti* which means the *skin* refers to human skin. There is a common adage that *`uti nue mienye na mianueawo* (we are interconnected to one another). If this statement is thought through, one gets the impression that human beings are not separated from each other. The word *`uti* (skin), in this expression, serves as a person. It, therefore, re-echoes the concept of close unity that exists in the concept of the word *`utifafa* (peace).

He explained that, in Judges 4:17, there is no *`utifafa* (peace) between Jael and Sisera based on the preceding description of the word. He insisted that if there is *`utifafa* (peace), Jael will not have killed Sisera.

With regards to 1 Samuel 1:17, the second respondent thinks that Hannah came to the temple restlessly. So, the statement from Eli was intended to console Hannah. He said the word *`utifafa* (peace) implies victory for Hannah. He was very quick to add that *`utifafa* (peace) also implies comfort. So, in this case, the word became ambiguous in view of the composite of *`utifafa* (peace). For the 2 Kings 9:19 text, he said the use of *`utifafa* (peace) in the form of request is not really a challenge. But, he saw that there was a conflict between Jehu and Joram, so Joram sent a messenger to request from Jehu his intention was in place. The challenge is that *`utifafa* (peace) is not often used like *dagbe* (blessing).

The concept of the *`utifafa* (peace) expressed by the third respondent is not different from the views that the other interviewees held. However, there was the need to state the views of the third respondent is a senior minister in the A.M.E. Zion Church and a native of Agbozume. He then explained,

`utifafa (peace) as a place where there is no sickness, trouble, or disturbance. It also means where there is love, joy, forgiveness and understanding. According to this respondent *`utifafa* (peace) is where people are free from any form of worry in life. It is a condition where people do not hold things against one another. In that situation, people easily forgive their fellows and empathize with one another. The respondent maintained that there are certain actions that described the state

of *`utifafa* (peace) in a community. The respondent said that one of such actions is unity which leads people to form drumming groups and engage in intermarriages in the community.

In the end, he was of the view that, if the meaning of *`utifafa* (peace) is anything to go by, then the concept is defeated with the subsequent event that took place between Sisera and Jael. He said that if there is the true concept of *`utifafa* (peace), one would not have killed the other. He stressed that the action of Jael betrayed the concept of proposed *`utifafa* (peace) that exists between them. Sharing his view on Judges 4:17, he said that he had not taken time to analyse the narrative. But, he thinks reading the sentence in verse 17 in Ewe makes sense though. However, he explained that, once Sisera was killed by Jael, the text then suggests that there is no *`utifafa* (peace). He added that what happened could have sparked more violence if the family of Sisera got to know that Jael killed him, and they intend to retaliate.

On 1 Samuel 1:17, he said that, if one considers the condition of Hannah before she came to the temple, it appears that she was restless and unhappy. So, he thinks that the expression was addressing Hannah's restless situation before wishing her well. So, he made a categorical statement that, instead of *`utifafa* (peace), the word *dzidzeme* (patience) would have explained the concept better. Therefore, he preferred *dzidzeme* (patience) to *`utifafa* (peace), based on the situation of Hannah. For his understanding of 2 kings 9:19, he said there is no significant challenge about the translation because the action Joram had taken to

inquire from Jehu about his mission for coming to his house was right. The respondent said, if such action should have taken place in the Anlo territory, in most cases, *dagbe* (blessing) would have been used instead of *`utifafa* (peace). The respondent added that, if there is any technical issue regarding the text he cannot tell.

In the interview with the fourth respondent, a Senior Minister of the A. M. E. Zion Church and a native of Asadame, it was made clear that the meaning of Judges 4:17 is somehow difficult because of the action of Jael against Sisera. But, on many occasions, he viewed the whole narrative as divine orchestration. So he takes the consolation that it appears that there was *`utifafa* (peace) but God had laid it upon the heart of Jael to kill Sisera in order to fulfil the prophecy of Deborah. He said that, notwithstanding that, if you do one considers the etymology of the word *`utifafa* (peace), one will get to know that the concept of the word is lacking. He explained;

`utifafa (peace) from the etymological dimension. He said the word *`utifafa* is derived from two Ewe words namely *`uti* (skin) and *fafa* (cool). The word *`uti* is the skin of the whole body of a person. According to the respondent, it goes beyond the skin of the body to be extended to the environment coupled with the relationship with other people, especially the relatives. Therefore, combining the two words in Ewe suggest that there is a stable condition in either ones' life or the life of the people. The word *`utifafa* (peace) implies cool skin or stable life conditions. He added that if it happens that one has a cool skin or stable condition of life then the environment is perfect and devoid of disturbances. He concluded

that such a situation promotes comfort, progress, unity, love and happiness for self and other people to experience.

The respondent's explanation of the term *`utifafa* (peace) is similar to Agorsor's description. This, therefore, stresses the point that *`utifafa* (peace) connotes a stable condition of life, a life situation which is free from disturbances and war. It is, however, revealed that there may be a common etymological understanding of the term *`utifafa* (peace) in the general scope of Anlo since the two personalities who have given this common etymological meaning of *`utifafa* (peace) are natives of different towns of Anlo. He added that, in view of the above explanation of the *`utifafa* (peace), it will be difficult for him to state that there was *`utifafa* (peace) between Jael and Sisera. He is of the view that, if there was *`utifafa* (peace), Jael would not have killed Sisera.

On the conversation between Eli and Hannah, he said it appeared that there was an initial misunderstanding between the two in respect of their preceding comments before 1 Samuel 1:17. So, he understands the verse as a consolatory message to Hannah rather than a blessing.

For the incident between Joram and Jehu, he intimated that there was an obvious unfriendly relationship. Perhaps, that was the reason why, when Jehu and his people were coming to Joram, he (Joram) sent a messenger to inquire from him about the intention they were pursuing. The word *`utifafa* (peace) used in the request suggests that he was demanding reconciliation. Maybe the message did not go down well with Jehu, and he retorted and, subsequently, killed Joram.

Therefore, he was convinced that if he had used the word *dagbe* (blessing), maybe, he would not have been offended to that extent. The fifth respondent, a Senior preacher in the A.M.E. Zion Church who is also a member of the committee that reviewed A. M. E. Zion Ewe hymnal in 2019 and a native of Anloga was one of the respondents. In the interview with him to find out his understanding of the term *`utifafa* (peace), he described *`utifafa* (peace);

as a situation which is not only about violence free, no quarrel or disagreement and conflict but it is also a condition of internal comfort. For this respondent *`utifafa* (peace) is a result of total stability of life situations both externally and internally. This respondent commented that a situation where something untoward happened, that condition cannot be described in the Anlo context as *`utifafa* (peace). Such a condition rather provides a sign of danger to the state of life. In his concluding remarks, he said that such a danger erodes the efficacy of unity, togetherness and respect for one another. If this happened therefore, the situation becomes unfit for the description of *`utifafa* (peace).

After he gave his understanding of the word *`utifafa* (peace), his view on the translation in Judges 4:17 was sought after. He said that it appears there is peace between the two personalities (Sisera and Jael) but it was not a real *`utifafa* (peace) because of how one killed the other. He noted that *`utifafa* (peace) between them was peace in disguise or fake peace (*alakpa `utifafa*) *deceptive or 'untruthful peace'*. Therefore, that is not a real *`utifafa* (peace). The researcher sought his understanding on 1 Samuel 1: 17 in Ewe as well, and he explained that the *`utifafa* (peace) in the verse represents the well wishes of Eli to Hannah. He

said it is a religious expression from Eli to Hannah. But, in another breath, he said the word appeared like a word of apology to mitigate the trouble he might have caused in the earlier statements he made to her. So, he thinks that there is confusion for the understanding of the word *`utifafa* (peace) in this sentence.

His comments on the 2Kings 9:19 revealed that *`utifafa* (peace) is appropriately used because asking for the mission of a suspect of a visitor is not odd in Anlo. He said there are two main words which are used to make a request for a mission from a stranger or a visitor. These are *`utifafa* (peace) and *dagbe* (blessing).

In the interview with the sixth respondent, a young preacher in the A. M. E. Zion Church who hails from Tegbui, he explained,

`utifafa (peace) as unity. He said such unity is the outcome of love and understanding among the people. For him, unity comes when people love one another and are ready to understand and forgive the offences of each other. He said the fruits of *`utifafa* (peace) are love, unity, safety and care for one another.

He emphasised the concept of unity and safety in his response, highlighting that one cannot talk about *`utifafa* (peace) without a sign of care for one another.

When he was asked about his understanding of Judges 4:17, he said, if we draw the concept of peace into the text, we should be seeing Sisera and Jael in the state of unity. That means both of them have concern for each other to take care of each other. But, since Jael killed Sisera after expressing pleasantries with him, the

narrative, then, suggests a different thing from the *`utifafa* (peace) as understood in the Anlo context. Besides, his view was sought the Ewe translation of 1 Samuel 1:17. He said that reading the text suggests out rightly that Eli was wishing Hannah well. But, it again suggests that Eli had the liberty to say anything to her without any sense of remorse, despite the harsh statements he made to Hannah earlier on. So, he was of the view that the expression consists of both apology and blessing.

He expressed his view on 2Kings 9:19, saying that “the meaning of the text is very clear because it is a normal thing to do if you see someone coming to your house. The best thing to do is to request for his mission.” Therefore, asking the visitor or a stranger about their visits using *`utifafa* (peace) is sometimes appropriate. But, in most cases, the *dagbe* (blessing) is used to find out the intention of the visitors or strangers. The seventh respondent is a retired minister of God in the A. M. E. Zion and a native of Agavedzi. She said she has never taken her time to think about the translation of this particular verse in the Bible. She noted that all she did while in active service and retirement was to interpret it as it has been translated into Ewe. For her, whether the translation has portrayed the concept of the Anlo’s or not, was not paramount. Instead, her concern was to express the view she wanted to carry across. So if she will describe the term *`utifafa*, then, her basic understanding is,

`utifafa is a situation where people experienced trouble-free and violet free life.

