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RENDERINGS OF THE TETRAGRAMMATON:

A CONTRASTIVE ANALYSIS OF DHOLUO TRANSLATIONS OF THE HEBREW CANON

Thesis presented in partial fulfillment of the requirements for the Doctor of Philosophy of St. Paul's University in Old Testament Studies

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August 23, 2020

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By

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DECLARATION

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ABSTRACT

Bible translations and retranslations share a lot in common in spite of the time distance between the first translation into a particular target language and subsequent versions in the same target language. Retranslations come up with significant inconspicuous changes from time to time. Whenever such changes are made in a retranslation, documentation of the changes is made in the preface informing the Bible users of what they would expect in the retranslation. The BSK has published two Dholuo translations of the Hebrew Canon i.e. the DLD68 which rendered יהוה as *Jehova* and DLUO76 rendering יהוה as *Ruoth Nyasaye*. Significant changes were made in DLUO76 retranslation regarding the rendering of יהוה and related terminologies without documentation of why and how changes were arrived at. Since DLB68, and the DLUO76 retranslation, differ in terminology choices for rendering יהוה, a retranslation's hypothesis test on the rendering of יהוה would reveal the value of retranslation. A knowledge gap thus exists, between the current Dholuo DLB68 translation and future translation possibilities regarding the changes on the Dholuo renderings יהוה as found in the DLUO76 retranslation. This knowledge gap facilitates the absence of basic details in the progress of יהוה rendering in Dholuo, language loss and enhances a watered-down status and loss of other significant Southern Luo Deity names. This descriptive translations study employed synchronic and diachronic methods to establish the origin and alluded meaning and use of the Deity name יהוה, socio-cultural and textual contrastive analysis methods to explore the renderings of יהוה in DLB68 translation, and DLUO76 retranslation of the Hebrew Canon, a corpus contrastive method to establish the factors that necessitated the changes that were made and identify the possible strategies applied to arrive at those changes. Retranslation hypothesis was tested regarding the rendering of יהוה in the DLB68 and DLUO76 using the culture-specific terms strategy analysis scale adapted from Venuti /Pedersen, and *Nyakalaga* the Supreme Being name of the Southern Luo was explored as a possible Relevance theory metaphoric rendering of יהוה in future Dholuo translations of the Hebrew Canon. The findings of the study reveal that: (1) The Deity name יהוה though present in ANC is unique in the Hebrew Canon as it referred specifically to the Supreme Being and is associated with taboo in usage within Israel. (2) There was a change in translation strategies employed for the יהוה rendering wherein DLUO76 a dynamic equivalence approach employed substitution, while different from the strategies employed in DLB68 of formal equivalence approach employed a target language adjusted retention (transliteration). (3) Retranslation hypothesis is invalidated in the rendering of the Culture-Specific Deity Name יהוה in DLB68 *Jehova* foreignizing and DLUO76 domesticating. Yet, the Retranslation hypothesis is validated since *Routh Nyasaye* is an improvement in getting closer to the alluded meaning and expressed in Dholuo words (4) יהוה can also be rendered in Dholuo as *Nyakalaga* a significant Dholuo Deity name among the Southern Luo other than *Ruoth Nyasaye* and *Nyasaye*.

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ACRONYMS

ST	Source text
TL	Target language
TT	Target text
RT	Relevance Theory
UBS	United Bible Societies
DLB68	Dholuo Bible1968 translated and published by the Bible Society of Kenya
DLUO76	Dholuo Bible 1976 translated and published by the Bible Society of Kenya
DHO15	Dholuo Bible 2015 translated by Biblica
RH	Retranslation Hypothesis
BSK	Bible Society of Kenya
ANE	Ancient Near East
DTS	Descriptive Translation Studies
CSDN	Culture Specific Deity Names
DA	Discourse Analysis
RT	Relevance Theory
CA	Contrastive Analysis
CSI	Culture Specific Item

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DEFINITION OF TERMS

The following terms have been used significantly in the study:

Tetragrammaton	This is a four unpronounceable letter word, יהוה that is specific to the Deity name in the Hebrew Canon (Old Testament) (Navas, 2007:523, 537).
Source Text	Source text here refers to the original text being translated, in this study the Hebrew Bible.
Translation language:	Translation language here refers to the language into which the translation is written, in this study this in the Dholuo language
Rendering	A representation of a term from a foreign language in the Target language.
Retranslation	Retranslation in this study refers to the act of translating work that has previously been translated into the same language or the result of such an act that is the retranslated text itself (Baker & Saldanha, 1998:232).
Hebrew Canon	Refers to the Holy Scriptures for the Jews with 24 books and for protestants, 39 books as per the 90AD Jamnia Council (Marshall & Sinclair, 1989:19-20).
Itiyo-Pi-Anu	A term coined by a historian to refer to the Nilotic ancestors of the Luo people who inhabited the regions of Ethiopia and Sudan(Okello-Paito, 2009).

CHAPTER 1: INTRODUCTION

1.0 INTRODUCTION

This introductory chapter in the study of the renderings of the Deity name יהוה in Dholuo translations of the Hebrew Bible, presents the background to the study, the objectives, brief literature review and methodology employed in the study.

1.1.1 Background to the Study

The motivation for this study lies in the existence of more than one translation of the Hebrew Canon into the Dholuo language. The use of the phrase Hebrew Canon is preferred above the phrase Hebrew Bible which would be mistaken to refer to the entire Bible both Old and New Testament written in the Hebrew language. The determination of the protestant Canon was a process that took time[1], and was culminated at the Jamnia council of in 90AD which defined the Hebrew Canon as the Holy Scriptures for the Jews with 24 books and for protestants, 39 books then called the Hebrew Canon (Marshal & Sinclair, 1989:19-20). The Hebrew canon does not refer to the extra books set aside and bound separately by Jews and protestants called apocryphal (Marshall & Sinclair, 1989:19-20). "The term Jewish Canon, properly understood, means those writings which were adopted as legally and morally binding" (College, 1924:177); (Barton, 2007:44). While the existence of the collection of Holy Scriptures was visibly established early by the dawn of the Christian era, the technical use of the word "canon" to describe accepted exclusive list of authoritative Jewish writings dates back to works

[1] The earliest reference to a fixed collection of Jewish Scriptures mentioned in Josephus (Ag.Ap.1.8, Ca, 90 B. C.E) is not identical to the tripartite Rabbinic Division which has 5 books of Torah, 13 prophetic books including 8 rabbinic prophets…There are two traditions for the Hebrew Canon, an initial tradition of 22 books where the book of Ruth is counted with Judges and Lamentations is counted with Jeremiah making 22 in number that is identical to the Hebrew Alphabet and suggestive of completeness of collection. A later development of the Canon has these books counted separately making the standard Hebrew Canon 24 books circulated publicly since Ezra's time (Newman, 1976:321), and associated with the 24 priestly division (Newman, 1976:345). the 22 books are the same as our thirty-nine, each double book as in (1 and 2 Kings) counted as one, the 12 Minor Prophets considered a unit, while Judges-Ruth, Ezra-Nehemiah, and Jeremiah-Lamentations each being taken as one book. All the developments here are acknowledged in the Rabbinical activities at Jamnia. (Newman, 1976:348).

of the Church fathers including Origen 3rd Century (Aichele, 2001:26) and Amphilochius of Iconium in the 4th Century (Beckwith, 2008:63).

The Bible Society of Kenya (hence BSK) produced and published two Dholuo Bible translations of the Hebrew Canon i.e. the DLB68 and DLUO76, respectively. The DLB68 was the first complete translation of the Bible in Dholuo and the DLUO76 was a retranslation. While there are subsequent retranslations by the BSK some of which include Deutro- Canonicals in their content, DLUO76 was particularly chosen for this study because it matches the first Dholuo translation of the Hebrew Bible in content which excludes the Deutro -canonicals. Currently, there is the third translation underway, the unpublished DHO15 by the International Bible Society (hence Biblica) whose digitized copy is already in circulation. In the preface of the DLUO76, the retranslation committee has given a brief as to why this revision was done. Foremost, the committee states that the DLUO76 was undertaken to ease the challenge of the archaic Dholuo used in the first Dholuo Bible translation i.e. DLB68. Dholuo Bible users are said to have found the Dholuo language in the DLB68 difficult, complicated, rigid, and inflexible.

Further to that, the DLUO76 committee was detailed in pointing out the specific changes the Bible users would expect to find as they read the DLUO76 version. The changes that were pointed out include, the inclusion of cross-reference texts, insertion of section headings, the addition of a glossary for difficult words, and the use of maps to help bring out a geographical picture of the Biblical backgrounds. All these efforts were in the right direction and the committee is to be commended for the good work done in the DLUO76 translation. However, of concern is the fact that significant changes were made in the DLUO76 regarding the terminologies for rendering the Deity name יהוה and related terminologies without any documentation. The Deity name is a Key term in Scripture and would always get the attention of Bible users. McKenzie (1995:316) observes that "the God of Israel is called by His personal name more frequently than by all other titles combined," i.e. 6862 times identifying the person and character of God. Navas (2007:537) argues that "in Scripture, the name of God is most

significant, hence it is inconceivable to think of spiritual matters without a proper designation for the Supreme Deity."

While names of God feature significantly in the Bible, identifying and distinguishing the Supreme Being from any other, whenever changes of terminology changes are made in the retranslation including the use of *"Ruoth Nyasaye*," ("Lord God) for rendering יהוה in place of the word "*Jehova*" and JEHOVA used in the DLB68. *"Nyasaye Manyalo Gik Moko duto*" (Almighty God) and "*Ruoth Nyasaye Manyalo Gik Moko duto*," (Lord God Almighty) in place of "*Jehova mar ogendini"* (Jehovah of generations) in DLB68, and yet *these changes are significantly conspicuous*. Hence there are questions such as: Why were these significant changes made without any documentation? At least we have not seen any. Could it be that they were not content with the use of the word "*Jehova*"/ *"JEHOVA*" (Jehovah /JEHOVAH) which is a miss-transliteration of יהוה? Since the transliteration "*Jehova*"/ "*JEHOVA*" (Jehovah /JEHOVAH) is not the closest rendering of the יהוה in terms of form and functional equivalence:

While the attempts to change from the transliteration(target language adjust retention) "*Jehova*"/ "*JEHOVA*" (Jehovah /JEHOVAH) to substitution by the use of praise name "*Ruoth Nyasaye*" (Lord God) may be regarded as a typical case of the retranslation hypothesis; which presumes that later translations are closer to the original than the first translations in a particular language. DLB68 and DLUO76 make a case for retranslation hypothesis testing of יהוה renderings in Dholuo Bibles based on the 6828 occurrences of יהוה that make for a representable variable under in Hebrew Canon.It was, therefore, useful to investigate whether modern translation theories such as relevance theory offer any help in working out an African Dholuo name for rendering יהוה.

The challenge of the rendering of יהוה in translations has continued to be a subject of discussion whenever translations of the Hebrew Canon are undertaken in African

languages. Although Zogbo (2011:283) attests that, African languages may enjoy some advantages over Western languages in Bible translation efforts because African contexts and world view share a lot in common with the Biblical world in features such as polygamy and slavery. Yet, the apparent advantage African languages have over the western languages in some shared cultural values and practice as well as linguistic structures and expressions; does not make it any easier for the rendering of יהוה in African languages, than it has been for the rendering in western languages.

The challenge of rendering the Deity name יהוה has been a challenge ever since there were attempts at translating the Hebrew Bible. To address the challenge of rendering יהוה in translations; three approaches have been employed in varied contexts, including the transliteration, substitution, and translating using a praise name in the target language. These three common approaches may yet be inconclusive should there be instances that require unique approaches due to cultural differences.

Whereas initial Bible translations to African languages handled the difficulties of finding an appropriate rendering of יהוה by adapting transliterations such as "*YEHOVA*," "*JEHOVA*," in some African languages, that approach has not been maintained in contemporary times where retranslations are pursuing other options such as the use of using local praise terms, or substitution (Moomo, 2005:158).

While יהוה being a proper name is assumed to and expected to remain constant in translation terminology in the different translations produced over the years, this has not been the case in translations of the Hebrew Canon. The rendering of יהוה and its related terminologies in the missionary era translations are found to differ from the renderings of יהוה found in the later versions in many African languages and the Dholuo translations of the Hebrew Canon are not an exception. יהוה (Jehovah of generations),

whereas in the DLUO76 retranslation of the Hebrew Canon, יהוה is rendered as "*Ruoth Nyasaye*," (Lord God) and "*Nyasaye Manyalo Gik Moko Duto."* (Lord God Almighty).

In as much as proper names need not be translated, rather could be transliterated into the TL. The Deity name in the Hebrew text is simply יהוה, the four Hebrew יהוה; consonants word rendered in transliteration as Ji-*hoh*-veh. The Hebrew transliteration ji-*hoh*-Veh has consequently passed into some English and Dholuo translations of the Bible as "*Jehova*" (Jehovah) *,"JEHOVA*" (JEHOVAH), "*Jehova Nyasaye*" (Jehovah God), "*Ruoth Nyasaye*," (Lord God) respectively. This transliteration follows the vocalization of אֲדוֹן *Adonay*, yet Jehovah was never pronounced as such by Jewish communities. Whenever one reads these translations, questions arise including: Why are there attempts to translate /render the proper name יהוה in the translation language while other proper names in the Bible are not translated?

The taboo on the use and pronunciation of the ineffable Deity name can be identified as one among other prohibiting factors against attempts at translation (Gregson, 2002:8); (Hick, 1980, 1982:42) as we shall later see in the discussions of this study. Yet these challenging conditions that make for the varied renderings are not made known to the general Dholuo Bible users. Why is יהוה rendered using such varied terminologies in DLB68 and DLUO76 in one Dholuo language? While there are alleged inconsistencies in terminology for rendering יהוה between the first Dholuo translation DLBO68 and the DLUO76 retranslation, a Dholuo Bible user would often ask. Do the different renderings, *"Ruoth Nyasaye*," (Lord God) "*Jehova Nyasaye*", (Jehovah God)," "*Nyasaye manyalo duto*," (Almighty God) "*JEHOVA*" (JEHOVAH), "*Jehova mar ogendini*," (Jehovah of generations) and "*Ruoth Nyasaye Manyalo Gik Moko Duto*," (Lord God Almighty) mean the same thing? These questions are further compounded by the fact that the proper name of God the Son (ישוע), who identifies

Himself with the "I am" of the Hebrew Canon is transliterated as *Yeshua,* (Jesus) in English, and remains as "*Yesu*" in Dholuo without needing to be rendered using other Dholuo phrases. This observation is used by those who support the transliteration approach as evidence to indicate that the transliteration of the Deity name would be the ideal approach to rendering יהוה.

The very presence and use of the varied phrases and terminologies are not only confusing to Bible users but also suggest confusion and differences in opinion over the choice of words for the Deity name יהוה and its related terminology. Yet still: the reasons for changing and strategies employed to arrive at these differences in the rendering of the יהוה in Dholuo Bible translations were not documented or explained in the DLUO76, or at least made available in writing while the preface pointed out and briefly explained other changes Bible has not.

In the rendering of the יהוה as "*Nyasaye*" in the Dholuo translations of the Hebrew Canon for example in DLB68 "Wuok 6:2-3," (Exodus 6:2-3); *"Kendo Nyasaye nowuoyo ni Musa nowachone, An e JEHOVA*," "יהוה spoke to Moses and said as opposed to *"Nyasaye nowuoyo gi Musa, mowachone niya, "An e Ruoth Nyasaye*." (God also said to Moses, "I am the LORD") do not necessarily render the same interpretation. While the varied renderings of יהוה in Dholuo do not just advertently appear in the translations as a matter of opinion but were arrived at following particular translation approaches. Yet they remain unexplained to the general users of the Dholuo Hebrew Canon translations who in their status of ignorance over the same, vent criticism regarding modern translations and use these as opportunities to justify popular last day prophecy teaching that the Scriptures are being doctored. Although the varied Deity names used as observed in the Dholuo Bible translation, and retranslations; mostly have to do with translation approaches including but not limited to the purpose for the

particular translations. It is also apparent that the ideologies that explain the names that we observe may be socio-cultural hence the question: What are the unique socio-cultural linguistics factors that inform and dictate the need to retranslate the proper name יהוה, and the choice of words to use for the rendering of יהוה into Dholuo? This phenomenon of inconsistent renderings of the יהוה in the DLB68 translation and DLUO76 retranslation not only urges for investigation and description but also calls for explanations, and recommendations to be made for possible future translations.

While a large amount of literature in Translation Studies suggests that there has been much at observing rather than explaining that which is observed, it is true that the real intellectual task awaiting us in current studies is precisely to find or form some consensus about what some satisfying explanations might be of the translation phenomena (Chesterman, 2004). That task is here attempted regarding the phenomenon of varied names, "*Jehova,"* (Jehovah) "*Ruoth Nyasaye*," (Lord God) and "*Ruoth Nyasaye manyalo Gik Moko Duto,"* (Lord God Almighty) we find used to render in DLB68 and DLUO76 Dholuo translations of the Hebrew Canon.

1.1.2. Statement of the Problem

There are terminology differences of renderings of יהוה and related terminologies in the African (Dholuo) translations of the Hebrew Canon, as found in the DLB68 and DLUO76 versions produced by the BSK. These terminology differences came about when changes were made in the renderings of יהוה and related terminologies in the DLUO76 retranslation, as found in examples including but not limited to renderings such as.

1. Haggai 1:2a in DLB68 says "*Jehova mar ogendini, oluwo niya…."* (Jehovah of generations says) While the retranslation DLUO76 has this statement as "*Ruoth Nyasaye Manyalo Gik moko duto wacho kama…"* (Lord God Almighty says this).

2. Exodus 3:15b in DLB68 says "*Jehova Nyasach kwereu*." (Jehovah God of your ancestors) while the retranslation DLUO1976 has this statement as '*Ruoth Nyasaye ma Nyasach kwereu*." (Lord God of your ancestors).

3. Exodus 6:2 in DLB68 says "*Kendo Nyasaye nowonyo ni Musa, nowacho niya, An e JEHOVA*." God spoke to Moses saying, I am JEHOVAH). While the retranslation DLUO76 has this statement as; "*Nyasaye nowuoyo gi Musa, mowachone niya, "An e Ruoth Nyasaye*," (God spoke to Moses and said, I am the Lord God.)

While DLUO76 retranslation aims at improving on the previous DLB68 in varied areas, the change from *Jehova* to *Ruoth Nyasaye* does not necessarily give a Dholuo Culture Specific Deity Name (CSDN) rendering of יהוה. There is no record of attempts to use any other Dholuo CSDN such as the significant *Nyakalaga*. These varied Dholuo renderings *Jehova* and *Ruoth Nyasaye* suggest the influence of linguistic and translation theories that aimed for good practice in translations. The good intentions notwithstanding, the change from *Jehova* to *Ruoth Nyasaye* as found in the rendering of יהוה in DLUO76 left out a possible Dholuo CSDN *Nyakalaga* without any documenting in the DLUO76 product or elsewhere the strategies used to arrive at the particular choice *Ruoth Nyasaye* and neglect of *Nyakalaga*. While a gap lingers over why and how these changes on the renderings of יהוה in DLUO76 came about, a lot more could be at stake considering that, Dholuo Bible both Old Testament(Hebrew Canon) and New Testament is regarded as one of the authoritative documents and sources of Dholuo religious terms. The continued absence of the CSDN *Nyakalaga* facilitates Dholuo language loss when a significant term that serves traditionally as the

Deity name in Dholuo is left out /dropped off, Deity name loss, watering down of Deity status leading to casual worship and relation with the Supreme Being among the Southern Luo. The current Dholuo Bibles thereby do not serve as effective reference books for teaching the Southern Luo CSDN.

While studies on the concept of Deity name יהוה indicate a distinctiveness of the Deity name יהוה posing a challenge for its use in translations of the Hebrew Canon in non-ANE contexts resulting in the use of varied strategies for rendering the Deity name יהוה in Bible translation work. Dholuo Bible translations employed varied renderings for the Deity name יהוה, i.e. *Jehova* in DLB68 and *Ruoth Nyasaye* in DLUO76 yet the reasons for the differences in rendering have not been established. This study brings out the different strategies applied in the renderings of the Deity name יהוה in DLB68 and DLUO76 and discloses the Dholuo CSDN *Nyakalaga* in view of other possible approaches to Dholuo rendering of Deity name יהוה in future Dholuo retranslations of the Hebrew Canon.

1.1.3. Objectives of the Study

General Objective

The general objective of this study is to appraise the varied renderings of the Deity name יהוה in Dholuo DLB68 and DLUO76 translations of the Hebrew Canon.

Specific objectives

The specific objectives of this study are to achieve the following goals:

1. To explore the revealed alluded meaning of the Deity name יהוה in ANE contexts in view of developments in יהוה renderings in translations of the Hebrew Canon.
2. To probe expression of the Luo Deity personal name in view of the progression of יהוה rendering through approaches leading to *Jehova* and *Ruoth Nyasaye* in DLB68 translation, DLUO76 retranslation of the Hebrew Canon.
3. To evaluate how the retranslation hypothesis applies to DLB68 translation and DLUO76 retranslation of the Hebrew Canon regarding the rendering of יהוה.
4. To explore possibilities of relevance-theoretic approaches for rendering יהוה in Dholuo translations of the Hebrew Canon using other Dholuo praise Supreme being names.

1.1.4 Research questions

The following questions guided the study:

1. How does the revelation and alluded meaning the Deity name יהוה in the ANE contexts affect the developments of יהוה renderings in translations of the Hebrew Canon?
2. How do the Southern Luo people identify /express an understanding of the Supreme Being in view of the יהוה translation history in Dholuo Bible?
3. To what extent do the renderings of יהוה in the DLB68 translation and DLUO76 retranslation of the Hebrew Canon affirm or refute the retranslation hypothesis?
4. What are the possibilities and implications of relevance theory metaphor approach for rendering יהוה as *Nyakalaga* in Dholuo translations of the Hebrew Canon?

1.1.5. Purpose of Study

The purpose of this study is to explore how the DLB68 Dholuo translation of the Hebrew Canon and the subsequent DLUO76 retranslation of the Hebrew Canon have dealt with the problem of rendering יהוה. Comparatively analyzing the strategies used in the Dholuo DLB68, and DLUO76 and how these strategies impact on the translations, as well as the effect of the varied renderings of the יהוה in Dholuo on the recipients of the translations. I believe this study gives a general perception o the rendering of יהוה in African Languages and specific details in Dholuo language. This would lead to better theories, and improve some aspects of translation practice, test and possibly revise or sustain prescriptive claims of retranslation hypothesis.

1.1.6 Significance of the Study

This study is significant for:

1. Providing new data on the overall understanding of the Hebrew Canon renderings יהוה in African languages, particularly in Dholuo language, and contribute to the body of knowledge in the retranslations research gap in the Biblical field.
2. Testing and refining the Retranslation hypothesis with regard to the in the DLB68 and DLUO76 Hebrew Canon translations.
3. Proposing possible Dholuo Supreme Being praise names /terminology and strategies for rendering יהוה in Dholuo retranslations of the Hebrew Canon. It discloses the Dholuo Supreme Being name, expresses the Southern Luo understanding of the essence of Supreme Being and reinstates/reinvents the position of *Nyakalaga*.
4. This thesis adds to the bulk of African expression thought forms, proposes new ideas, and theoretic methodology for cross-cultural translations including African languages, hence a benefit for African Christian theology and theologians.

1.7 Conclusion

The aim of this study was to explore the renderings of the Deity name in Dholuo translations of the Hebrew Bible. This was occasioned by the background in which there are different renderings of the Deity name in Dholuo translations of the Hebrew Canon DLB68 and DLUO76. Where DLUO76 which is a retranslation presents a different rendering of יהוה while there is no documentation of the reasons and strategies used for the change. The study has generated new data on the possible reasons for change of יהוה rendering in DLUO76 and strategies used, the Retranslation hypothesis with regard to the Deity name in DLB68 / DLUO76 and explored possible alternatives for renderings.

1.2 LITERATURE REVIEW

1.2.0 Introduction

The origin of יהוה lies in the belief in the existence of and worship of a Supreme Being. The one who is above all else and therefore deserves worship from the creatures. The worship of a Supreme Being was a way of life of the ANE contexts where deities were identified and referred to by particular names with peculiar origins too. The origin of the name יהוה of Israel was unique to the Israelites distinguishing the יהוה of Israel from the use of the יהוה term among the polytheistic ANE religions. Other than the peculiar origin of the name יהוה in Israelite religion, the distinctiveness of יהוה of Israel is further enhanced the monotheistic worship of יהוה of Israel in the ancient and present world. While יהוה is found in a number of extra-Biblical ANE sources, the Hebrew Canon, Exodus 3:14-15 stands out as the source and origin of the use of the name יהוה for the God of the Israelites. In Exodus 3: 14-15 we find a compounded exposition of the יהוה as a proper name (Dick, 2001:App 1); (Phillips, 2002:9,261); (Holman, 2017:93,650); (Freedman, 1960), , (McCarthy, 1978:313, 316-319); (Moore, 2011:52-56); (Thompson, 2014:113-115); (Dozeman, 2009:135, 487-490).

1.2.1 Exceptionality of the יהוה

While the proper noun יהוה is exceptional in Israel in the ANE contexts due to the exceptional monotheistic nature of the Yahwistic cult and the secrecy associated with the name. The notion of secrecy of the name has been postulated over the years and challenged on the same breath due to the uniqueness of the deity associated with יהוה. This observable uniqueness of the Israelite God presents challenges in the rendering of יהוה into Semitic and non-Semitic languages associated with the difficulty to pronounce or even transcribe. The difficulties of pronouncing or even transcribing יהוה are seen as part of a secrecy scheme intended to hide the real name of God from man, in a bid to

avoid man's misuse of the sacred name. Although the notion of the secrecy of the Deity name has been fronted, it has been questioned by some theologians including Goldingay (2006:157), who argues that whereas there are religions in which the god's name is a secret, perhaps because names give away the mystery of the person named, that would not be said of the Supreme-Being in Israel because after the call of Moses in Exodus 3 everyone knew יהוה their God' by name. However, Kugel (2009:535) supports the secrecy notion, because of the inherent mystic powers residing in the name itself.

Astori (2012:39) asserts that the name of the Supreme Being was not only a mark of differentiating the God identified by יהוה from other entities, but the name determined the substance of the entity named, including His person, locations, and objects. So that it is rightly said that, "As someone is called, so he is." Other than the secrecy of the name; with time the name became a taboo in Israel owing to the growing sense of God's transcendence (Cohon, 1950/1951:582-583) in a bid to avoid sinning against the God represented by יהוה.

The name יהוה was and is not only a challenge due to the deity concept it holds. The four-letter name is difficult to pronounce or even transcribe. The difficulties in pronouncing or even transcribing יהוה are seen as part of a secrecy scheme intended to hide the real name of God from man, in a bid to avoid man's misuse of the sacred name. However, not everyone accepts the notion of the secrecy of the Deity name. The tradition in the Hebrew Canon appears to have consistently retained the written representation of these letters and allowed for them to be vocalized by an alternative title אדני *adonay*. One theory regarding יהוה is that the Jewish taboo on its pronunciation was so strong that the original pronunciation may have been lost somewhere in the first millennium. Since then, many Christian scholars have sought to reconstruct its original pronunciation, guessing that "a" and "e" the most common vowels and the ones able to

be supported by the consonants were the eliminated original vowels. The softer German pronunciation "*Yahweh*" rather than "*Jahweh*" was employed by scholars such as Spencer (2011:14) presuming that was how it was used in the early copies of the Greek Old Testament (Hurtado, 2006:58).

1.2.2 The Israelite Vs the ANE Concept of יהוה

When exploring the relationship between Israel and the ANE it would a mistaken notion to assume that there is no connection between the Bible and its cultural milieu. God's revelation was not experienced in a vacuum: God spoke to a people who were a part of the contemporary culture and called them to become followers of His true way. God did not ignore the cultural surroundings rather there are many points of contact with the cultures of the Mesopotamians, Canaanites, Egyptians, and Hittites, among others. So that much of the revelation of God is couched in terms and concepts familiar to all people in that region although there is a significant amount of that revelation that is unique to Israel.

Many discussions of Yahweh as the God of Israel presume that Israel by virtue of their worship of Yahweh is not the same /equal to the rest of the ANE people. That Israel as found in the ANE and the Bible are a chosen people whose concept of Yahweh is different from that of the rest of the ANE people although they live in the same environment and context. This leads to the fact that the Israelites and the ANE may share in terminologies that form part of their way of life including the name Yahweh but do not share the same view and understanding of the term Yahweh. So that the ANE may use the term Yahweh carelessly and it is okay for them to do that in their understanding so long as it is clear that they are not referring to יהוה the Israelite God whose name is ineffable. With this presupposition we explore the two different concepts of the name and person of Yahweh:

Biblical scholars attest to the argument that although Israel shared in the cultural setting with the ANE; their concept of יהוה was unique. Albright makes a strong argument for the Israelite religion:

> If monotheism connotes the existence of one God only, the creator of everything, the source of justice and mercy, who can travel at will to any part of his universe, who is without sexual relations and consequently without mythology, who is human in form but cannot be seen by human eye nor represented in any form -then the official religion of early Israel was certainly monotheistic. The henotheistic form constructed by scholars sinks below the level attained in the surroundings of the ancient Orient, where the only alternatives were polytheism or practical monotheism, henotheism being apparently unknown (Albright, 1940, 2012:156).

