

Evaluation of Translation and Interpretation of the Dangme Bible



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ABSTRACT

A critical reading of the Dangme translation of the Bible revealed that there are translation problems of some texts that affect the understanding and application of such texts in the religio-cultural context of Dangme Bible readers. Using the mixed method of research and the mother tongue biblical hermeneutics approach, the author sought to research some phrases of three of such problematic texts: Matt 6:12; Mark 1:12; Luke 24:25. The findings are that among Dangme Bible readers, *kɛ ke* (Grk. *afes*, forgive, let go) in Matt 6:12 matches better with *tɔmi ɔmɛ* (wrongdoings, sins) rather than *hiɔ ɔmɛ* (Grk. *ofeileemata*, debts); in Mark 1:12, *ha nɛ e ho* (permitted him to go) is a better rendition of the Greek *ekballoo* (threw out/cast out); in Luke 24:25, *Oo nyɛ juɛmi he jɔ*, (your mind has become cold) tones down the insult in *anoetoi* translated as *kuasiahi*. The author's translation of the texts would go a long way in helping Dangme Bible readers understand the said texts in context. The paper has thus, added Dangme translations and interpretations of Matt 6:12, Mark 1:12 and Luke 24:25 to the existing translations and interpretations of the texts.

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INTRODUCTION¹

Bible translation from the Source Languages (SL) to a Receptor Language (RL) is a theological activity in that through translation God speaks to people in their mother tongue. By mother tongue, the author means the language into which one is born and nurtured. Mother tongue is a **linguistic category** that expresses origin, competence, and function.² It expresses the idea that the initial communication skills of a child are acquired from the mother; therefore, the language of the mother would be the primary language that the child would learn. Thus, Dangme is a mother tongue; Ga is also a mother tongue.

Mother tongue in theological discussions

Below are views expressed by some African translation theologians.

Lamin Sanneh: The fact that Scripture was translated from Jewish culture – Aramaic and Hebrew, into the Gentile culture – Greek, is enough point to establish a pattern for translation, appropriation, and assimilation of languages and cultures.³ To him, the “Success of Christianity will call for education that will bring us new ways of viewing the world, commencing a process of revitalization that reaches into both the personal and cultural spheres.”⁴

Kwame Bediako: The deep mother-tongue roots of large portions of African Christianity is an opportunity for shaping

¹ This paper was initially presented by the author on the occasion of the 20th Anniversary Celebration of the Dangme Bible Launch on Sunday 22nd November 2020 at Mount Zion Presbyterian Church, Dodowa Ghana. It was presented with the title “Journey of the Dangme Bible.”

² Raymond F. Collins. *I & II Timothy and Titus*. The New Testament Library (Louisville: Westminster John Knox Press, 2002).

³ Lamin Sanneh, *Translating the Message: The Missionary Impact on Culture* (New York: Orbis Books, 2004), 1.

⁴ Lamin Sanneh, “Gospel and Culture: Ramifying Effects of Scripture Translation.” In: Stine, P.C. ed., *Bible Translation and the Spread of the Church, The Last 200 Years* (Leiden: Brill, 1990), 52-53.

Christian theological discourse in Africa.⁵ The development of theological concern and the formulation of theological questions are closely linked with the identity of which the mother tongue is the basis. He is of the view that “God speaks into the African context in African idioms, and ... it is through hearing in African mother tongues ‘the great things God has done (Acts 2:11)’, that African theology emerges to edify not only the African church but the church worldwide.”⁶ He opines that, “The mother-tongue is a repository of indigenous wisdom, knowledge, insight, science, theology and philosophy. It is in the mother-tongue that one thinks and dreams, before translating one’s thoughts to other languages.”⁷

The views of the scholars mentioned above suggest the Biblical hermeneutics has a cultural dimension and as such it must include exegesis that reflects a dynamic encounter between Christian and traditional African worldviews, both of which continue to exert a powerful influence on communities. When the Bible enters a culture it should put on the garment of that culture. Appropriate cultural categories should be used to explain biblical truths in a context.