In this situation, people express true love for one another. In her submission

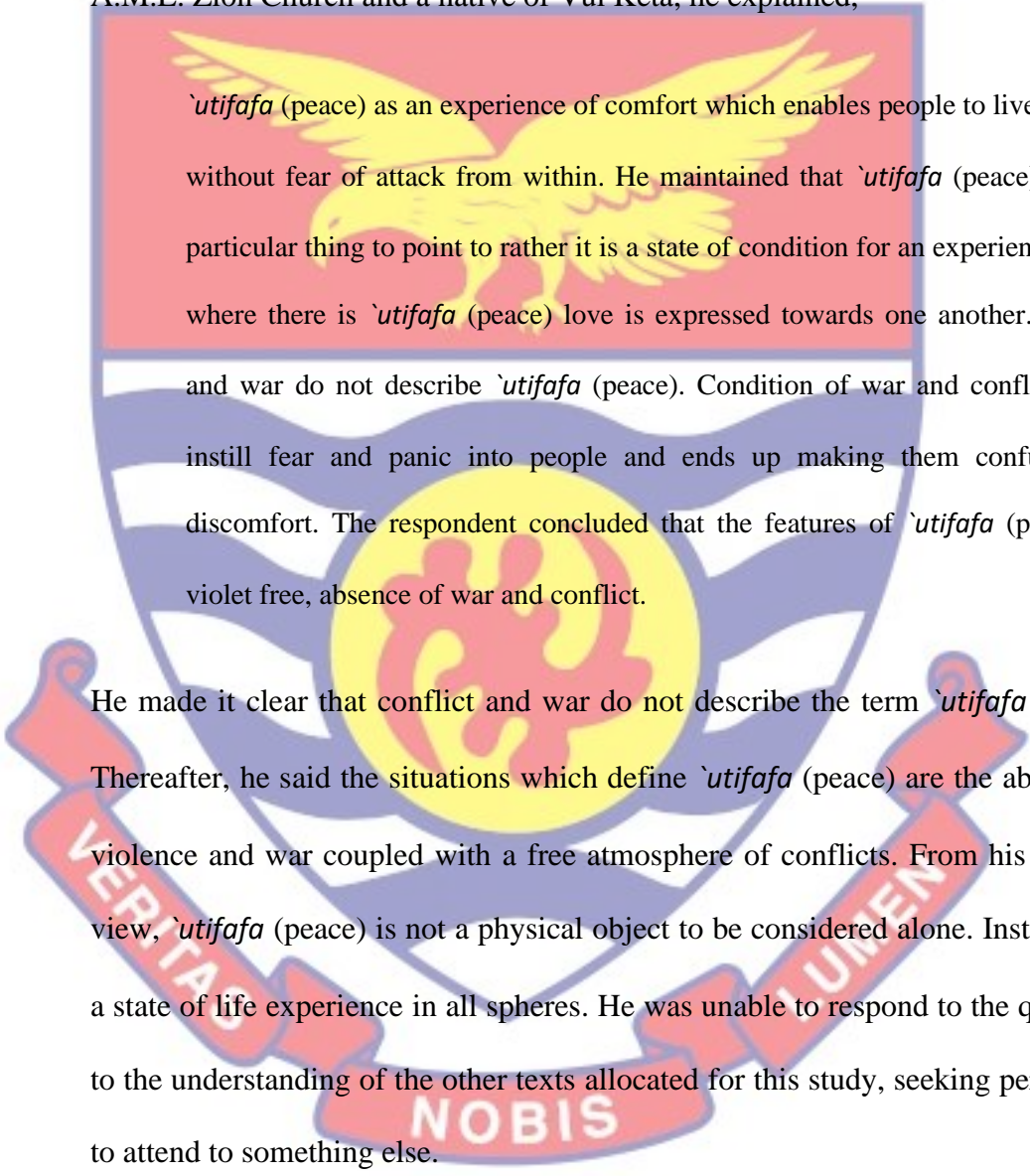
trouble is anything that disturbs human life. She said just as sickness makes someone uncomfortable so also anything on the body or surroundings makes a person disgusted. When it comes to that point individuals or groups who may be involved will not be comfortable. This respondent concluded that *`utifafa* (peace) brings about love and selfless life.

After her description of *`utifafa* (peace), she responded to the understanding of Judges 4:17. She said there is no *`utifafa* (peace) between Jael and Sisera. If there was *`utifafa* (peace), none of them would have died based on the action of the other. For her, where there was *`utifafa* (peace), people are united and lives are secured. Death has happened here so the incident cannot be the outcome of *`utifafa* (peace). Rather, it is the result of violence.

On 1Samuel 1:17, she said Hannah was affronted from the comments of Eli. This was expressed in the words of Hannah to Eli, and that might have necessitated the expression of Eli which sounded like a consolation to Hannah. For this reason, that the *`utifafa* (peace) used here creates a challenge is difficult to tell. It is so because, on one side, it is understood differently from how it has appeared. She proposed that a different word could solve the problem if it is identified and thought through. She commented on 2 Kings 9:19, saying that it appeared that there is no problem regarding the use of the word *`utifafa* (peace) because some people use it as it has been used. It is only in some instances that others prefer *dagbe* to *`utifafa* (peace). Reading the text suggests that there was a

misunderstanding between Joram and Jehu, and the message to Jehu was appropriate to know his (Jehu's) view for coming to him.

In the interview with the eighth respondent, a Senior Minister in the A.M.E. Zion Church and a native of Vui Keta, he explained,



`utifafa (peace) as an experience of comfort which enables people to live together without fear of attack from within. He maintained that *`utifafa* (peace) is not a particular thing to point to rather it is a state of condition for an experience. Thus, where there is *`utifafa* (peace) love is expressed towards one another. Conflict and war do not describe *`utifafa* (peace). Condition of war and conflict rather instill fear and panic into people and ends up making them confused and discomfort. The respondent concluded that the features of *`utifafa* (peace) are violent free, absence of war and conflict.

He made it clear that conflict and war do not describe the term *`utifafa* (peace). Thereafter, he said the situations which define *`utifafa* (peace) are the absence of violence and war coupled with a free atmosphere of conflicts. From his point of view, *`utifafa* (peace) is not a physical object to be considered alone. Instead, it is a state of life experience in all spheres. He was unable to respond to the questions to the understanding of the other texts allocated for this study, seeking permission to attend to something else.

A ninth respondent, a retired minister of the A. M. E. Zion Church who hails from Asadame was interviewed on the meaning of *`utifafa* (peace) and he said,

`utifafa (peace) means something that will enable two or more people to live together in understanding. Normally, in Anlo *`utifafa* (peace) brings about understanding. He categorically said that war, quarrel, murder, insults, lack of safety and instability of condition of life do not describe *`utifafa* (peace). Instead, forgiveness, love and unity describe the state of *`utifafa* (peace) among the people. Therefore, *`utifafa* (peace) is a condition of life characterized with common understanding where everyone is comfortable with what he or she does. It will then be impossible for envy and jealousy to set in and even exacerbate to generate hatred, conflicts, war, killing and destruction of life and properties. He maintained that a place or a condition of *`utifafa* (peace) reflects good things, comfort, unity, love, joy, success and well-wishes for everyone.

Furthermore, he shared his view on the translation of Judges 4:17 into Ewe. His view on this verse is there is no problem with the translation. He insisted that there was *`utifafa* (peace) and that was what the translators have seen. He made a similar comment on 1 Samuel 1:17 and 2 kings 9:19. For him whatever arguments that someone may have about these texts will not hold water. So he does not see the need for any new translation of the texts.

Summary of Interviews

In all, these respondents were selected from seven towns or communities namely Seva, Asadame, Vui, Anloga, Agavedzi, Agbozume and Tegbui. It is clear *`utifafa* (peace) expresses the idea of a safe condition of life. A condition devoid of troubles and disturbances presents the true state of *`utifafa* (peace). Again, the concept of the word *`utifafa* (peace) comprises both internal and

external affairs. It is, therefore, revealing that many respondents have understood *`utifafa* (peace) as a condition free from violence.

Reflections on interviews

These were the reflections on the analysis of the data obtained from the interviews.

It came out from the interviews that there are unresolved issues regarding the translation in Judges 4:17. The data maintained that the use of *`utifafa* to translate *shalom* in this verse does not describe clearly the situation which prevails between Sisera and Jael. It was revealed that the word *`utifafa* is not characterised by violence, as depicted in the text. This affirms the concept provided for the word *`utifafa* in chapter four of this study. In chapter four, *`utifafa* is described as the absence of war and disturbances (Dogbe, 2012, p. 195). The impression derived from this correlation between the views of interviewees and literature suggests that the word *`utifafa* has its unique understanding which is devoid of any act of violence. It is identified that the word *`utifafa* expresses love, unity, uniformed understanding, forgiveness, safety and so on. This also affirms the description of the nuances of the word *`utifafa* alluded to in chapter four (Sevor, 2011).

Even in chapter two, there was extensive discussion considering the views of other writers regarding the translation of *shalom*. Scholars like Kent (1980), Mays (1988), McCann (2002), Soggin (1989), Webb (2012) and other

commentaries mentioned earlier in the discussion in this work in chapter two wavered between the words ‘friendly’ and ‘alliance’ as the translation of *shalom*, instead of ‘peace’ in describing the relationship between Sisera and Jael. If all of these views are taken into account, readers of the Ewe Bible translation can see that, even though the use of *utifafa* gives some level of understanding to the text, there are other words like ‘friendly’ and ‘alliance’ which present better options to ‘peace’. Clearly, as shown in this study, in undertaking a translation such as the one being discussed, there is the need to pay attention to the conceptual meanings of the intended words to be used based on the description of each word (Sevor, 2011).

Again, the choice of a word must also be informed by the theology intended to be propagated. That is why, besides the concept, the issue of theology is important to be considered since the translation is about a Biblical text. The theological import of the translation being propagated to the readers is, therefore, questioned. If this is anything to go by, then, the question one may ask is what kind of theology has been presented in the translation done in Judges 4:17? One may respond that theology presented in the existing translation looks deceptive based on the event which took place. The action of Jael against Sisera, if considered in light of the state of the Ewe Bible, can be likened to the conflict situation between Elavanyo and Nkunya and E.P. and Global Evangelical Church alluded to in Chapter Three (under *Shalom* as deceptive). It is obvious that acting under the name of *shalom* by killing someone is an indication of deception.

Within this context, there is a possibility for pretense and betrayal as discussed earlier under *Exegesis in the Anlo Perspective* in this Chapter Six.