1.2.3 History of Renderings of יהוה in Dholuo

The history of translations of the Hebrew Canon into the Dholuo language goes back to the missionary era. When attempts to translate the Bible (Hebrew Canon) into Dholuo were awakened by the need to reach the people in their own language. This task was met with the hurdle of literacy; there was a pressing need for a Dholuo language grammar to facilitate the translation. “After years of fruitless effort trying to plant churches, Arthur Carscallen a Seventh-day Adventist Missionary from Canada started a school at Gendia in Kendu-Bay and enrolled four children” (Beardsley-Hardy, 2017:5). These four boys became Dholuo mother tongue connectors for Arthur Carscallen, who enabled him to learn the Luo language and condense it to written form. Following his successful production of Dholuo grammar text. Arthur Carscallen spent two years translating the New Testament into the Luo tongue, which was published by the British and Foreign Bible Society (Neufeld D. & Neufeld J., 1966). The Dholuo grammar continued to be used by other missionaries and the native Dholuo speakers.

The first book the Hebrew Canon in Dholuo language arrived in the scene in 1933. Being the first work of Grace A. Clarke of the seventh Adventist Mission (SDAM) along with William Ogembo and Paul Mboya among other native speakers. However, the initial final Hebrew Canon translation which appeared in 1953 published by the

BFBS (British and Foreign Bible Society) was mainly the work of Grace A. Clarke (SDAM), W.E. Owen (CMS), and (AIM)'s H. Capen (Marshall, 2000:4). This Bible was a product of interdenominational cooperation, then later after the books of the New Testament were ready for publication the 1953 Dholuo Hebrew Canon was published combined with the Dholuo New Testament as one big volume that appeared in 1968 published by the Bible Society of East Africa. This new effort was the work of A.W. Mayor (CMS), Roy L. Stafford (CMS), H & A. Capen (AIM) assisted by P. Kusmin (Finnish Lutheran Mission) and a number of native speakers including Daniel Songa, Daniel Ongile, C. Skoda and Barack Omollo Iro, (BSK, 2016). In the initial translation of the Hebrew Canon into Dholuo language i.e. DLB68, יהוה was rendered by transliteration as "Jehova." Then came the DLUO76 retranslation that rendered יהוה by substitution as "Ruoth Nyasaye." The DLUO15 has also taken to the substitution approach and renders יהוה as "Ruoth Nyasaye."

1.2.4 Approaches for Rendering יהוה into African languages

While translation terminology challenges are cosmic cutting across all continents, Zogbo (2011:280) observes that Africa is found to deal with unique issues including, identifying suitable representation of key Biblical terms such as "grace," "prophet," "Lord" (Jehovah) in cultures where Christianity is relatively "new". There are difficulties in the rendering of items mentioned in Scripture that do not exist in the tropics, for example, "bear" and "camel" (Zogbo, 2011:281). One of the terminologies that continue to be a challenge in translation into African languages is the rendering of יהוה. The rendering of the Deity name has been a question of discussion for quite some time, scholars observe that the challenge of translating יהוה is so complex that it is impossible to make universally acceptable recommendations (De Blois, 1992:403). It is observed that the renderings of יהוה are so difficult and divisive an issue because

readers and hearers of the Scriptures have solid feelings about it (Bzephyr, 2008:par.3). Hence there was no one solution to the problems of יהוה rendering that was found to meet and fit all situations. Even colleagues and people who choose to work together on the project choose to agree to disagree over some issues if they will stick together and complete a project.

Different scholars have outlined general structures by which to approach the rendering of יהוה. The three common approaches to the rendering of יהוה include transliteration, substitution and translating using a praise name in the target language. These three approaches on their own may have not helped with the challenges of rendering יהוה. An attractive approach has been that "taken by the French version, La Bible Chouraqui, which attempted a merger of both יהוה and the title *adonay* together in one frame, in order to reproduce the form of the Hebrew text…., approach appear fruitless and lacks communicative import in non-Western contexts" (Mojola, 2013).

In translations practice, the basic strategy is that proper names are not translated but transliterated: In this case, the sounds that constitute the name in the source language are taken and transposed as closely as possible into the translator's language with utmost care not to violate the phonological rules and constraints of the target language (De Blois, 1992:403). This strategy is here labeled as option 1

Option 1, to transliterate: The name יהוה can be transliterated as "Jahweh" or "Yahweh". This tradition that is the most likely vocalization dates back from before the days of the Masoretes and has been found to feature in the 16th century, Spanish de Reina version. It has been adopted in a number of modern translations of the Hebrew Canon into other languages. The transliteration method also referred to as the; "Jehovah tradition" was a way of meeting the felt need to be able to read and speak the unpronounceable name of the God of Israel again. This transliteration strategy adopted by the Dholuo translation

team that produced the DLB68 in the first rendering of יהוה in which, "*Jehova*," (Jehovah) and "*Jehova mar ogendini*," (Jehovah of generations), are used as transliterations of יהוה in the DLB68 Hebrew Canon Translation.

Option 2, Translate the meaning: The meaning of יהוה can be translated by using a praise name from the culture: In this case, the meaning of the יהוה, which is a concept needs to be transferred to target language and culture in the translation process, its equivalent is bound to reflect something of the thought patterns and value systems of that other culture. When meaning is translated then we may find; a shift from a proper name to use of a class word as can be found in many languages including Dholuo. This option has also been used by the in the DLUO76 retranslation of the Hebrew Canon; in which, "*Nyasaye*" (God) a Luo cultural name for God, and "*Nyasaye mar ogendini*," (Almighty God or God of all generations), are used in the rendering of יהוה. Even though there are concerns that this option leads to the use of class words which are not necessarily proper names.

Option 3, Substitution by rendering יהוה as Lord: The substitution option is a more contextual solution that would include other titles not necessarily divine but of honor and praise names. In this option, the approaches avoid using the form of the name of God, as well as the meaning or message it is associated with. This approach follows the Septuagint tradition in which Kyrios (Lord) is substituted for יהוה. The option of substituting with the title Lord is not free of challenges on its own since there will always be the need to differentiate between when יהוה (LORD) and אדני (Lord). This substitution strategy is found to have been used to translate יהוה as "*Ruoth Nyasaye*" (Lord God) in the DLUO76 translation of the Hebrew Canon. This has not gone down without objections: Observations have been put against the use of LORD God, (Luckenbill, 1924:279) because "it sounds queer." Where the word "*Ruoth*" has been

used for LORD. Yet, the word "Ruoth" (Lord) itself is contentious because the word "Ruoth is both a designation to the office of the King or a local provincial administrator and a praise term as well. When "*Ruoth*" is used regularly it refers to the King, or even the provincial administrative officer (Chief) a position that was invented during the colonial era. The word chief itself bears negative colonial connotations to date. As we shall find out further in the study, these praise terms carry with them many socio-cultural issues.

While these standard strategies for the rendering of יהוה may have been used and continue to be used, there still exist questions regarding the rendering of יהוה in Dholuo translations of the Hebrew Canon. With respect to the use of "*Nyasaye*," (God) alone or in combination with other terms and even the use of the praise name "*Ruoth*" (LORD). Hence the need for further research to identify and develop more contextual strategies for tackling varied contexts. Although there are those scholars who narrow these approaches down to just but two options i.e. transliteration and translating with a praise term, irrespective of the situation and context. Daams (2005:47)for example insists that the only two legitimate options for representing יהוה, are the transliteration and translating with a praise name and attempts to provide translators with a set of criteria to help the translator handle the challenges of rendering יהוה. He argues that substitution with the term LORD (Kyrios) is already shrouded with divergent meanings of the term Lord in various contexts like Africa where Lord would mean husband and master.

1.2.5 The Luo Concept of God

The Luo people of present Kenya and Tanzania have a detailed concept of God which informs the choice of the varied terminologies used as names of the Supreme. Although

as Oruka (1990:58) argues, some of “the missionaries have mistaken in their understanding that people in Luo land were anti-God and anti-Christianity.” To the question of whether the Africans and particularly the Luo worshiped the same God the Christians talk of, Mboya (1990:34) responded stating that “The question whether there is one God for all people is difficult to answer. Some believe there is God, others do not, but most people in Nyanza the Luo as a whole believe in God, and that God is superior to man and the name of God represents goodness and holiness.” The fact that the Luo worshiped one God the (Supreme Being) who could be the one referred to by Hebrew Scripture as יהוה is argued for by some Luo scholars who strongly emphasize that “the pre-Christian African experience of God has turned out to be the gate through which Yahweh has penetrated Africa” (Kombo, 2016:17). This is true not only for the Luo people who call God Nyasaye but indeed for the other African peoples too.” To the effect that, the term, Nyasaye, in this case, functions as a vehicle of analogical reference which consequently aims to attain adequacy to God and therefore the term Nyasaye is significant in Luo expression of the Supreme Being.

The Luo regarded Nyasaye as omnipresent and people turned to God for help in all manner of ways, for example, the person going to war would appeal to God to help him defeat his enemy. Where he was victorious, he concluded that it was due to the favour of God. People acknowledge God and so when they rose in the morning, they looked at the face of the Sun because God was thought to reside in there just as one might expect an occupant of a house. The Sun was therefore believed to be capable of acting the role of the intermediary between people and God, so the people showed the palms of their hands to face the Sun while in supplication. As the sunset in the west people would look directly at it saying, "Set well so that no evil thing befalls us" the people recognized one God (Mboya, 1990:34-35).

It is observed that “when a Luo speaks about Nyasaye, he is not merely comparing the 'African God' to Yahweh. He is not referring to fate or a primal ancestor with attributes maximized to fit Deity status, nor is he thinking of a spiritual mystery, proposition on, or a mere segment of God. He is making reference to the revealing God, God himself” (Kombo, 2007:209). The one whom the Hebrew Canon presents to us as יהוה.

On this question as to whether other nationalities other than the Israelites could possibly know the same God that the Bible talks about. Rodriguez (2001:47) makes a sobering remark asserting that, “In spite of cultural differences, humans tend to think and talk to and about God in similar ways because we all seem to share some basic universal and general perception of the work and nature of God. Therefore, those religious expressions belong to the common human experience of G/god.” Although I find that Rodriguez’s inclusion of the “god” could be problematic to exclusivists by suggesting that even those who do not know God יהוה, may refer to “god” by the same expressions that those who know the sovereign God יהוה do because that simply is their experience.

Yes, Scripture attests to this fact of revelation when Apostle Paul in his letter to the Romans argues that: “For what can be known about God is plain to them because God has shown it to them. Ever since the creation of the world His invisible nature, namely, His eternal power and deity, has been clearly perceived in the things that have been made,” (Romans 1:19-20).

1.2.6 Dholuo Names of the Supreme Being

The Luo refer to the Supreme Being by many names, some of those that indicate God’s power .e.g., “*Were*” means "one certain to grant requests"; *Nyasaye*, "He who is begged"; *Ruoth*," “the king"; “*Jachwech*," the molder"; *Wuon Koth*, "the rain-giver"; and *Nyakalaga*, "the one who flows everywhere / the infinite one" (Miruka, 2001:3).

In the Luo community prayers and requests were and are still addressed to God by those in need of His assistance. It should be noted that among the Luo, culture asserts it that things that depict evil and danger should not be associated with God. "*Nyasaye*" comes from the word "sayo" to entreat, plead, or request and refers to one who has to be entreated, to who one makes a plea or a request. The Luo thought God is so great that He should be pleased by entreating since He is all-powerful, He can bring wrath, so He should be adored and entreated. Elsewhere on the selected findings from the Siaya district in Nyanza, Oruka (1990:93) observes that among the Luo "the name for God is "*Nyasaye*" sometimes referred to as "*Nyasaye Nyakalaga*," the eternal one. As to whether the name Nyasaye should be used as much as the English word God: The Luo moral and spiritual leader "Ker" Paul Mboya in an interview in the 1970s said:

> "The name of God for the Luo people and the name of God in English, refer to God himself as he is." ….. "European concept of God and our own concept is basically the same because there is only one God, "if there is God. Although the Luo recognized one God, they were wrong to think that their God is different from the God of the Europeans. As a result of this incoherent thinking among the Luo, just like other tribes who also thought they had their own God. "I think the existence of many Gods could have resulted in pulling the universe into different directions," (Mboya, 1990:34-35).

1.2. 7 Contextualization of יהוה usage among the Luo Peoples

The concept of יהוה has been adapted and contextualized in the Luo community, to the extent that renderings of the יהוה in Scripture are not seen as a foreign far-fetched or imposing. The idea of contextualizing the concept of יהוה among the Luo can be related to ANE contextualized concept of יהוה and yet more specifically to inculturation.

Studies of ANE religious practices and their possible relationship to the Biblical text suggests that in the OT, God through His work of revelation and inspiration, dealt with ancient pagan practices in different ways and that He used them for different purposes (Rodriguez, 2001:62-64), including:

1. Rejection and Condemnation of Pagan Ideas
2. Polemics Against Pagan Ideas

3. Adaptation of Social Practices
4. Incorporation of Different Materials and Literary Techniques:

Of these four different ways that God handled the pagan practices, adaptation of social practices and incorporation of different literary techniques particularly suggests a possible and promising strategy for rendering יהוהin Dholuo translations of the Hebrew Canon. As p'Bitek (1971) argues Africans had their own gods, to the effect that African theologians would be found to be over-reacting in their attempts to Hellenize African gods. Yet if this is the case, the God of the Hebrew Canon Scriptures, would still adopt the African Luo social practices as well as languages and reveal Himself to them as He did with the ANE communities. Adaptation can here be explained as a display of the contextual nature of translation that aims for equivalence, in the rendering of יהוהin Dholuo translations of the Hebrew Canon. Contextualization of the name יהוה in Bible translations displays adaptation at work, featuring as a developmental process with specific spontaneous/ progressive targets among the TL recipients. Bible translations' missiological purpose renders the practice of translation an imperfect science," changing progressively with the aim of producing contextualized translations. For this reason, ground rules will always be necessary to undergird the process, but not necessarily intended to develop alternative exegesis (Gravelle, 2008). As far as contextualization is concerned: Faithfulness in translation would then mean striving to adhere to the message communicated by the original authors as closely as possible within the context of the TL in the sense that, when language forms are substituted, they have to take into account the historical connection between the forms and their meanings, as well as the control which social groups, maintain over those language symbols. These ground rules make it possible for the translations to sustain a faithfulness to ST traditions, and successfully transfer propositional content more

dramatically, mainly because culturally appropriate language categories and idioms connect the translated meaning to the hearts of mother tongue /TL speakers, much better than plain literal translations would. However, it is worth noting that contextualization in translations is not without weakness. One of the major weaknesses with contextual translations is that this approach in Bible translations may be regarded as bordering on to syncretism, because of the tendencies to adapt to the cultural languages and idioms that have and continue to be used in non-biblical religious practices. The questions we may need to ask ourselves at this point are whether arguments against adaptation as being syncretistic are human attempts to defend God, who does not need a man to defend Him anyway. Did God's adaptation and use of the ANE culture in the past pave way for what we call syncretism? God did not reject everything from the surrounding cultures. Sometimes the God of the Hebrew Canon Scriptures took a religious, cultic/legal regulation or practice and redefined or re-configured it in order to communicate divine will to humans in a reliable way or in order simply to adapt any such practice to the theocracy. It is on this basis that a Dholuo Deity name *Nyakalaga* fits in well with inculturation.

Inculturation which denotes "the presentation and re-expression of the Gospel informs and terms proper to a culture" (Lim, 2013:56) and suggest an interaction between the gospel and target culture (Grenham, 2005:59). Inculturation is thus, "the missiological process in which the Gospel is rooted in a particular culture and the latter is transformed by its introduction to Christianity" (Umoren, 1195:p.1). Dialogue in creative and dynamic between the Christian message and the human culture (Shorter, 2006:59), in this case, the target Dholuo language.

The essence of the Supreme Being is too great to be expressed in human language and words that humans can grasp, yet the rejoinder is equally true, "if he is so great, then he is able to do things that might seem impossible to us including communicating in a way that we can grasp" (Wegner, 2004:23). This includes by use of vernacular terms like *Nyakalaga* among the Southern Luo. None of the cultural terminologies (all African expressions) of the Biblical notions can be "deemed to be unfailingly Christian since inculturation is a constant call to conversion and renewal" (Thomson & Gale, 2003:338).

There is a Christological basis for inculturation, where Christ as logos goes back to creation and asserts, "before Abraham I am." The I am of Exo 3:14 is the Logos, Divine Truth (Divine Reason) who exists in disseminated form throughout creation, and every human tradition perceives this truth darkly before the truth enlightens for them by the proclamation of the Word incarnate. This proclamation does not outmode these traditions, but gladly recognizes the elements of truth they contain (Thomson/Gale, 2003:338,388).

As it were Christ is the I am יהוה and, Christ as I am יהוה "is the subject of inculturation and that the incarnation inserted him into the intercultural dynamic of human history." The יהוה did not offer the culture of incarnation context including its language as the modus operandi of communicating the gospel, rather than the gospel comes to a culture in a culturally disembodied form to enable incarnation of the logos in the target culture. As it were, "Through his passion, death, and resurrection, Christ became universal Lord and made himself available to people of every culture" (America, 2003:388).

"That the truth communicated in Christ's revelation is no longer confined to a particular place or culture(*including language*)" John Paul (II, 1998:19).

"Since inculturation cannot be imposed but depends on the experience and initiatives of the local community" (Thomson & Gale, 2003:338, 389), the proposal for *Nyakalaga* falls in line with the spirit of inculturation and is affirmed by the Southern Luo religious terminologies. Yet the use of *Nyakalaga* as a form of inculturation would still be met with apprehension and resistance as is common in any other forms of inculturation. For example, despite much theoretical expression of inculturation featuring in the Catholic Church, heavy restrictions are placed on the translation and adaptation of liturgy, which is due to Euro-American cultural imperialism (Shorter, 2006:59). While there is a notion that alleges that the Southern Luo CSDN could not have been referring to the Supreme Being יהוה, because יהוה is assumed not to have been revealed to the Southern Luo people, strongly asserts that, "Ignorance and error do not prevent reference" (Noonan, 2003:11).

1.2.8 Conclusion

Studies on the concept and usage of the Deity name יהוה show that the uniqueness of the Deity name יהוה renders it a challenge for usage and translations of the Hebrew Canon outside of the ANE. The challenge of rendering Deity name יהוה having occasioned suggestion of varied strategies for rendering the Deity name יהוה that have been used in Bible translation work in varied locations and time periods. The Luo concepts of one God the Supreme Being, Dholuo names of the Supreme Being including Were, Obongo, Nyasaye and Nyakalaga, and contextualization of the יהוה concept and name among the Southern Luo, call for further study in the face of distinct renderings i.e. Jehova in DLB68 translation and Ruoth Nyasaye in DLUO76 retranslation of the Hebrew Canon.

1.3. Theoretical Framework

Descriptive Translations Studies

This study falls within the field of Descriptive Translations Studies (DTS). As a name, DTS is identified as a general theory of translation developed by Gideon Toury following his investigations of the social-cultural conditions determining the translation of foreign literature into Hebrew and Even-Zoha's "Polysystem" (Munday, 2016:175). The descriptive approach of study and systematic analysis of the translation document started coming up in the 1970s and majorly developed in the through to the 1990s (Hermans 1999:6). DTS has appeared in different names including the Poly-system Approach, Manipulation Schools of thought, the Descriptive approach, Empirical School, which are mainly target-oriented approaches in the study of translation, and whose focus is mainly on its role in cultural translations studies history (Rosa, 2010:94). DTS theory is distinguished for:

1. Its endeavors, to place a text of study within the cultural system of the target language in order to find its significance and acceptability.

2. Undertaking textual analysis of ST and TT to identify relationships between matching segments in the 'coupled pairs' in order to identify both 'obligatory' and 'non-obligatory' translation shifts.

3. Attempting to generalize the patterns identified in the coupled pairs to reconstruct the translation process of the ST–TT pair.

4. Its openness to the replicability of its phases for other texts to enable the extension of corpus and descriptive profile building according to genres, time periods and possibly authorship (Munday, 2016:175).

A distinctive aspect of DTS is the notion that translations are target orientated and keen on successful integration into target's current linguistic patterns rather than merely representing source texts hence DTS' accepts that there are different translation approaches based on formal and dynamic translation theories. Ultimately DTS aims at discovering probabilistic laws of translation, which may be used to aid future translators and researchers (Munday, 2016:194). The particular approaches identified would, in turn, guide the strategies employed in dealing with challenges such as those of culture-specific items like the Deity name. DTS is interested in existing translations as they actually occur, seeking insight into the phenomenon and the impact of translation (Hermans, 1999:7). DTS the descriptive option speaks of the observers' neutral stance and objectiveness that is detached from the object of the study (Hermans, 1999:36).

The Suitability of DTS for this Study

Whereas translation research could be approached from varied fields, DTS is preferred for this study because one of the basic expectations of DTS, for the purpose of DTS research is that a translation will be any target language text in this case (DLB68 and DLUO76) which is here presented or regarded as such within the target (Dholuo) system itself (Toury, 1982:25).

On the practicality, DTS meets the claims for completeness and autonomy at research on יהוה renderings in Dholuo as it provided opportunity to describe and explain the יהוה rendering phenomena in Dholuo translations, hence giving higher chances of predicting in a systematic and controlled manner that part of the real world (Toury, 1982:23), which is its object and in this case the Deity nameיהוה .

Since the object level of translation studies consists of actual facts of "real life" including *Jehova* and *Ruoth Nyasaye* renderings rather than of merely speculative

outcomes of previous theoretical hypothesis and models that would in this case expect the initial translation to bring the text closer home, the description of the phenomena in the findings does not necessarily confirm the theoretical notions of Retranslation Hypothesis but clearly places this study as an empirical science in nature (Toury, 1982:24).

The empirical facts (Object of יהוה) in this DTS include the actual 6828 instances of performance which belong in socio-cultural circumstances of the Hebrew Canon which have posed problems in the translation circumstances. The translated texts DLB68 and DLUO76 in question and their elements(*Jehova* and *Ruoth Nyasaye*) are observation facts, directly susceptible to the eye making DTS most ideal for this study because it begins with the observable facts in DLB68 and DLUO76 **(Toury, 1982):** 27-28.

1.4 CONCEPTUAL FRAMEWORK

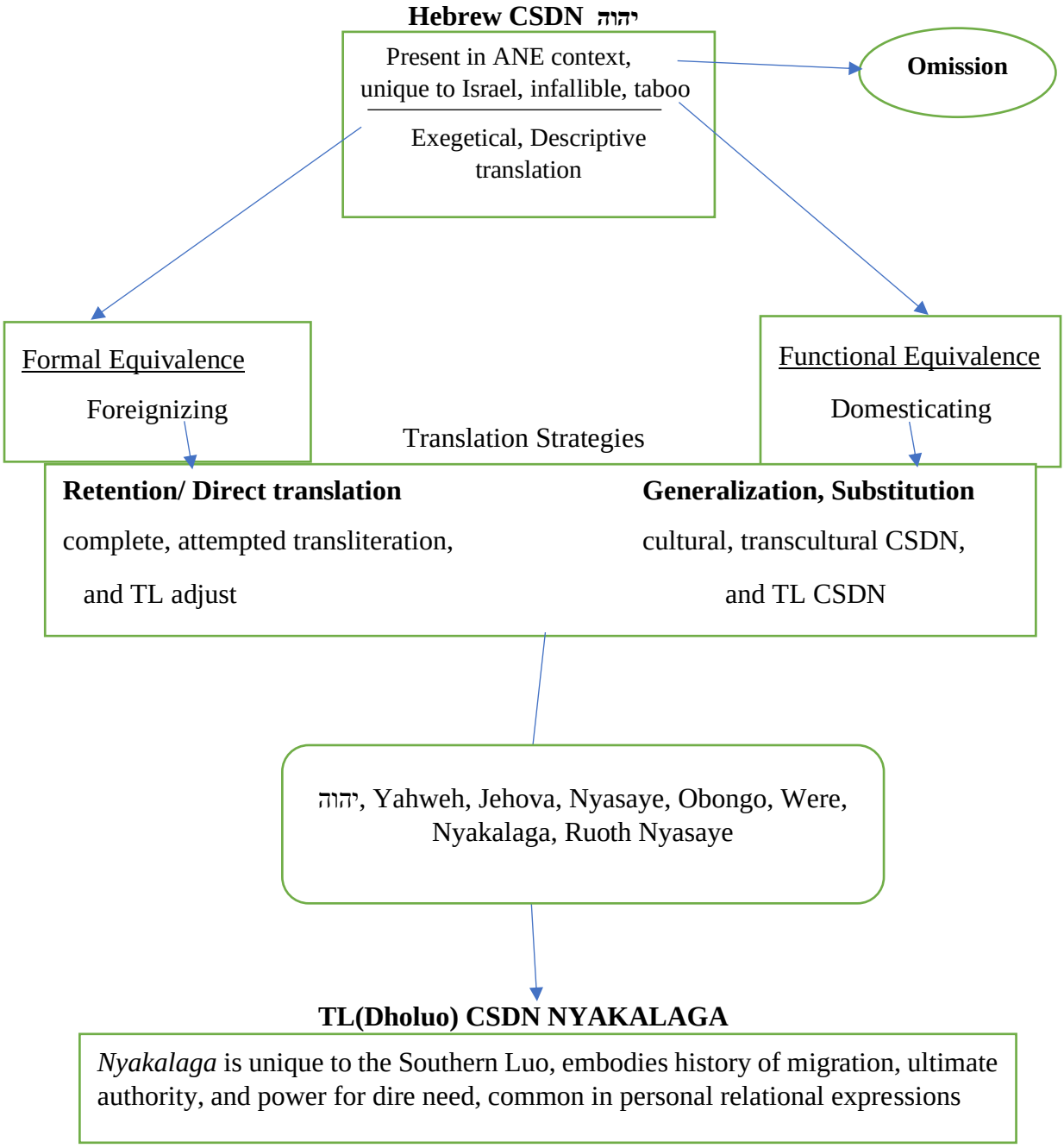


Figure 1. Conceptual Framework of יהוה rendering in Dholuo

The diagram in figure 1 above presents an overview of factors that come into play in the attempt to discover and understand the correlation between translation approaches /strategies and renderings of the Deity name יהוה in Dholuo translations of the Hebrew Canon in view of TL Deity names as it flows in 5 systematic levels. From the point of acknowledging the CSDN

יהוה (Hebrew Canon) translation challenge and choice of translation research field as DTS. Through the choice/evaluation of possible approaches as either formal or dynamic and the identification of possible strategies such as retention either complete or TL adjusted, direct translation, attempted transliteration, substitution either transcultural CSDN or Target language CSDN, paraphrase, sense to sense transfer, generalization and hyponymy. To finally identify possible renderings of the CSDN יהוה in Dholuo Hebrew Canon translations including יהוה, Yahweh, Jehova, Nyasaye, Ruoth Nyasaye, Obongo, Were, and Nyakalaga.

1.5. METHODOLOGY

1.5.0 Introduction

This section explored the proposed methodology employed in the study of the renderings of the Deity name יהוה in Dholuo translations of the Hebrew Canon DLB68 and DLUO76. The researcher described the research design, the research tools and the research process employed in the study.

1.5.1 Corpus Design

This study took a corpus design based on a monolingual comparison between corpora of two different translation corpus (Zanettin, 2013:26). A corpus is a source of text that seeks to represent a language and yet the notion of representing a language can be problematic because we cannot claim to know the full extent of variation a language (Biber, Conrad, and Reppen, 1988:246). Hence a descriptive study would proceed from the assumption that equivalence exists between an assumed translation and a text assumed to be its source. What remains to be uncovered is only the way this claim has been realized in each case, e.g., in terms of the balance between what has been kept invariant and what has undergone a transformation.

The principles required for a corpus design include 1. Representativeness of the size, terminology, sources, and level of technicality in order to represent what it was intended for. The representativeness of the corpus will determine the generalizability of the results of the research (Biber, 1988:246).

2. Contemporariness that includes the language being relatively current, authentic, up-to-date publications (Aijmer & Altenberg, 2014:66). Linguistic scholars equally "presuppose a degree of contemporariness existing between the language of the text and the grammarians" (Christie, 1976:130).

3. Accessibility of the digitized that needs to be guaranteed by applying the relevant ethical measures such as seeking permission form the BSK, free-accessed, hard copy texts (Beloso, 2015:459). Taking advantage of technology as it is today and opens up new and exciting possibilities in software such as ParaTExt for increased accessibility and text usefulness (Aijmer & Altenberg, 2014:66).