John David Kwamena Ekem: He conducted a historical case study of the translation of the Bible into four dominant languages – Gã, Twi (Akuapem and Asante), Mfantse and Ewe of the Gold Coast, now Ghana.⁸ Regarding the Gã Bible, Ekem acknowledges pioneers like Rev. W. A. Hanson, and focuses on Johannes Zimmermann and his team of national translators who worked together to ensure the translation of the Bible into Gã. In discussing the history of the translation of the Bible into the Akan dialects of Akuapem-Twi and Asante-Twi, Ekem pays particular attention to the work of the Basel Missionaries, especially, Johann Christaller and indigenes like David Asante, Clement Anderson Akrofi and C.A. Denteh. He highlights the development of the Akan language and the politics that went with it. In discussing the translation of the Bible into Mfantse, Ekem says that, unlike the Ga, Akuapem-Twi and Asante-Twi translations, the Mfantse Bible is unique in that its translation was initiated by indigenes. He discusses in detail, the roles of Revs Andrew Parker, J O. Hammond, and Gabriel Acquah. With regards to the translation of the Bible into the Ewe language, Ekem highlights the critical contribution between translators from the Northern German Society (popularly referred to as the Bremen Mission) and their indigenous counterparts in a rich biographical and historical detail.⁹

David Nii Anum Kpobi: Kpobi joins the discussion on Bible translation in Ghana in his book, *Entrusted with the Word: A History of the Bible Society of Ghana, 1965-2015* that traces the historical development of the Bible Society of Ghana and its development from the global Bible Societies.¹⁰ Though Kpobi’s work is historical, he raises issues that hinge on the lack of Bible helps such as Study Bibles, commentaries and dictionaries in Ghanaian mother tongues. He says that engaging in these projects requires adaptation of existing works and translation and interpretation from one language to another.

The Dangme Bible Translation Project:

The Dangme Bible translation project started in the early 1960s with the New Testament which was published as *Somi He ò* and launched in 1977 and the Kpong Presbyterian Church. The translation of the Old Testament into Dangme started in 1982 and was completed in 1996. The New Testament was revised and added to the Old Testament. The Dangme Bible, *Ngmami Klɔuklɔ ɔ* was published in 1999 by the Bible Society of Ghana and the United Bible Societies (BSG/UBS) and launched in 2000 at the Lasi Park, Odumase-Krobo in the Eastern Region.¹¹

Personal communication with E. D. Leiku and G. D. Kitcher (now G. D. Kitcher-Asare), the two survivors of the Dangme Bible translation team revealed that C. W. Doku, J. M. T. Dosu, E. Populampo, S. T Akornor, E. D. Leiku and G. D Kitcher translated the Bible into Dangme. The Bible Translation Consultant (BTC) at the time was Rev. Prof. G. Ansre, a linguist. He supervised more than two-thirds of the Dangme Bible translation project. The Dangme Bible was however launched when Rev. Dr. J. D. K. Ekem (now Very Rev. Professor Ekem) was the Translation Consultant of the BSG, after supervising some portions of the Dangme translation and the proofreading.

The Dangme Bible translation team did not use one specific source during the translation. They relied on sources such as Bible Helps and Translation Guides, different English versions of the Bible – *KJV, RSV, NIV, TEV (GNB)*; and some earlier Ghanaian mother-tongue translations – Gã, Ewe, Mfantse, Akuapem-Twi and Asante-Twi.

⁵ Kwame Bediako, *Christianity in Africa: The Renewal of Non-Western Religion* (Maryknoll, New York: Orbis Books, 1995/1999).

⁶ Kwame Bediako, *Jesus in Africa: The Gospel in African History and Experience* (Akropong: Editions Clé and Regnum Africa, 2000), vii.

⁷ Kwame Bediako, *Religion, Culture and Language: An Appreciation of the Intellectual Legacy of Dr. J.B. Danquah – J. B. Danquah Memorial Lectures, Series 37*, February 2004 (Accra: Ghana Academy of Arts & Sciences 2006), 37.

⁸ John D. K. Ekem, *Early Scriptures of the Gold Coast (Ghana): The Historical, Linguistic, and Theological Settings of the Gã, Twi, Mfantse, and Ewe Bibles* (Rome/Manchester: Edizioni di Storia e Letteratura/St. Jerome, 2011).

⁹ John D. K. Ekem, *Priesthood in Context: A Study of Priesthood in Some Christian and Primal Communities of Ghana and its Relevance for Mother-Tongue Biblical Interpretation* (Accra: SonLife Press, 2008).

¹⁰ David N.A Kpobi, *Entrusted with the Word: A History of the Bible Society of Ghana, 1965-2015* (Accra: Heritage Publications 2015).