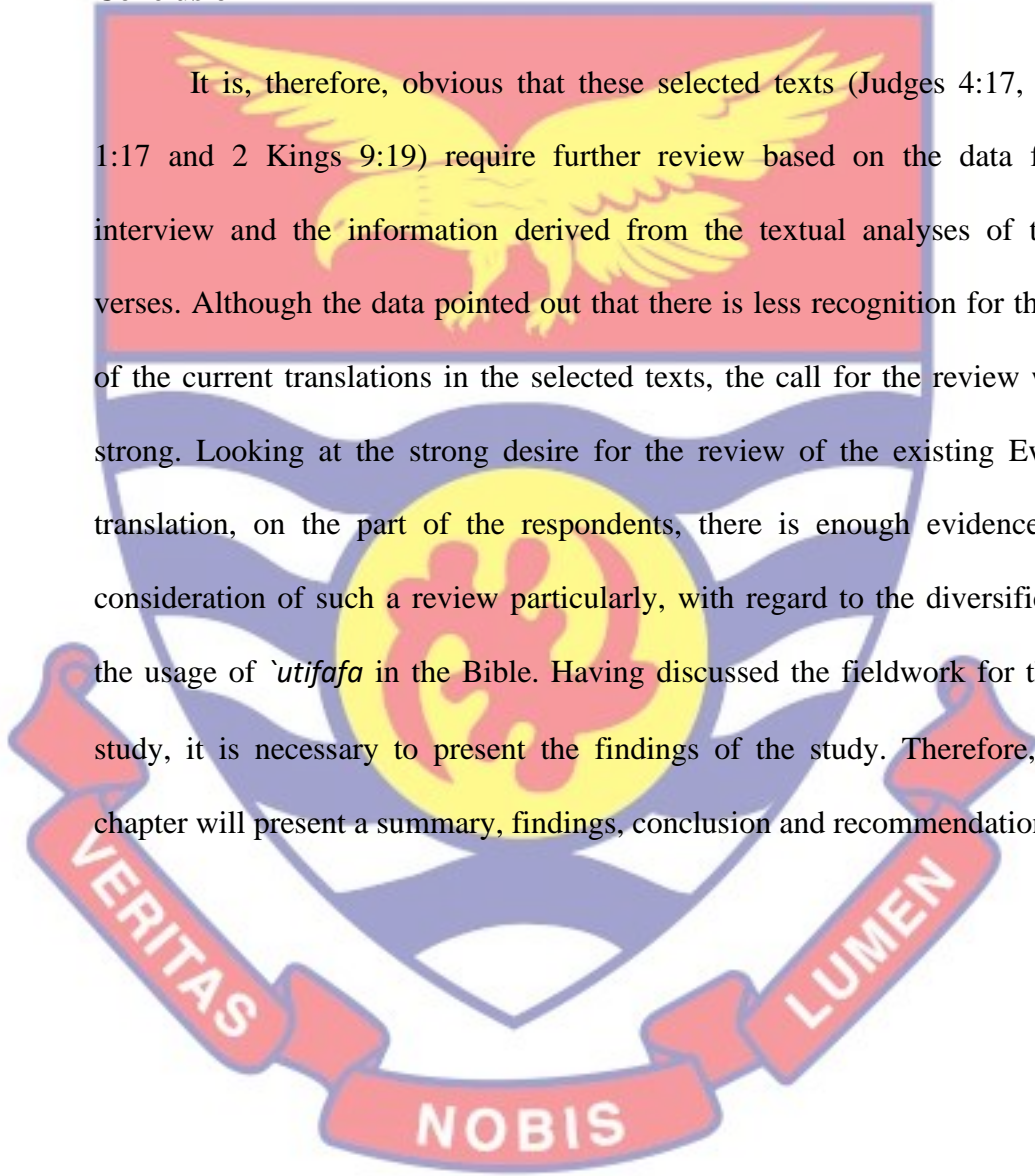
The data reveals that less concern is shown indicating that there is not much difficulty in understanding the text. In other words, they seem to agree with the current state of the translation. Again, the data also reveal that the issue regarding revisiting the existing translation never occurred to some readers. Therefore, they have virtually nothing to say about the translation. Moreover, the data reveal that the translation of *shalom* into *`utifafa (peace)* in 1 Samuel 1:17 lacks precision and is replaced with consolation (*dzi2e2i*). This view is in consonance with the views of Evans (2012) and VanGemeran (1997) respectively on theological and grammatical grounds. The data emphasizes that Eli's expression is rather an apology to the damage he creates by referring to Hannah as a drunkard. Further, the data show that, if *`utifafa* is left without comments, it then appears that Eli does not sympathise or show remorse to Hannah's complaint about being attributed to a 'drunkard'. But it appears that this was not seen as a challenge regarding the comprehension of the translation.

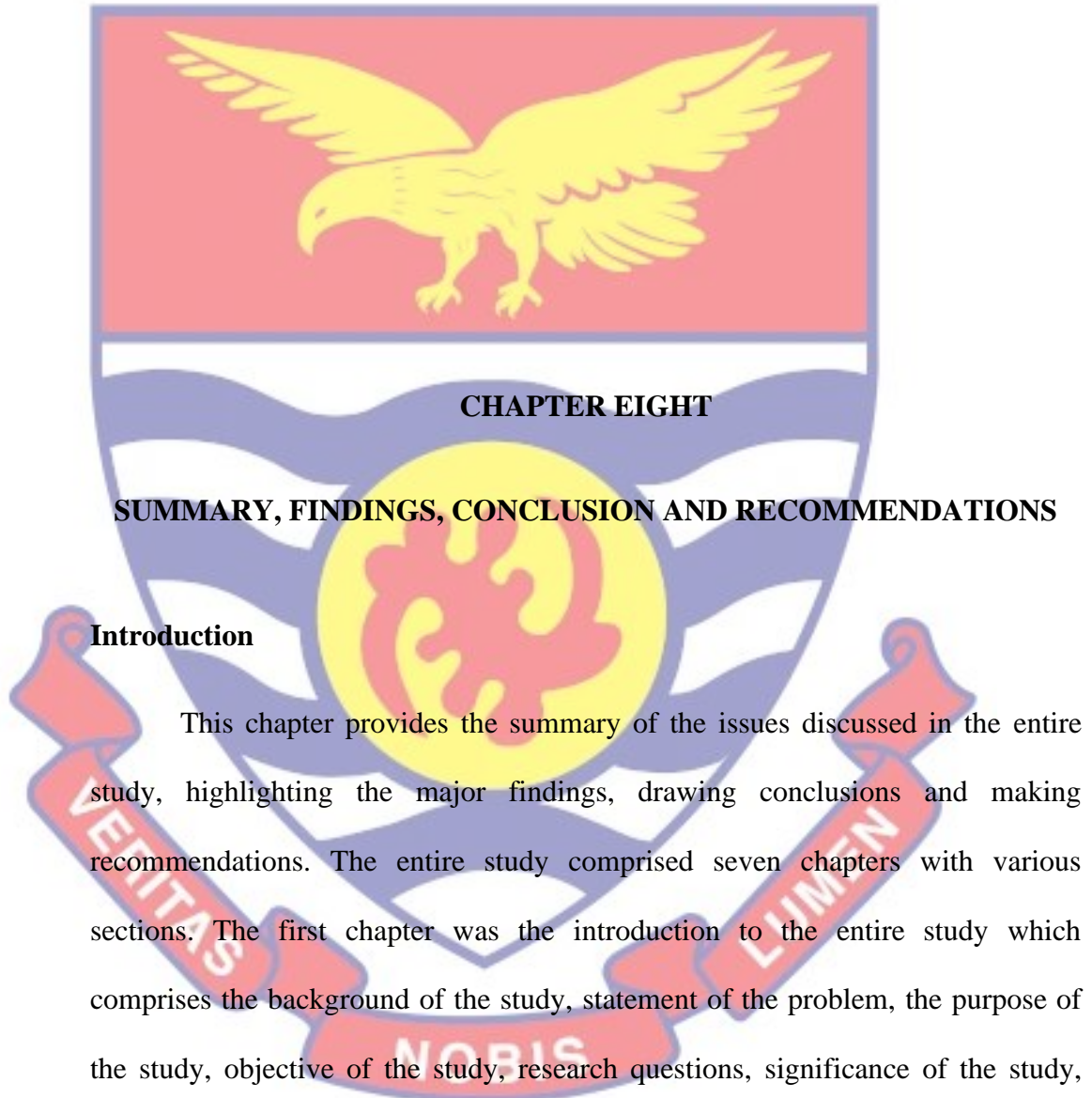
Therefore, no comment was passed to that effect. On the translation in 2 Kings 9:19, respondents argued that the translation of *shalom* as *`utifafa (peace)* seems to be harsh since the two Kings had problems. The data suggest that *dagbe* could have been used instead. This view is in congruence with the comments of Nelson (2012) highlighted in Chapter Two. However, it was revealed that some respondents declined to comment on the translation of the word *`utifafa (peace)* in

this text. Another view that emerges is that, since it is very clear that there was no problem, it was of great good to use the word *`utifafa* (*peace*) to read the mind of Jehu while he approaches Joram's territory.

Conclusion

It is, therefore, obvious that these selected texts (Judges 4:17, 1Samuel 1:17 and 2 Kings 9:19) require further review based on the data from the interview and the information derived from the textual analyses of the same verses. Although the data pointed out that there is less recognition for the review of the current translations in the selected texts, the call for the review was very strong. Looking at the strong desire for the review of the existing Ewe Bible translation, on the part of the respondents, there is enough evidence for the consideration of such a review particularly, with regard to the diversification of the usage of *`utifafa* in the Bible. Having discussed the fieldwork for the entire study, it is necessary to present the findings of the study. Therefore, the last chapter will present a summary, findings, conclusion and recommendations.





CHAPTER EIGHT

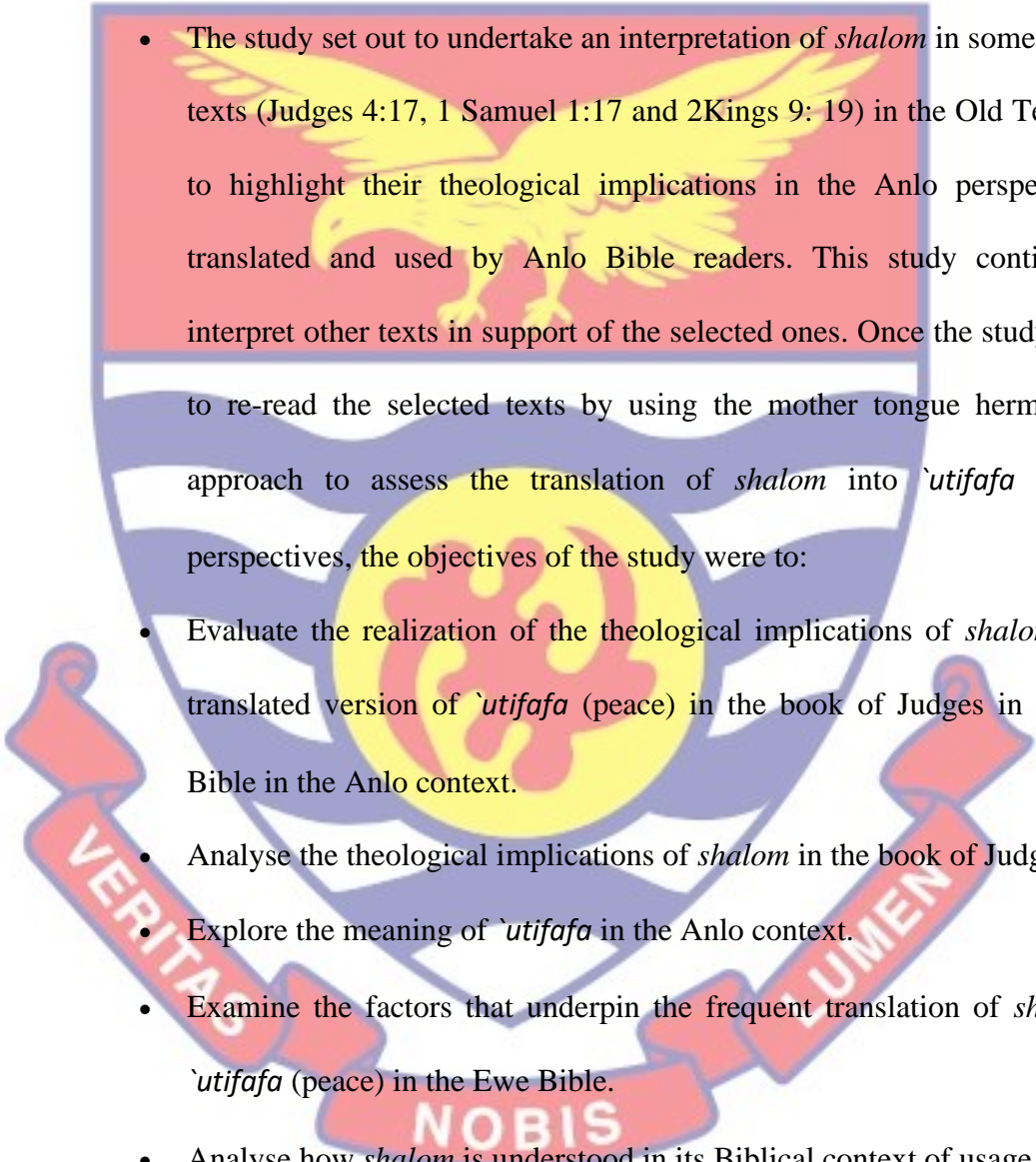
SUMMARY, FINDINGS, CONCLUSION AND RECOMMENDATIONS

Introduction

This chapter provides the summary of the issues discussed in the entire study, highlighting the major findings, drawing conclusions and making recommendations. The entire study comprised seven chapters with various sections. The first chapter was the introduction to the entire study which comprises the background of the study, statement of the problem, the purpose of the study, objective of the study, research questions, significance of the study, delimitation, limitations, definition of terms, organisation of study and methodology of the study. The final chapter seven has four sections. The first section presents the summary and the second section provides the findings. The

third section marks the conclusion while the fourth section makes some recommendations for further studies.