In this study, the corpus design compared and contrasted the renderings of the Deity name יהוה in DLB68 and DLUO76 of the Dholuo translation of the Hebrew Canon based on qualitative interpretations of the entries of the יהוה data in the corpus experiencing quantitative aspects intertwined within a qualitative approach (Zanettin, 2013:31).

1.5.2 The Procedure

This DTS corpus design employed a contrastive textual analysis that entailed three tasks, employing multiple approaches.

A. The first task involved a synchronic and diachronic survey of the literature written on the revelation, alluded meaning, and initial rendering of יהוה, as well as the Luo concept of God.

B. The second task employed the use of comparative/contrastive analysis methods to compare the DLB68 and DLU76 translations of the Hebrew Canon with their ST the Biblia Hebraica text, regarding the rendering of יהוה. This task was carried out in four steps including:

The first step: in the comparative analysis process involved collection of the required texts: The BHS (Biblia Hebraica Stuttgarensia) text produced by the Stuttgart Bible Society, the *Deutsche Bibelgesellschaft*, and the two Dholuo Bible translations, i.e. the DLB68 translation, DLUO76 retranslation of the Hebrew Canon. These are free texts and the hard copies were be accessed from the bookstores with ease. However, the researcher had to officially request the BSK and Biblica to grant access to the digital copies used for identifying the texts that formed corpora for the study.

The second step: involved identifying the particular verses of the Hebrew Canon text where יהוה appears to develop a Dholuo a parallel Hebrew Canon corpus (DRLPC). Due to the large volume of verses, i.e. 6531 verses with the Deity name and the Deity name appearing 6828 times, a few verses were purposefully picked for the discussion of the יהוה Titles and Surrogates.

יהוה Titles and Surrogates

The varied titles and surrogate names for God, *El Shaddai*, *El Elyon*, *Hagadosh* (Holy one), and אָדוֹן Adonay became secondary after the name יהוה had been known to Israel, These rudimentary names derived from old traditions never had the function of extending the name, so as to stand alone instead of the name *Jahweh* to serve as fuller forms of address, rather these were occasionally used in the place of the name *Jahweh* (VonRad, 1973/2001:186).

1. יהוה

DLB68 "Jehova," "JEHOVA"

DLUO76 "Routh Nyasaye"

The Deity name יהוה in combination, יהוה צבאת

DLB68 "Jehova mar ogendini"

DLUO76 "Ruoth Nyasaye Manyalo Gik Moko Duto

2. אלהים Eloim

The אלהים אל שדי *Eloim Elshaddy* derivations

DLB68 "Nyasaye Manyalo duto"

DLUO76 "Nyasaye Manyalo Gik Moko Duto"

3. El Shadday אל שדי

DLB68 "Nyasaye Manyalo duto" (God who is all able)

DLUO76 "Nyasaye Manyalo Gik Moko Duto" (God who is all able)

4. El Yon אל עליון

DLB "Nyasaye man Malo Moloyo" (God who is most high)

DLUO “Nyasaye Maduong’ Moloyo” (God who is the greatest)

5. El olam אל עולם

DLB68 “*Nyasaye Mochwere ma nyaka Chieng*” (God who is everlasting forever)

DLUO76 “*Nyasaye mochwere*” (God who is everlasting)

At this stage, the study would involve an extensive search of other related Dholuo terminologies to identify and develop a grammar corpus of parallel naming and praise terminologies Supreme Being.

The third step, in the study involved a microanalysis of the source text (Hebrew Standard Text). Identifying the communicative and rhetoric aspects of the use of the Deity name יהוה, that informed the discussion on the contrastive lexical and grammatical aspects of the verses in Dholuo translation.

The fourth step: involved a survey of the retranslation renderings of the term selected verses of Biblia Hebraica text and annotating the main differences /difficulties of the term from a lexical (terminological), grammatical, conceptual, cultural, and textual perspective in Dholuo.

C. The third task in this study undertook an evaluation of the approaches used by the translators: Jan Pedersen’s model was used as the framework to analyze the interpretation strategies applied in rendering culture-bound terminologies to identify the general strategies employed and determine the consistency of the translators use of those particular strategies (Pedersen, 2005:3) in the DLB68 and DLUO76. In order to judge the translations under comparison accurately, Dholuo grammar and concepts of God were consulted.

An assessment of the translation features was summarized and calculated to determine whether either the DLB68 or DLUO76 is a domesticated or a foreignized translation (Pedersen, 2005:3-7) as far as the rendering of יהוה is concerned. This assessment arrived at either proved or nullified the assumptions of retranslation hypothesis by enquiring on the degree of assimilation and foreignization of the renderings of יהוה in the DLB68 translation, DLUO76 retranslation, in terms of form and structure observable, as well as establish the extent of the supplementary nature of retranslations.

1.5.3 The Method/Approaches used

Retranslation Hypothesis

The term "Retranslation" is not quite common in general usage when compared to the term translation. Retranslation has varied possible meanings such as referring to new translations in the form of revisions, back translations or indirect translations (Almlerg, 2001: 925). Although the term "Retranslation" is commonly used to refer to the act of translating a work that has previously been translated into the same language or the result of such an act that is the retranslated text itself. This understanding of "retranslation" is found to have informed the notion of the "Retranslation hypothesis" whose proponents assert that essential differences exist between first translations and retranslations of any ST. The French scholars Berman and Bensimon in the year 1990 at a linguistic conference, put across strong assertions that first translations are more domesticating/ controlling than retranslations (Dastjerdi & Mohammadi, 2013:1). Berman (1990:1) further argued that first translations: as introductions of a foreign document or concept, mainly act as neutralizers of the foreign works, seeking to integrate one culture into another and ensure positive reception of the work in the target culture. For that reason, first translations tend to be more assimilating, reducing the otherness in the name of cultural or editorial requirements. On the other hand, retranslations of the same originals are less challenged as they do not need to address the issue of introducing the text, instead, they aim at maintaining the cultural distance. The RH assumption was thus tested on the varied renderings of the Deity name יהוה in Dholuo translations of the Hebrew Bible.

Some scholars evaluating RH, argue that RH is often referred to in Translation Studies literature but only in passing, without looking at the issue in great detail, and that most of the studies that explicitly deal with first translations and retranslations and would, therefore, be ideal for testing the hypothesis do not in the list mention it (Paloposki, Koskinen, 2004:27). Could this oversight be true for studies in Dholuo Bible translations with regard to the Deity name יהוה? A few questions that would be asked are whether first translation DLB68's rendering of יהוה as *Jehova* really get outdated

and created a need for a retranslation among the TL recipients of a time? Or whether the need for a retranslation of the Bible was occasioned by other factors. These questions were analyzed and discussed in the RH test based on the Venuti (1995)/Pedersen (2005) scale, extending from the most foreignizing to the most domesticating strategies for implementation of the RH test. Where general strategies for rendering Culture-Specific Items (CSIs) were stratified at two levels. The macro-level that carries the main strategy title and the micro-level that shows how the strategies could be applied were classified in the Translation Strategy Evaluation Chart, where the foreignizing strategies include retention, specification, and direct translation, while a generalization, substitution, and omission are considered domesticating.

There are other categories of translation such as simultaneous or near-simultaneous translations that are not easily distinguished as either a first or second translation. Simultaneous translations targeting different markets are 'passive retranslations', while those competing for the same audiences are 'active retranslations (Koskinen & Paloposki, 2010:294). According to Berman (1990:1) translation is an 'incomplete' act that only evolves through later translations which are more attentive to the letter and style of the ST, inclining towards more foreignization as opposed to first translations that introduce the ST to a TL and are more domesticating, and accomplished target text (Dastjerdi & Mohammadi, 2013:1).

Contrastive analysis

Contrastive analysis (CA) can be defined as a subdivision of dialectology involved with a comparison of either two or more languages, identifying inherent differences and similarities therein, aiming at finding principles that can apply to practical problems in language especially focusing on transfers, and equivalence in rendering, which makes CA a preferred method for the identifying the inherent difference and similarities in the יהוה renderings in Dholuo language.

CA of language uses parallel or comparable corpora in the manner where parallel corpora is the use of translations texts from one language to another while comparable corpora is the use translation texts in two or more languages comparable by genre, formality, subject matter, and time. In this case the parallel corpora refer to the DLB68 and DLUO76 Dholuo translations of the Hebrew Canon. Parallel corpora are either unidirectional where a text is translated from one language to another as is the case here from Hebrew to Dholuo, multilingual where the text is translated from Hebrew to Dholuo and other languages or bidirectional parallel corpora, "include a balance of source texts from both languages and their translations" (Bluemel, 2014:33) such as Hebrew source texts / Dholuo translations and Dholuo source texts/Hebrew translations. CA is beneficial for this study identifying instances of varied rendering of grammatical features when translating the ST Deity name in the TL and how the grammatical features could bring out difference in terminology in varied uses (Rabadán, Labrador, B., and Ramon, 2009:1), where synonyms are considered in choice of TL possible renderings of יהוה. In this sense parallel corpus as a method shows the differences and similarities between the lexical elements (Aijmer & Lewis, 2017:4).

Contrastive analysis (CA) can be used either as a descriptive phrase describing the nature of the process involved in a particular analysis in a study or in reference to the method that investigates the differences between pairs and small groups of languages against the background of similarities (Gast, 2012:3). In a slightly wider sense, CA becomes synonymous with 'contrastive linguistics 'in its reference to research about differences and similarities between a limited number of languages (Willems, Defrancq, Colleman, and Noël, 2003:1). However, in this study, CA was not be applied extensively as a method in its own right. Rather, CA was first used in this study as a descriptive term of the process involved in the RH, mainly because of the openly

contrastive nature of the RH test analysis. Secondly, some of the CA steps were selectively applied as the necessary steps in the preparation of the corpus for the RH test, such as the selection of corpora, sample, and stratification of corpora. At the same time the CA corpora used in this study enabled evaluation of possible translation strategies and their products ((Baker & Somers (ed.), 1996:175) with regards to the Deity name יהוה in DLB68 and DLUO76 translations of the Hebrew Bible. Thus, as a corpus-based method in this study CA's versatility and comparability enabled its applicability in different areas of study and for different purposes, while using similar techniques, gain from the findings given by descriptive scholars to consider on their own performance (Guo-rong, 2010:185). As a comparative method CA enabled us to see the issues in the DLB68 and DLUO clearly and enables better descriptions (Johnson, 2008:9), (Lardiere, 2009):219) that are a key aspect of this DTS. Consequently, CA brings out the solutions and strategies that have been preferred by varied translation teams to bridge the cross-linguistic disparities and knowledge gaps (Rabadán, Labrador, B., and Ramon, 2009):1) in the CSDN problem of rendering יהוה in Dholuo anticipated in this study.

As a comparative method CA enables us see the issues in the DLB68 and DLUO clearly and enables better descriptions (Johnson, 2008:9), (Lardiere, 2009:219) that are a key aspect of this DTS.

CA was found to be very useful in achieving the objectives of this study, because of the CA abilities to reveal the resources such as translation strategies available or absent in each of the languages for expression of particular meanings and their relative significance as in figures 1 and 2 of this study (Rabadán, Labrador, B., and Ramon, 2009:1). Hence, using techniques and tools of corpus linguistics to study translation the Deity name יהוה as a variety of language behavior was viable, not necessarily for

criticizing or evaluating individual translations but also to understand and bring out what may have happened in the process of translation as a communicative event shaped by its own goals, pressures, and context of production (Baker & Somers (ed.), 1996:175).

Relevance Theory and Bible Translation

Relevance Theory (RT) is a communication and cognition approach that was created and first published in Sperber & Deirdre's (1986/1995) book, "Relevance: Communication and Cognition". RT has been fronted as a better explanation of communication than the Code Model that informed Nida's Dynamic equivalence approach, and thereby created a paradigm shift in the Bible translation world from the 1990s to date, although this has not been without a significant amount of controversy among Bible translators (Doty, 2007: 114). RT was majorly developed, and remarkably employed in the field of translation studies as proposed in Translation and Relevance: Cognition and Context largely by (Gutt, 1991,2010) who endeavored to show that the phenomenon of translation can be adequately accounted for as a form of secondary communication. Further developments in RT have been seen in the work of (Smith, 2000/ 2002) who explored the viability of direct and indirect translation as approaches to Bible translation, applying insights drawn from relevance theory. Explicating the two new approaches and showing how and why RT approaches to translation differ from formal and functional equivalence, emphasizing that RT approaches to add value to Bible translation because:

> It helps translators to understand the conditions of communicative success in different kinds of translation situations. In particular, it draws their attention to the context-dependent nature of communication and the implications this has for translation. It helps them to combine variables in combinations that facilitate effective communication, either in the receptor context (indirect translation) or in the source context (direct translation). The difference between the relevance-theoretic approaches and older methods lies not in the range of variables they work with, but in the manner in which they combine those variables, (Smith, 2002:222).

Doty (2007:121) argues that the field of translation studies has influenced Bible translation significantly through relevance theory.

The viability of combining the receptor context and the source context is a promising approach, in the rendering of יהוה in Dholuo Translations of the Hebrew Canon, since the receptor context and the source context both have a strong notion of the concept of the Divine and names for the Deity that cannot not be swept under the carpet. Further to these (Smith, 2000, 2002), observes that the Relevance Theory offers a unified approach of translation which prior to this had remained elusive in theory.

RT has a major contribution to psycholinguistics with regard to metaphor usage and interpretation.

Based on the foregoing arguments, the researcher herewith explored the possibility of using a unified account of translation for the rendering of יהוה in Dholuo translations of the Hebrew Canon. To establish whether Relevance Theory could offer a consensus explanation for the phenomena found in the Dholuo translations of the Hebrew Canon or it would prove to be completely new when tested on the rendering of יהוה in Dholuo Translations of the Hebrew Canon.

Strengths of Relevance theory for this Study

Relevance theory has a lot to show of its distinctiveness from the other translation theories. Dierdre & Sperber (2008) describe RT as a cognitive psychological theory, which like other psychological theories, has testable consequences: it can suggest experimental research and is open to confirmation, disconfirmation, or fine-tuning in the light of experimental evidence. Its operation theory has a communicative principle of relevance that is a law-like generalization following from the cognitive principle of relevance and inferential view of communication. These elements when combined with descriptions of specific types and properties of communicative acts, would yield precise predictions, some of which have been experimentally tested.

> The model of relevance theory in translation is strongly influenced by communication theory, …. of translation as an inter-lingual interpretive usage (translation as secondary communication vs direct communication), which proceeds by comparisons of the

> observable input (original text) and output (translated text). This process aims at an optimal relevance, which refers to the attitude of the hearer who expects his/her interpretation to yield adequate contextual effects at minimal processing cost (Gutt 1991:20)……translation deals with explicatures (information linguistically encoded in the text) and implicatures (assumptions expected to be decoded from the context (Loba-Mkole, 2008:261).

Since, "it is shown that RT provides a means of predicting the conditions of communicative success in translation, thus empowering translators to predict more effectively whether or not a given rendering will communicate effectively with the target audience," (Naudé & Van der Merwe, 2002:2) RT provides a viable vehicle for proposing an alternative Dholuo CSDN *Nyakalaga* in Dholuo translations of the Hebrew Canon.

While the cognitive principle of RT suggests that human cognition tends to be aimed at the maximizing relevance of terms in past experience in relation to the present and anticipated future (Wilson and Sperber, 2004: 610). The cognitive principle of RT is key for this study which seeks to identify possible alternatives for rendering the CSDN יהוה in Dholuo translations of the Hebrew Canon other than the DLB68 *Jehova* and DLUO76 *Ruoth Nyasaye*. As will be observed here below, the Southern Luo understanding of *Nyakalaga* as the God of migrations' who travels with the people even today affirms the value of RT metaphor usage in the current study.

The RT framework is based on the idea of "context" which is one of the central features that sets the premises for interpreting as the basic psychological construct highly considered in translation as an effective form of communication (Zonggang, 2006).

Thus it is observed that RT tends to focus more on the role of a metaphor for communication (Huang & Yang, 2014:270) and explicitly on the cognitive background of communication.

While the RT approach to lexical pragmatics suggests the possibility of finding a single utterance which can be intended and understood literally, loosely, hyperbolically, or

metaphorically on different occasions (Wilson, 2001):201), it is thus expected that an alternative CSDN would be identified through the metaphor usage in this study.

As for this study where metaphor usage features in the Dholuo Deity name, RT has a strong "advantage over other pragmatic theories of metaphor since it does not presume that metaphor processing is different from the processes involved in understanding literal language," and therefore considers metaphors as "a common way of achieving optimal relevance" (Tendahl, 2009:2).

RT "offers a sophisticated model that makes suggestions about how we process metaphors… takes into account the cognitive abilities which are necessary to comprehend metaphors" (Tendahl, 2009:2).

RT is exceptional in specifying that metaphor use can aid in achieving "ordinary cognitive effects in ordinary discourse situation" (Tendahl, 2009:251).

(Gibbs & Tendahl, 2006:380) assert that, RT "is consistent with many of the findings in psycholinguistics on metaphor understanding and can account for aspects of metaphor understanding that no other theory can explain."

Some Challenges of Relevance Theory

RT like any other theory is not without challenges in its application to Bible translation: Ferdinand Deist cited in (Smith, 2000:14) notes that RT defines meaning from the point of view of relevance to particular audiences and would be subjected to the speaker's biases and prejudices, all is not lost. The RT challenges not directly lumped up as a whole are better observed through the lenses of individual approaches where the same challenges would open up new opportunities. With regard to metaphor use the RT grapples with difficulties of descriptive explanatory prospects that relate to the interpretation of metaphors due to RT's disregard of the "systematic and pervasive nature of metaphors in language and thought" (Tendahl, 2009:2). RT, for example has **"**not offered conclusive suggestions on how we construct ad hoc concepts" (Tendahl,

2009:254). Equally, RT has so far not been attentive to the motivation for metaphorical expressions (Tendahl, 2009:252).

Relevant Theory Metaphor Application to Rendering

The RT Metaphor (RTM) application here refers to the RT's use of metaphoric language in communication. Metaphor usage a persuasive feature of the everyday linguistic community. It is a phenomenon of figurative language and thought, that says one thing in order to communicate something else. Where loose use, of non-literalness, may be taken to include certain kinds of figurative use, such as metaphor and hyperbole which is different from the standard relevance-theoretic account of non-literalness in cases of metaphorical or ironical use. Although the RT account of metaphor is a loose and ad hoc use of concepts (Carston, 2017:42), the loose use, which includes certain figurative uses, such as metaphor and hyperbole, does not contribute to the expressed proposition and eventually not among the speaker's communicated thoughts (Carston, 2002:320).

A speaker chooses to produce utterances which are less-than-literal (loose) interpretation of the thought intended to be communicated and arising from the speaker's judgment that the communication of her/his thought is facilitated by such a non-literal utterance, make the thought more accessible to the hearer than a literal one would. On the other hand, it could be that there isn't an utterance available to provide a literal means of expression of the thought, or it may be that the metaphor may communicate all the same implications, but in a far more economical way (Carston, 2002:331). Simply because, "according to RT, utterances do not come with a presumption that the proposition they express is true (endorsed by the speaker) or is a literal interpretation of the thought being communicated. Rather, utterances come with a presumption of optimal relevance" (Carston, 2002:332).

The RT Metaphoric rendering of the Deity name was thus based on a hybrid theory of Metaphor developed by Tendahl (2009:2) who argued that it is incorrect to assume that metaphors are only used for special purposes and that literal language has priority over metaphorical language. In contrast to other pragmatic approaches, relevance theory focuses explicitly on the cognitive background of communication.

With respect to metaphor theory, RT has a clear advantage over other pragmatic theories of metaphor since it does not presume that metaphor processing is different from the processes involved in understanding literal language. Quite to the contrary, metaphors are regarded as just one particular kind of loose use of language and are considered as a common way of achieving optimal relevance. Thus, RT offers a suggestive model about how we process metaphors, and also takes into account the cognitive abilities which are necessary to comprehend metaphors (Tendahl, 2009:2).

Data Sources

The following data sources were accessed in the study:

i. Biblia Hebraica, DLB68 translation and DLUO76 retranslations.

ii. Extra-Biblical documents

iii. Hebrew Grammar Resources

iv. Bibliographies of the Hebrew Canon

v. Concordances and Lexicons

vi. Pictorial /Inscription catalogs

Data Analysis

As a qualitative study, the collection of data and data analysis processes went on concurrently. Data gathered from the discourse analysis informed the process that brought in additional data which in turn informed the analytic processes, where the data

analysis process is not entirely distinguished from the actual data collection part of the study (Thorne, 2000:68).

Discourse Analysis

Discourse Analysis (DA) one of the main theoretical and methodological approaches to qualitative data analysis that originated in the 1970's work of Michael Foucault was used all through the study. As an interdisciplinary approach DA is an analytical concept that acknowledges the active role of language in the production of knowledge and power through texts, speech, genre, and representativeness (Livhoults & Tamboukou, 2015:2-4). DA works on the basis of a critical stance towards knowledge that is otherwise taken for granted so that DA both constrains and enables constitutive and complementary speech and writing (Livhoults & Tamboukou, 2015:5). Borrowing from sociolinguistics and cognitive psychology theories, DA tries to understand what is represented by the different ways people use to communicate ideas (Thorne, 2000:70). Hence, DA is not only about the method but also a perspective on the nature of language, as a collection of approaches to discourse that not only involve collection and analysis of data but also a set of metatheoretical and theoretical assumptions including a group of research claims and studies. DA as a conceptual enterprise and perspective on social life containing both methodological and conceptual elements is more than a collection and analysis of data, (L. Wood & R. Kroger, 2000:X, 3).

Discourse Analysis Challenges

DA challenges stem from the methodology in which no claim is made for the absolute truth of the claims made in DA where other, competing claims are possible (Powers, 2001:64). However, this challenge is addressed by implicit and explicit regulations that govern the rules for conducting DA. It is worth noting that DA does not purport to reveal absolute truth, situations change and discourses change, power relations also

shift and can be rewritten. It for that reason that the results of a DA may not generalizable. Thus a DA hopes to raise the consciousness of the readers and inform the work written in the discourse to reduce oppression and provide alternative speaking positions (Powers, 2001:65).

DA was augmented by the use of a contrastive analytic model proposed in (Pedersen, 2005:2-3) labeled CSDM Analytic Model on Fig.10. In this CSDM categories model, the terms under study were categorized as either intra-linguistically or extra linguistically culture bound. In this case, the name יהוה was categorized as an extra-linguistic culture-specific term that was found to be either source language-oriented or target language-oriented, respectively. The source language-oriented strategies for this included retention, specification, and direct translation/ transliteration. The target language-oriented strategies include generalization, substitution, and omission.

1.6 Conclusion

This descriptive translations study on the renderings of the Deity name יהוה in Dholuo translations of the Hebrew Canon DLB68 and DLUO76 employed a corpus design to qualitatively interpret the יהוה items on the DLB68 and DLUO76 translations. RH test was administered based on the Venuti/Pedersen model, and the Relevance Theory Metaphor approach applied in exploring alternative renderings of the Deity name in Dholuo translations of the Hebrew Bible.

CHAPTER 2

CONCEPT OF יהוה IN ISRAEL AND THE ANE

2.0 Introduction

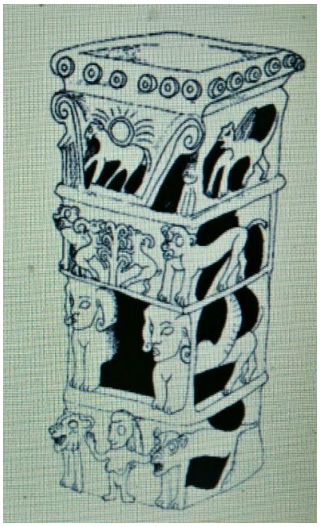
The concept of יהוה is based on the belief in the existence of and worship of a Supreme Being (God) who is above all else. The worship of God was a way of life in the ANE where the varied deities worshiped had names by which they deities were identified and referred. Such names include El, יהוה, Asherah, Baal and Dagon, Samas and Enlil among others. Of these ANE deity names, El and יהוה were common in both the polytheistic and monotheistic religions. Although the names El and יהוה were common in the ANE, the use of these names may have origins that are peculiar to the different religions and the varied ANE myths of origin, consequently, the origin of use and meaning of Deity names may not be homogenous. In consideration of the apparent diversity in origin of use and meaning of the Deity name יהוה, this chapter will explore the concept and use of the Deity name יהוה in Israel's Scripture and ANE contexts, and some archeological findings, inscriptions, and extra-biblical literature to give a broader scope of the appearances and usage of the Deity name יהוה in the general ANE contexts and then narrow down to the Deity name in the context of the Hebrew Scripture.

2.1 Archeological Findings and Inscriptions of יהוה

There are several archeological findings and inscriptions that support the existence of the Deity name יהוה in extra-Biblical ANE documents, showing the varied forms in which, the name was transcribed and are valuable for this study. Some of the archaeological pieces of evidence include the Taanach cult stand, the Mesha Stele, the Elephantine papyri, and the Qumran Dead sea scrolls.

The Kuntillet ‘Ajrud Taanach cult Inscriptions

The Taanach cult stand which dates back to 10th -8th century BCE is one of the artifacts that archeologists discovered at Kuntillet 'Ajrud and Khirbet el-Qom on the eastern side of the Sinai desert with inscriptions that bear the phrase *lyhwh... A'srth* rendered as “יהוה and his Asherah” excavated 1975-1976 by Ze'ev Meshel. Kuntillet 'Ajrud is a stopover station on one of the desert routes crisscrossing eastern Sinai between the Mediterranean and the Red Sea, an Israelite site for both Northern and Southern Israelite Kingdoms where many Hebrew inscriptions were discovered (Dever, 2005:160-161); Smith (2002:118). Below is a picture of the Taanach cult stand with the יהוה inscription.



Picture of the Taanach Cult Stand Drawing by Nora Claire (Doak, 2007)

This four-tiered cult stand (Mitchell, 2015:69) found at Taanach is thought to represent יהוה and Asherah, with each deity being depicted on alternating tiers. Note that on tier two, which is dedicated to Asherah, is the image of a living tree, often thought to be how the Asherah as a cult symbol was expressed. Although we one may not clearly identify the יהוה inscription on this stand varied scholars including Pettey (1990), (Winter, 1983), (Yamashita, 1963), (Olyam, 1985) and (Doak, 2007) have discussed the subject on יהוה on this cultic stand. Doak (2007:184) comes out clearly observing

that the suggested evidence of יהוה on this stand is attributed to the space between the sphinxes in the IV tier which is equally very suspect. One of the foremost questions arising from this cult stand is whether יהוה was depicted iconographical ancient Israel (Doak, 2007:1. The mere fact that the inscriptions found on the Kuntillet ‘Ajrud Taanach cultic stand mentions Asherah and יהוה which may be regarded as evidence of the existence of the name among non-Israelite religious practices in the ANE that found among Israelites because the “authentic” Israelite religion did not include Asherah worship. However, it can be argued that this may not have been a separate public sanctuary shrine but could have been a domestic site indicating the existence of house cults (Miller, 200:244).

Further to the evidence for the name, the inscription of יהוה on this cult stand has been given a male pronoun, and grammatically seems to suggest that the יהוה presented here is male and that יהוה in this context יהוה is presented in relation to a female goddess entitled consort Asherah. This notion may be regarding the evidence for the apparent gendered God controversies surrounding the Deity name יהוה. The linguistic aspects of this text rule out Asherah as a personal name since the pronominal suffix on the *Asher* indicates that the form is a common noun and not the personal name of the goddess Asherah. Another weakness for the notion that considers the Asherah in relation to יהוה here is based on the fact that Deity names do not appear in Hebrew with a pronominal suffix (i.e., an ending “his”/” its”), it could, therefore, suggest that the Deity name was bound in syntactic construction with the title of the goddess on the cult stand.

There are situations where we find Deity names “bound” syntactic constructions when they stand in a genitive relationship with (or in “construct state” to) a noun or a pronominal suffix (nouns with a definite article belonging to a closely related category). For example, that יהוה stands in construct relationship with several place-names the

Deity name יהוה was used as part of a hyphenated construction of the name a place, e.g., "Yahweh–yireh" (Genesis 22:14), and therefore served as a proper name for places. However, there is a problem with the Deity name יהוה in Genesis 22:14 where Abraham was to sacrifice his son Isaac but God stopped him and provided a replacement ram, Abraham reveals a new personal yet philosophical understanding of God, combining the Deity name יהוה with another term and names the place "Yahweh-Yireh", yet God tells Moses that Abraham and the other patriarchs did not know the name יהוה This may be explained as the result of an edition There is yet another inscription around the Kuntillet whose image is shown here below.



The pithos at Kuntillet 'Ajrud (White, 2018)



Inscription on a pithos at Kuntillet 'Ajrud adapted from Coogan 1998:309.