¹¹ Face-to-face interview with E. D. Leiku, January 6, 2011 at KNUST, Kumasi; telephone interview with G. D. Kitcher-Asare, January 7, 2012.

The team also went to indigenous Dangme –speaking communities and researched into words that posed hermeneutical challenges to them.¹²

Some of the challenges the Dangme Bible Translation Team faced were that, along the line, some of the books that were translated and were sent for review could not be traced; they got missing, and they had to be translated again. This may be due to poor record keeping on the part of the translation team. Also, some of the reviewers did not return their scripts on time.¹³

Kpobi gives some information on the Dangme Bible in his book, *Entrusted with the Word*.¹⁴¹⁵ The Dangme Bible was recorded on cassettes in 2006 as part of the Faith Comes By Hearing (FCBH) project, to facilitate the reading and discussion of the Dangme Bible in churches and communities.¹⁵¹⁶ He illustrates this with a picture of Dangme people in a town procession at Kasseh, Ada “expressing joy because they can now listen to the Word of God in their own mother tongue, Dangme.”¹⁶¹⁷ He indicates that at a special Bible Reading Marathon to commemorate the Bicentenary of the Bible Society worldwide held at the Ridge Church, Accra in 2004, the Dangme Bible was also read.¹⁷¹⁸

EVALUATION OF TRANSLATION AND INTERPRETATION OF THE DANGME BIBLE

Problems with the Dangme Translation of the Bible

A paragraph of the *Nya Tsɔmi* (Preface) of the *Ngmami Klɔklɔu* ɔ, The Dangme Bible reads *Ngmami Klɔklɔu sisi tsɔmi ke ba Dangme mi sisi keke ji ne. Lɔ ɔ he ɔ, wa kpa pɛe kaa ke nɔ ko na nɔ ko ne hiaa ka a dla a, e tse Ghana Biblo Kuu ɔ tue se nge he, kone a tsu he ni* (The translation of the Bible into Dangme is just the beginning. Therefore, we plead that if anyone sees something that needs to be corrected, he or she must bring it to the notice of the Bible Society of Ghana, so that it could be corrected).

This statement set the author thinking and caused him to read the Dangme Bible with critical eyes. He found out that, there are translation and cultural issues facing readers of the Bible. The way some Hebrew and Greek terms, concepts, and phrases have been translated in the Dangme Bible poses a hermeneutical challenge to readers.

METHODOLOGY

The study used the mixed method of research and the mother tongue biblical hermeneutics¹⁸¹⁹ approach. Opened ended questions and questionnaire were used in surveying the eight Dangme-speaking areas in the Greater Accra and Eastern regions of Ghana in July 2009. These areas are Ada, Ningo, Kpone, Prampram, Shai, Osudoku, Yilo-Krobo, Manya-Krobo. With the help of eight (8) research assistants, the researcher sent out questionnaires to 1000 respondents from various churches in the eight Dangme speaking areas, to find out whether readers of the Dangme Bible have noticed some translation problems that were not helping them to understand the message of a text. Five hundred and sixty-five (565) people responded to the questionnaire. Majority of the four hundred and thirty-five people who declined response to the questionnaire said the Bible is absolute and they were afraid to add to or subtract from Scripture (Deut 4:2; Rev 22:18).

Table 1: Respondents from the Eight Dangme-speaking Areas

Dangme-speaking Area	Number of Questionnaires Distributed	Number of Respondents (%)
Ada	150	119(21.1%)
Ningo	100	12(2.1%)
Kpone	100	24(4.2%)
Prampram	100	12(2.1%)
Shai	150	76(13.5%)
Osudoku	100	84(14.9%)
Manya-Krobo	150	98(17.3%)
Yilo-Krobo	150	140(24.8%)
Total	1000	565(100%)

¹² Telephone interview with Kticher-Asare.

¹³ Telephone interview with Kitcher-Asare.

¹⁴ Kpobi, *Entrusted with the Word*, 75, 76. 249.

¹⁵ Kpobi, *Entrusted with the Word*, 75, 76. 249.

¹⁶ Kpobi, *Entrusted with the Word*, 75, 76. 249.

¹⁷ Kpobi, *Entrusted with the Word*, 83-84.