Summary

- 
- The study set out to undertake an interpretation of *shalom* in some selected texts (Judges 4:17, 1 Samuel 1:17 and 2Kings 9: 19) in the Old Testament to highlight their theological implications in the Anlo perspective as translated and used by Anlo Bible readers. This study continued to interpret other texts in support of the selected ones. Once the study sought to re-read the selected texts by using the mother tongue hermeneutics approach to assess the translation of *shalom* into *`utifafa* in Anlo perspectives, the objectives of the study were to:
 - Evaluate the realization of the theological implications of *shalom* in the translated version of *`utifafa* (peace) in the book of Judges in the Ewe Bible in the Anlo context.
 - Analyse the theological implications of *shalom* in the book of Judges.
 - Explore the meaning of *`utifafa* in the Anlo context.
 - Examine the factors that underpin the frequent translation of *shalom* as *`utifafa* (peace) in the Ewe Bible.
 - Analyse how *shalom* is understood in its Biblical context of usage.

To achieve the above objectives, a case study informed by the interpretive paradigm functioned around the following research questions:

- How are the theological implications of *shalom* in the translated version of *`utifafa* (peace) in the book of Judges in the Ewe Bible in the Anlo context?
- What are the theological implications of *shalom* in the book of Judges?

- How is *`utifafa* understood in the Anlo context?
- What factors underpin the frequent translation of *shalom* as *`utifafa* (peace) in the Ewe Bible?
- How is *shalom* understood in its Biblical context of usage?

These questions guided the entire study to arrive at seven main chapters of which each of the questions was answered with a particular chapter in the study. The issues discussed regarding the interpretation of *shalom* in chapter two basically addressed the first objective, while the second objective is addressed in chapter three with the theology of *shalom*. The third objective is addressed with issues discussed Anlo culture and *`utifafa* in chapter four and the fourth objective is addressed with the translation of *`utifafa* in the Ewe Bible in chapter five. The last objective which is the fifth was addressed in chapter six concerning issues related to the Mother-tongue hermeneutics which also had a section that utilized interviews to do a qualitative analysis of views from Anlo Bible Readers.

Findings

1. It has emerged that the use of *`utifafa* (peace) to translate *shalom* seems misleading in all cases especially, in selected texts because of the word's numerous nuances in the Anlo context. The nuances which may equally be

used to translate *shalom* into Ewe are *dzidedi* (comfort), *yayra* (blessing), *2e2e* (deliverance), *diedien4n4* (welfare), *nugbidodo* (reconciliation), *2o2onu* (orderly), *2ekaw4w4* (unity), *gb4dz4e* (being at ease), *dzidzeme* (satisfied), *nuwuwu or eveme* (fulfilled), *lamesese* (health), *blibonyenye* (wholeness), *vofe* (repay), *nunyoname* (prosperity), *ak4faname nuw4w4* (compensate), *kadodo* (alliance), *x4l4w4w4* (friendly relations), *w42enuw4w4* (retribution) and *fexexe* (pay).

2. The study revealed that the Ewe word *`utifafa* (peace) was too strong and broad as a replacement for the *shalom* in some contexts and, therefore, lacks an adequate description of the condition described by the texts.
3. Moreover, it emerged from the study that most respondents are not in favor of *`utifafa* to translate *shalom* in Judges 4:17. They expressed their views that the circumstances prevailing in Judges 4:17, particularly between Jael and Sisera did not suggest *`utifafa* (peace). But the way the text is translated suggests that Jael knew of the *`utifafa* (peace) between her house and the house of Sisera and turned out to kill Sisera. In this case, Jael is seen as a betrayer. So, if *`utifafa* (peace) is accepted as the best translation, the theological implication will be that one can destroy life under the pretense of peace that exists between individuals and groups. It is against this background that most respondents argued that the text needs to be reviewed because it is unusual to kill someone under the pretense of *`utifafa* (peace) in Anlo.

4. The study showed that many works of literature prefer the word ‘alliance’ (dekaw4w4 alo kadodo) and ‘friendly relation’(x4l4w4w4) to peace (*`utifafa*) for the translation of *shalom* in Judges 4:17.
5. It is again uncovered that the translation of *shalom* into *`utifafa* (*peace*) in 1 Samuel 1:17 does not provide a direct sufficient description for the idea conveyed in the conversation. Therefore, the word which would have worked better to express the idea of the speaker in the conversation is *dzi2e2i* (*comfort*).
6. It is unveiled that the use of *`utifafae* (*is it peace*) to translate *shalom* in 2kings 9:19 suggests hash confrontation to Jehu. Therefore, in order to mitigate the tension between the two kings (Jehu and Jehoram), the word *dagbea* (*is it a blessing*) can be used instead.

Conclusion

The entire work examined the translation of the Hebrew word *shalom* into Ewe as *`utifafa* in the book of Judges 4:17; 1 Samuel 1:17 and 2kings 9:19. Based on the data from the interviews presented in Chapter Seven of this study, respondents agreed that these texts need to be revised in order to capture the concept of the events which the word describes, not only in the context of the Hebrews but most significantly, the Ewe context. Therefore, despite some contrary views that there is no need for re-translation of the selected texts, the general assessment of most respondents coupled with the critical textual

examination of the translation and interpretation of the selected texts shows the need for revision.

It is revealed that shalom is known to have various connotations in English. This means that, in the English language, the word *shalom* can be interpreted in various ways. Some of these are human health, prosperity, safety, completeness and wellbeing, welfare, concord, friendship, security and tranquility, being well, healthy, and safety, happiness, well-being, luck, kindness, salvation, integrity, soundness, community, connectedness, righteousness, justice, totality, fulfillment, completion, maturity, soundness, wholeness (both individual and communal), harmony, security, welfare, agreement, success, sufficiency and the inner sense of satisfaction. On the contrary, *shalom* is seen as the destabilization of life. This is underscored in the words of Anum (2014) and Swartley (2003) brought forth in the earlier discussion. Therefore, the meaning of *shalom* is varied in both positive and negative perspectives. To this end, *shalom* cannot be limited to good situations alone.

The study found out that early writers have not singled out *shalom* to suggest its probable meaning in either Mss or Septuagint translations in Judges 4:17. But, some of the words in verses 16 and 18 are commented on in both Mss and Septuagint texts. Some commentators also have made their comments on translation and in many cases, translators suggest that *shalom* in Judges 4:17 implies relationship or ally. It has been seen that *shalom*, in most cases in this study, is used in the nominative state. From the linguistics dimension, words

function in various forms. One of such functions is the nominative which implies the subject of the sentence. So, in Judges 4:17, the word *shalom* is seen as functioning as the subject of the subordinate clause of the sentence. That means that the emphasis is laid on the subject which is *shalom* in the sentence.

Eirene, from Homer and the period that followed after it, was used for the opposite of war. The word *Eirene* is mostly used as a Greek translation of *shalom*. If it is used as the opposite of war, then it implies peace. In that case, then, *shalom* is understood in Greek as peace since the Homer period.

In the selected Judges text, it is found in chapter two that Heber and his wife Jael are close relatives to the Israelites through the marriage relation of Moses, but are also neighbours of King Jabin and his army commander, Sisera, which suggests that, perhaps, there was no contact between them before the death of Sisera.

The study found out that words are important because they have meanings. However, they acquire contextual meanings in many cases. This, therefore, suggests that context is very important in terms of understanding words used in an expression. Again, it is found that there is a linguistical link between the word *shalom* and *bo* in Hebrew. It is espoused that whenever *bo* precedes the word *shalom* in the sentence, it suggests much of psychological implication rather than any other thing. Therefore, the translation must gear toward the mind rather than social condition. For example, it is revealed that the use of *shalom* together with *bo* provides a psychological meaning as in 1 Samuel 1:17.

Concerning the history of Ewe Bible translation, it was revealed that there were principles followed during the periods of translation. It is reported that the initial principle employed was hearing the Hebrew pronouncement by indigenous personalities to provide meaning Wiegrade reported in Ekem's book (Ekem, 2011, p. 130). This principle might have, resulted in the wrong translation. The other principles found in the report of Spieth are the strictest possible adherence to the Masoretic Text; the thoughts and not the words or phrases to be taken as the units of translation; the language ... to be pure and simple, avoiding vulgar and misleading expressions. Additionally, deviations from the Masoretic Text were adopted only in a few cases, in accordance with the English Revised and the Lutheran Versions. This also affirms the fact that some translations, in rare cases, deviate from the Masoretic text.

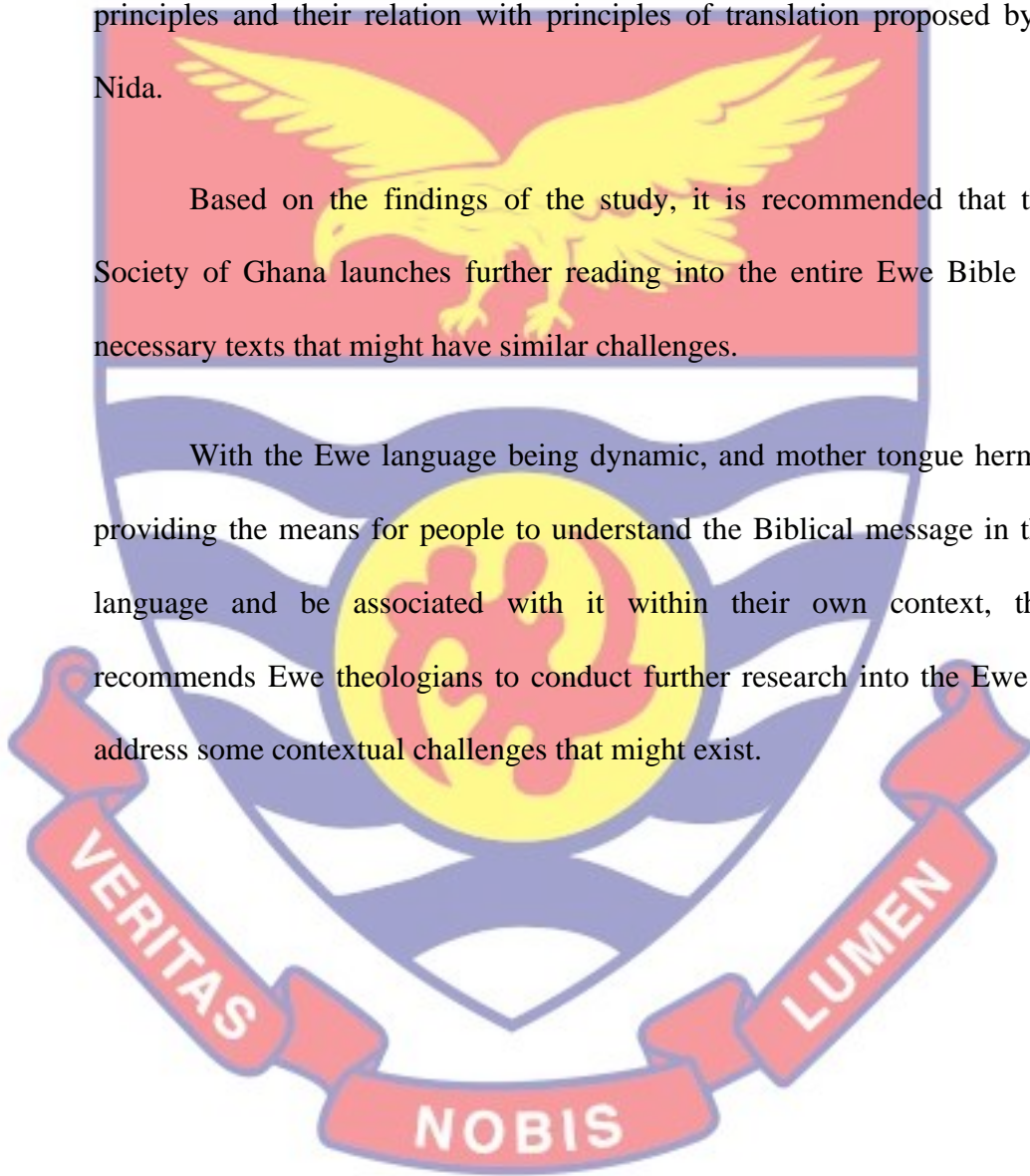
One of the results of the application of such principles, as has been shown in this study, is the constant translation of shalom as *`utifafa* (peace) which, in some cases, is found problematic. Thus, in view of the Anlo context, there is the need for a review of such translation exercises to reflect the meaning known to the people. To the people, *`utifafa* (peace) naturally exists in the form of love, unity and safety of life. It promotes intermarriage which is also naturally a result of having a common understanding. It has been discovered that the key concept of *`utifafa* (peace) is love, common understanding, unity and violence free situations. This further suggests that the general understanding of *`utifafa* (peace) is a situation where people live without being harassed. It is therefore a condition saturated with cordiality.