This inscription was found on a pithos at Kuntillet ‘Ajrud on the border between the Southern Negeb and the Sinai Peninsula, a caravan stop over between Gaza and Eliat. Like other inscriptions found here, it expresses hearty prayers and thanksgiving for safety, it’s religious expression of a blessing of יהוה of Samaria. Much like the inscription found at Khirbet el-Qom it refers to יהוה and his “Asherah.” This has led some scholars to believe that in popular religion Asherah was understood to be the wife of יהוה (White, 2018:para.6). However, the technicality is that since a proper noun cannot be determined the initial “A” shouldn’t be capitalized rendering the term a common noun that would either be a wooden pole, sacred grove or a holy place where blessing and the sacred name could be invoked (Freedman, 1987:246. Objectively, what is meant by the phrase “his asherah” is unclear since the Semitic languages do not add a possessive suffix to a personal name. Scholars tend to agree that the image and text juxtaposition on the artifact at Arjurd[2], should be disassociated from one another since the latter was likely added at some later time (Coogan, 2001:224).

The Mesha Stele

The Mesha Stele is the longest monumental inscription discovered in Palestine around east /west of the Jordan (Transjordan). The stela is made of black basalt, approximately three feet high and two feet wide. written in an identical Semitic script—close to the script used by the contemporaneous Israelites. It was erected by enemies of Israel to commemorate their victory over Israel. The language is Northwest Semitic, Moabite in the case of the 9th century B.C. Mesha stele often called the Moabite stele or Moabite

[2] Biblical scholars continue to emphasize the need for objectivity in explaining the meaning of the phrase “Yahweh and his Asherah,” Ryan Bonfiglio, “Images and the Image-Ban in the Hebrew Bible and Israelite Religion,”www.oxfordbiblicalstudies.com, observes that the images of the two creatures here are best identified as Bes-like figures that should be disassociated from the inscription which may be a later addition. The absence of details of this damaged artifact adds to the ambiguities of its original function at the site.

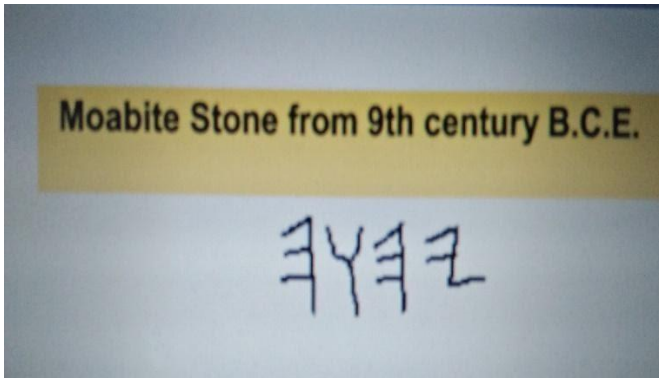
stone (Wilkinson, 2015: 29), and the early Aramaic in the case of the Tel Dan stela (Holden, 2013:258)

The royal inscription is written in the first person by the king of Moab, Mesha, son of the Moabite god Chemosh. Earlier scholars suggest that the Mesha's religious and social-political views would be equivalent to what any Israelite King would have thought of and documented about (Freedman, 1987:242.

In the principal part of the inscription (lines 5–31a), Mesha recounts the battles he has won—led by the Moabite god Chemosh, Mesha is always victorious—and the cities he has built. All of the identifiable sites are north of the Arnon River, the area east of the Jordan that was apparently controlled by the northern kingdom of Israel. In Biblical terms, this was the territory of the tribe of Gad and Reuben. The Mesha stele confirms (line 10) that "the men of Gad had dwelt [there] from of old." According to the Mesha Stele, Mesha was even successful in capturing the vessels of the Israelite God Yahweh (spelled just as it is in the Hebrew Bible)—this is the earliest mention of Yahweh in any known text or inscription (Lemaire, 1994:32).



King Mesha's 9th Century Stela (Arnold, 2014:251)



Moabite Stone of 9th Century (Hylton, 2017:68)

The Mesha Stele stone was a feature of the sacred (high place). As Smith (2002:161) observes these high places which were not specific to Israelite society but belonged to a broader cultural picture of the ANE. The Mesha stele (KAI 181:3), Isaiah 15:2, 16:12, and Jeremiah 48:35 indicate that high places were a feature of Moabite religion as well. The Deity name יהוה was found on a 900 BC inscription on the Moabite Mesha Stele in praise of Mesha after he led a rebellion against Israel (Russell, 2009:93). In line 18, Mesha the Moabite king celebrates the herem rite against Nebo, rejoicing that he took the vessels of יהוה and dragged them before Chemosh the Moabite God (Parke-Taylor, 2006:43); (Ford, 2012:61,248).

The Elephantine Papyri

While there are other earlier known inscriptions and papyri from various parts of Egypt the elephantine papyri is unique regarding the Deity name and is worth exploring here. The Elephantine region is geographically located at the first cataract of the River Nile in Egypt. This is one of the archaeological sites that has yielded evidence for the presence of the Deity name on some ANE documents. The Elephantine Papyri are official documents that were brought into the caves along the river by Samaritans who were escaping from Alexander the Great. There are varied collections of Aramaic inscriptions dated between 850 and 750 BC such as those that refer to יהוה and Asherah,

“I bless you through יהוה of Samaria, and through his Asherah!” “Blessed be Uriyahu through יהוה, and his enemies have been conquered through Yahweh's Asherah” (Glassman, 2017:737). The Elephantine Papyri tells us that the Hebrews worshiped Asherah until the 3rd century BC (Kak, 2008:114). The name Yahu in the Elephantine papyri *'ntyhw*, for Yah in the PN '*nttyh* (1 Ch. 8:24), and for Yahweh probably in inscription 330 from Khirbet (Botterweck & Ringgren, 1977:324). The Elephantine papyri confirm that יהוה as a name was commonly known and even יהוה shorter forms appear, in personal names, like Yahu (Schmidt, 1983:57). Five inscriptions by the Jewish community in Egypt have been identified in which the Greek “Theos Hypsistos”(The Most High God) was the Yahweh of the Jews (Trebilco, 2006:131). Although it should not be denied that different lines of inquiry yield conflicting results regarding the evidence in the Elephantine papyri. (Ortlepp, 2011:35). Owing to the discrepancies Cook (1915:349) explored the significance of two collections of papyri from Elephantine including, “a small series of papyri acquired by Mr. Robert Mond and edited by Professor Sayce and Dr. A. E. Cowley, of Oxford in 1906, and, a large quantity unearthed by the Berlin Imperial Museum and edited by Professor Sachau of Berlin in 1911.

The Elephantine papyri are written in Aramaic, the lingua franca of the Persian period from Asia Minor to Arabia and Upper Egypt. In vocabulary, phraseology, and style, the dialect closely resembles that of the Aramaic portions of Ezra ..., and the papyri reveal the astonishing fact that, although the Jews appear fervent and genuine worshipers of Yahu, so far from practicing the strict monotheism which is characteristic of Jewish prophetism and legalism, they even admit two other deities by the side of Yahu,…, But now for three years the unhappy Jews besought "Yahu the Lord of Heaven," fasting and praying,…, It is very generally held that the colony was Israelite rather than Judaean,

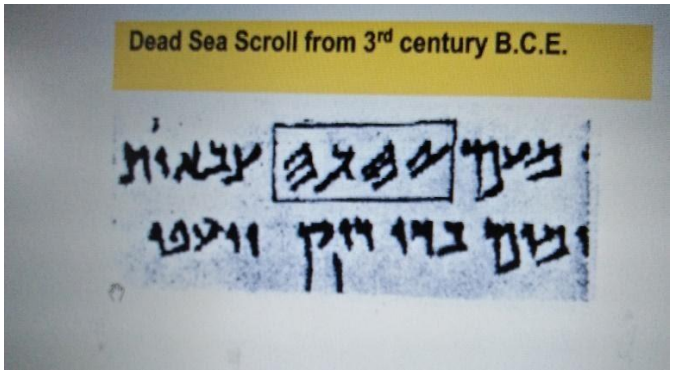
Samaritans ..., Naturally the papyri are read in the light of the Books of Ezra and Nehemiah, and conversely. After the destruction of their temple (411-410), the Jews of Elephantine appealed to Bagohi, the governor of Judah, and to Delaiah and Shelemiah (Cook, 1915:349,361,370,375,377).

The 1300 BC Egyptian text

Egyptian artifacts have continued to be a source of discussion regarding the extra-Biblical literature that shed light on the use of the Deity name יהוה in association with the Sun worship. The assertion that solar worship was a part of the religious life of the ANE has posed challenges with a few scholars suggesting that יהוה was worshipped as a solar deity when יהוה replaced the Sun as a deity (Smith, 1990:29). Although some argue that יהוה did not replace the Sun, but that יהוה and the Sun are synonymous. Wiggins (1996:90) questions this allegation and presents four areas that suggest an intimate connection between יהוה and the Sun including interpretations of iconographic archaeological findings, imaginary solar alignment of ancient worship structures, theophoric names, and interpretations of some Biblical texts. This notion of solar worship is not too far from that charged on the Luo and Abagusii people of Kenya who have been known look to or face the Sun when making their morning and evening ritualistic prayer for blessings. This is not because they as worshipping the Sun, but because the Sun is a significant natural feature beyond human manipulation or explanation that reminds the people that there is a Supreme Being and when they see the Sun, they acknowledge God is in charge.

The Qumran Dead Sea Scrolls

The Qumran Dead Sea Scrolls give evidence of יהוה inscriptions with varied pronunciations depending on the particular Qumran community including the Hebrew Scrolls, the Jewish, and Greek Scrolls.

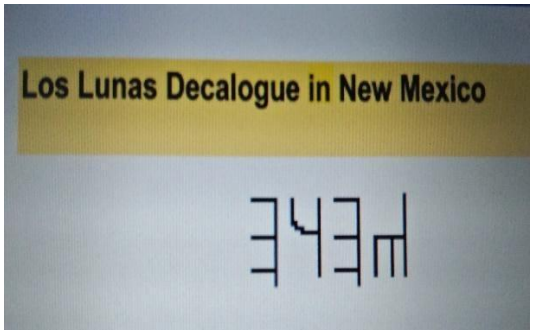


Dead Sea scrolls from 3rd Century CE (Hylton, 2017:69)

יהוה was generously used in the four songs of 11Q11 found among the Dead Sea scrolls at Qumran (Lincicum, 2008:14,16).

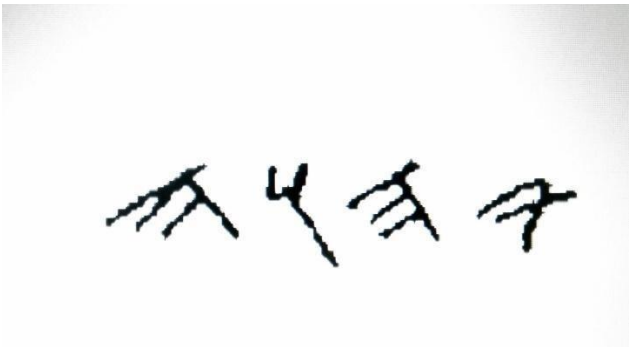
Other Documents

There are other documents not discussed or mentioned above in which there are inscriptions of the Deity name. These include the 19 Lachish Letters of 589 B.C. also referred to as the ostraca discovered around 1935, where the Deity name יהוה appearing at least 12 times, (Taylor, 2006:43). The Deity name יהוה was also found inscribed in the Ketef Hinnom amulets used for apotropaic purposes worn as talismans around one's neck way back during the 7th-century iron age (Lewis, 2011:223). Some of the most probable oldest surviving written samples of יהוה appear thrice in the Los Lunas Decalogue curved in old Hebrew letters on the rock surface, the Lachish Ostracon, and the square Hebrew of the Christian era (Hylton, 2017:70). Images of these writings are seen here below:



The Los Lunas Decalogue in New Mexico (Hylton, 2017:70)

The Decalogue stone is a Phoenician Hebrew version of the Ten Commandments that was found outside Los Lunas, New Mexico. This stone was first translated by Prof. Robert Pfeiffer in 1949. The first part of the translation reads, "I am Jehovah, thy God who has taken you out of the land of Egypt, from the house of slaves"(Panther-Yates, 2013:9-10).



The Lachish Ostracon from 7th century BCE (Hylton, 2017:68-69)



Square Hebrew (Hylton, 2017:69)

The Deity name יהוה has also be found in the Phoenician Alphabet of the 12th century BCE to 150 BCE (Zissu, 2014:656) and Paleo-Hebrew of the (10th century BCE to 135 CE) (Hylton, 2017:234). The Torah and entire Tanakh were inimitably exclusively written in Pale-Hebrew, but after borrowing from the new Babylonian-Hebrew Alphabet and from the Assyrians then the house of Scribes began transliterating the Paleo-Hebrew Tanakh into newer versions, but for centuries יהוה was retained in Paleo-Hebrew as confirmed in the Dead Sea scrolls (Sanford, 2017:1). George Howard's review of the Greek Biblical texts-Rahlfs 957 (Deuteronomy), 848 (papyrus Fouad 266), 943, and 8024(QpapLXX levb) concluded saying that, "we can now say with almost absolute certainty that the Deity name יהוה was not rendered by Kyrios in the pre-Christian Septuagint, as had previously so often been taught. Usually, the Tetragrammaton was written out in Aramaic or in Paleo-Hebrew letters or was translated into Greek characters"(Wilkinson, 2015:93).

Inscriptions and other artifacts also provide useful historical and religious backgrounds for the interpretation of the Biblical texts. These archaeological discoveries reveal the apparently remarkably close relationship between the Israelite religious practices and the religious environment of the ANE and suggest the existence of inherent parallels between many of the ANE and Israelite social and religious institutions and religious ideas. One interesting fact is that the Deity Name was written in the same way in the ANE extra-Biblical documents as it was said to have been written in the initial Hebrew manuscripts that have been used for translations. Equally important and interesting is the evidence to show that the rest of ANE knew the Israelite God by the name יהוה and whenever the Israelite neighbors thought that they had defeated the Israelite God they taunted the Israelite Deity name יהוה as is the case in the Mesha stele inscription. Such incidents show that the taboo against the use or pronouncement of the name was only

observed by the Israelites and that the Deity name יהוה was no secret in the ANE at all. An Egyptian text dated 1300ca. BC. has an inscription "*Yhw*" naming a place in the vicinity of the Kenite settlements, although this evidence is not conclusive, it is indicative that the יהוה inscription has been present in this area (Abba, 1961:321). Such common usage of the Deity name יהוה could not be avoided due to linguistic similarities between the Hebrew language and the neighboring ANE peoples, because of the Hebrew language Semitic language closely related to other Northwest Semitic languages (Rodriguez, 2001:43). Such similarities between Israel and its neighbors cannot be ignored. Albright (1939, 2012:85-86) spells out four main sources of religious literature from the ANE namely: Egyptian, Mesopotamian (Sumero-Akkadian), Horito-Hittite, and West Semitic (Canaanite, Aramaean, South Arabian), that are particularly important because of the light they shed on the origin and background of the Deity name יהוה and Hebrew religion as a whole: The West Semitic region, archaeological findings with religious literature include both Canaanite and Aramaic inscriptions such as the Mesha Stele, the oldest "Phoenician" document dated back to about 850 BCE. This inscription is very crucial, because of the close linguistic resemblance to Biblical Hebrew and points out the fact that practically all "Phoenician" inscriptions of the Deity name from the twelfth century or later can be read with general certainty as יהוה just as in the Ugaritic documents dating back to about 1400 BCE.

These ANE artifacts and extra-Biblical sources discussed herein attest to the fact that, archaeological data provide a strong and independent witness of the religious practices of Canaanites and Israelites around the 2nd and 1st centuries BC (Hess, 2007:47,80) (Stern, 2001:20-29). The archaeological world stands unbiased by the theological stance of the one-time inhabitants and provides independent data which is critical for reconstructing existing presuppositions about some of the ancient religious practices

and beliefs including those of Israel and its neighbors. It would be a disservice to study the Deity name יהוה in the OT without taking into consideration such findings and evidence in the archaeological inscriptions that tell us more on how the Deity name יהוה was viewed in the ANE (Rodriguez, 2001:43). Scholars like Ouro (2011:6) suggest that it is dangerous to attempt for any researcher to ignore the similarities between the OT and the ANE concepts although there are also significant differences in conceptual, functional, and theological backgrounds. So that one can assertively say that the notion of the Deity name יהוה dating back to antiquity is not without support by the number of archeological findings.

The validity of the inscriptions in ANE contexts is generally accepted but continues to be questioned on account of Israel's aniconistic worship that prohibited images of יהוה that is synchronized with its basis monotheistic directive of having no other gods but יהוה. Jensen (2017:399) argues that the prohibition against material images is due to the singularity of יהוה as opposed to the inherent indescribability of יהוה who is variedly described as in human and animal imagery as a mother, as hen and even with meteorological phenomena in the examples below– the God who gives birth in Deut. 32:18 "You were unmindful of the Rock that bore you, you forgot the God who gave you birth." Deut. 32:11"like an eagle that stirs up its nest and hovers over its young, that spreads its wings to catch them and carries them aloft." I here agree with Emerton's (1999:318) argument that though there are objects and artifacts that, are thought to be associated with the deity, it is not possible to establish that any of these objects originally depicted Yahweh of Israel. Thus, while these artifacts add value to evidence in the practice of inscribing Deity names on objects, ambiguities concerning original functions of certain objects further complicate verification of claims and therefore

caution is necessary while explaining and applying their usage lest it be assumed that they are evidence for iconic worship of יהוה contrary to the decalogue stipulations.

2.2 יהוה in ANE extra-Biblical Sources

While the Deity name יהוה is not exclusive to Israelite religious literature, and terminology, the Deity name יהוה appears in ANE extra-Biblical deity sources and suggests the idea of a sharing or borrowing of religious and conventional practices across the entire ANE. However, the presupposition of this study is that Israel is not homogenous to ANE, therefore it is necessary to explore the general concepts of deity and the name יהוה in the ANE that are expressed in extra-Biblical sources and the Hebrew Scriptures.

Biblical literature and history also display many points of convergence between Israel's cultures of the Mesopotamians, Canaanites, Egyptians, and Hittites, among others. Taking a survey of the varied ANE communities makes for an interesting puzzle to piece up while aiming for a picture of that clearly reveals how much of the revelation of יהוה is embedded in terms and concepts familiar to all people in that region and how much is unique to Israel (Finkelstein & Silberman, 2002:65). It is worth noting that there are some very conspicuous similarities for instance, while the term *el* is used as the proper name for the highest god in the Canaanite literature, in the Bible the Hebrew *el*/*Elohim* is used as one of the surrogate titles for the Israelite God. Although this does not presume that the God of Israel is to be equated with the Canaanite *El*, (Rodriguez, 2001):43. *Il* (‘*El* was the chief divinity of the Mesopotamian Semites in the Pre-Sargonic period. A name that appears in the Canaanite pantheon where “IL” was the proper name of the god par excellence, which is like the Eastern Semitic communities where ancient evidence shows that “IL” was the proper name of one of the deities.

Whereas the discussions on the concept of יהוה in this study, are based on the Biblical presupposition that Israel's worship of יהוה as revealed in the Scriptures is not the same /equal to the rest of the ANE understanding of יהוה. That, Israel as found in the ANE and the Bible is a chosen people whose world view and the concept of יהוה are different from that of the rest of the ANE people with whom they share the environment and contexts. We do well to acknowledge that there is a sharing of terminologies due to interactions and language shifts.

The relationship between the Israelite and the ANE concepts of יהוה is better understood when discussed in view of its cultural setting, it would be self-defeating to assume that there is no connection between the Bible and its cultural milieu. God's revelation was not experienced in a vacuum: God spoke to people who were part of the contemporary culture and called them to become followers of the true way. Biblical evidence shows that much of God's revelation was couched in terms and concepts familiar to all people in the ANE region, although there is a significant amount of that revelation which is unique to Israel. Biblical scholars make strong arguments for the Israelite religion showing that although Israel shared in the cultural setting with the ANE, their concept of יהוה was unique.

If monotheism connotes the existence of one God only, the creator of everything, the source of justice and mercy, who can travel at will to any part of his universe, who is without sexual relations and consequently without mythology, who is human in form but cannot be seen by human eye nor represented in any form -then the official religion of early Israel was certainly monotheistic. The henotheistic form constructed by scholars sinks below the level attained in the surroundings of the ancient Orient, where the only alternatives were polytheism or practical monotheism, henotheism being apparently unknown (Albright, 1939, 2012:93).

One aspect that was common in both Israel and the ANE is the significance attached to names. Names like labels were things of individuality and power (Taylor, 2006:2,95). Israelites considered that knowing the name of a person is to know the essence of that person because the name is equated to the soul. It is that which implies the reputation, renown, fame, and as Biblical tradition and theology have it to change a name meant to change character (Miller, 2015:42-43). The origin of the usage of the name יהוה among the Israelites and in the Biblical text has to do with the fact that Israel's religion was unique to the Israelites among the religions of the ANE which are polytheistic in practice. Since the worship of יהוה is monotheistic, this feature alone grants the worship of Yahweh a unique position in the ancient world and today. While יהוה is found in a number of extra-Biblical ANE sources, the Hebrew Canon, Exodus 3:14-15 stands out as the source and origin of the use of the name יהוה for the God of the Israelites, when God first revealed the name and its meaning to Moses as a compounded exposition of the יהוה as a proper /personal name (Phillips, 2002:261), (Holman, 2017:81), (Freedman, 1960:151), (Abba, 1961:321), (Thompson, 2014:115) (Dozeman, 2009:73, 736).

A survey of Biblical texts and tradition suggests Exo 3:14-15 as the point of revelation of the Deity name יהוה, consequently being the origin of the use of the Deity יהוה among the Israelites and stamps Deity authority for the use of this Deity name in Scripture. Although Biblical scholars continue to debate and question how Exo 3:14-15 could possibly be the point of revelation of the Deity name to the Israelites, This study works on the presupposition that Exo 3:14-15 gives the scriptural revelation of the Deity name יהוה as shall be discussed here below while highlighting some of the major criticisms leveled against Exo 3:14-15 as the original point of revelation of the Deity name יהוה to Moses, Israel and in the Hebrew Scriptures.

2.3 Revelation of the Deity name יהוה in Israel and in Hebrew Scripture

The Deity name terminology is evidently not homogenous in all literary contexts since varied terms are used in varied contexts, some of which are titles referring to the designation of deity, while others are personal pronouns regarded as the proper names for the individual deity. One of the questions that come to mind about the Deity name terminology is whether names of deities were thoughts from among the people in expressing the idea of a Supreme Being or that the names were revealed by the deities directly to the people. This question directly points us back to the beginning of written history when some of these names came into use. Although it may not be easy to ascertain the dates for these early periods, 2390 BC is suggested as a probable date around the time of the ending of the Early Dynastic Period (Black & Green, 1992:145).

While it may be necessary to observe that the Deity name may not have a point of origin since God has no beginning or ending and that the Deity name may /should already have existed with God unknown to the people of Israel. Other questions that lie close to the origin of Deity name usage is, whether God needs the Deity name, or did God appoint a Deity name before the time humans asked for it? It could be that God's relationship with humanity meets humanity at the human point of need. Evidently, there should be a time of origin of the use of the Deity name יהוה when God revealed the name יהוה to humans upon the inquiry made by Moses in Exodus 3, as will be explored in the brief exegesis of Exo 3:14-15 here below.

Varied theories have been fronted regarding the revelation, a point in time when the Deity name יהוה was first used by Moses, Israelites, as acknowledged by Hebrew tradition. The point at which the name was revealed informs us of the apparent alluded meaning and the possible alternative options to take in the approaches to the rendering in translations. There are two traditions regarding the time when the worship of יהוה

may have been introduced into Israel. One tradition stems from the presupposition that the Deity name יהוה was revealed by God at the time of the call of Moses, while the other tradition presupposes that the Deity name had been known from the antediluvian patriarchs but does not show how the Deity name came to be known to the antediluvian patriarchs. The antediluvian patriarchs' tradition is based on the report given of the patriarch Enosh, the grandson of Adam, who worshiped God by this name and so assumes that all the forefathers of Israel knew God by the name יהוה (Paton, 1906)124. It is this Enosh of whom Gen. 4: 26 says, "To Seth also was born a son, and he called his name Enosh, he was the first to call upon the name of יהוה. "This tradition, therefore, may be pointing to an earlier date when the Deity name was introduced in the Hebrew Scripture by Enosh. That argument may lend to the notion that יהוה was only a new name given by a known God, through Moses to express a new conception of His character. Because, although Scripture asserts that יהוה revealed himself to Moses, but nowhere does scripture claim that he was previously an unknown God in totality. It should be remembered that Abraham the father of faith worshipped this God and offered tithes through Melchizedek יהוה 's priest of Salem, long before there was Jacob who was later named Israel.

If one looks at the Hebrew Scripture as a record of events at the point at which the events happened, then this tradition is problematic and clearly suggests that some editing or reduction work was done to insert a name that was known later to an event that was long past. On the other hand, observing that the writer of the Torah was not a record that captured the events as they were taking place. Going by the tradition that Moses wrote the Torah, then Moses would use the Deity name and the varied surrogate titles of the Deity name on events that had taken place long before. I would argue that it would be understood that the one who is inspired to write uses the language and

understanding that is current for their situation, unless directly so instructed that the writer sticks to the conventional terms of the generation when there was no name given. This understanding is not void of unclear issues either, going by the notion that the writer was Moses, it would then suggest that Moses was writing from the point of his knowledge of the Deity name. If Moses already knew the Deity name and chose to use it regarding the patriarch Enosh, why doesn't he so indicate that Enosh worshipped God but did not know the Deity name יהוה? The author of the book of Genesis puts a problem in the statement, Enosh was the first to call upon the name of יהוה. The suggestion for the two traditions may be responsible for the notion that the use of the name יהוה is the very beginning of the worship of יהוה by the Israelites as can be seen in the three theories below:

1.The Indo-European origin of יהוה advocated by Von Bohlen, Vatke and G. Muller, among others who suggest that Jave, Jaho, and Jao, the forms under which יהוה appears in Jewish and early Christian writings, relate to Jove and similar names in Indo-European dialects such as the Germanic languages. Paton (1906:115) contests the Indo-Europeans' dialect as impossible if it is taken that the knowledge of יהוה first came to Israel through Moses. However, I find this too superficial to think that the knowledge of יהוה came to Israel through Moses. Scripture makes it clear that God is come to Moses to tell the Israelites that God heard their cry, and we know that the Israelites knew that they would one day leave Egypt to go to the land of promise, at least Joseph had instructed the Israelites to carry his bones out of Egypt to the promised land.

2. The Babylonian /Akkadian theory of the origin of יהוה fronted in the " Babel-Bibel" controversy argues that the יהוה was found in Babylonian inscriptions, which Paton (1906:116) rightly challenges as lacking in evidence of any direct borrowing. Although

Paton's obstinate argument that Israel interacted with other races but not Babylon is equally wanting.

3. The Canaanite theory suggesting that the name Jahveh was adopted by the Jews from the Canaanites, has been defended by eminent 19th-century scholars but also rejected by others who contend that it is inconceivable that Jahveh, the irreconcilable enemy of the Canaanites, should be originally a Canaanite god (Colman, 2011:13).

4. The Egyptian Theory which suggests that Israel learned the name יהוה in the time of Moses based on the statement Exo. 3:14 אהיה אשר אהיה "I am Who I am" which is parallel to the expression *"nwk pw Nwk*" used by the gods in the Egyptian texts. This notion has also been challenged by (Wheless, 2007:28) arguing rightly so, that although having a certain amount of a priori probability based on Moses' education in Egypt this theory is still not convincing.

5.The Kenite-hypothesis, which connects יהוה with Mt. Sinai (Horeb) and suggests that יהוה was the God of the people who dwelt at Sinai and was worshiped there long before the arrival of Israel.

The Kenite hypothesis is further explored because of the African lands of Egypt, Ethiopia (Kush/Kosh) and the Sudan (Nubia) which associated with the ancestral home of the Luo people.

2.3.1. The Kenite Hypothesis

The phrase "Kenite hypothesis" here may not necessarily refer to a scientific study that is so tested to make a thesis, but it so regarded as a hypothesis because generally all knowledge of the past is hypothetical even though the discussions in the argument do not have empirical evidence in the Biblical text (Blenkinsopp, 2008:151). Fredrich W. Ghillany is said to have been the first one to publish the theory in 1862, it found a strong

boost when it was again fronted by Cornelis P. Tiele's 1872 treatise, as well as 20th century's E. Meyer, B Stade, and H. Gressman (Blenkinsopp, 2008:132) and up until this very decade Mondriaan's "the origin of the Yahwist religion" (Mondriaan, 2011:41) just to name a few. Although the apparently old Kenite hypothesis seemed to have lost ground in the 20th century, it still holds ground in the 21st century pre-Israelite origin of the Deity name יהוה scholarly discussions. The Kenite hypothesis seeks Biblical support from the notion that the Deity name was revealed to Moses at Mt. Sinai (Horeb) a Kenite region hence suggestive that the Kenites were the mediators of the Yahwistic cult (Van der Toorn, Becking, and Van der Horst, 1999:912).