¹⁸ Jonathan E. T. Kuwornu-Adjaottor, Doing Biblical Studies using the Mother-tongue Approach. *All Nations University Journal of Applied Thought* (ANUJAT) 1 no. 1(2012): 55-80.

Source: Field Data, 2009

Table 2: Translation Problems in the Dangme Bible

Tribe	Yes	No	Cannot Identify Translation Problem	Total
Ada	93	6	20	119
Ningo	8	3	2	12
Kpone	7	2	15	24
Prampram	9	1	3	12
Shai	53	18	4	76
Osudoku	66	10	7	84
Manya-Krobo	75	17	6	98
Yilo-Krobo	101	27	12	140
Total	412(72.9%)	84(14.9%)	69(12.2%)	565(100.0%)

Source: Field Data, 2009

- 412 (72.9%) identified some translation problems in the Dangme Bible which sometimes posed problems in the understanding of certain verses.
- 84 (14.9%) did not identify translation problems in the Dangme Bible;
- 69 (12.2%) could not identify translation problems in the Dangme Bible.

The majority of the number who said they could identify translation problems in the Dangme Bible makes this an issue that called for research.

Issues with some identified texts are as follows:

1. The translation of *sukeen mian*, the tree that Jesus cursed in Matthew 21:18-19 as *ngmɔkɔtso* in the Dangme Bible. *Ngmɔkɔtso* is the plant commonly known as milk bush; it is used for fencing; it is not edible; its fruits are poisonous. In the Greek translation, Jesus did not curse a tree with inedible fruits.
2. The translation of *pisteuete eis ton theon kai eis eme pisteuete* in John 14:1 in the Dangme Bible as “...*Nyeelee nye he Mawunyee ye; ne imi hunye he mi nyee ye.*” [As for you, believe in God; and believe also in me]. The first *pisteuete* in the text can be seen from two perspectives: as an affirmation or a command. Is the *pisteuete eis ton theon* a command or an affirmation of the belief of the disciples’ in God? How should this text be translated against the background that the Dangme knew Mawu (God) before Christ was introduced to them?
3. The translation of *theoi* “gods” as *Mawuɔmɛ* (the Gods) in Acts 14:11b, when in actual sense it means *jemawɔɔmɛ* [the lesser gods]. Translating the word into the Dangme, and starting it with a capital “M” means that the lesser gods are equal in attribute to Mawu, the Almighty God. The translation of *xenoon daimonioon* “foreign gods” as *mawuhi* in Acts 17:18b, instead of *jemawɔ hi*. Among the Dangme there is only one Supreme Being called Mawu; there are gods known as *jemawɔ hi*, which are local but may be foreign to the communities
4. The translation of *hoti aneer estinkephalee tees yunaikos* in Ephesians 5:22-23 as “...*Ejakaah humɔ nge e yɔɔɔ he wami...*” [Because the husband has authority over his wife...]. Is it that a husband is the leader in his family or he has authority over his wife? How should this verse be interpreted to bring peace and understanding between husbands and wives in Dangme Bible reading communities?
5. The translation of *mias gunaikos andra* in 1 Timothy 3:1-2a as “...*Asafonyadalɔɔ, sɛkɔ hi e he. É hi yo kake.* The person who wants to take care of God’s church should be above reproach: the husband of one wife]. The basic problem with the Dangme translation is that *É* is a pronoun for all genders – he, she, it. But the difficulty here is that in the phrase, *é hi yo kake* [should have one wife], the *é* is masculine; meaning only men can become leaders in a church. Further, such men must be married. But today we have Dangme men and women who are pastors and church leaders; some are not married. An exegetical study of the text reveals that the meaning of that text is that a person who wants to lead the church - regardless of sex - should be without reproach.
6. The translation of “nephew” (NIV) in Genesis 12:5; 14:12-16 as *wɔfase*, which is an Akan word. It seems the Dangme do not have a word for nephew.
7. The translation of the “Almighty God” as *Yawɛ* in Psalm 23:1. This translation seems to suggest that the Dangme do not have a name for God. Further, the way Dangme Bible pronounces *Yawɛ* is appalling. God’s name is pronounced *Yawee*. The translators have adopted the ‘h’ sound at the end of the English transliteration *Yaweh*, making it sound like a long vowel; and that confuses the pronunciation of the name by Dangme Bible

readers. The double â at the end of pronunciation is something that needs to be corrected. The translators should render the name of God as follows: *Yawē*. This will agree with the Hebrew pronunciation and the English transliteration.