Recommendations

The study suggests further research into the Ewe Bible translation principles and their relation with principles of translation proposed by Eugene Nida.

Based on the findings of the study, it is recommended that the Bible Society of Ghana launches further reading into the entire Ewe Bible to revise necessary texts that might have similar challenges.

With the Ewe language being dynamic, and mother tongue hermeneutics providing the means for people to understand the Biblical message in their own language and be associated with it within their own context, the study recommends Ewe theologians to conduct further research into the Ewe Bible to address some contextual challenges that might exist.



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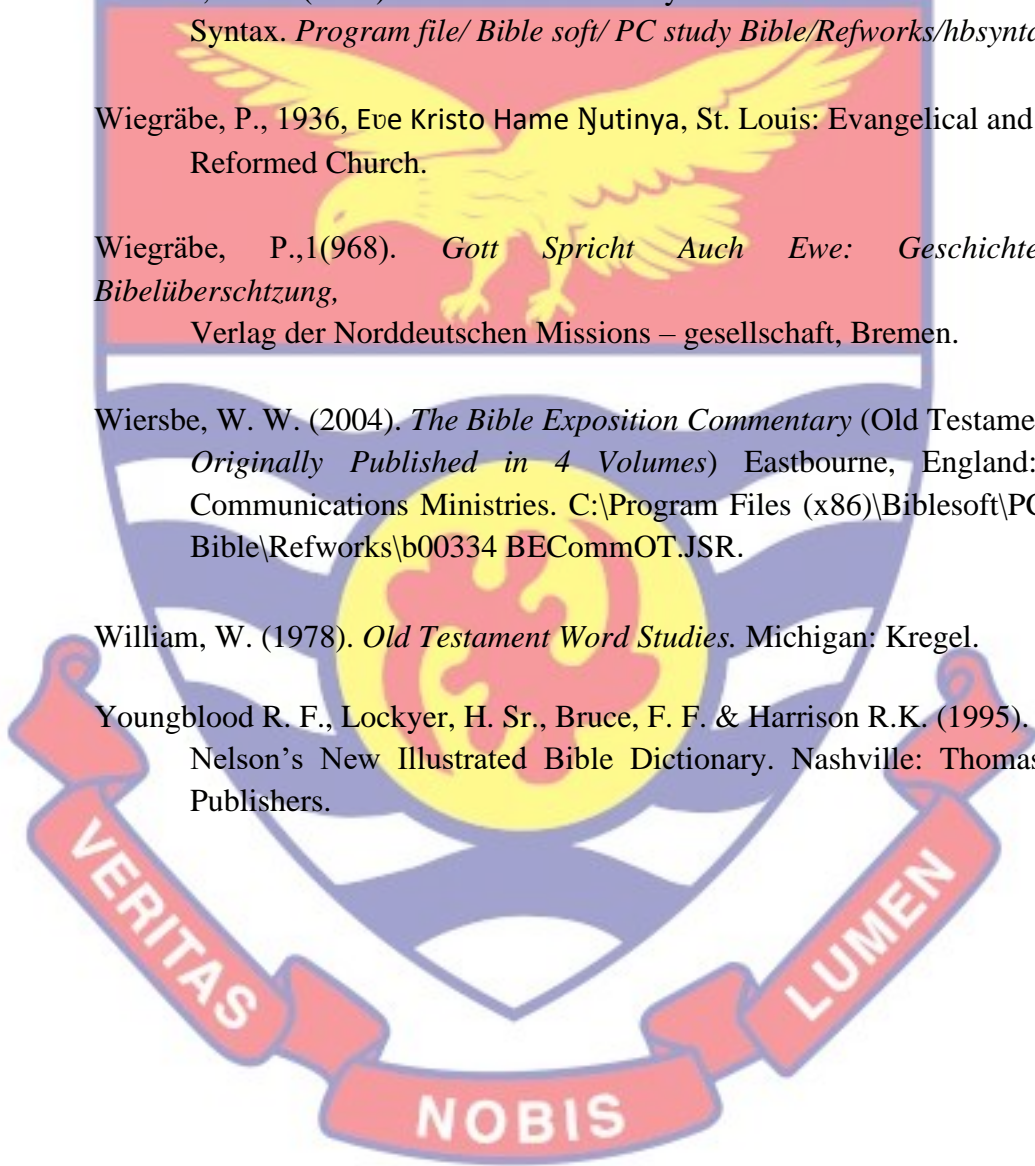
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Appendix I

INTERVIEW QUESTIONS AND RESPONSES

The unstructure interview questions and semi-structured questionnaire questions form for soliciting views from the readers of the Bible in the ewe language particularly the Anlo. It tries to find out how people in Anlo understand the translation of *shalom* into *utifafa* in ewe in the face of some events. Since this study focus on the academic exercises every information will be treated with confidentiality.

UNSTRUCTURED INTERVIEW QUESTIONS`

1. How do you understand *utifafa* (peace)?
2. What are the fruits of *utifafa* (peace)?
3. Should *utifafa* (peace) be accepted as appropriate translation of the word *shalom* in Judges 4:17?
4. Can *utifafa* (peace) be accepted as the appropriate translation of *shalom* in I Samuel 1:17 by taking Hannah's response to Eli into consideration?
5. Should *utifafa* (peace) be accepted as appropriate translation of the word *shalom* in 2 Kings 9:19?
6. Who are *a5elikawo* (neighbors)?

Question 1. How do you understand the word *`utifafa* (peace) as Anlo person?

The first respondent *`utifafa* (peace) implies living comfortably devoid of disturbances. It is a time for living with others having no evil mind or intention against anything or anyone.

The second respondent the word *`utifafa* (peace) should be described from etymological perspective before looking at the main concept it carries. Etymologically, the word implies *nuti* which means skin. *Fafa* means cool. Therefore, if the two separate words are brought together with their meanings we will end up having the literal meaning as cool skin.

The third respondent *`utifafa* (peace) means where there is no sickness, trouble or disturbance. It also means where there is love, joy, forgiveness and understanding.

The fourth respondent *`utifafa* (peace) means something that will enable two or more people to live together in understanding. Normally, in Anlo *`utifafa* (peace) brings about understanding.

The fifth respondent *`utifafa* (peace) is where there is comfort, love and unity.

The sixth respondent *`utifafa* is a situation where people experienced trouble free and violet free life. In this situation people express true love for one another.

The seventh respondent *`utifafa* (peace) has etymological dimension. *`utifafa* is derived from two Ewe words namely *nuti* (skin) and *fafa* (cool). Therefore, the

word *`utifafa* (peace) implies cool skin. Therefore, cool skin, signifies the environment devoid of disturbances.

The eight respondent *`utifafa* (peace) is a situation which is not only about violent free, no quarrel or disagreement and conflict but it is also a condition of internal comfort which is a result of an expression of collective understanding.

The ninth respondent *`utifafa* (peace) is an experience of comfort which enable people to live together without fear of attack from within. Thus, where there is *`utifafa* (peace) love is expressed towards one another. Conflict and war do not occur in the place where people are experiencing *`utifafa* (peace).

The tenth respondent *`utifafa* (peace) is unity. Unity is the outcome of love and understanding among the people.

Summary

`utifafa is seen as a situation where love, unity, freedom of life and comfort are exhibited for the welfare of everyone. Literally, it is described as a condition devoid of torture termed as skin cool. It is a condition where room is not created for mishaps.

Question 2. What are the fruit of *`utifafa* (peace)?

The first respondent the fruits of *`utifafa* (peace) are success, unity, love, progress, and togetherness.

The second respondent the fruits of *`utifafa* (peace) are love, success, prosperity and progress in life.

The third respondent the fruits of *`utifafa* (peace) are unity which leads people to form drumming groups and intermarriages among the people in the community.

The fourth respondent the fruits of *`utifafa* (peace) are forgiveness, love and unity.

The fifth respondent *`utifafa* (peace) brings about good things, comfort, unity, love, joy, success and well-wish.

The Sixth respondent *`utifafa* (peace) brings about love and selfless life.

The seventh respondent *`utifafa* (peace) brings comfort, progress, unity, love and happiness.

The eight respondent the fruits of *`utifafa* (peace) are unity, togetherness and respect for one another.

The ninth respondent the fruit of *`utifafa* (peace) are violet free, absence of war and conflict.

The tenth respondent the fruits of *`utifafa* (peace) are love, unity, care for one another and safety.

Summary

It emerged that where *`utifafa* is certain features occurred. Features like love, unity care for one another, safety, violet free, absence of war and conflict, comfort, progress, happiness, selfless life, success and well-wish, progress, togetherness and prosperity are conditions that described *`utifafa* in Anlo concept.

Therefore, these features on the other hand described the whole concept of *`utifafa*.

Question 3. Should *`utifafa* (peace) be accepted as appropriate translation of the word *shalom* in Judges 4:17?

The first respondent disagree. Murder is not one of the fruits of *`utifafa* (peace).

The second respondent it cannot be accepted as appropriate translation because the outcome of Jael action against Sisera is not part of the fruits of *`utifafa* (peace).

The third respondent the action of Jael against Sisera to the extent of killing negates the essence of *`utifafa* (peace). So it is not possible to accept the translation of *shalom* as *`utifafa* (peace).

The fourth respondent the translation of *shalom* as *`utifafa* (peace) in this verse cannot be accepted as appropriate because of what happened between Jael and Sisera. Thus, the murder of Sisera destroyed the fruits of *`utifafa* (peace).