The Kenite hypothesis is based on four features including (a) the Biblical texts about the Midianite connections of Moses[3], (b) poetic works that allude to יהוה's original residence among Kenites in the vast, desolate and mountainous regions such as Judges 5.4 where opening invocation to Yahweh in Deborah's song presents Yahweh as advancing in triumph from Seir regions of Edom. (c) 4-12th century Egyptian topographical texts of Edomite region (d) association of Cain as the ancestor of the Kenites worshippers of יהוה (Blenkinsopp, 2008:133). Kenite hypothesis proponents argue that two Pentateuchal sources emphasize that the name יהוה was not used before the time of Moses and therefore its origin has everything to do with the time and the culture of the location where Moses was when he received the revelation. Although they concede that יהוה is and was the God of the fathers as in documentary hypothesis P source statements such as Exodus 6: 2-3, "I am יהוה(Lord) I appeared to Abraham, to

3 In reference to documentary hypothesis, Paton (1906:118) points out that the Kenite hypothesis is strong because it can explain why the "J" source of the Pentateuch written by the Judeans regards יהוה's worship as very ancient. While the "E" and "P" sources begin the name יהוה only with times of Moses. Moses' self-exiled land is called Midian in the J source (Exo.2:15, 4:19), and in Num.10:29 from J Moses' father-in-law Hobab son of Reuel the Midianite, while J texts in Judges 1:16, 4:11refer to Hobab the Kenite Moses' father-in-law.

Isaac, and to Jacob, as God Almighty, but by my name the Lord I did not make myself known to them."

Scholars like Gottwald (1999:362) have progressively pursued the Kenite debate suggesting that the Kenites worshipped יהוה before there was any notion of a political entity called Israel and continued to be ardently loyal to the belief in Yahweh. He further asserts that "יהוה was fiercely and tenaciously worshipped by the Kenites" and interprets Moses' encounter with Jethro as evidence that Moses derived the name, culture, and the judicial features from the Midianites (Kenites) who worshipped יהוה. This argument finds a strong basis on the Midianite fidelity to the worship of Yahweh as recorded in Judges 1:6, Judges 4:11-17. 1 Samuel 15: 6 and the Kenite Rechabites in 2 Kings 10:15-17, and Jeremiah 35: 1-19. In a later appraisal of the merits of the Kenite hypothesis Gottwald (2009:133) admits that some of its proponents may have veered dangerously some way, although he does not say how. He is quick to mention that the Kenite hypothesis simply presents a description of the attendant circumstances and influences that operated upon Moses. He rightfully cautions that it is beyond the Kenite hypotheses' limited evidence to argue that the religion of Moses was wholly contained in the Midianite prototype, and even to argue that Moses was the founder of the Yahweh cult. Yet he goes ahead to laud the Kenite hypothesis for its fundamental insistence that Jethro and the Midianites had a strong influence on Moses, thereby accounting for the conviction of the Pentateuchal sources that the Deity name יהוה came into use by the Israelites through Moses.

The Kenite hypothesis not only affirms the notion of pre-Mosaic worship of יהוה among the Midianites/Kushites. That social-cultural aspect lends a strong case for the argument that Africa as Kush (Ethiopia/Ithio-pi-anu) has known and worshipped the Supreme being whose name is now revealed to Moses as יהוה. If the Kenite hypothesis holds

anything then יהוה is the K/Cushite God based on the scriptural assertions that Moses's wife was Cushite (Numbers 12:1) and hence יהוה is very much the God of many Africans. If then יהוה be the God of the K/Kushites there is a strong case for the Luo people of Kenya and Tanzania whose origins are traced back to the kingdoms of Egypt, Ethiopia and Nubia (Sudan) not to have a problem with a transliteration of the name יהוה in the DLB68 translation as *Jehova* and even yet be able to render the Deity name by a local official praise Deity name.

The Kenite hypothesis was favoured as the most satisfactory explanation of the relevant biblical and non-biblical data by scholars of note including Gerhard von Rad, Martin Noth, Harold Rowley, A.J. Gunneweg, Manfred Weippert and Moshe Weinfeld (Blenkinsopp, 2008:133).

The Kenite hypothesis suggests a seemingly credible notion based on the Moses/ Jethro (Priest of Median) relationship as it stands in parallel with the Melchizedek story of Gen 14. The notion that Melchizedek the priest of Salem (a Canaanite city) is a priest of the true God, who blessed Abraham and received the tithe from Abraham and so was superior to Abraham (Delcor & Pearson, 1971), Gen 14. 18-20 suggest that the true God יהוה had been worshipped in Canaan long before the Israelites came into Canaan. The Bible story does not suggest anywhere that Jethro the priest of Median questioned Moses encounter with this God, on the contrary Jethro and Moses displayed teamwork that likely suggest that Jethro knew about this God. Hence, this one of the Biblical pieces of evidence suggesting that the God worshipped by Moses and the Israelites as יהוה was worshipped by other humans apart from Israel and even before Israel became a nation.

While Kenite hypothesis may not answer all the questions regarding the origin and usage of the Deity name יהוה, we can at least acknowledge that it does point out that the name יהוה was known to the Kenites, and that the Kenites did remain loyal to the worship of יהוה long after Moses. It also sheds light on the fact that Midianites/Kushites/ Kenites worship of a Supreme Being is not foreign to present Africa and would also indicate an agreement with the traditional concept of a Supreme Being held by the Southern Luo whose ancestry is traced back to the Egyptian/Ethiopian, and Kushite Nile region. And since the origin of the Southern Luo that is traced from the Lower Egypt (present Sudan) is less than two millennia. It would equally not be strange to find out that the distant ancestors of the Southern Luo who lived in the lower Egypt region (Nubia) before the birth of heard of the fame of the God of Moses from the Egyptians who travelled down the R. Nile.

2.3.2. Documentary Hypothesis and יהוה Pentateuchal Occurrences

While Documentary Hypothesis (hence DH) is here referred to in order to shed some light on this study, DH is itself a contested subject in the Old Testament scholarship with very wide coverage that cannot be effectively discussed within this study. To remain focused on the subject of this study DH assertions are thus only briefly referred to, as augments of the main study regarding the varied the Divine name appearances and uses of יהוה and *Elohim* in the Pentateuch.

The relevance of the documentary hypothesis (hence DH) to this study rides on the question of earlier patriarchal preparations to the use of the Deity name יהוה or *Elohim* which is traced through Pentateuchal books as the God of Abraham, Isaac, and Jacob. Since space forbids extensive broad review of the DH, this study will only highlight the יהוה issues.

Whether the Israelite Deity is named as both יהוה and Elohim and that the two names are used interchangeably is a concern that has been fronted on the basis of the Pentateuchal sources as earlier argued by Jean Astruc (1684–1766) and followed by Julius Wellhausen to develop the famous Documentary Hypothesis (King, 2001:23-24). Varied scholars including Lawrence (2011:10-11) and Thompson (2000:1-5) continue pointing to the Documentary Hypothesis assertions that the Pentateuch is a combination of four separate, complete, and coherent documents, and because these sources are anonymous they are named according to their notable characteristics (Coogan, 2001:36)

1. J - the Yahwist named after the use of the name (Jahwe in German) before Israel exists (Genesis 2:4b). J may have been written by an anonymous author in the southern kingdom of Judah during Solomon's reign, around 900-850 B.C.E.

2. E - the Elohist. named from their use of *Elohim* (Hebrew for "God") rather than יהוה in the early time period of the Torah. E, seems to reserve the name Yahweh for the time from Moses on (Exodus 3:13-15), although Genesis 15 is suggested as the earliest E- text which may have been written in the north, around 750 B.C.E.

3. P-the Priestly source is concerned mainly on genealogies, chronological matters, and priestly regulations. Although it is suggested to begin at Gen. 1:1 covers major chunks of Genesis, Exodus, Numbers, and nearly all of Leviticus (King, 2001:25), like E, it appears to reserve the name יהוה for the period from Moses on (see Exodus 6:3). Many scholars date P either during the exile (6th century B.C.E.) or shortly after (5th century B.C.E.). Others date it as early as the beginning of the 7th century B.C.E. (Chavalas & Younger, 2003:258) assert that Priestly sources explicitly argue that the ancestors did not worship Yahweh under that name as based on the assertion

that genuine traditions of archaic religious Israelite ancestors of the Genesis period precede use of יהוה.

4. D -the Deuteronomist source is then said to be the most independent source written about 622 B.C during King Josiah's reforms of 2 Kings 22. D does not have a characteristic divine name but uses both Yahweh and Elohim where it is assumed that the redactor subsequently combined the texts J, E, and D (Garrett, 2001:29).

Although the priestly source of the Biblical texts in Exo: 6:2-3 presents יהוה revealing the name to Moses, it also suggests that the J, E and P sources reveal a lack of strong uniform binding tradition (Young, 1940:26-28).

Notably the J and E sources, expression, "the God of Abraham, the God of Isaac and the God of Jacob. "In these documents, the numbers of the expression occur both separately from one another and also in temporal sequence. However, (Campbell & O'Brien, 1993:185) observe that the use of יהוה is extremely rare in the E source both before and after Exodus 3. Before Exodus 3, there are 4 in original E texts and 4 in secondary material. After Exodus 3, there are 8 occurrences of יהוה in Numbers 23 and 19 occurrences in secondary additions to E. Hence, it's unlikely that Exodus 3:14-15 should be considered as an epochal revelation in contrast to its function in P.

While it has been believed that the J source is one of the earliest source of the first five books of the Torah, the dating of the J source is yet to be agreed on by scholars documentary hypothesis proponents majorly Julius Wellhausen, S.R. Driver and Martin Noth (Graham & Gordon, 2004:548).

It is yet to be observed that the Pentateuch uses different names for the Deity, the assertion that the varied terms for Deity as *Elohim* and יהוה is due to different documentary sources is still questionable because of inherent disconnections on the DH

strands as observed in the lack of consistency with the assigning of names to various sources. In the supposedly E source example of Genesis 22:11, יהוה is used instead of Elohim as would be expected, and the famous Yahwist creation story presents God as יהוה Elohim and not simply as יהוה (King, 2001:26-27).

(Garrett, 2001:41) has sharply criticized the continued assertion of DH in academia as a "dead hand" observing that there is an inability to consistently apply the Deity names criteria as observed above because the Deity names criteria is contrary to all Near Eastern analogies, and one would find the rationale for avoiding Yahweh in E and P in Genesis sources somewhat specious and argues that:

> If the E and P writers thought that the Israelites did not know of the divine name Yahweh until the time of Moses, there is no reason for them to avoid using the name in patriarchal stories except when they were directly quoting a character whom they believed did not yet know the name. If anything, we might have expected P to use Yahweh in his patriarchal narrative in order to establish continuity with the God of the Exodus (Garrett, 2001:31).

(Cassuto, 1941/2005:18) explains the reason for the interchange of the names יהוה and *Elohim* as based on the character of the names as expressions different features of the character of God, where יהוה the covenant name of God underscores God's exceptional relationship to Israel while *Elohim* speaks of God universally as God of all earth. He further asserts that:

> We found that in all branches of Hebrew literature having a purely Israelite content—for example, the prophetic writings, the legal sections, and the poetic literature in so far as it has a national or folk character, the personal name of God is always יהוה, and the other names serve only as appellatives. …. We have also seen that this difference in the choice of the Divine Names flows on the one hand from the original meaning of the Names and on the other from the literary tradition of the ancient East… That the difference we established in the principles governing the use of the Divine Names continued also in the post-Biblical period, up to our own times…. the existence of the basic difference referred to between the name יהוה on the one hand, and 'Elohim and cognate appellations on the other, is not to be doubted (Cassuto, 1941/2005:27).

God of your fathers

"יהוה God of (your /his) fathers" a significant Hebrew Canon tradition adds to the Yahwistic patterns that relate the Deity יהוה with the patriarchs and shoots down at the DH strand of the E-source which reserves the name יהוה to Moses' experience of Exodus. (May, 1941:155) observes that the patriarchs thought of the Deity in association with their direct parents and habitually spoke of "the God of My/ Thy father." "יהוה God of your fathers" spans across both exilic and post-exilic periods and appears 45 times in the Hebrew Canon, of which it appears 11 times in the Deuteronomic source and may be attributed to the Deuteronomic redactor, 29 times in the Chronicles and Ezra, once in Daniel 11:37 and 4 times in the book of Exodus during Moses' encounter at the burning bush considered as from JE sources.

2.4 The Israelite Concept of יהוה

First and foremost it is important to acknowledge that the very idea of attempting to conceptualize God in human language is an arduous task, because of the analogical terms used to try and communicate the idea of "God" (Smith, 1982:1). Mainly because man's experiences and cultures vary so tremendously so that it is difficult and dangerous to make generalizations about the ancient Near Eastern people's concepts of God. The Israelite concept of יהוה like that of most of the ANE is based on the Israelite belief in the existence of the Supreme Being, however there are inherent peculiarities to the Israelite concept of the Supreme Being whose position is above the category of gods.

The uniqueness of Israel's deity יהוה

"An original character of the Israelite God was that the deity stood alone, with no family connections and not restricted to any abode or exact spot in an anthropomorphic sense but clothed in the *Kabod* "glory" (Christen & Hazelton, 1969:63). Thus, the Deity was perceived in an iconic sense, where the conception of God was that of God-without

images. The aniconic aspect of יהוה makes the aspect of interpretation in the translation process difficult in iconic cultures.

The challenge of a familiar name for an exclusive Deity

The name יהוה holds an exclusive place among the collections of the names of God in Israel, it holds the highest outstanding position in Scripture where it is presented in the singular (Vasileiadis, 2014:56, 63).

The proper noun יהוה is a unique name in Israelite culture, not only unique due to the uniqueness of the Israelite God in the ANE contexts but rather it is also unique due to the secrecy that the Israelites associated with the name יהוה. The notion of secrecy of the name has been postulated over the years and challenged on the same breath due to the uniqueness of the deity. This said uniqueness of the Israelite God presents a challenge in the rendering of יהוה into Semitic and non-Semitic languages. Other than the uniqueness of the deity named יהוה, the name יהוה is also said to be difficult to pronounce or even transcribe because we are not sure how, and that even if it were possible to do, it is a taboo to pronounce the name. It may be presumed that the alleged difficulties in pronouncing or even transcribing יהוה are part of a secrecy scheme intended to hide the real name of God from man, in a bid to avoid man's misuse of the sacred name, and yet it as observed early in this chapter not everyone accepts the notion of the secrecy of the Deity name.

The name of the Supreme Being was not only a mark of differentiating the God identified by יהוה from other entities, it also determined the substance of the entity named, including His person, locations, and objects (Abdoullaev, 2008:215). The Deity name thus maintains the principle of the Latin expression *nomen omen* occurs in 1 Sam. 25:25. Kugel (2009:537) alludes to the practice of secrecy of the Deity name by

referring to an incident where Pharaoh in mockery asked Moses to say the name of the god who had sent him, and when Moses pronounced יהוה into Pharaoh's ear, Pharaoh heard of יהוה and fell down speechless, but was revived when taken hold of by Moses. The notion of secrecy of the name evolved to become a taboo in Israel owing to the growing sense of God's transcendence, and as Cohon (150:585-586) says, this was in a bid to avoid sinning against the God represented by יהוה. However, one can see that their positions agree today with those of religious fundamentalists of various origins, for whom the name and essential word of God constitute the untranslatable essence of religious purity or Truth (Henn, 2015:2).

The secrecy of the Deity name and its pronunciation was deeply entrenched among the Hebrews and is shrouded with all sorts of explanations: For example, one argument has it that the Rabbis knew the name and its pronunciation but were sworn to secrecy about it. A myth presents that the secrecy of the name was maintained by religious structures, and that prophet Samuel who anointed King David when he was a child gave him the second secret pronunciation of the Deity name, that was later given only to the sixteen who were chosen to belong to the secret Cohen Ultra-Orthodox Rabbi of the sect of Moses. If one of these died without pacing on the sacred name to some of the younger generations, it would then be feared that the ancient pronunciation of the name would be lost forever (Covey, 2009:95,281).

Another interesting argument is that the Deity name יהוה may have been purposefully mispronounced as Jehovah by the Pre-Masoretic Jews to preserve its secrecy from the uninitiated. Yet we do know that the term Jehovah was merely a dialectal form of the Greek-God name Zeus and that both meant "spermatozoa" the source of all life (Allegro, 2015:sec.1).

Although the Rabbis had all along taught that the Deity name יהוה must be kept secret, from the post-exilic period they withdrew the name from ordinary usage and invested it with awe and mystery, owing to the growing sense of God's transcendence (Cohon, 1951:585). So that due to its immense power and sanctity, the pronouncement of this name would lead to punishment as found in the LXX translation of Lev. 24: 16 which invokes punishment upon anyone other than the priest who pronounces God's name (Williams, 2000:83), (Hurtado, 2006:101). The substitution of other names *Adonay* and *Kyrios* for יהוה continued in both Hellenistic and Rabbinic literature, where it was believed that the knowledge of the name of a spirit or deity would give one power over the Deity or spirit, hence the act of pronouncing the name of the spirit or deity became a means of securing the Deity's help. It would be observed that these efforts were put in place to try and limit יהוה or His name power and the security it offered to Israel's locality, though the popular belief that יהוה dwells in Zion provided a sense of security to the inhabitants in times of need (Cohon, 1951:586).

Another argument about the unique secrecy of the Deity name יהוה is that the Jewish taboo on its pronunciation was so strong that the original pronunciation may have been lost somewhere in the first millennium. Since then, many Christian scholars have sought to reconstruct its original pronunciation, guessing that "a" and "e" the most common vowels and the ones able to be supported by the consonants were the eliminated original vowels. The softer German pronunciation "*Yahweh*" rather than "*Jahweh*" was employed by scholars (Spencer, 2011:14) presuming that was how it was used in the early copies of the Greek Old Testament (Hurtado, 2006:111). The Masoretic tradition in the Hebrew Canon has consistently retained the written representation of these letters and allowed for them to be vocalized by an alternative title אדוי *Adonay* (Mojola, 2013).

With regards to the universality of יהוה, scholars are divided over the cosmic reference of יהוה as the deity, some argue that the prophets saw יהוה as a cosmic deity, Lord of the heavenly hosts and forces of nature, but at the same time still the special God of Israel, a tribal deity whose main interest was the welfare of the chosen people (Allegro, 2015:sec.9). On the other hand, scholars like Cohon (1951:586) argue that יהוה's earlier identification as the God of Israel was modified by the prophetic doctrine that identified יהוה as the universal God of all humanity, the creator of the world and father of all men.

Regarding the significance of יהוה as a unique personal name of God, it may be that the notions of the functions and characteristics of the Deity name may have changed with time just like with nicknames whose original meaning get to be forgotten over time but are gradually derived from some function, characteristics or relation of the deity to the tribe, its members or surroundings. With time, the Deity name gets invested with power and mystery and that necessitates security measures such as the taboos to guard it against misuse. However, it is acknowledged that the names of God have maintained their place in Jewish monotheism not just as survivors of earlier less developed religions but as indispensable designations of the personality of the Deity and as compact attributes of His nature. A notion inherent in the paradoxical argument which asserts that God transcends all names and yet persists on invoking Him with the "right" name and is still able to underscore the one constant factor about the varied Deity names, which insists that it is one and the same God cosmic יהוה who is known by all these names and designations (Bavinck, 2004:99). And as a matter of principle sideline any arguments that oppose the varied African names used to render the Deity name יהוה in TL language vernacular translations.

The ANE religious experiences and presentations give us a rich background to the God of Israel, from where Abraham had been called him to leave his people and go to a place

yet unknown to him, even though Abraham did not yet know this God. An interesting observation here is that Abraham did not ask to know the name of this God, but simply obeyed when he was told to go. Abraham did not so desperately desire to know the name of God whom he now trusted and who led him in his many wanderings and with whom he had interacted in the covenant. Moses's assignment before Pharaoh would necessitate disclosure of the name of the God who had sent him. Although this scenario could also imply that people do not need to identify God by any such names. People can know God and relate with that God without necessarily having or needing a personal name by which that God could be referred to and identified among the many. Suffice it to say that if He (who called Abraham) be the only supreme being above all else, then He would not need to be identified by a name which is so limited in vocabulary since we already know that "God is" and so we should not ask who or which for there is no other. In the times of Moses however, things had degenerated to the extent that there were many presumed gods who must identify themselves by names. God gives the name "I am" to Moses who uses the need for a name as a possible excuse to help himself (Moses) bailout of the assignment. It goes to say that God so lovingly goes along with the Human need for God to be identified by name.

As to whether there is so much in the Deity name as a word, Gravelle (2008:8) observes that names like key terms are just words: "Words are signals which trigger concepts, but concepts are not the objects of our thinking processes, they are those processes in action." The Deity name is therefore just but a process that expresses how the Israelites perceived their God, and as concepts are not what we think about, but what we think with" (Callow 1998), the Deity name is what Israelites used to think about God. A major weakness that Gravelle (2008:8) observes is that, in dealing with the Deity name as a key term, traditional Western biases dictate that the same key term, or the same symbol

used to express that concept, must occur in the receptor language translation in all of the same places it occurs in the Hebrew text. It would, therefore, help if it is acknowledged that the concept of God's revealed names does not reveal God's being as such, but the revealed name serves as an accommodation of the expression of God to human language and thought. The Hebrew Scripture is accommodated in the language which is anthropomorphic through & through (Battles, 1997:20). Hence, it may well be argued that the concept of God in Judaic, Christian, and Islamic traditions are attempts at representing the unrepresentable in specific terms (Shah, 2012: xiii,590).

In expressing the concept of יהוה in TL translations, Smith (1982:19) cautions that "trying to communicate the idea of "God" in ways which man understands is very tricky because man's experiences and cultures have varied so tremendously, so that, it would be difficult and even dangerous to generalize about the ancient Near Eastern concept of God. This vital force, or God, was described in terms of the structure of the culture in which the people lived.

The concept of God as a King in Israelite ANE

Faur (2008:147) observed that: "God and king are two conceptions so nearly coupled in the oriental mind that the distinction is constantly blurred" and may prove to be fruitless, especially since the kingship metaphor is a feature of the ANE religions. Yet it should be noted that, the nature and the extent of the association between these two ideas in Israelite beliefs vary considerably according to the hermeneutical approach being used. The blurred distinction between the office of a King and God does not in any way negate the existence of a distinction between the two concepts. It should also be acknowledged that the fact that Israel did borrow aspects of Canaanite kingship, did not amount to a takeover of Canaanite religion and its view of sacred kingship. Israelite

kings ruled, shepherded, and governed their people, sat upon a throne in a geographical palace, judged important court cases, and were the commanders-in-chief of the army just like the kings in other neighboring nations. The Israelite king was not deified and did not serve in the cultic drama, therefore, this institution appears less significant than kingship in cultures around Israel. It is no doubt that three aspects the Israelite metaphor of God asking may seem to be like those used in other religions around including them, but there is a major difference for example, (unlike the other gods) who are regional kings, יהוה is Lord and king of the world, יהוה (unlike the other gods) is a mighty warrior who destroys his enemies, and יהוה (unlike other gods) is a judge over his kingdom (Moore, 2009:72).

The Metaphor of יהוה as the King

The use of the Kingship metaphor when referring to יהוה is based on the notion of Israel's religious understanding of their nation as a theocracy, where although the nation of Israel had Kings, God was the ruling Lord. God's kingship was the fundamental statement and central theme in the theology of the Hebrew Canon (Hasel, 1991:49,53). יהוה's Lordship implies rulership (Gen 45:8; Ps 105:21) that was expressed in formulas like "Lord of all the earth" (Joshua 3:11, 13; Ps 97:5; Mic 4:13; Zech 4:14; 6:5) and "God of gods and Lord of lords" (Deut 10:17; Ps 136:3. The term King was, therefore, a major Israelite metaphor for describing God, whose sacral nature is given its fullest Hebrew Canon expression in the psalms (Galvin, 2016:9), as found in the few examples herein: Psalms praise God who is "King of all the earth, the Lord whose throne is established in the heavens, and His sovereignty rules over all" (Ps 103: 19).

The kingship of יהוה relates to all the earth, "the Lord is a great God, and a great King above all gods, in whose hands are the depths of the earth. The earth is the Lord's and

all contents (Ps 24:1). In spite of the distance in time and space, יהוה's Kingship is established in the present because יהוה rules over the nations (Ps 22:28). Of special importance to note about the kingship of יהוה is how the Psalmists relate the kingship of God as a just rule (Ps 96:10; 97:1-2; 99:4). יהוה, who is perceived as a king, who sits on the throne judging righteously and rebukes the nations and destroyed the wicked (Ps 9:4), as King God judges the world in righteousness. God is the Deity warrior who is the King of the earth (Psalm 2), whose Kingdom is Glorious in Ps 24:7-10 the Lord King mighty in battle King over the hosts (Moore, 2009:72). However, it is important to note that, while the "king" is a common title, the extent to which the essence of Deity is present in the titles "Lord" and "King cannot be compared to human leaders and gods who may also bear these titles. The titles "Lord" and "King" are mere titles of honor that do not in themselves express the transcendence of Deity. Though honor is ascribed to mortals who serve by the titles "lord" and "King" the essence of human kingship does not transcend human nature, neither does the use of these titles "king" and "lord" gods belong to the status of Israel's God whose personal name is יהוה.

In Smith's (1982:18) study on the concept of God/gods as kings, he argues that kingship represented inherent power in nature in the king. Yet, it is to be acknowledged that mortal kings did not/do not possess this ultimate power and cannot be the proper referent or comparison with God. The highest power on earth was not /is not necessarily the king, since the human king needs help from other higher sources power when the King is sick, and when the king needs divination of dreams and to allay fears. The Kings consulted the prophets and rainmakers when there was no rain. in this regard, the term "king" was not an ideal representation of the Divine or almighty, but an example of the weakness of power inherent in Israel's highest human political titles. The King was many times "powerless" and his was just but a ceremonial office. However, one cannot

deny the value of the use of the Kingship analogy created in the minds of the people, as used by God during the times of prophet Samuel before Israel got their first king(Saul). In contrast to Israelite kingship, Egypt is renowned for the kingship metaphor which is of interest in this study.

Egyptian concept of King as a Deity metaphor

The kingdom of Egypt is here picked as a significant part of the ANE for three basic reasons:

1. Egypt is directly in Africa
2. Egypt is the African country where Christian theology was first developed, as a home for the first theological seminary. The Egyptian concept of God may bear directly on the African peoples of Egypt and the rest of Africa, and that the Egyptian concept of the Israelite God dates to the very times of the Israelite servitude when the Deity name יהוה was revealed to Moses.
3. While this study explores the renderings of the Deity name יהוה in Dholuo translations of the Hebrew Bible, the Luo trace their ancestry /origin to the Ithio-pi- and peoples of Egypt/Ethiopia/Sudan (Okello-Paito,2009:4).
4. Egypt is important for this study because the Fouad 266 scrolls written about 400 years before the Codex Vaticanus show that the Deity name יהוה was not translated into Kyrios in the Greek LXX when it was rendered by Jews for Jews (Ortlepp, 2011):69. Which reveals that the Egyptians rendered the Deity name יהוה as ja-h-wi or ja-h-wa over the centuries (Cross, 1997:61–63).

A fundamental part of Egyptian thought concerning their Pharaohs was that the king was regarded as divine, and kingship was the channel through which the powers of

nature flowed into the body politic to bring success in human efforts because the maintenance of nature and civilization were dependent on the king (O'Connor & Reid, 2003:19). The rule of the king was absolute in Egypt. He was normally expected to maintain justice and order over the land, to serve as an intermediary with the *gods*, to be commander-in-chief of the army and the highest judicial official in the land. kingship is one of the major themes through which the Egyptians saw the Divine at work in the world. The monarchy was perceived as a reality in the world of the *gods* and the world of men. The successful kings would pass over into the world of the *gods,* and on the same understanding, an important *god* would be called a "king" (Frankfort, 1948:33).

The Egyptians perceived the creator as a "King" with dual meaning, i.e. that the creator was a King of the *gods* and a "king" on the earth too. The importance of the earthly king in Egypt reflects the importance of the kingship ideas among the gods. The kingship of the deity "Re" is frequently expressed in the formula "king of the gods." Lord of the Thrones of the Two Lands." Amon-Re was the chief of all gods. Ptah the creator God created the gods and of all creation. Ptah created the world by his word and took on the kingly title of "Lord of the Two Lands" exemplifying the supremacy of the kingship of the gods to Egyptian thinking. Thus, the gods were called kings, they sit on thrones, rule, judge and wear the crown and hold the scepter of a king(Smith, 1982:30).

Similarities /Differences between the Egyptian and Israelite Kingship Metaphor

Smith's (1982:35-36) comparison of the Israelite and other ANE found out that, the metaphor of יהוה as King, found in the Psalms, correlates kingship with component ideas which show harmony as well as contrast when they are compared to statements concerning the kingship of the gods in Egypt, displaying a common anthropomorphic way of describing the gods/God with socio-political metaphors. The functional

similarities derive from common expectations and responsibilities which are placed on chief rulers including defense, settling disputes, and governing justly, which may be represented and understood differently in different cultures.