Three of the identified texts with problems - Matthew 6:12, Mark 1:12, Luke 24:25, generated a lot of questions and discussions among Dangme Bible readers during the field research. These were studied using the mother tongue biblical hermeneutics methodology.¹⁹

1. *Ngɔɔ wa tɔmi ɔmɛ kɛ pa wɔ...* (Lend us our wrong-doings...) (Matt. 6:12). *Pa* (lend) in Dangme among other things is also an economic term. With its usage in the Lord's Prayer in reference to forgiveness, the question one might ask is, does God "lend" us our sins or he "forgives" us our sins?
2. *Amlɔ ɔ mi nɔuu ɔ, Mumi Klɔuklɔu ɔ tɛ e yi se kɛ ho nga a nɔ ya.* (Immediately the Holy Spirit pushed him by the head into the wilderness) (Mk. 1:12).
3. Among the Dangme *nɔne a tɛ e yi se* (the one pushed by the head) is a "bad boy/girl" who is reluctant to do something but have to be forced. The phrase also implies that it was not yet time for Jesus to be tempted, but the Spirit forced him to go to the wilderness to face Satan. The critical question: Does the Spirit force one to take an action?
4. *Kɛkɛ nɛ Yesu de mɛ ke, "Kuasiahi nɛ nyɛ sume kaa nyɛ ma he nihi tsuo nɛ gbali ɔmɛ de ô maa ye!"* (Then Jesus said to them, "Fools; you do not want to believe all that the prophets had said") (Lk. 24:25). The translation of *anoetoi* as *kuasiahi* "fools" has religio-cultural implications for Dangme speaking people. Among the Dangme, *kuasia* is a ritual insult. The traditional priest does not use it on the living because it has repercussions. The translators have put *kuasiahi* in the mouth of Jesus who is divine, and this might lower the reverence Dangme Christians and Bible readers have for Jesus.

Theoretical Framework

John David Kwamina Ekem

"The varied mother tongues of Africa have a lot to offer by way of biblical interpretation in Ghanaian/African languages as a viable material for interpretation, study Bibles and commentaries."²⁰ "Mother-tongue biblical hermeneutics, is a discipline devoted to the interpretation and reinterpretation of biblical texts in languages considered by speakers as their first languages into which they were born."²¹

Philosophy

The philosophy underpinning the study is Deconstruction proposed by Jacques Derrida. Deconstruction is a form of hermeneutics of interpreting a text, with the aim of not dismantling it, but remodeling it. According to this philosophy, the meaning is relative to culture and situation; the truth is conditioned by one's perspective. Meaning is ultimately untransferable between writer and reader.²²

Lois Tyson also explains deconstruction in relation to literature as follows:

Literature is as dynamic, ambiguous, and unstable as the language of which it is composed. Meaning is not a stable element residing in the text for us to uncover or passively consume. Meaning is created by the reader in the act of reading. Or more precisely, meaning is produced by the play of language through the vehicle of the reader. Furthermore, meaning that is created, is not a stable element capable of producing closure: that is, no interpretation has the final word. Rather, literary texts, like all texts, consist of a multiplicity of overlapping, conflicting meanings in dynamic, fluid relation to one another and to us.²³

FINDINGS

1. **Matt 6:12:** The problem in Matt 6:12 is how the Greek words *afes* (forgive, let go) and *ofeileemata* (debts) have been rendered in the Dangme translation (BSG/UBS 1999). It was found out that among Dangme Bible readers *kɛ ke* (forgive) matches better with *tɔmi ɔmɛ* (wrongdoings, sins) rather than *hiɔ ɔmɛ* (debts). *Kɛ ke* implies an outright gift; in this context, it connotes "letting go" of an offence by the one offended. This means that when one realizes that he or she has sinned against God and asks for forgiveness, God forgives; He "lets

¹⁹ Jonathan E. T. Kuwornu-Adjaottor, Mother-Tongue Biblical Hermeneutics: A Current Trend in Biblical Studies in Ghana. *Journal of Emerging Trends in Educational Research and Policy Studies* (JETERAPS) 3 no. 4 (2012): 575-579.

²⁰ John D. K. Ekem. "Interpreting 'The Lord's Prayer' in the context of Ghanaian Mother Tongue Hermeneutics." *Journal of African Christian Thought* 10 no. 2 (2007):48.