The fifth respondent the murder of Sisera justified that *`utifafa* (peace) was not existing between the two houses. Therefore, the translation of *shalom* into Ewe as *`utifafa* (peace) cannot be accepted as appropriate in this pericopy.

The sixth respondent no comment.

The seventh respondent disagree. *`utifafa* (peace) cannot be accepted as appropriate translation of *shalom* in this verse because of the murder action that has been taken against Sisera.

The eighth respondent death is not one of the outcomes or fruits of *`utifafa* (peace) so it cannot be accepted as appropriate translation of *shalom*.

The ninth and tenth respondents no comment on the translation of *shalom* as *`utifafa* (peace) in the book of Judges 4:17.

Summary

Question 4. Can *`utifafa* (peace) be accepted as the appropriate translation of *shalom* in I Samuel 1:17 by taking Hannah's response to Eli into consideration?

The first respondent no. The reason is if it is accepted then it does not take Hannah's concern into consideration. Hannah was troubled internally and needed to be comforted before any other thing. The word *`utifafa* (peace) is very broad in meaning for that matter it will sound like a blessing meanwhile there is expression of blessing after the word *shalom* in the same sentence.

The second respondent: the expression was a response to calm down Hannah restless condition. For that matter the word *`utifafa* (peace) does not address it directly. *`utifafa* (peace) makes the sentence vague.

The third respondent the word *`utifafa* (peace) makes the concept unclear for comprehension. Yet the respondent decline to request for new translation of the word shalom into Ewe.

The fourth respondent Eli's expression to Hannah was to address her internal disturbances rather than external discomforts. Since the meaning of the word *`utifafa* (peace) is both internal and external, using it in this situation makes understanding of the actual concept difficult.

The fifth respondent using the word *`utifafa* (peace) here makes the concept general as if Eli was blessing Hannah. Meanwhile the words of blessing are expressed in the subordinate sentence in the verse.

The sixth respondent the word *`utifafa* (peace) here described anticipated victory of Hannah. Therefore, it is appropriate to translate the word *shalom* into Ewe as *`utifafa* (peace).

The seventh respondent God is *`utifafa* (peace), so what Eli said suggests that he was giving God to Hannah. Therefore, the word *`utifafa* (peace) is appropriate translation of *shalom* in the verse.

The eighth respondent Eli was apologizing to Hannah based on what he told her earlier which made her angry. Therefore, the word *`utifafa* (peace) is not appropriate translation of *shalom* in the verse.

The ninth and tenth respondents no comment

Question 5. Should *`utifafa* (peace) be accepted as appropriate translation of the word *shalom* in 2 Kings 9:19?

The first respondent no. The reason is that there was clear indication for conflict between the two kings. So the best to be done is to ask *Zagbea* (fortune).

The second respondent: somehow. Though there seems to be disagreement between the two kings, Joram did not know the reason why he was coming to do. So he can be asked whether he comes in peace or not.

The third respondent: yes. No comment.

The fourth respondent: no. *`utifafae* means is it peace. The request alone suggests some kind of suspicion about the other person coming.

The fifth respondent: no. the use of the word *`utifafae* sound very harsh to the other partner.

The sixth respondent: no. though the word *`utifafae* is used in Anlo to seek for mission by which individuals embark on but it is used between people who are in agreement with each other.

The seventh respondent: no comment.

The eighth respondent: no. different word can be used instead to show some level of hospitability.

The ninth and tenth respondents no comment

Question 6. Who are *a5elikawo* (neighbors)?

The first respondent it is a person who lives in the same community with a fellow.

It is also possible for a neighbor to do both good and bad against the fellow.

The second respondent *a5elikawo* (neighbors) is someone who by virtue of living in the same community share certain values together not necessarily as relatives.

It is not strange for a neighbor to kill or save the life of the other person.

The third respondent *a5elikawo* (neighbors) refers to people living in the same community.

The fourth respondent the word *a5elikawo* (neighbors) is someone who lives in the same vicinity and share common values. It is possible that one can disagree with the other and end up acting bad against the other.

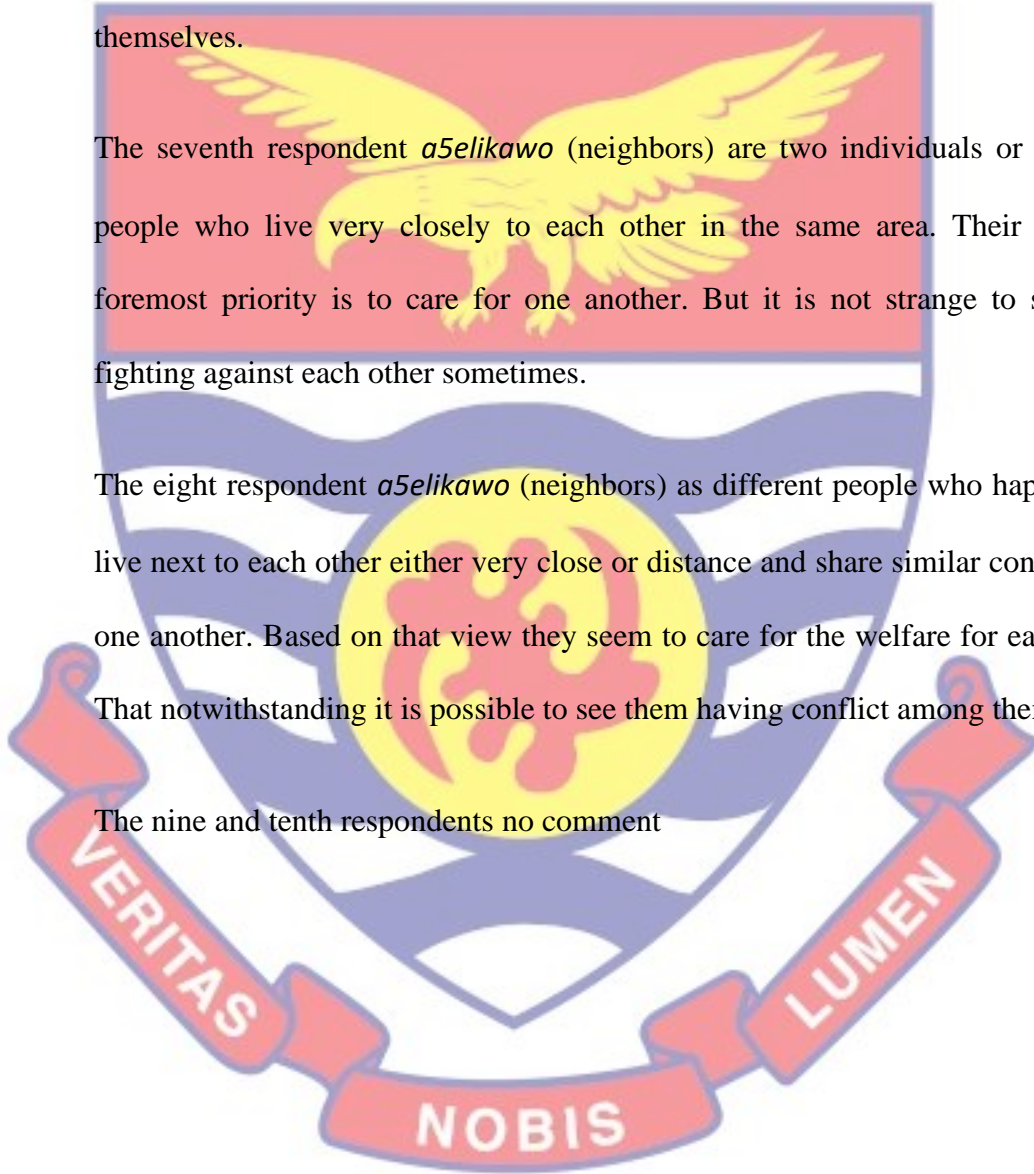
The fifth respondent *a5elikawo* (neighbors) can be either family members and nonfamily members who happened to live in the same community. Despite the fact that their main motif or priority is to see to the welfare of the others yet there are instances they turn against one another.

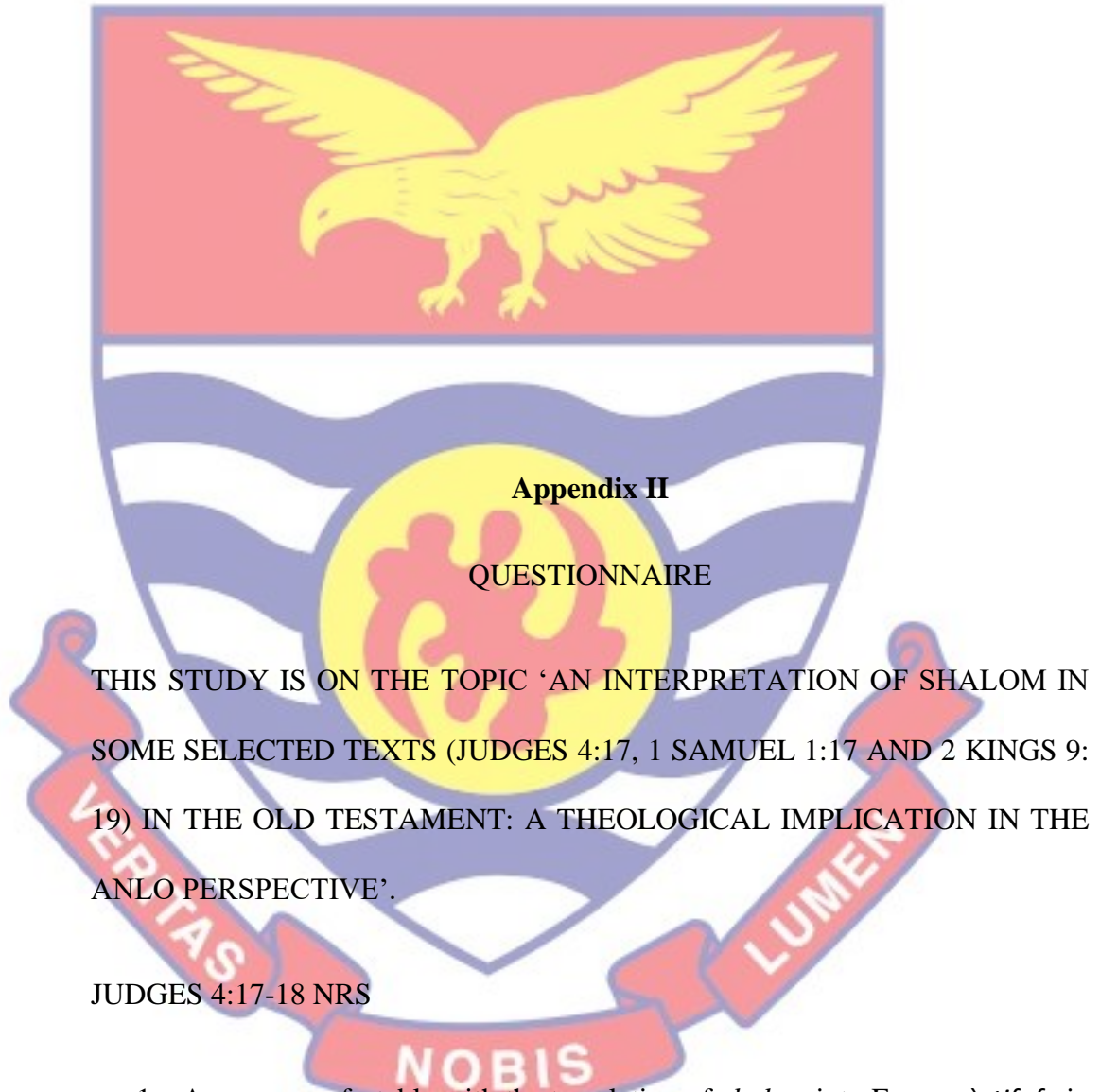
The sixth respondent responded *a5elikawo* (neighbors) are people who live in different houses in a given area ruled by the same chief and share common values. Their main goal is to see to the well-being of each person living in the community. However, at times they act contrary to the goal they set for themselves.