Evidently, the aspects of the kingship metaphor in the ANE were not homogenous, the Biblical concept of God especially as found in the Psalms which relate to the kingship of יהוה distinguishes clearly between the Creator and the forces of nature. While the kingship of יהוה relates to all the earth, "the Lord is a great God, and a great King above all gods, in whose hands are the depths of the earth... The earth is the Lord's and all contents (Ps 24:1) because יהוה is the creator. On the other hand, the Egyptian kings' role is to share the divine activity of creative vivification, mediating it to mankind. The Egyptian king was, therefore, a mediator between humans and the gods and was not the god per se (O'Connor, 1995:293). While the Egyptian Kingship was a dichotomy, where kingship was a divine functioning royal office, with the mortal essence of its holder, who depended upon the gods, for example, Ramses depended on the god Anu for aid to win in battles (Silverman, 1995:68-69), in contrast, the Kingship of יהוה is depicted as that of the Deity warrior who destroys Israel’s enemies.

Another major contrast between the Israelite and Egyptian Deity kingship metaphor was the distinctive relationship that existed between man and God. Israel's relationship with God was defined by the word of God and the acts of God on behalf of Israel. Such that יהוה is the King, is the sovereign ruler of all history, and his decisive intervention as the Deity warrior at the time of the exodus (Exo 15:3). Through יהוה’s victory over the Egyptians and their gods, his rulership over all the earth was established (Exo 15:18), and through the covenant with the Israelite kingdom, יהוה was recognized as the "great Suzerain" ruling over other nations and their gods. The covenant gave יהוה an exclusive gracious position requiring total devotion and obedience to the Suzerain

(Smith, 2014:30,178). God governed and ruled the nation with Divine laws, defeated the king's enemies, set up the standards for justice, and received all worship. The sanctity of human kingship never developed because the covenant with God, the Great Suzerain, cemented God, and the people together long before the monarchy was accepted as normative (Smith, 19982:37). This depreciation of human kingship parallels a counterbalancing emphasis on the sovereignty and kingship of יהוה. The centrality of the covenant relationship to the unique position of יהוה as the King supports the pre-monarchal belief in the kingship of יהוה.

From the foregoing discussions, it is therefore evident that ANE peoples described their chief gods by using the metaphor of the king, and Israel was no exception. As Smith (1982:38) puts it in his treatise of the ANE concept of Gods as Kings, it could be clearly observed that: Although Israel's terminology was similar to that in other ancient Near Eastern cultures, the cognitive conceptual of the images were not always identical. Kingship metaphor was not unique to Israel's God. Although the kings were regarded as the highest power, the greatest control, the authority it is evident that the character, number, and function of Israel's God was quite different from the status of the other deities. Yahweh's distinctive authority as the King of Israel is beyond the dominion of kings who were several in number and shared power. And it is understandable to argue that since Israelite religion developed in the ANE culture there would be some significant similarities, but in spite of these similarities, Israel's religion is undeniably different (Roberts, 2002:72).

A Brief Overview of יהוה variant names and Derivations

Names of deities are particularly important with regard to the identities of the deities and how humans relate to them. Schmidt (1983):57 says that a deity is characterized

and differentiated from others by the deity's personal name. The Deity Name tells something of the character, characteristics, or place of appearance of the deity. So that in the personal name, the deity is made present with the people in such a way that humans can know the deity and call upon that deity. The variant names of יהוה are here presented with a view of establishing the clear difference between the personal name יהוה that should be distinguished from the epithet names and יהוה as we engage in the translation processes or analysis of existing translations. We will first explore some of the notable יהוה forms before looking at the other names.

יהוה Jahveh / Yahweh Forms

As *Je-ho-vah* the Tetragrammaton occurs more frequently than any other Deity name. though scholars do not agree as to the number of its occurrences, the common figures floated is 6280, it can be rounded off to numbers to 6000 times in the Hebrew Canon, either alone or in conjunction with another Deity name derivations (Vidyarthi, 2005:62).

Bishop Theodoret of Cyrrhus 423 AD and Epiphanius of Constantia 315-403 AD are also said to have suggested that the Samaritans did not pronounce the sacred name of God and were stricter with the ineffable name doctrine in the Torah than the Jews as found evidenced in a letter from the Samaritan high priest around 1820 showing pronunciation of the sacred name as *Yah-oo-ay* sounding as *Yabe* and *Yahweh*. It is thus presumed that scribal editors, "substituted euphemisms for vulgarities", by changing the names of false gods, removed the God cursing phrases, to safeguard the sacred Deity name יהוה, by occasional substitution of forms in the Tetragrammaton (McQuick, 2006:16).

Though there is no clear conclusion yet about the pronunciation and spellings of the Deity name as Vidyarthi (2005:62) suggests it can be assumed that the shortened forms *yeho*, *yo*, *yahu*, yah, represent the Deity name as it existed among the Israelites before the full name Jahveh was revealed on Mt. Horeb. On the other hand, Herbermann (1950:331) has shown that these short forms are the regular abbreviations of the full name. We can, therefore, say that, while it is not certain that the time when the author of the book of Exodus presents God revealing some details of the mysterious Deity name יהוה to Moses was the very first time the name came into human existence. Short forms *yeho*, *yo*, *yahu* and *yah* may also have been developed much later in the efforts towards sustaining the secrecy of the name, in line with the taboo the forbade the pronunciation of the name. The use of short forms evident in names like Jonathan which linguistically points to an underlying "Yahu" and when the "h" is dropped the "o" applies.

אדון *ah-daw-nahy /Adonai / Adonay*

The term אדון "lord" is the other name for יהוה (LORD), which in various translation documents appears to be the "real" Deity name יהוה (LORD). In a brief exploration of the use of אדון *Adonay* "lord" in relation to יהוה (LORD) in the Hebrew Bible, where it appears 774 times. We begin by acknowledging that, while the personal Deity name יהוה is first introduced Moses in Exodus 3:15, a scan through the Hebrew Canon reveals that the term אדון *Adonay* "lord" (יהוה /lord) has been used right from the book of Genesis 15:2. This poses a challenge that has received varied suggestions such as those indicating that there may have been some editorial work done regarding the use of the Deity name in the Hebrew Canon long after the original authors of the Pentateuch. Another view according to the tradition which attributes the Torah to Moses after he was called, then Moses may have gone into record earlier events such as those of the

book of Genesis from the knowledge he now gathered about God in the mountaintop experiences. He then referred to the God of those previous times by the name יהוה which was revealed to him God who called him. As per the conversation at the time of his call, God tells Moses that the patriarchs i.e. Abraham, Isaac and Jacob did not know God by the personal name יהוה. Thus, we can say that it may be through the literary skills/styles that Moses used that the term יהוה found its way into events of Genesis the first book of the Hebrew Bible.

Further thoughts may be that if as we have already mentioned, the term יהוה which came to be translated as lord from *adonay* is evidently traced as far back as Genesis 15:2 before the Deity name was ever given to Moses. Then the most probable reason as already suggested maybe that there is a clear difference between the name יהוה (LORD) and the title אדון *adonay* "lord" and the (יהוה /lord). The word יהוה "LORD" is here in Genesis 15:2 used to refer to אלים *Elohim* (God) by the personal name most probably for emphasis to distinguish יהוה "LORD" who is the creator from any other deity. Suffice it to say that this challenge is not a Hebrew Canon problem, it is a translation challenge occasioned by the strategy of rendering יהוה by way substitution as אדי *adonay* LORD. In some vernacular Hebrew Canon translations that use the transliteration strategy such as DLB68, Genesis 15:2 does not have *RUOTH* אדי *adonay* LORD, instead, they have *Ruoth Jehova* (Lord Jehovah). Gowan (2003:170) rightly says *Adonay* is strictly not the name of God but a title of honor. That explains the reason why in the English NRSV אדי *Adonay* is rendered as Lord and not LORD, where the capitalized LORD which stands for the Deity name יהוה, as the old tradition in English Bibles aims to maintain the exclusiveness of the Deity name. The special form "Adonai"(LORD) became a substitute for the name יהוה, thereby augmenting its status from a simple epithet to a proper name(Ortlepp 2011:15, so that אדי *Adonay* not only

means "lord" as a title but also as a personal name of God אדי *Adonay* (LORD). So that while the name יהוה is in print, the reading of יהוה is *Adonay*. The insertion of the *Adonay* vowels by the Masoretes into the name יהוה is credited for the misunderstanding that leads to the misconception that the name יהוה was pronounced as "Jehovah"(Ortlepp, 2011:55). This old tradition of substitution of אדי *Adonay* (LORD) for יהוה may have been the influence that informs the substitution strategy the has permeated various Hebrew Canon translations from antiquity. It could then be that this old tradition influenced the DLUO76 Dholuo translations which had used the English and Swahili Bibles as a point of reference in their translations as stated by the translation committee (BSK, 1976:iii-iv).

It is observable that tradition carries a great influence as it is the justification for borrowed procedure/ strategies, apparently, time is counted for authenticity. As Gowan (2003:171) suggests, substitution by אדי *Adonai* (LORD) attached great significance in rabbinic usage and serves as a witness to the dominant concept associated with the Deity name יהוה. Where יהוה is awesome and totally superior to all human thought and act. יהוה is the sole command of heaven and earth. He is the peerless and undisputed ruler of history, the creator of the cosmos, and the poor who determines all destinies and thereby not only the God of Israel but on this very breath, the God of the universe. He is the ruler. As God of the whole universe יהוה is the God of Africa and all the Africans including the Luo in-spite of their differing translation approaches to יהוה and all the geographical locations.

אל שדי *El Shaddy*

אל שדי *El Shaddy* is one of the epithet names of the Israelite God יהוה. It is regarded as one of the significant epithets that only describes a single attribute of God's ability

(Ortlepp 2011:15). Although Ortlepp (2011:54) rightly observes that, “it is difficult to distinguish between “name,” “epithet," and “attributive” with certainty.” The epithet אל שדי *El Shaddy* appears for the first time in Genesis 17:1 and thereafter 47 times making a total of 48 occurrences in the Hebrew Bible. Of the 48 occurrences, 9 times in the Pentateuch, 31 times in Job, and others 8 times. אל שדי *El Shaddy* is rendered in seven different ways(inconsistently throughout) in the Peshitta(Syriac version of the Hebrew Canon accepted by the Syrian Christian churches from the end of the 3rd century AD), at least those that are identifiable. Biale (1982:246) observes that "All of the contexts in which Shaddai is attested suggest such an incomprehensible and transcendent God." Which may be due to the priestly tradition suggested by scholars like Smith (2002:34) who assert that the priestly theological treatment of Israel's early religious history in Exo.6: 2-3 identifies the old *El Shaddy* with יהוה. “I am יהוה. I appeared to Abraham, Isaac, and Jacob, as *El Shaddy*, but by my name יהוה, I did not make myself known to them.” Suggesting that the name“יהוה was unknown to the patriarchs.” Rather they worshipped the same God but used the generic title el that was common in the Canaanite land. The use of אל שדי *El Shaddy* is notably not in itself new, it is the phrase that the patriarchs had used to refer to God as evidently already in use 6 times in the book of Genesis; Gen 17:1, 28:3, 35:11, 43:14, 48:3, and 49:25.

יהוה צבאות *Yehwah tseba-ot*

The word צבאות *tseba-ot* is a difficult term, to begin with, it appears in construct with the Deity name יהוה and other Deity titles *Elohim* and *elohe*. צבאות *tseba-ot* has two different possible meanings where the term can be rendered either as hosts or armies which mean different things to different people according to varied contexts. Gowan (2003:213) states that as the plural form of the noun צבא *tseba* which צבאות *tseba-ot* translates as "army" according to (Judges 4:2,7), or "host" both human and nonhuman,

earthly or heavenly as in Genesis 2:1. In the abstract sense, it may refer to military or cultic, or even allotted/commenced services, of which the latter is hardly used in scripture. Mafico (1993:31) says, יהוה צבאות*Yehwah tseba-ot* appears to have referred to יהוה who had, in essence, become the armies of Israel in their wars against their enemies, since יהוה fought for them, and became Israel's צבאות *tseba-ot*. So that then the ideal rendering would be, "Yahweh, the armies." Of interest are the distinctive dynamics of its distribution, it does not appear in the Hexateuch, the Kings, and Chronicles, Ezekiel or trito Isaiah. On the other hand, it is very common (90%) in prophetic books like Jeremiah, Haggai, Zechariah, and Malachi Gowan (2003:213).יהוה צבאות*Yehwah tseba-ot* is a key name of the Israelite God, צבאות *tseba-ot* the epithet often the follows Yahweh about 261 times, while *Yahweh* and *Elohim*/*elohe* in combination occur about 285 times. In its construct form with the Deity name יהוה, then יהוה צבאות *Yehwah tseba-ot* is a technical term (Waltke, O'Connor, and O'Connor, 1980:1865b).

The phrasal name meaning is connected to two concepts: (1) the God of the armies of Israel, and (2) The ruler of the heavenly beings in the company of יהוה (Gowan, 2003:213). "Lord of Hosts" is first mentioned in 1 Sam. I: 3, 11, and 4:4. יהוה is said to appear 1869 times in the Hebrew Canon and is said to have been a hypothetical reconstruction of יהוה, based on the assumption that יהוה is the imperfective form of Hebrew verb "*hawah*," earlier form of "*hayah"* which is equated to the word "was," in the sense of "the one who is, the existing. It is used in reference to the rulership of God over vast lands and commanding authority in battles. So that as Davis (2003:243) says, "When I wage war against the wicked, I am called יהוה צבאות*Yehwah tseba-ot* (Lord of hosts/armies) the one who fights your battles and conquers your tasks. It is on this basis that some scholars propose that יהוה was part of El's epithet as (Yahweh tseba-ot) as יהוה who brings armies into existence.

Other than the direct variant names and derivations of the Deity name, literary imagery expressed the people's understanding and interpretation of יהוה in many ways, a few examples are here given as observed by Younger & Hallo:

David's Psalm 29: 3-9 rejoices in the power and glory of יהוה's name. (Hallo & Younger, 2003):260) suggests that the seven-fold repetition of יהוה in depictions יהוה in the role of the weather Deity.

Elsewhere יהוה is the shelter and protector of the Israelites who gives to Israel all their victory over their enemies as in (Num. 14:9b) in the sense in which the ANE communities regarded their long-departed ancestors as their patrons who guaranteed kingship and succession (Hallo & Younger, 2003:357).

יהוה was the embodiment of secrets and the unknown who was consulted as a source of divination superior to the Urim and Thummim whose wishes or directions could be picked through the Urim and Thummim (Exo 28:15-30, Numbers 27:21 and I Sam 14:41, 23:6-12) (Hallo & Younger, 2003:392).

2.5 Development of translation of יהוה in the Septuagint

The Septuagint also referred to as the LXX is the first translation of the Hebrew Scripture into non-Semitic languages. This translation was occasioned by the needs of the Hebrew Scriptures among the Greek Speaking Jews living within Greek-speaking cultures could no longer read and understand the Hebrew Scriptures (Byrne & Houlden, 2002:30). Tradition has it that 72 Hebrew Scholars undertook the project of translating the Scriptures into Greek and being supernaturally empowered to complete the translation in 70 days somewhere around 280 BCE or even later. This translation was then called the Septuagint (LXX) the Roman numeral numbers for 70. Although the term Septuagint was specific to the very first and only that Greek translation of the

Hebrew Scriptures. In this study, the Septuagint is used to encompass all the Greek translation of the Hebrew Canon up until the Latin and English translations era. The rendering of the Tetragram in the Septuagint is incredibly significant in the exploration of the etymology of יהוה and its renderings of the over the ages because the LXX was held at an extremely high rank in both Jewish and Christian thought. The Septuagint sheds light on: the development of Jewish thoughts as important witnesses to alternative Hebrew texts that were at times older than the "Masoretic Text" and the possibilities and challenges of the treatment of the Deity name יהוה among Aramaic and Greek writing Jews from the 530 BCE to 70 CE (Tov, 2009:7,35), when differing sects developed within Judaism including the Pharisees, Sadducees, Essenes, and Zealots.

The Hebrew Canon was translated from Hebrew into Greek at the Great Library of Alexandria. Since much of the Septuagint was translated by the second century BCE, some scholars assert that there were multiple Hebrew text forms and the Tetragrammaton in circulation between the 3rd century BCE and the second century CE.

It is clear that a variety of techniques were in use to represent the Tetragrammaton. These included writing the Tetragrammaton in Hebrew letters in an otherwise Greek text, replacing it with some Greek substitute, or even leaving a blank space in the text. Substitutes included Kyrios, the Greek letters ΠΙΠΙ(PIPI)because they look quite similar to the Hebrew for יהוה (Ortlepp, 2011:37).

Some of these assertions that the Tetragrammaton was found in the LXX are based on the observation that two different Septuagint texts in relation to the rendering of the Deity name. The Tetragram יהוה was generally used in copies of the Septuagint which were intended for Jewish readers, and the Septuagint which was circulated in the Gentile world used the Greek word *Kyrios* (*Kyrios*). Incidentally, that may explain the

reason why we have very few LXX scrolls with the Tetragram since the Greek-speaking Jews were not as many as the Greek-speaking Gentiles, and this text was kind of special to the Greek-speaking Jews (Jellicoe, 1993:60,169). Regarding the choice of the term *Adonay* /Kyrios "Lord", it may have been an easier option for the LXX translators to pick on *Adonay* since the scribes already pronounced יהוה as *Adonai,* which is *Kyrios* in Greek, they decided to take *Kyrios* for *Adonai* and for יהוה when producing the Greek Septuagint. *Kyrios* was at that time regarded as the closest Greek equivalent of *Adonay.* The translators did not need to worry about standardization of the term Kyrios, because the standardization had already begun in a small way in the course of the practice of oral translation in the synagogue before a written translation was undertaken (Jellicoe, 1974:552) as "Lord". Should it then be that the scribes had transliterated יהוה into the Septuagint then it may have been rendered as *Jabe* /*Jave*, but that would not have been because it was a taboo.

As to whether the Deity name יהוה has been found in the earliest copies of the Septuagint of the 2nd century BC Greek translation of the Hebrew scriptures, the first-century fragments are evidence that the Septuagint originally contained the name יהוה in Hebrew characters in the first ancient fragment of the Septuagint dated 50 BC and 50 CE or AD

Although some important differences are found to exist between the text of the Septuagint and the Hebrew Canon, the translation tended to become more literal towards the end of the translation period. Revisions undertaken at that time were probably reactions to the phenomenon of multiple divergent text forms. The Letter of Aristeas produced in Alexandria, probably in the mid-2nd century BC, to promote the cause of Judaism also sought to justify the use of the Septuagint. Among Greek-speaking Jews Kyrios was a preferred substitute for the Tetragrammaton and not O-θεος, consequently, Kyrios was the initial written form first used by Christian scribes

as a reverential way to render this Greek substitute for the Tetragrammaton in copies of the Greek Old Testament writings, (Hurtado, 2006:107). To make the distinction between *Elohim* and יהוה, the Greek word *Theos* in the Septuagint is used as a translation of the Hebrew to render Elohim the term *Kyrios* (lord) is used in the Septuagint to render יהוה, (Mills & Bullard, 1990:340).

Ancient translations like Aquila agree with LXX in the reading of *Theos* for יהוה in texts like Gen. 30:24 and Exo. 4:24 (Gertoux, 2017:105:28). A larger percentage of the LXX prophetic books except Jeremiah reveals the use of κυριος ο θεος as equivalent to אדני יהוה as widely used in Palestine, and equally showing that κυριος was used for אדני and יהוה separately as well as when the two are combined as אדני יהוה (Skehan, 1980:34). It is further established that in the earliest form of the LXX, in the book of Ezekiel with 967 entries, almost all the אדני יהוה readings in the MT have the single κυριος as their equivalent, (Skehan, 1980:38). Adding his weight on this matter, Ortlepp (2011:76) says that:

> We know for a fact that Greek-speaking Jews continued to write יהוה within the Greek scriptures. It would have been extremely unusual for them to have dismissed the Tetragrammaton from the Biblical text itself…. This Tetragrammaton in these quotations remained if יהוה continued to be in these copies of the Septuagint. However, when it was removed from the Greek Old Testament it was also removed from the quotations of the Hebrew Canon in the New Testament (Ortlepp, 2011:76).

Around the beginning of the second century the use of substitutes of Adonay crowded out יהוה in the Old and New Testament subsequently the Tetragrammaton was lost in the gentile church so that the use of יהוה would differ. It may be helpful to take note of the fact that, "even Jewish scholars acknowledge that the replacement of יהוה with Adonay is a less than ideal solution to the problem. Today we are not sure of the exact pronunciation of the personal name of God. What we are sure of is that the titles "LORD" or "THE LORD" of the Jews and Christians are unsuitable replacements for

the Deity name and should not be used as such. The practice to replace the Tetragrammaton with LORD would, therefore, be unacceptable to sincere adherents of the Biblical texts, (Ortlepp, 2011:157).

The Septuagint was the Bible of the Christian Church from the time of the apostolic fathers until Augustine and Jerome. Patristic exegesis and Christian theology were based on the Septuagint which became the basis for God's Word in other languages when Christian missionaries translated the Hebrew Canon into other languages between the second and tenth centuries CE (Law, 2013:121-122).

κυριος is used not only to represent the Tetragrammaton but also to translate the word אדני 'lord, master', which is sometimes used for the deity and other times for human masters, confusion might well develop. Since the Tetragrammaton is presented as a proper noun, whereas אדני is simply a descriptive title, the LXX translators distinguished between the two by leaving κυριος without the article when it represented the Tetragrammaton but treating the word as an ordinary Greek noun if it translated אדני.

Even then the renderings of the יהוה in the Septuagint varied according to the context and the approach of the translator. Scholars who have, perused the detailed analysis of the Tetragrammaton in the Pentateuch argue that the translator of the Psalter has not followed the strict pattern established by the translators of the Pentateuch (Wevers, 2001:27).

The Septuagint may not have offered the optimum model for subsequent translations. As Kugel (2009:654) observes the Septuagint deviated from direct translation in its rendering of the Deity name, an observation that has been fronted by other Biblical

scholars יהוה (Moomo, 2005:152). It may be observed that the Septuagint shows tendencies of deviating from the norm of translating directly as seen in.

καὶ εἶπεν ὁ θεὸς πρὸς Μωυσῆν ἐγώ εἰμι ὁ ὤν καὶ εἶπεν οὕτως ἐρεῖς τοῖς υἱοῖς Ισραηλ ὁ ὢν ἀπέσταλκέν με πρὸς ὑμᾶς

God said to Moses: "I am the (one) being."…. "Thus shall you say to the children of Israel: 'He who has sent me to you'" Exodus 3:14 (LXX).

Kugel's (2009:515) argument which I find convincing is that there are more literal ways of saying, "I am who I am" in Greek, therefore it may be that the Septuagint translators interpret that God is telling Moses about His nature. "I am the one who is." Of importance here is that we can pick up the value of this aspect to the Greek-speaking Jews because it echoes the Greek philosophical tradition of "the One who is" that was then a way of referring to God.

With all that said about the renderings of יהוה in the Septuagint, "it is asserted that for various reasons there is no unique or universally "correct" rendering of יהוה in Greek and that two Greek transcriptions have been used to render יהוה in Greek . The audible transcription is said to have been written down by the Greek-speaking author of a contra Judaeos work in the early 13th century in southern Italy and the other penned down in Constantinople early 17th century (Vasileiadis, 2014:57). One can find different entries of differing renderings all referring to the same name and same being. In the oldest manuscript, for example, יהוה was rendered in the Greek equivalent ΠΙΠΙ (*pypy*) or in the transliteration as ΙΑΩ and possibly read "Yaho" (יהו), and the use of Ιαω, particularly as a "pronounceable" form of the Deity name, was far more widespread than previous scholars have permitted, (Skehan, 1980). Just as Gertoux (2015:32) also points out that the rendering as ΠΙΠΙ (*pypy*) can also be found in the works Syriac

translation of the Septuagint by Bishop Paul of Tella (616 CE). Yet it is interesting to note that name IAΩ may not have been famous with the Jews because of the pagan tendencies attributed to it. There was a general assumption, "that IAΩ was invoked merely in the contexts of mysticism and magic. This presupposition dominated twentieth-century scholarship and consequently sidelined other important early non-mystical customs regarding the rendering of יהוה as IAΩ. Yet significant writers such as Diodorus of Sicily, mid-first century B.C.E. refer to IAΩ in relation to Moses and the Jews (Shaw, 2016:435).

It cannot be denied that IAΩ was used magically by Gnostics and magicians from the late first to early second century C.E, and significantly so in gemstones during the second and third centuries C.E., and somewhat later lead and metal tablets as well as the magical papyri of the fourth century C.E.)

Studies have also revealed that the ΠΙΠΠ in Greek uncials was a misreading of יהוה in Aramaic script either as an attempt to represent יהוה in Greek characters ΠΙΠΠ or simply a scribal misreading of the Tetragrammaton on the part of a Greek scribe (Wevers, 2001:72); (McClurg, 2011:142) and therefore should not be regarded as a purely new or generally another Greek term equivalent to the יהוה. Although there is evidence in the apparent existence of the name יהוה in the early versions of the Septuagint, textual criticism disputes the originality most of these pieces of evidence:

The evidence for the Tetragram in certain old papyri of the Pentateuch—particularly in the MSS 848, 943, 802 (with its IAΩ) and 847—as well as the ΠΙΠΠ of the Milan Psalter (Ra 1098)2 as part of the text history of the Greek Psalter, was not the original text but was a revision within its text history (Wevers, 2001:21).

It is apparent that the Deity name did appear in different forms/renderings in the LXX translations either as: יהוה, IAΩ, or κύριος, simply because of the prior assumption or belief that there was basically a single original form of the Deity name as was given to Moses in Exodus 3:14-15.

In a detailed study on the renderings of יהוה, Shaw (2016:431) observes that the notion of the "original" form of the Deity name in the LXX is too complex, the evidence is too scattered and indefinite, while the approaches offered for the issue are too simplistic to explicate the scribal practices of that time. He concludes that "there was no one 'original' form of יהוה in the Greek Texts but those different translators had different feelings, theological beliefs, motivations, and practices when it came to their handling of the name." A view that is echoed by (Rösel, 2007:411) who argues on the basis that the pieces of evidence for יהוה came after translators of the Septuagint had already chosen 'Lord' (Kyrios) as an appropriate representation of the Tetragrammaton, the replacement by the Hebrew Tetragrammaton in some Greek manuscripts is not original. I suggest that the argument for (Kyrios) in the Septuagint should not be based on the LXX translators considering that it was the best replacement of the Tetragrammaton. It may be that the LXX translators translated *Adonay* which the Jews already had as a tradition to avoid pronouncing the Deity name.

Suffice it to say that the fact that the Hebrew and the Greek alphabet have no exact equivalents of the consonants and vowels, the Greek transliterations whether during the first Septuagint period or not, should not be taken to mean that they ought to be regarded as the standard on Pre-Masoretic Hebrew pronunciation. The differing Greek transliterations may safely be regarded as indicators of the Pre-Masoretic Hebrew usage for the rendering of יהוה in Greek transliterations, (Ortlepp, 2011:24). The Aquila

version is strong evidence of the use of direct transliteration for adapting the term יהוה (Metzger, 1981:38).

2.6 Deity Name יהוה and the ANE Deity Naming Trends

אל Elohim

The ANE Deity name El has been used to refer to the Deity name יהוה in both Biblical Hebrew records and other ANE religious documents. This may be based on the Hebrew Canon use of the three related words for God i.e. *el, Eloah, and Elohim* that are generally considered to have the same meaning (Byrne, 2011:27). In the Canaanite religion, El is the head of the pantheon and the creator of the earth (Teixidor, 2015:46). However, it is probable that El may have declined in relative prominence during the period 2500-1500 B.C. in-spite of still being worshipped at local shrines and the name being retained in construct with epithets i.e. El Elyon and El Olam (Davidson, 2003:107). Smith (2000, 2002) observes that the development of the name El (ʾēl) into a generic noun meaning "god" may have contributed to the loss of El's distinct character in Israelite religious texts, so that Elohim is attached to the Deity name where it serves as a title for the specification of a particular deity and emphasis as is found in Joshua 22:22 יהו אלהים אל יהוה אל אלהים *el Elohim yehwah el*, (God of Gods is יהוה). In this verse, the noun forms part of a superlative expression proclaiming the incomparable divine status of יהוה. El was often used in terms of God's greatness and superiority over other gods and also referred to a personal god not merely a generic term (Byrne, 2011:27). El is also used in many psalms for יהוה, while יהוה is praised for things formerly associated with "El". A claim accorded in Psalm 82 and 1 Kings 22:19 where יהוה is seen sitting on the throne apparently holding a council with all the hosts of heaven. The Hebrew Canon depicts יהוה as fighting from Heaven: God as Warrior and

as God of Heaven as can be conceptualized in the metaphors used to describe יהוה (Michalak, 2012:16). (*El Eloha*) is another name by which the God of Israel is distinguished from other gods of other nations such as the gods of Egypt who are also acknowledged in the scriptures (Exo. 12:12) (Gowan, 2003:169).