²¹ Ekem. *Early Scriptures of the Gold Coast (Ghana)*, 10.

²² Jacques Derrida, *Of Grammatology*. (Baltimore: John Hopkins University Press, 1976); Jacques Derrida, "Structure, Sign and Play in the Discourse of Human Sciences," in *Writing and Difference*, trans. Alan Bass (Chicago: University of Chicago Press. 1978): 278-93.

²³ Lois Tyson, *Critical Theory Today: A User-Friendly Guide* (New York/London: Routledge, 2006), 258-259.

go” the offence without keeping a record of it, or referring to it later. Similarly, those who say the Lord’s Prayer (Matt 6:9-13) should “let go” the offences of those who wrong them if they want God to “let go” their wrongdoings. My suggested rendering of Matt 6:12 in the Dangme is *Ne o kɔ wa tɔmi ɔmɛ nɛ ke wɔ* (And let goour wrong-doings). This translation would help Dangme Bible readers to understand that forgiveness is about “letting go” the offence of an offender, without keeping any record of the offence.

- 2. Mark 1:12:** The difficulty with Mark 1:12 in the Dangme Bible (BSG/UBS 1999) is the rendering of the Greek word *ekballoo* (cast out) as *tse eyi se* (push the head from behind). The study found out that *ekballoo* (cast out) connotes a strong action, and Jesus’ usage of the word in expelling demons proves its forcefulness. The translators’ rendering of *ekballoo* as *tse eyi se* (push the head from behind), an idiomatic expression, perhaps was so to tone down the forceful nature of *ekballoo*. This rendering has rather evolved varied interpretations by the Dangme Bible reading communities; notable among them being *ha nɛ e ho* (permitted him to go).

The author’s suggested translation of Mark 1: 12 in Dangme as *Mumi Klɔuklɔu ha nɛ e ho nga a nɔ ya* (The Holy Spirit permitted him to go to the wilderness), will clear the confusion in the minds of Dangme Bible readers who do not understand how the Holy Spirit could “push” Jesus into the wilderness. It will also help them to understand that when one is under the influence of the Holy Spirit, one is also under His control; the Holy Spirit permits one to do what pleases God. The Holy Spirit’s activity understood this way would help determine when the Spirit or otherwise is working in the lives of people. This would be a check on the numerous charismatic experiences of people whose activities sometimes create doubt in the mind of people.

- 3. Luke 24:25:** The rendering of *anoetoi* (foolish) as *kuasiahi* (foolish people) in the Dangme Bible (BSG/UBS 1999) is a challenge to Dangme Bible readers in whose context, a priest does not use the word *kuasia* (fool) with respect to the living. It was found out that Jesus used *anoetoi* as a rebuke and not an insult. His usage of *anoetoi* on the two disciples on their way to Emmaus was to rebuke their unbelief in what the prophets have said about the Christ – that he would resurrect. Understood this way, one would have expected the Dangme translators to have used a rebuking word rather than an insult, coming from no mean a person as Jesus Christ. Alluding the use of *kuasiahi* to Jesus the divine, has lowered his respect among Dangme Bible readers.

The author’s suggested rendering of *Oo nye juɛmi he jɔ*, (your mind has become cold) tones down the insult of *kuasiahi*, making it a rebuke. This rendering reduces the degrading nature of *kuasia* which etymology means “a good for nothing person”, “an unrespected person”, “a worthless person.” The rendering promotes the dignity of the human being who is wonderfully made in the image and likeness of God (Gen 1:26; Psalm 139: 13-14).

CONCLUSION

This paper is about *Ngmami Klɔɔklɔɔ ɔ sisi tsɔɔ mi ke ba Dangme mi ke e sisi tsɔɔ mi nge Dangme mi* (Translating the Bible into Dangme and interpreting it in Dangme). Translation is not just a matter of finding equivalent words in two languages. It involves interpretation since it has the complicated task of transporting material from one world of thought and language to another. It is possible to study the mother tongue translations of the Bible academically. The Dangme Bible has grown beyond ordinary devotional reading. It has become an academic resource for study and interpretation. The Bible is one; but it must be read, understood and applied in the context of its readers. With the research the author has conducted on the Dangme Bible – its translation and interpretation - he has helped Dangme Bible readers to understand the Bible in the Dangme context.

ABOUT AUTHOR

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