The seventh respondent *a5elikawo* (neighbors) are two individuals or group of people who live very closely to each other in the same area. Their first and foremost priority is to care for one another. But it is not strange to see them fighting against each other sometimes.

The eight respondent *a5elikawo* (neighbors) as different people who happened to live next to each other either very close or distance and share similar concerns for one another. Based on that view they seem to care for the welfare for each other. That notwithstanding it is possible to see them having conflict among themselves.

The nine and tenth respondents no comment





Appendix II

QUESTIONNAIRE

THIS STUDY IS ON THE TOPIC ‘AN INTERPRETATION OF SHALOM IN SOME SELECTED TEXTS (JUDGES 4:17, 1 SAMUEL 1:17 AND 2 KINGS 9: 19) IN THE OLD TESTAMENT: A THEOLOGICAL IMPLICATION IN THE ANLO PERSPECTIVE’.

JUDGES 4:17-18 NRS

1. Are you comfortable with the translation of *shalom* into Ewe as *`utifafa* in this verse 17?

a. Yes

- b. No
- c. Somehow
- i. Explain why

2. Would you say that you are satisfied with the action of Jael in the name of *`utifafa*?

- a. Yes
- b. No

i. Explain why

3. Do you see *`utifafa* between the two houses in the face of what Jael said to Sisera 'Have no fear'?

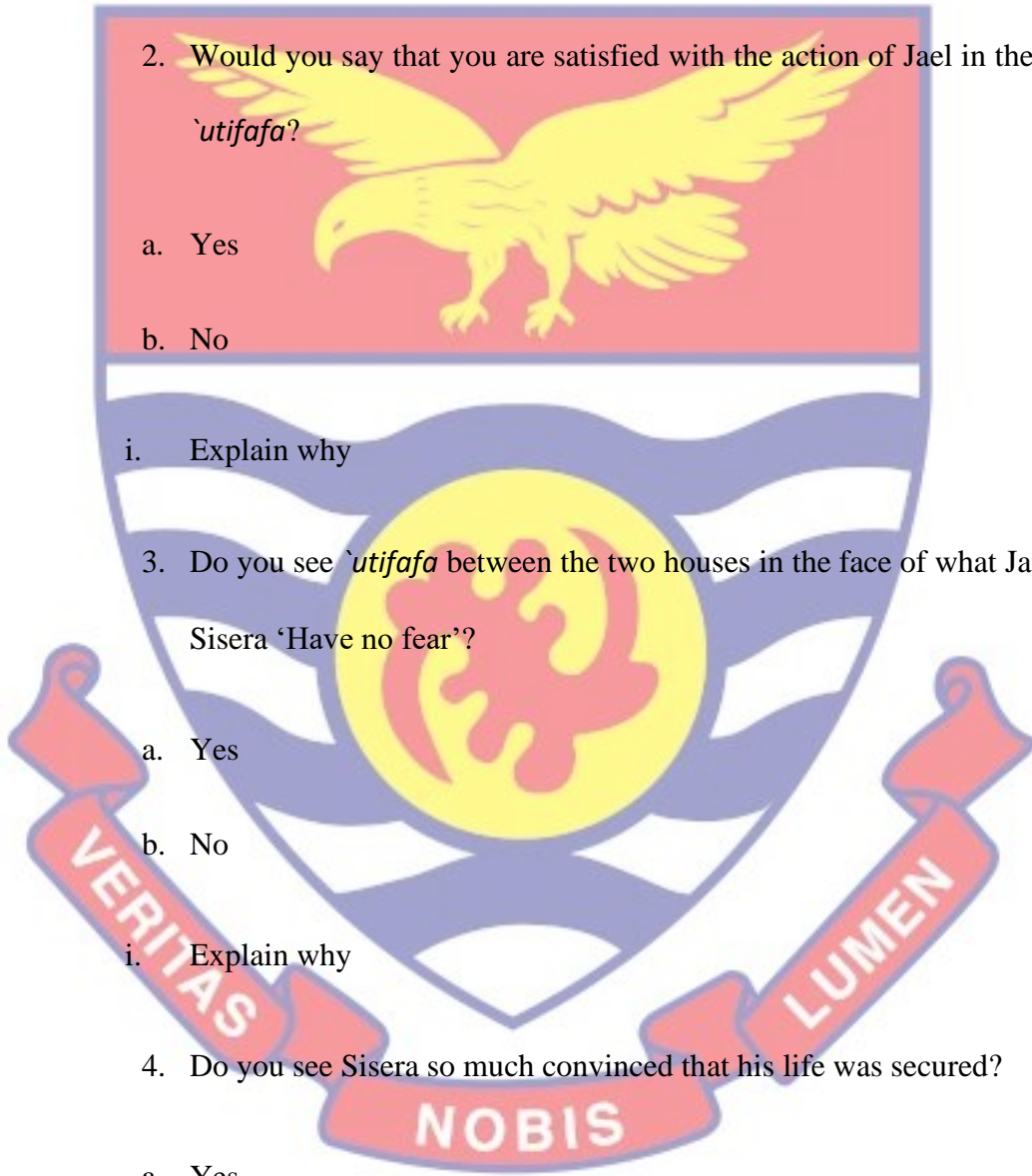
- a. Yes
- b. No

i. Explain why

4. Do you see Sisera so much convinced that his life was secured?

- a. Yes
- b. No

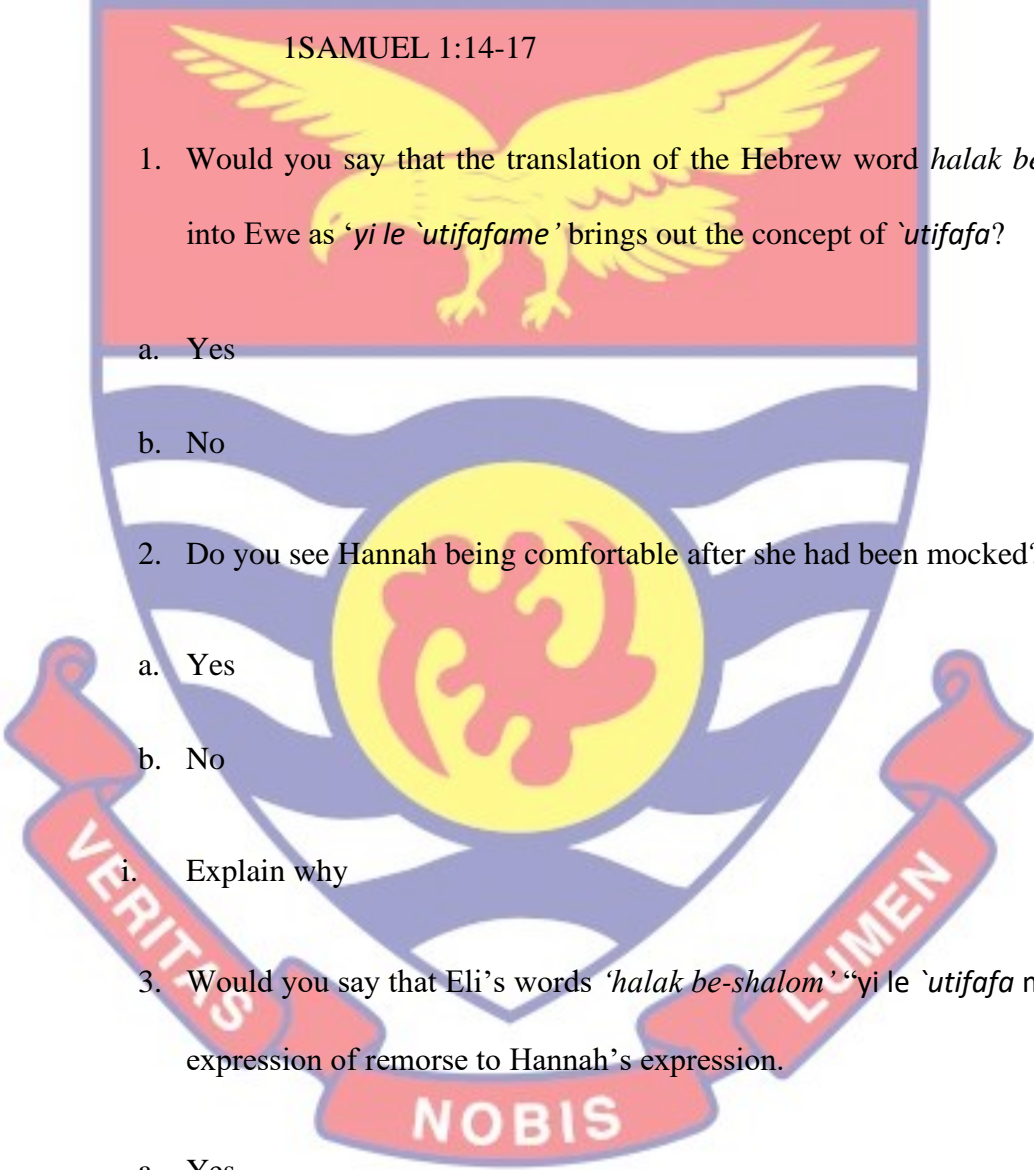
5. Would you say that Sisera was lured to the tent?



a. Yes

b. No

i. Explain why



1SAMUEL 1:14-17

1. Would you say that the translation of the Hebrew word *halak be-shalom* into Ewe as ‘*yi le `utifafame*’ brings out the concept of ‘*utifafa*’?

a. Yes

b. No

2. Do you see Hannah being comfortable after she had been mocked?

a. Yes

b. No

i. Explain why

3. Would you say that Eli’s words ‘*halak be-shalom*’ “*yi le `utifafa me*” is an expression of remorse to Hannah’s expression.