The OT also uses the noun *Elohim* without perceptible change of meaning, and the words *El*, and *Eloha* to signify the same divine subject. Unlike יהוה, it has been suggested that *Elohim* is not a personal name but a generic noun that means "divine being" (Gowan, 2003:168). This is verified in the findings of "the religious libraries uncovered among the ruins of Ugarit, a Bronze Age city-state to the north of Israel, about El as a distinct Canaanite deity who was regarded as the most high god in Ugarit, as he would be later in Israel (Day, 1986:5).

There are pieces of evidence from the Hebrew Scripture that seem to support the theory that some editions of the Hebrew Scriptures have *Elohim* substituted for יהוה, but not יהוה for *Elohim* as in Psalm 14, where יהוה and Elohim are used in varying proportions, however later texts like Psalm 53 suggest that *Elohim* took the place of יהוה altogether. This change in approach may have aimed at helping keep the ordinary reader from any risk of transgressing the taboo just as for the LXX usage of Kyrios for יהוה. So that whenever Jews were dictating the Hebrew Scripture to a Greek translator, they would substitute *Adonai* or *Elohim* for יהוה and generally indicate the substitution they were making. When one occasionally forgot to substitute then *Theos* would appear in the Greek instead (Redpath, 1904:298-300).

A literary survey of the Hebrew Scripture points out to the fact that there are no Biblical arguments against the use of El. Israelite tradition identified El with יהוה or used El to refer to יהוה, and rarely distinguished them, hence the development of El into a generic

noun necessitated the loss of El's distinct character in Israel's religious texts (Smith, 2002:33). El was assimilated in Yahwism as we can see in Joshua 22:22 and Psalm. 50:1. In a different perspective Day (1986:387) notices the name Israel in the debate of El as synonymous to יהוה and points out that the *bene Yisrael* (sons of Israel) has featured significantly in the Hebrew Scripture as a possible scribal alteration aimed at eliminating the polytheistic overtones of *bene el* (sons of God).

Contextual proximities provide for sharing and adaptations which in turn make linguistic similarities are unavoidable because the Hebrew language is a Semitic language closely related to other Northwest Semitic languages. From those Semitic groups, the word "el" is used in the Canaanite literature as the proper name for the highest god, but in the Bible, the Hebrew word "el" is often used as a title for the Israelite God. This does not mean that the God of Israel is to be equated with the Canaanite "el." (Rodriguez, 2001:43).

2.7 The יהוה Pronunciation Taboos

Tradition has it that sometime around the 3rd century BC, a taboo was imposed on the use of the Deity name. The taboo involved not pronouncing (mentioning aloud) the Deity name יהוה, to avoid the misuse of the name that was believed to have special Divine powers and to avoid misfortune that would come with the careless use of the name. It is considered that the taboo strongly took effect was a time when the Israelites were in captivity in relation to the notion that the conquering nations of Babylon and Assyria had been given victory by their gods. The Israelite religious leaders feared that the name which stands for the character of יהוה who blesses Israel and the strongest word of blessing would be defamed whenever יהוה was mentioned regarding the Israelites losses as captives(Mowinckel, 2004:46). Thus, the taboo was put in place to

ensure that the Deity name maintained its preeminence. The Rabbis took this taboo to be so serious that they would not even mention the Deity name in worship. Whatever it is that may have been the genuine reason for the taboo, it became a strong tradition so that with time the four letters of the Deity name were represented by four dots (Bik, 2008:189).

A survey into the development of the usage of the Deity name יהוה reveals that notion of taboo persisted due to Biblical interpretations, philosophical influences, and religious ordinances within Judaism and Christianity, with the earliest non-pronunciation appearing among the Jews around 3rd and 2nd century. Consequently, making the pronunciation of the Deity name יהוה a capital offense, a notion that culminated in the disappearance of the name (Vasileiadis, 2014:57). Further to that, during the early Greek translations in synagogue worship, the name יהוה was read as "I don't know", suggesting that Yaho slowly slides into "I don't know."

Some Rabbinic tradition suggests that the real pronunciation of the Deity name יהוה ended during the service of Simeon the Just a high priest in the time of Alexander the Great (Vidyarthi, 2005:62). Yes, there came a point in time when the pronunciation of the name ceased. However, I find this particular alleged Rabbinic tradition timing problematic in the sense that although the Rabbis may have thought that Simeon lived during Alexander's time, there is no external evidence that verifies that a high priest by the name Simeon lived during the time of Alexander the great if anything some scholars like Bromiley (1995:515) observe that "Simeon the Just" did not live during the reign of Alexander the Great.

יהוה Taboo Maintained

The Deity name taboo practice has continued over the centuries with the school of thought that vehemently oppose the rendering of the Deity name יהוה in both ancient and modern forms and prohibits its pronunciation even in religious settings. The proponents of taboo maintenance stem their arguments from the traditions of the Rabbis and the Septuagint arguing that just as the Septuagint translators who were believed to have supernatural powers maintained the taboo and left out the name, requiring that the taboo is maintained by all subsequent translators and users of the Bible.

Elements of the taboo can be found in Christian literature such as in, a Jewish prayer called Kaddish attributed to Jesus in the Q gospel, that has the first line as, “Our father in the sky whose name is taboo” because the name was too sacred to be spoken by anyone except the high priest in the inner sanctuary once a year (Harwood, 2017:379). I would argue that the withdrawal of the Deity name from translations of the Hebrew Canon by allegedly following the footsteps of Septuagint should not be taken as the sealing truthful and authoritative stance. Although it is assumed that the taboo was maintained, we know based on evidence that not all Septuagint translations had the Deity name substituted by the use of *Kyrios* "Lord". We know as discussed herein, that the Septuagint that was used by the Jews maintained the Deity name יהוה for quite some time. Although there are arguments that these pieces of evidence of the Deity name were later insertions by scribes, these pieces of evidence confirm that the taboo was not maintained 100%. Scholars from Catholic and Jewish schools are all along known to strongly support attempts to enforce the taboo. Some of the not too long-ago edicts continue to make the taboo effective among the Roman Catholic clergy and laity. For example, at one point in time, a conference of the Catholic Bishops held in August 2008, in America on "liturgy", received a letter from the "Congregation for Divine

Worship and the Discipline of the Sacraments" issued on June 29, 2008. The Letter is said to have included a few directives regarding the translation and pronunciation of the Deity name ("the sacred *Tetragrammaton* in the Liturgy").

The directives indicate that the name of God in the form of the *Tetragrammaton* is neither to be used nor pronounced in the Liturgy and that the translation of the Deity name, in accord with *Liturgiam authenticam*, no. 41, is to be rendered by the equivalent of *Adonai*/*Kyrios*, in English, "Lord."…., that the Name as revealed in the Old

Testament, יהוה, has been held as unpronounceable as an expression of reverence for the greatness of God. The directive notes that "in recent years the practice has crept in pronouncing the God of Israel's proper name," known as the holy or divine *Tetragrammaton*, written with four consonants, יהוה, in the Hebrew alphabet (Arinze & Ranjith, 2008:3).

It is interesting to note how strongly the taboo holds even amidst confusions about where not to use the Deity name, and the different shreds of understanding accorded the use of the Deity name. Such as how reverend that Deity name is when in isolation, as opposed to its use in connection with other terms, as can be found in some passages of the *Lectionary for Mass* where the Deity name is used in the example below:

On the 8th of August 2008, Arthur j. Serratelli a Bishop of the Roman Catholic Church wrote an edict for "The Congregation of Divine Worship and the Discipline of the Sacraments" stating that the Deity name or Tetragrammaton should not be used in any religious services, effectively banning its use. The edict admits that a large portion for the basis of this is not from scholarly research but to uphold the Jewish practice and traditions of the church" (Naudé, 2015:47).

Mystical powers in the name יהוה

While the Deity name has been surrounded by diverse arguments and suspicions forbidding the use of the name. Knowing and using the Deity name has been found useful in some quarters. Tradition has it that there is some special mystic power enshrined in the name that could be tapped by those who know the name, and so to avoid the misuse of these powers the name was made a secret by way of the taboo. So that in the place of the powers that were believed transferable in the pronunciation of the name, a curse was expected on whoever would call out the name.

With that said, it should be acknowledged that there were significant historical happenings that affected the pronunciation of the Deity name including the division of Israel and the first destruction of Jerusalem during the launch of the Babylonian exile, Hellenism, Hasmoneans, and Hasmonean renaissance. Linguistic factors shaping the pronunciation of יהוה would probably include dielectric differences, tradition, grammatical rules, and principles. Some Biblical scholars chide those who continue to uphold this taboo and daringly quote to the text in Exodus 20:7 which says ”You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain” (RSV).

The original language word here (שָׁוְא) does not hold any prohibition on the correct use of the Tetragrammaton rather is prohibits the blasphemous, disrespectful use of the name or use that would in any way bring reproach upon it. Hence none of these translations try to impose the idea that the name itself should not be used, …., The misuse of the Tetragrammaton would, therefore, be a grave blasphemy. This would remain the case regardless of its equivalent rendering into a vernacular language. The

scriptures logically show time and time again that the correct use of the Tetragrammaton is beneficial to the worshipper (Alaric, 2015:50).

The aim of scholars over the years to establish the original Masoretic pronunciation this is a goal in a positive direction but one which is yet to be realized. There is a general understanding that the Deity name יהוה usage differed at different times in different places, and efforts have at best identified different pronunciations with different groups, scholars, and time periods.

Continued Use the Deity Name יהוה

While it is true that there was a time in Biblical history when a taboo regarding the pronouncement of the Deity name was put in place, there is a strong argument suggesting that it was not so from the beginning. It is also known that "Jews had continued to transcribe the Deity name from ancient times without any restrictions as found in the ancient artifacts like the Headdress of Moses which had the inscription of יהוה as a single word (Hogg, 1927:288). This continued use maybe because other parts of scripture recount how the use of the Deity name was essential for believers who regarded the name as a place of refuge/defense from the assault of the adversary. Another argument for the pronunciation /continued use of the Deity name is Joel 2:32, which invites for all יקרא אשר *aser-yiqra* "who call out," "who call," "who call on," or "who shout" נשם *best* "on the name" יהוה. The assumption is that this verse points out the need to maintain the name יהוה in the Text and may even be regarded as a challenge to the substitution by Lord strategy for how the Bible audience would call upon a name that they do not know. Yet, it is clear that יקרא -*yiqra* could also mean proclamation, recite, read, and even befall. What is clear is that this verse implies that the Deity name is not a general title but a specific one.

While some modern translation teams like the NIV also avoid transliterating the Tetragrammaton out of respect for their Jewish friends. It may also be possible that the taboo tradition was considered in the Vaishnavite tradition when translating the title of the Christian God in Indian literature. A translator by the name Eliasson evidently indicates that he never used or even mentioned the name of Vishnu (the alleged equivalent of יהוה). Although we realize that this notable fact has not been conspicuous there before, due to a contemporary notion of translation though not a law, that makes distinctions between titles and names to the effect that, titles can be translated, but that names being proper nouns cannot be translated due their idiosyncratic/distinctive nature. Contrary to the said contemporary notion of translation, Assmann (1996:26) gives us a Greco-Egyptian/Mesopotamian evidence where *Utu* the name of the Sumerian Sun God, was commonly regarded as a translation or rendering of *Shamas* in Akkadian, suggesting that the Deity name can be rendered in other languages. It is also important to take note of the fact that, in the ancient Mesopotamian context, not every name of God was considered translatable, due to theological reasons (Assmann, 1996:30). So that the uniqueness of the Deity name יהוה that is shrouded with theological explanations may not be translatable in some contexts.

2.8 Gender issues regarding the name יהוה

The common noun 'God' has a broad field of references in most languages whose meanings clearly differ when the term God is rendered by the third person gendered pronoun singular(she/he). "The plural pronoun "they", is thereby categorized as gender-neutral but single pronouns such as he/she/it are gender-specific, and in some languages like English there is no singular common-gender pronoun resulting in a semantic gap in terms of the gender references used for the Supreme Being (Ramshaw, 1995:23). The question and debate over the Deity name gender do not feature majorly in the Hebrew

Scripture or its ANE contexts but continues to feature significantly in modern theological debates. It is not surprising that over the years the apparent semantic gap between the understanding of the divine pronoun usage in Biblical religion and contemporary understanding continues to receive great attention. Yet, it can also be observed that in some African languages like Dholuo, the semantic gap does not feature on the Deity name pronouns because the Deity name אֶהְיֶה ehyeh (I AM) as given in Gen 3:14 in the Dholuo rendering *ANTIE* when rendered as a third person singular pronoun becomes *entie /jal mantie* (the definite one) is an all-inclusive verbal pronoun "to be" which includes feminine, male, and neuter gender. Since many languages have a grammatical gender which enables assigning of nouns and pronouns to one of the three gender categories feminine, masculine, and neuter, and may seem natural where the noun mother is the feminine gender and father male, it is thus assumed that, the singular pronoun "he" universally functions in reference to the gender of the God of Biblical religion (Ramshaw, 1995:23).

While Achtemeier (2006:3) argues that, "the Bible uses grammatical masculine gender for God because that is the language with which God has revealed himself …, the absence of feminine symbolism of God marks Judaism, Christianity, and Islam in striking contrast to the world's other religious traditions." Apparently, this notion is not supported by God's revelation of God's name to Moses in the context of Exodus 3:14-15 and Exodus 6:2-3, where the "I am" gender is neuter. It would be remembered that God has used metaphoric language in many instances in the Hebrew Canon employing both female and male imagery, implying that God is neither female nor male or a combination of the two even although we use human clues to detect the divine transcendence (Trible, 1978:21). Hence scriptural texts such as those the second portion of Isaiah employ maternal similes for God that are not employed elsewhere in the

Hebrew Bible. Gruber (1946,1983:354) attributes the use of maternal similes to the fact that women were kept at a distance from the official Israelite cult and that may have contributed to the women's attraction to cults in which femaleness existed positively. She suggests that perhaps the prophet's realization that Israelite women were attracted to other cults prompted the deliberate use of both male and female similes for God. I would argue that scholars need not try to find an excuse for the uses of female-gendered language for God whether they be mere similes, they are part of the metaphoric language by which God chose to be expressed at different points in time. It cannot be overemphasized that female gender language does not make God female any more than the male-gendered language makes God male.

In the 1980s female theologians had put their voice out, clearly challenging what they regarded as an imposition of gender restrictions on the Deity. Johnson (1984:443-444) argued against the apparent imposition of dominant male gender on the deity noting that, even with a clear affirmation of divine transcendence, predominant developments of Judeo-Christian tradition lift up the male aspect of being human to functional equivalence with the Divine…., and yet 'it is idolatrous to make males more like God than females', and charged that it amounted to blasphemy to use the name and image of the Holy to advance patriarchal dominance. As would be noted, divinity cannot be expressed on literal human features, the human distinctions of male and female do not imply sexuality within God (Gonzalez, 2014:43). In these past few decades it has been associated with, the pursuit for a feminine or gender-transcendent divinity as the theology and Deity name talks conspicuously reveal an acute form of gender imbalance, thus the necessity to begin with the affirmation that Biblical scholars recognize that יהוה has no sexuality, but is totally other than all creation whose structure is male and female (Achtemeier, 2006:2).

From the African women's perspective, at least those who have largely discussed the subject, the concept of God as male is very problematic because, generally God who transcends gender is imagined in male terms, while the female is then supposed to have been created in the image of the male not directly in the image of God. The very idea of imagining and visualization of God as a male could be said to have blinded the Church of the absence or presence of women in Church and only allowed men to exercise leadership. So that it is the understanding of many in the Church is that God has weekend the status of women in the Church and forces women to serve in obscurity and in silence (Oduyoye, 1995:482). In certain parts of Africa God is considered as male while in other parts God is perceived as female, supra gender or general neuter. In both Akan and Yoruba, the languages for talking about God have no gender-specific pronouns and thus it may appear that the Ashanti is less sexist in their imagery of God. Suggesting that it may that, African men and women do not care about the grammar of sexism because their own languages have inclusive pronouns and therefore, they say, the gender of God is relevant to their theology and spirituality and that the grammar of the gender of God is not the heart of the matter for African Christians (Oduyoye, 2001:7).

It is worth noting that, in some African languages God is regarded as female and in others, God is both male and female. The fact that the Bible symbolizes God as possessing feminine characteristics has inspired feminists to take the liberty of referring to God as she or mother, with many understanding that God has both male and female qualities. It is not surprising therefore to find that, the Akan of West Africa pray publicly addressing God as our *Agaya Baatana Pa i.e.* (Good father-mother God). This is because they consider God as principally a non-gendered Spirit who is essentially one, well encompassing both male and female yet, in reality, is neither male nor female.

They express belief in the motherhood of God, which is displayed in, God's generous provisions of shelter, protection, patience, receptivity, home tenderness, and life. So that the Akan use of father and mother imagery about God is not experimentation but a way of conceptualizing God (Kumi,1996:203-204).

“African feminist theologians in this regard, begin their theological reflection of God as the first point of contact. They see God from a genderless perspective as a loving, caring and supportive of the oppressed as found in Exodus 3 (White, 2012:17).

Oduyoye (1997,1998) could not be more direct in observing that, “The way we experience God is portrayed in the language we use about God, especially the names by which God is God is known.” Early researchers into ATR like G. Parrinder, E. B. Idowu and J. S. Mbiti recorded several African names of God with copious annotations that are still current and are descriptive of people's experiences of God are available in proverbs, songs, and prayers. These names, says Idowu, are not mere labels: "They are descriptive of character and depict people's experience of God" (Oduyoye, 1997,1998:197).

On many occasions, God is experienced through our human relation terms such as mother and father depending on the attributes of God being expressed in varied circumstances.

"God is experienced as a good parent, the grandparent Nana, a source of loving-kindness and protection. Some say Nana is the father while others say Nana is the mother, but the sentiment is the same: human beings experience a closeness to God which they describe in terms of motherhood and fatherhood" (Oduyoye, 1997,1998:199).

In a survey done to explore how women see God in relation to humankind, and how males and females relate to each other, the findings led to the conclusion that in people's minds male is to a female what God is to humankind (Tse, 2006:93). With the ongoing debate on gender-sensitive language in reference to Deity, varied institutions of learning with a theological wing either choose to be silent about it, clearly adopt the gender-sensitive language, while others choose not to adopt any formal policy statement concerning God gender language opting to continue exchanging ideas on the same (Sczesny, Formanowicz, and Moser, 2016: para 9,10). Feminist concerns champion the debate against the use of the generic pronoun "He", and other masculine titles for God because maleness appears to be absolutized and gives men the power to rule over females (Achtemeier, 2006:1). Androcentrism (Ancient Greek, ἀνήρ, "man, male") is generally practiced, consciously or unconsciously, placing masculine points of view at the center of one's world view, culture, and history, thereby culturally marginalized femininity (Achtemeier, 2006:1-2). Questions continue to ask if God transcends sexuality and gender, why not use gender transcendent imagery for the Divinity? (Welz, 2016:4).

2.9 Conclusion

The Deity name יהוה is an expression of the concept of Deity that prevailed in the ANE backgrounds found in both Israelites and non-Israelites as evidenced in Biblical and extra-biblical documents, suggesting borrowing and adaptation may have fostered similarities in terminologies. However, there are significant differences in the practice of the worship of יהוה because Israel's concept of יהוה was unique due to the Divine revelation of the name in the theophany of Mt. Sinai in Exodus 3:14-15. Of basic consideration is that Israel's God יהוה is a cosmic God in the sense that יהוה the creator

of the universe is above all nations /continents including Asia, Africa, Europe, the Americas, and Australia.

In terms of nonverbal art, Theodore J. Lewis discusses ways in which Yahwistic Divinity was imagined and represented. He observes that anthropomorphic divine iconography is evidenced ancient writings and art works with essence, ideas, concepts, or images accessible only in abstract thought. Ancient literature provides abstract representations of Yahwistic divinity in various ways including ethereal/divine fire imagery, solar imagery, divine "radiance" *Kabod*, the divine (hypostatic) "Name" Yahweh, large-scale *Kerubim* and invisibility. He concludes that, "ancient artisans used their iconographic skills to echo what their scribal companions achieved via literature and to express how a god could take up real residence via a non-material presence" (Lewis, 2016: 529-530).

While it is uncertain if the iconographic materials with יהוה were explicit depictions of Yahweh their validity in other contexts has not been questioned. However, the validity of יהוה of the Israelites in inscriptions is strongly prohibited in decalogue command of Exodus 20:4 "You shall not make for yourself an idol or a form of anything," which deals with inappropriate images of יהוה and constitute an image ban. The image-prohibition suggests that, any representation of the inherently immaterial and invisible Yahweh would be a false image. Yet, in contrasting the Syrian inland and coastal contexts different social-political frameworks feature as found in the Ugarit and Emar locations which suggest that, "יהוה seems to come from the inland minority and not the coastal region in all traditions (Chavalas & Younger, 2003:244).

The Deity name יהוה continues to have surrogate titles that are used along with the name יהוה or in isolation. The awe and power that the name carried came with restrictions of

usage of the Deity name יהוה by taboo that punishable by death. There is a need to emphasize that the taboo prohibiting the pronunciation of the name does not in any way cast doubt as to whether it really is the Deity name. יהוה is the personal name of the God of Moses, though the correct pronunciation of the name was lost from the Jewish tradition during the middle ages -second temple period when the name was regarded unspeakably holy. Early modern scholars have attempted to recover the pronunciation (McQuick, 2006:252), yet there are varied suggestions to the pronunciations and renderings as those of substitution displayed in the Septuagint. It has also been evidently argued that יהוה transcends gender although male and female metaphors have been used in scripture to accommodate God in human language.

CHAPTER 3

COMMON WAYS OF DEALING WITH RENDERING יהוה IN TRANSLATIONS

3.0 Introduction

This chapter discusses the general principles of dealing with the rendering of יהוה in Bible translations. The main focus is on the pros and cons of the three common strategies including, transliteration, substitution and translating the associated meaning of יהוה by using a praise name from the target culture. As a general introduction to יהוה translation strategies, a brief overview is presented of, some general strategies that may be available for the rendering of יהוה.

It is first observed that rendering the Deity name יהוה in Africa languages cuts across different cultures and may benefit from some of the strategies that are commonly used in cross-cultural translations. Since cross-cultural translations have been undertaken in both sacred and non-sacred literature, where documents written in one culture in a particular language, geographical context, and historical time frame are transposed into another culture in a different geographical context, language, and historical time frame. The strategies for rendering the Deity name may benefit from cross-cultural perspectives. One such perspective is that the processes and their product of translation would face some serious challenges when a culture-specific term such as the Deity name יהוה in the ST has no official equivalent in the TL. This creates a situation of crisis that may be termed as a translation crisis point, (Pederson, 2005:1). The translation crisis points such as has been regarding the name יהוה in the Hebrew Canon presents what can be regarded as a translation problem and a turning point at which the translators have to make active decisions as to which strategies to apply. The translators have to identify from among the available strategies or invent new ones to attempt to

address the translation problem, making problem-solving the most important function of any particular strategy, (Owji, 2013:para 12). In this case, the ineffable Deity name יהוה as a crisis point has created a translation problem necessitating the translators to make some decisions. The crisis of the name יהוה being that there is not found an obvious official equivalent in the varied translation cultures including the Greek Hellenistic culture into which the Hebrew scripture was first translated. This, therefore, means that certain norms continue to be developed that facilitate the rendering of this culture-specific term יהוה, whenever translations of the Hebrew Canon into other languages are undertaken. These norms may include but are not limited to domestication vs foreignization, the degree of functionalism, and awareness of *skopos*. These translator norms will determine the particular strategies used in rendering culture-specific terms. Yet it is important to note here that generally, it may be that not all the strategies for rendering the name יהוה would actually involve translation, (Pederson, 2005:3).

So then, what are translation strategies? Translation strategies can either be defined as the "translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task," (Kings, 1986:264) or the "potentially conscious procedures for solving a problem in translating a text," (Loescher, 1991:273). Owing to space limitations mention is here given of the general scope of strategies used by translators handling problematic issues referred to as Baker's Taxonomy in (Owji, 2013:2.2.3).

1. Translation by a more generic noun such as God (*Nyasaye)*. This common strategy builds on the fact that in semantic fields meaning is not language dependent, therefore, what יהוה means could be said to be the same as what Nyasaye means because of the sufficient semantic overlap. However, this freedom in semantic fields

cannot go far in sacred writings because the theological understanding of יהוה does not allow it to be regarded as having the same meaning as the general term Nyasaye.

2. Translating by a more neutral /less expressive word.
3. Translation by cultural substitution which involves replacing the culture-specific item, in this case, the Deity name יהוה with a target language item based on its impact on the target audience.
4. Translating using a loan word alone or using a loan word and explanation/ transliteration
5. Translating by paraphrase using a related word or a praise name
6. Translating using paraphrase using an unrelated word
7. Translation by omission
8. Translation by illustration

In the past, a unique strategy has been used, in the French version, La Bible Chouraqui, that attempted to merge both יהוה and the title אֲדוֹן *Adonay* together in one frame, reproducing the form *Jehovah* which was considered a closer form of the Hebrew text. the French translations have thus rendered the יהוה as L'Éternel ("the Eternal One")based on interpretation of the alluded meaning the French Geneva Bible (Coit, 1908 /2017:246). Translation scholars have found that various strategies can be implemented in actual translations for transposing names of Hebrew-Biblical origin into the TT. In contradiction to the prevailing notion that names are transferred to the target without change (Norouzi, 2014:153). With this view in mind, we will now look at the common strategies for rendering יהוה in African languages.

3.1. The Common Strategies for Rendering יהוה into African languages

As mentioned earlier in this document, different scholars have outlined general strategies by which to approach culture-specific items in cross-cultural translations. Three among those strategies that are commonly applied for the rendering of יהוה include transliteration, substitution and translating using a praise name in the TL.

Transliteration of the name יהוה

Transliteration is a translation strategy used for solving problems with Extra-linguistic culture-bound references (ECR). It has also been referred to as, transfer, retention, or total equivalence, it is the strategy that allows some elements from the SL to enter the TL. This has been done in varied ways such as (a) Either the name is adopted as a term marked off from the rest of the TT by use of quotation marks or by use of italics. (b) In other occasions the SL term can be transferred and adjusted slightly with the addition of some generic information, (Newmark, 1988:143, 182), to meet TL conventions, by modifying the spelling or even dropping an article, while it aims for equivalent phonological reproduction of the ST, (Hadidi & Khani, 2016:165). Then depending on the vocalization scheme utilized the יהוה would either appear as *yehwah/yehwih*, or *yehouah/yehouih* which is the Qere used by the Masoretes, that possibly is the reason some of the Greek transliterations appear as, *jaou*, *jaoue*, and *jabe*, (Ortlepp, 2010). "In this aspect, Transliteration differs from direct translation since in direct translation the semantic load of the source text ECR isn't changed, nothing is added or subtracted, there is no effort made to transfer connotations or guide the target audience in any way (Delpazir, 2015)

It may be suggested that transliteration was also practiced while the pronunciation taboo was in place. In this transliteration style, the SL text יהוה the four letters of the Deity

name were represented by four dots, (Skehan, 1980), what is not clear is whether these four dots were voiced out when in audial reading as da da da da or tt tt tt tt, they were referring to some letters because normally dots are given letter sounds.

Furthermore, (Naudé, 2015) asserts, “It is an impossibility from both a linguistic and logical point of view, that one could either esteem or meditate upon a name which one does not know or use.” This particular style of transliterating the Deity name does create a problem with audio reading of the text where the dots will either have to adopt a vowel or consonantal sound to make the four dots heard or there will be a silence which will amount to an omission, yet omission is a different strategy altogether. The omission much like the silent reading does not in itself solve the problem of the taboo since through the mouth does not speak out the mind can still read the name for what it was. If one speaks out the name in his or her mind does s/he not contravene the command? I would take the four dots as an example of transliteration in ancient days and may take that as an explanation to the question of the blank spaces in the Qumran and Masada cave LXX manuscripts, (Skehan, 1980:34-38).

Even with that said, “if the Deity name is indeed God’s personal name by which God was revealed to ancient Israel, then its transliteration and use by other communities who desire for that deep and personal relationship should not be chided for use of the Deity name on the basis of a development that came by the Jews much later after the name had been in use. Since it is apparent from the historical records that the Jews had used that name before a time when the taboo was imposed (Jellicoe, 1968). Therefore, the use of the Deity name does not necessarily need to be completely banned in translations of the Hebrew Bible, especially now that there is a new wave of the re-insurgence of transliteration approaches such as of the New King James Version. In any case, there is no clear indication in Scripture that the taboo was a divine revelation, unless if the taboo

is held on the basis of a misinterpretation of the commandment that warns against falsely swearing by Deity name in Exo 20:7 and Deut 5.1, (Ekem, 2005:73). That may be the reason for the resurgence of the KJV "onlyism" where the Deity name is rendered by way of transliteration. Yet this KJV only resurgence in the form of the NKJV can largely be attributed to the fact that transliteration has in the recent past been the most common strategy for rendering the culture-specific terminologies (Pederson, 2005:4). At least it was common from the 15th century then it begins losing fame in the 20th and early 21st centuries when the domesticating norms gained ground within the field of translation studies.