a. Yes

b. No

c. Somehow

i. Explain why

4. Which of these words would you like to use in place of *`utifafa*?

a. *Dzidzeme*

b. *Blibodedeme*

i. Explain why

2KINGS 9:17-19

1. Do you agree with the translation of *shalom* into Ewe language as *`utifafa*?

a. Yes

b. No

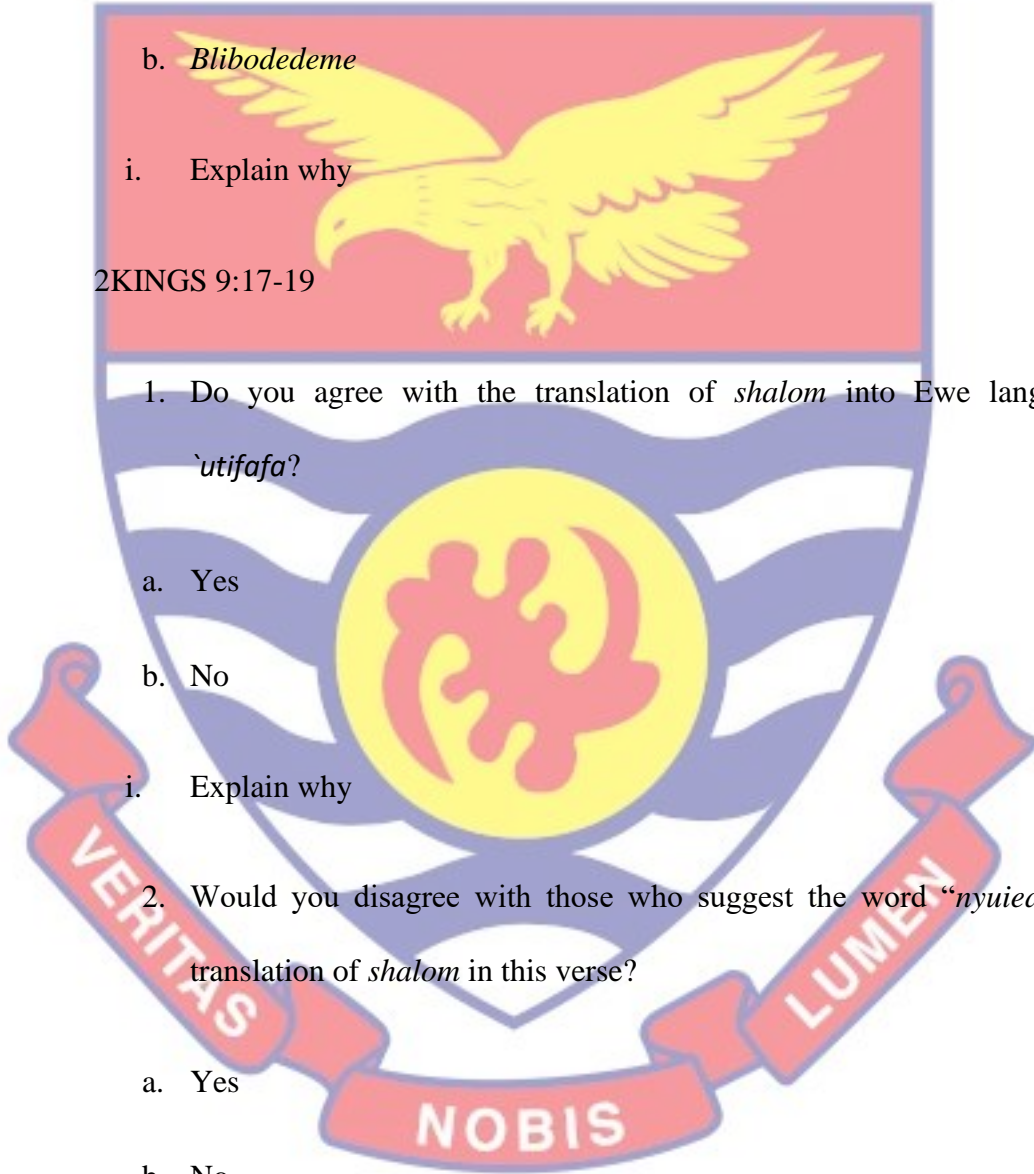
i. Explain why

2. Would you disagree with those who suggest the word “*nyuiea*” as the translation of *shalom* in this verse?

a. Yes

b. No

i. Explain why

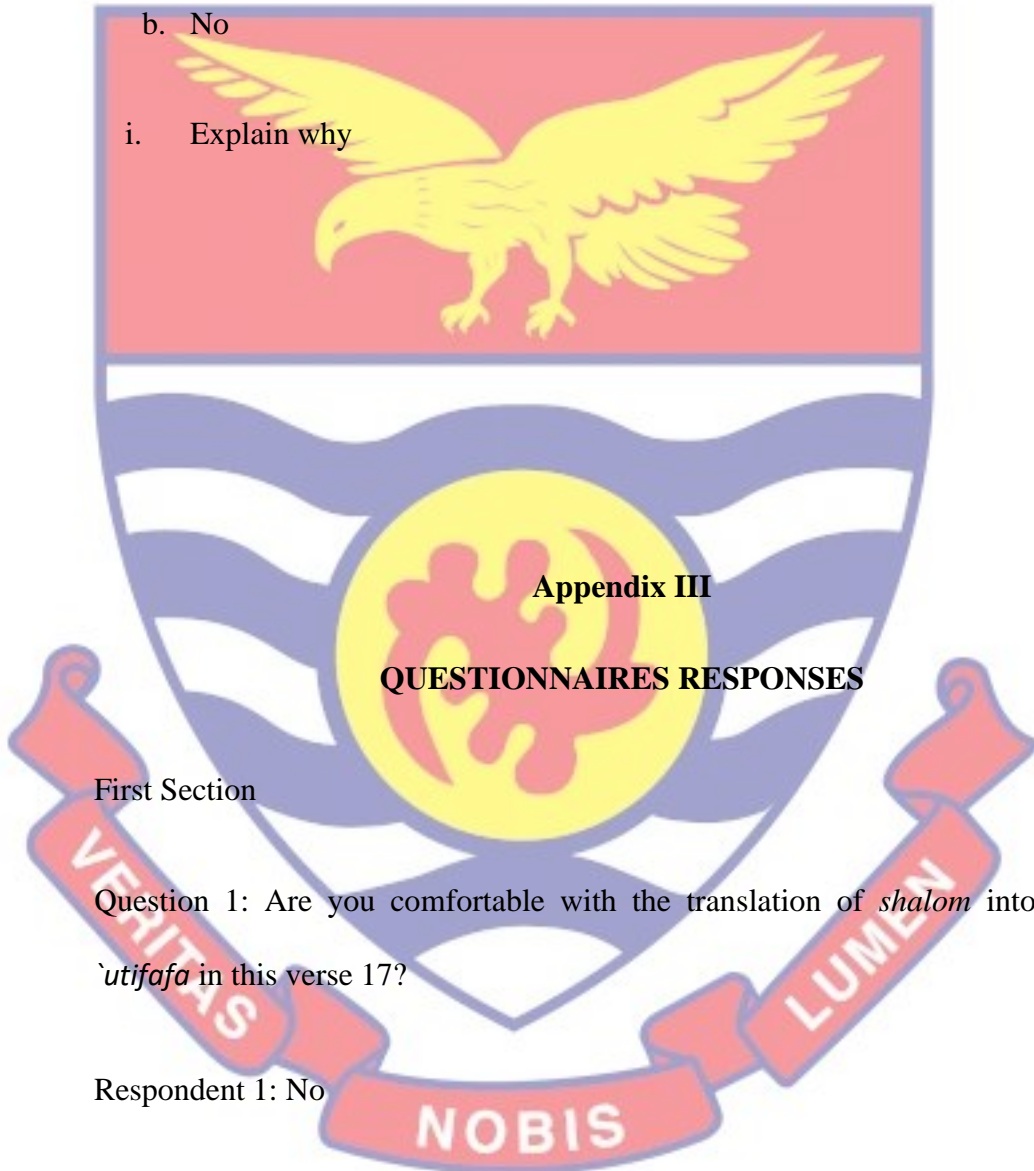


3. Would you like the word *shalom* in these verses (vv. 17, 18, 19) to be translated into Ewe as “*2agbe*”?

a. Yes

b. No

i. Explain why



Appendix III

QUESTIONNAIRES RESPONSES

First Section

Question 1: Are you comfortable with the translation of *shalom* into Ewe as *`utifafa* in this verse 17?

Respondent 1: No

Respondent 2: Yes. This is because *shalom* means peace. Peace means *`utifafa*.

Because there was covering/protection signifying peace has come.

Respondent 3: somehow-`utifafa in Ewe does not mean unity. A person can declare nutifafa but will not be united with you.

Question 2: Would you say that you are satisfied with the action of Jael in the name of `utifafa?

Respondent 1: No. Peace does not lead to death. In one breath you declare peace and in another breath you commit murder. How can that be called peace? It is more of treachery than peace in my estimation.

Respondent 2: Yes. Because she covered him.

Respondent 3: Yes. Because at that material moment Jael accommodated Sisters and allowed him for a different motive.

Question 3: Do you see `utifafa between the two houses in the face of what Jael said to Sisera 'Have no fear'?

Respondent 1: No. I am yet to see two houses live at peace when one house has succeeded in murdering somebody from the other house, especially when the Law of retaliation of Moses is in operation

Respondent 2: Yes. There was assurance of life safety.

Respondent 3: No. Have no fear does mean I am at peace with you.

Question 4: Do you see Sisera so much convinced that his life was secured?

Respondent 1: Yes. The kind of reception given him was enough to make him think she was secure.

Respondent 2: No. He willingly went there.

Respondent 3: Yes. Because an enemy is accommodating him and even gave him milk to drink and covered him with cloth.

Question 5: Explain why Would you say that Sisera was lured to the tent?

Respondent 1: Yes. As he was murdered while sleep explains it all.

Respondent 2: Yes. Because Jael succeeded in killing him.

Second section

Question 1: Would you say that the translation of the Hebrew word *halak beshalom* into Ewe as ‘*yi le `utifafame*’ brings out the concept?

Respondent 1: Yes. Eli was convinced by Hannah’s answer and hence he wished her peace.

Respondent 2: No.

Respondent 3: Yes. After Hannah explained herself to the high priest, he told her to go in peace.

Question 2: Explain why Do you see Hannah being comfortable after she had been mocked?

Respondent 1: Yes. Taking the priest by his words could make Hannah comfortable.

Respondent 2: No. She may not be comfortable.

Respondent 3: Yes.

Question 3: Would you say that Eli's words '*halak be-shalom*' is an expression of remorse to Hannah's expression 'Do not regard your servant as a worthless woman'?

Respondent 1: Somehow. Eli's words could be compensatory in order to make way for his rash and baseless comment.

Respondent 2: Yes.

Respondent 3: Yes. Because looking at all that transpired peace did not work out anything good. It could not establish its authority.

Question 4: Which of these words would you like to use in place of '*utifafa*'?

Respondent 1: *Dzidezeme*. This expression sounds more compensatory.

Respondent 2: a. Because '*utifafa*' emends from within which makes the heart satisfied.

Third section

Question 1: Do you agree with the translation of *shalom* into Ewe language here as *`utifafa*?

Respondent 1: No. The picture painted here is far from anything peaceful.

Respondent 2: Yes.

Respondent 3: No. It was clear that Jehu was not in for *`utifafa*.

Question 2: Would you disagree with those who suggest the word “*nyuiea*” as the translation of *shalom* in this verse?

Respondent 1: No. The expression “*nyuiea*”? better describes the scene than *`utifafa*.

Respondent 2: No answer

Respondent 3: Yes. Because she was blessed by the high priest.

Question 3: Would you like the word *shalom* in these verses (vv. 19) to be translated into Ewe as “*2agbe*”?

Respondent 1: Yes. This expression is more apt than the other expressions.

Respondent 2: Yes. Because *2agbe* means well which leads to *shalom*, peace within and without.

Respondent 3: Yes. Because Eli now realized after all, Hannah was not drunk that morning as he taught.

Question 4

Respondent 1: *Blibodedeme*. It includes the fullness of God's blessings-spiritual, material and all others.

Respondent 2: *Dzidzeme*. This will tell about Hannah's countenance after prayer.

Respondent 3: *Dzidzeme*. This means that Eli thought of consoling her after making fun of him.