Although it has been argued in translations practice that, the basic strategy is that proper names are not translated but transliterated, the transliteration of names is currently being utilized as a strategy to solve the problem of rendering the ineffable name יהוה. In this case the ST names are adapted to conform to the phonic and script conventions of the TL , where, in the case of the proper noun יהוה the sounds that constitute the name in the source language would be taken and transposed as closely as possible into the translator's language with art most care not to violate the phonological rules and constraints of the target language (De Blois, 1992). Looking at the Biblia Hebraica Stuttgart, one may be able to pick out some contextual variations that are at times mistaken to be common standard transliterations of יהוה include: Gen 15:2 יֱהוִה *yĕhwih*, Ezek 24:24 יְהוִה *Yəhwih,* Judges 16:28 יֱהוֹה *yĕhowih*, 1 Kings 2;26 יְהוֹה *yəhowih*, Gen 2:4 יְהוָה *yəhwāh*, and Gen 3:14 יְהוֹה *yəhowāh*.

The Jehovah Tradition

The Jehovah tradition has been one of the major transliteration choices for the rendering of the Deity name. It may be that the transliteration of יהוה as Jehovah, is an attempt of

retention that has been modified by adjusting the spelling, in this case not by dropping an article but rather by adding or supplying the vowels as in the Masoretic *Qere*: reading the consonants of the Tetragrammaton with the vowels of *Adonay* that aid in the pronunciation of the Deity name. The transliteration strategy earned itself the name "Jehovah tradition" in which it is considered as a way of meeting the felt need, to be able to read and speak the unpronounceable name of the God of Israel again. Transliteration as Jehovah has a long tradition probably dates from before Raymund Martin who uses the same transliteration in his works of 1270 AD (Herbermann, 1916:834). In this strategy, the name Jehovah is said to have been arrived at by the combination of the abbreviated forms of the imperfect, the participle, and the perfect tense of the Hebrew verb “to be” (Ye- yehi; ho- howeh; wa-hawah. In which the meaning would be “he who will be, is, and has been,” (Herbermann, 1916:834). That expression of the יהוה where the Masoretic *Qere* is used also sounds like a perfect theological exposition of the unknown name, however, this analogy is not rooted in Hebrew grammar. It works in its own rights as a strategy of attempting an explanation of what is seen in the text but not as an exact description of the past or a prescription of what it should be.

The Darby 1919 and New World Translation 1981 are famous for rendering as יהוה as Jehovah. Other translations with transliterations of the Deity name include the French La Bible by Chouraqui, Korean, Portuguese, Kapingamarangi, Natqgu and Pijin in the Solomon Islands, Ga, Ewe, Dagbani in Ghana, Assamese, Hindi, Nepali, and Choctaw, (Unseth, 2011). The Modern Spelling Version of Tyndale-Coverdale is also famed for the rendering as Jehovah

It is perceptible that this transliteration strategy may have been used in the DLB68 translation where יהוה was rendered Jehova, which is an attempted modification of the

ineffable יהוה. Since there is no documentation giving any clues for the transliteration rendering as *Jehova* in the DLB68 translation, it may be assumed that *Jehova* is the Dholuo equivalent of Jehovah which was famously used in varied translations at the time of this DLB68 translation. It may be possible that the transliteration strategy was used by the Dholuo translation team that produced the DLB68 in the first rendering of יהוה in Dholuo language where *Jehova*, (Jehovah) "LORD" and *Jehova mar ogendini*, (Jehovah of generations) "Lord of hosts" is used as renderings of יהוה in the DLB68 Hebrew Canon Translation.

Translating the Expression of the Alluded Meaning of יהוה

The strategy of rendering the Deity name by way of translation may not be as old as transliteration and substitution but has also been in the filed for some time. When rendering the Deity name by translating the meaning of יהוה, the translators look for what they may consider the best explanation of the Deity name from the TL culture at that time, the meaning of the יהוה which is a concept is transferred to TL culture where the alluded equivalent of יהוה or something that reflects the thought patterns and value systems of the ST culture is chosen. When meaning is translated then we may find a shift from a proper name to the use of a class word as can be found in the TL. In places where translating the meaning has been done, it has involved a translation of the alluded meaning of the Deity name as first presented in Exo 3:14-15. In which the concept of *aye asher* brings out the idea of the Self-existent, Ever-present deity and Everlasting/Eternal one. This has been translated as "the Eternal" in the J.F. Ostervald (1904), L. Segond (1910,1938) translations, and the Ghanaian Nzema Bible of 1998. In another attempt at the translation of the meaning of the Deity name יהוה, the Nzema translation team came up with the use of *Mberesantenhene* "The Everlasting King" in the Union Akan Hebrew Canon translation, (Ekem, 2005:74). Over a decade ago, a

translation committee among the Yoruba compressed the sentence used to explain the meaning of יהוה into one word as *Eneyimavara* and used that word *Eneyimavara* to render יהוה. When this was done the Yoruba community had diverse responses, some liking the name, others indifferent, while others valiantly rejected it. Then the translators took time to explain the alluded meaning of יהוה in Hebrew, and it helped, yet some of the praise names may suggest or express something different other than the "eternal one."

Translating the alluded meaning using a praise name was also done in India during the early missionary era. The early modern missionary translators in Goa did not treat, the Deity name and the various notions of Divine agency, simply and exclusively by referencing it to semantic intelligibility or arbitrary symbols such as letters. Instead, they saw the name as one invested with semiotic power and theological efficacy, so that there was a need to mediate between the ST culture/language and the Indian culture/language by looking into much more than just semantic operations (Henn, 2015:1). The early modern missionary translations borrowed from the theological and devotional collection of Hindu literature. They initiated innovative methods and perspectives in the communication and understanding between the religious cultures of the Indian gentiles, and the ST and its culture. So that some of the Hindu praise names for the deities were used to translate יהוה, for example, the title *Krishna* was used because the *Krishna* of Hindu is also referred to as "Lord" in Hindi. Even with that said, the materials from Goa reveal that the translatability of the name of the ST deity (Christian God) still had clear theological limitations. These limitations could be attributed to the fact that the Biblical concept of the Supreme Being denies the divine status and nature of the gods of the Indian gentiles, (Henn, 2015:3). This example from India may well explain why the translation of the meaning of the Deity name in Africa

and Dholuo language, in particular, may not achieve their goal as mission tools. If the Bible does not accord the same status of יהוה these gods, how can their praise names be used to render the ineffable name? It may seem that translating with a praise name from the TL works well on paper but in the minds of the people, the terminologies they could use to understand the concept of יהוה has already been rendered non-existent in their theological thought. This aspect of Biblical theology impedes the strategy of translating the meaning of יהוה using a praise name and may render the Bible translations ineffective as a mission tool.

All may not be lost for the strategy of rendering by way of translating the meaning, since it has actually worked among the Naga of India where, "The first three Naga (India) translations used cultural terms for God. Though no term was entirely satisfactory, translators used the best terms available and then supplemented with Biblical teaching about God, and they succeeded in bridging the gap between the old and new religions" (Achumi, 1992:441).

The strategy of translating the meaning by a praise name from the TL culture is one that does not feature in the Dholuo translations DLB68 and DLUO76. This strategy if judiciously applied may be able to not only give a meaningful solution but also help bridge the gap between the Luo religion and biblical Christianity.

The Yahweh /Jahweh Tradition

The Yahweh /Jahweh tradition has also been used in the transliteration strategy at a more abstract level. That means that the name יהוה could also be transliterated as "Jahweh" or "Yahweh". The "Jahweh" or "Yahweh" tradition is fronted as the most likely vocalization dates back from before the days of the Masoretes and has been found to feature in the 16th century, Spanish de Reina version. The Joüon and T. Muraoka

translation is a good example of a transliteration strategy that renders as *Yahweh*. They feel that according to phonetics, *Yahweh* is the most acceptable and clearly show a preference for using the form *Yahweh* over the traditional English form of Jehovah claiming that it is closer to the original phonology, (Naudé, 2015). It has been adopted in a number of modern translations of the Hebrew Canon into other languages. This tradition is not quite common but has been in varied translations in Ghana and the Ewe.

Substitution by rendering יהוה as Lord

The strategy of substitution involves the art of removing the Source Text Reference (STR) and replacing it with something else under a different Extra-linguistic Cultural Reference (ECR), of some sort of a paraphrase which does not necessarily involve an ECR, (Delpazir, 2015). Substitution option is more of a contextual solution that would include rendering the Deity name with other titles not necessarily divine but of honor and praise. It is also found to avoid using the form of the name of God or the meaning or message it is associated with.

Substitution is not a new strategy with regard to the Deity name יהוה, it goes back to the 3rd-century Jewish tradition where because of the need to avoid pronouncing the Deity name, the Jews had substituted *Adonay* "Lord" for יהוה, (Ekem, 2005:74). This approach may have influenced the dominant practice in the Septuagint in which κυριος (Lord) is substituted for יהוה, (Bauckham, 2004:169). It also continues to be used in African contexts like the Ghanaian languages have so far: In the 2005-2007 retranslations, significant revisions were made on the rendering of the Deity name יהוה, so that "where יהוה occurred as a self-revealed Deity name, it was to be left as יהוה together with the capitalization in brackets as (*AWURADEI/EWURADZE*), and where יהוה occurred as a

Deity name communicated by the authors of the Jewish Scriptures, it was capitalized as *AWURADE/EWURADZE* without יהוה, (Ekem, 2005:73).

3.2 Pros and cons of Transliteration, Substitution and Translating the meaning of יהוה

The common strategies discussed herein are definitely not perfect, there are significant varied pros and cons to look into when using choosing the strategy to apply in solving the problem of the rendering of the יהוה in cross-cultural translations. Some of those pros and cons of transliteration, substitution by Lord and translating the meaning by a praise name in the TL are discussed here below:

The Cons of Transliteration

Transliteration is found to have a number of pros and cons that need to be looked into when choices are being made to apply this strategy in varied contexts. The main strength of the transliteration strategy is that the Deity name יהוה is a proper name and proper names are normally transliterated. One of the significant strengths of transliteration is that it can be applied in varied ways discussed above. This makes it a good strategy to apply when one needs to manipulate the process a bit to suit particular interests that favor specific linguistic requirements/needs in different languages and cultural contexts. However, this very strength turns out to be one of the weaknesses of transliteration, it has been done and continues to be done in varied ways that at times may be regarded as inconsistencies.

Advocates of transliteration assert that one of its strengths is that when names are transferred, they help in preserving the national flavor of the ST, especially if they bear strong connotations like the ineffable name יהוה yet even those that bear no connotations preserve identity (Newmark, 1988:50). The presence of strong connotations in personal

nouns as ECR requires that specific strategies be applied in the translation process such as to "first translate the word that underlies the SL proper name into the TL, and then naturalize the translated word back into a new SL proper, (Newmark, 1988:214) that can then be used to translate by substitution with a term from the TL.

While transliteration is a viable approach, another weakness of transliteration for the Deity name is that the translators will be dragged into the scholarly debate as to what the correct phonetics are. The transliteration approach dwindles with the controversy over the uncertainty of the correct pronunciation and spelling (Ekem, 2005), shaped by Hebraic theology, historical happenings, and linguistic factors. So that the transliterations such as "*Jehova*" (Jehovah) are already regarded by some as a wrong transliteration of יהוה.

Jehovah, which is an attempted modification of the ineffable יהוה is said to be a hybrid creation out of a combination of the consonants of יהוה and the vowels of *Adonay* attributed to Petrus Galatinus in 1520 AD, (Ekem, 2005:75). Due to the simple fact, that the letter "J" is roughly 500 years old, it is therefore said that "J" was not be found in the Hebrew, Greek or Latin languages. Based on this hypothesis then it is argued that "J" cannot be the correct way to pronounce the first letter of the Deity name at all. Yet at the same time, this very weakness of transliteration with regard to the uncertainty of the correct pronunciation of יהוה then is an advantage for transliterations since any transliteration variations related to *Yahweh* or *Jehweh* such as *Jehova*, *Yawe* or *Yehowa*, are good enough /correct renderings in their own right and may effectively be used by those who so wish. Some proponents of transliteration suggest that God's proper name was probably pronounced as *Yahweh* (Metzger & Coogan, 1993), "Yahweh was doubtless the approximate pronunciation of יהוה, …. since transliterations into Greek in early Christian literature have been found in the form of *Iaoue* in the works of

Clement of Alexander and *iahe* in Theodoret's works pronounced 'iave.'" (Byrne, 2011:27) and ("Name of God" Study Group, 1991). However, one obvious challenge and a major weakness of transliteration is that more often than not, just like it is where Jehova is used in the DLB68 translation of the Hebrew Bible, we cannot find any guidance offered for the TT audience as to the strong associations and undertones of the Deity name יהוה.

In looking at how transliteration relates to the ST, it is the one strategy that exhibits the most loyalty towards the ST, because it enables the translator to remain true to the spirit and the letter of the ST (Pederson, 2005:3). Not to forget mentioning that allowing elements of the ST to enter into the TL (Pederson, 2005:14) can also end up foreignizing a TL text.

The Cons of Substitution of יהוה.with Lord

Substitution enjoys the prestige of being associated with the Septuagint, making it one of the foremost strategies for the rendering of יהוה. The use of the term "Lord" may have worked well in some contexts. It is apparent that it does not work equally well in all cultures, rather it seems only to be meaningful and useful if it is culture specific. It may be self-defeating if the substitution term is borrowed and then directly translated as may have been in the case of the rendering of the יהוה where it could be that since the DLUO76 translation committee documents in the preface that it consulted the English and Swahili (BSK, 1976), then the translators followed the "Lord" in English translations, and then translated it into Dholuo *Ruoth* to make a rendering for יהוה in Dholuo. The substitution was not done in Dholuo, in effect I would argue that the Dholuo Bibles translators were translating a translation. While substitution may still work it could have been done better in this Dholuo vernacular than it was done.

While substitution may have at least served as a solution in English and some Swahili translations including the NKJV, NRSV, NIV, GNT, and SWUV06 but in most African translations the substitution was done without capitalization. In SWUV06 the substation is rendered as *BWANA* and SBHN97 substitution rendered יהוה as *Mwenyezi Mungu*.

In DLUO76, the substitution of יהוה was rendered as *Ruoth Nyasaye* all through in spite of the יהוה extension such as *tsebaot* and *Elshadai,* nor is it any different when יהוה occurs as a self-revealed Deity name in Exo.3:14-15. This substitutional strategy then applied in the DLUO76 is yet incomplete, those who followed the English translations, followed the earlier unrevised *Adonay* substitution and definitely laying the ground for further quests over the Deity name renderings in Dholuo translations. In the Ghanaian translations satisfaction with the improperly done substitution, The Ghanaians called for a revision of the rendering of יהוה in Akuapem-Twi and Fante translations While the first Akuapem-Twi and Fante Bibles came out in 1871 and 1948 respectively, and the first full Asante-Twi Bible came out in 1964, in the 2005-2007 retranslations, significant revisions were regarding the rendering of the Deity name יהוה. In which "where יהוה occurred as a self-revealed Deity name, it was to be left as יהוה together with the capitalization in brackets as (AWURADEI/EWURADZE), and where יהוה occurred as a Deity name communicated by the authors of the Jewish Scriptures, it was simply capitalized as AWURADE/EWURADZE without the יהוה, (Ekem, 2005:74). Looking at this from a theoretical perspective you will find that although it is not specifically stated, the translation committees are bending towards a relevance theory approach in their substitution strategy.

When forms are substituted, there is a need for translators to consider the historical connection between forms and their meanings, and the control that social groups maintain over their symbols in order to sustain a faithfulness to the ST traditions, and

successfully transfer propositional content more dramatically. Mainly because "Culturally appropriate categories and idioms serve as connecting cords to the hearts of mother-tongue speakers (TL). One weakness with contextual translations is that if not properly done this strategy may be bordering onto syncretism.

Substitution does not help much in rendering the Deity name in African languages: Contrary to the expectation that choosing the substitution approach by using *Ruoth* "Lord" rather than the transliteration such as *Jehova* would domesticate the TL text. The substitution by using *Ruoth* "Lord" foreignizes the text by making the deity unknown to the TL audience. The God introduced to the target language is first just but a ruthless lording boss over the Africans. If anything, that Deity name *Ruoth* "Lord" comes imposed upon the people just like the colonial masters are imposed themselves on the people, He is the *Bwana Kubwa* "Big Lord," a colloquial reference used by the natives to refer to the white slave masters and the colonial administrators who are bossing over the natives and their motherland.

Although substitution has continued to be used following the practice found in most of the Septuagint manuscripts, it is not free of challenges on its own. The challenges with the substitution by use of the term "Lord" may also be considered varied and not universal. At times it may be:

a. The need to differentiate between when יהוה (LORD) and adon(ay) (Lord). For example, when the term "Lord" was used to render יהוה as "*Ruoth Nyasaye*" (Lord God) in the DLUO76 translation of the Hebrew Canon, it was never specified or differentiated either by capitalization, so that there is no difference between when *Ruoth* "Lord" was used as a title or as a proper name in the DLUO76 text. It may be assumed that this approach of rendering both יהוה and *Adonay* as *Ruoth* was simply borrowing

from the Septuagint strategy, where the translators decided to take *Kyrios* for *Adonay* and for *Yahweh* when producing the Greek Septuagint (Jellicoe, 1974). The challenge here with this substitution strategy is that the consistency may be regarded as failing when the pragmatics and not just the semantics of the term *Adonay* are considered. As can be found elsewhere in Gen 23:6, where *Adonay* is used in addressing Abraham, instead of rendering as *Ruoth* "lord" what is expected to be normal for a praise term rendered for one who is honored as could fit Abraham in this context. The DLUO76 has rendered *Adonay* as *Jaduong* "elder" which means totally different from "Lord" because in Dholuo an elder is basically someone who is senior in terms of so many years of age, except when the term *Jaduong* was used as an endearing title that even mothers would commonly use when addressing a child with affection, both of which are highly unlikely for this context.

b. Observations that have been put against the use of LORD God because "it sounds queer," (Luckenbill, 1924:278) when it is used as in places like Gen 2:8, Gen 15:2, Ezek 3:11 and Jer 1:6 as given in Table 1. below, where almost all the translations listed here have employed the use of *Elohim* (God) as a parallel for יהוה possibly avoiding the unnatural sound of undue repetition of the use of the title name Lord/LORD. Some scholars have considered the NIV and GNT rendering as Sovereign LORD may be more commendable for the ingenuity that captured the nuances of *Adonay* יהוה, at least from the perspective of the "Substitution Principle," (Ekem, 2005). The DLUO76 rendering as *Jaduong* "elder" whose semantic fields do not agree as earlier stated leave questions on the possibilities of rendering in Dholuo by way of substitution using "Lord.

Table 1. אֲדוֹן יהוה "Lord God" renderings in Dholuo

Hebrew	**Translation Title**	**Actual Translation**	**English**
אֲדוֹן יהוה Gen 15:2, Jer 1:6, Ezek 3:11	KJV/NKJV RSV/NRSV	Lord God	Lord God
אֲדוֹן יהוה Gen 2:8, 15:2, Jer 1:6, Ezek 3:11	Swahili BHN Swahili UV	Mwenyezi MUNGU	Sovereign LORD
אֲדוֹן יהוה Gen 2:8, 15:2, Jer 1:6, Ezek 3:11	NIV/GNT	Sovereign LORD	Sovereign LORD
אֲדוֹן יהוה Gen 2:8, 15:2, Jer 1:6, Ezek 3:11	DLB68	Ruoth Nyasaye	Lord God
אֲדוֹן יהוה Gen 2:8, 15:2, Jer 1:6, Ezek 3:11	DLUO76	Ruoth Nyasaye	Lord God

Elsewhere the word *Ruoth* "Lord" itself is contentious because the word "Ruoth is both a designation of the office of the King or a local provincial administrator and a praise term as well. This is what I consider a major weakness of substitution using "Lord" as a strategy of rendering יהוה in Dholuo translations. There are a number of concerns over the general use of the term Lord as are discussed here under the reasons why substitutions misrepresent יהוה in Luo Translations of the Hebrew Bible.

Substitution by *Ruoth* (Lord) Misrepresents יהוה in Luo Translations

First, the term "Lord" *Ruoth* in Luo is an official term that refers to an office or title of the officer who holds an office of honor. Yet, the office of honor could be held by

younger persons who then could neither be referred to as *Jaduong* (elder) nor bear the image of the ancient of days.

Secondly, when "*Ruoth*" is used regularly it refers to the King, or even the provincial administrative officer (Chief) a position that was used heavily by the colonial masters during the to suppress the natives during the colonial era. For this same reason, the title "Lord" *Ruoth* (chief) bears negative colonial connotations to date, if this Biblical God is another imposition on us like the local political administrator *Ruoth* "chief" was imposed on us. One who worked against his people in favor of the colonial master because he used that office to enrich himself and grant favors to his children at the expense of the local people that were under his rulership. Then the natives of Luo-land do not want that cruel God. Some examples are here given of serious concerns that have been raised about the *Ruoth* (chief's) office that completely mare the title "Lord" *Ruoth* "chief."Yet, it ought to be acknowledged that as a result of the growth and development of Christianity and the impact of the church on Society the term may have developed a much more positive connotation than it may have had earlier on.

This is what others have had to say about one *Ruoth* (chief) Odera Akang'o.

"Chief Odera Akang'o, a no-nonsense administrator who wanted his subjects to embrace formal education in the early 19th century, long before Kenya attained independence." During his reign, attending school was an order, to be obeyed by all parents, unless they were ready to face the consequences which entailed even jail time. Parents who refused to take their children to school had to explain why, but then, no explanation was good enough for Chief Akang'o when it came to formal education, and parents had to let their children attend school…. "During his time everyone attended school because he would punish those who refused," …. "He built a prison for those

who refused to attend school and general troublemakers." That prison, a small permanent structure, stands to date, in Yala town (Adhiambo, 2015: par 3).

Tradition has it that, "Akang'o was also a strict ruler whose rules were not to be ignored, and one of such was that no one was to access his kingdom without written authorization, a trend that one day landed him in trouble with the settlers. He never allowed any colonial officer into his kingdom without a written letter from John Ainsworth, the Kenyan native Commissioner …. It was after he jailed a white District Commissioner who didn't have the letter that he was arrested and deported to Kismayo in Somalia, …. Odera Akang'o a powerful chief died in prison, 1918 (Ogot, 1967:113).

Because the chiefs did not support their own people instead, they collaborated with the colonial masters, they were a bad taste to the people, there is hardly any strong case that can speak in support of the ills of the colonial chiefs, that could make the term *Ruoth* a good reference for the Supreme Being. A few people like Sorobea Bogonko have tried to first acknowledge the negative reputation of the colonial chiefs clearly stating that they were regarded as, "tyrants, self-seekers, conservatives, swindlers, terrorists of their own people" (Bogonko, 1985:3). then turns around to attempt a weak defense in favor of the *Ruoth* "chief", arguing that, "the *ruoth* "chief" was the single most important link between his employers (the colonizers) and his kith and Kin (the colonized). It is the chief in the final analysis who represented the (*illegal/self- imposing)* government to the people.…. naturally, his loyalty was first to the government his employer" (Bogonko, 1985:5). *emphasis my own*. The chiefs were, "not only the bully-boys of control but also the press-gangs of accumulation, they forced men out to work, they selected their victims from among the "weaker and poorer class such as could not make trouble" (Lonsdale & Berman, 1979:487).

This cannot be said any clearer then what is already documented in Oginga Odinga's treatise "Not Yet Uhuru" shortly after independence:

The appointment of Mumia as Paramount Chief over all Nyanza was the cause of trouble when the chiefs of Uyoma rose against this decision. Soldiers were sent to pacify the area…. The Church created other rifts, within the African society. the schools were originally built mainly for the sons of the *ruoth* (chief)s, to train the new generation of chiefs and headmen (Odinga, 1976/2008:73).

The term *Ruoth* "chief" continued to earn itself a negative reputation at a time when the colonial master appointed the local provincial administrator called *Ruoth* (Chief). The chief was not necessarily an elder, he was just but someone who in most cases was regarded negatively as one who has betrayed the clan's men by working for the white colonial masters.

There was not always a consistent way of appointing chiefs. Sometimes individuals were chosen arbitrarily, in other cases, there was some attempt at getting the clan to arrive at a popular choice. In many cases, the people were given as chiefs, individuals whom they could not have chosen themselves (Odinga, 1976/2008:74).

This *Ruoth* was not necessarily senior in age he could be anyone so long as he served the interests of his employer, the chief forced the local children to work for free, and when there was anything good the chief kept it to himself and his family: It is the chief's children who first went to the school when the chiefs found out that those who had some basic schooling would serve as court clerks and other duties at the colonial administration offices, it is the chief's sons who would benefit from the scholarships that came to the African families. Such a character did not reflect the Ancient of days in the Hebrew Scriptures, but such was /is the Biblical God presented to the African

families living below the poverty line, who are scarcely literate, and the only literature available in their mother tongue is the Black book that talks of the *Ruoth*. The TL audience in the village knows *Nyakalaga* who was before the colonial masters came. The Nyasaye who provided rain and food equally to all who worked hard, and not the God whose age is uncertain, just as the local *Ruoth* chief could be of middle age, younger or a senior citizen.

The Ruoth (chief) had the reputation had a dented reputation, equating the Supreme being to this reputation, was like rubbing salt to injury. The TL audience wonder why this strange Supreme Being is passively watching as their land being grabbed by the colonizers, as their sons, and daughters were taken into slavery, and the colonial master comes by in white frock and a Black book telling the TL audience to worship this Sovereign God who allows all these evil things to befall the TL audience.

Like Levi of Biblical times, the chiefs were charged with the responsibility of taxation, in a 1941 circular from the district commissioner this was clearly spelled out.

"It is the chief's duty to collect tax in his location he must take a continuous personal interest in the collection of task." …. Chiefs were subject to pressure and bribery to exert more and more labor from their areas and recruiting methods became a major grievance among the chief's people." …. "chiefs were no longer the custodians of the people's tribal law and custom there were now civil servants pensionable but also subject to instant dismissal by the government they were the expression of the power of the new government in the village they could use their position to amass and exercise personal power something which was previously unheard of among the Luo" (Odinga, 1976/2008:74).

In other parts of Kenya, the tyranny of *ruoth (*chief)s is significantly embedded in the minds of the people.

"The chiefs' tyranny in early colonial Kenya had its roots in the British administrative style since the Government needed strong-handed local leaders to enforce its unpopular laws and regulations. That was why the chiefs got away with their tyranny because the Government condoned it to a certain extent. They also got away with it because of the alien nature of their positions (Wamagatta, 2009).

Third, the term *Ruoth* "Lord" is gender-exclusive in some African contexts like the Swahili language where it refers to *bwana* husband and therefore that makes it unfit for rendering the Supreme Being who is described in Scriptures using feminine features, "the hen the covers the chicks to keep them safe from the hawk. On the other hand, the term *Ruoth* "Lord" is gender-inclusive because the office of the Ruoth is occupied by both female and male. This creates a problem for those who strongly believe that the Supreme Being is male and therefore should not be referred to by a title that is gender inclusive. This means that there is a need for further research to identify and develop more contextual strategies for tackling varied contexts. Yet this gender inclusiveness of the term *Ruoth* (the local political administrator) is an advantage to the women who have been marginalized in the patriarchal society.

Fourth, substitution by the term "Lord" may also be objected to on linguistic grounds because of a text-critical rule regarding textual variants where the most difficult reading is given priority, but in the case of the Deity name, the reverse is commonly taken where what may appear to be the easiest substitutional reading i.e. Adonai is preferred (Troyer, 2005).

Five, “when the TL audience of the Dholuo Bible referred to the God יהוה in the Swahili language, יהוה is mostly rendered as *Bwana* whom the Bible’s preface says is *Ruoth*. The concern about the *Ruoth* is that he is the *Bwana Kubwa* “Big Lord”, or the *Bwana* “husband” the TL. The cruel aspects of the colonial *Bwana Kubwa* remain with the people and their land, the other challenge is to see this Supreme Being expressed as the husband is strange. Yes, “Lord” the *Bwana* may be the husband to the young girls who fearing being married off to some elders or as second wives took refuge with this *Bwana* who promised heaven for all the girls and women, but one not able to give them children and a burial place when they died. He was not the Supreme Being the TL audience had known. The men are yet wary of accepting a Deity they are to look up to as their husband. Even with Christian education these connotations still prevail.

3.3 Conclusion

The discussion of the three common approaches transliteration, substitution by “Lord” and Translating meaning of יהוה by a local name, has demonstrated the strengths and weaknesses of each in Bible translations generally and in the Dholuo DLB68 and DLUO76 translations. Although there are those scholars who narrow these approaches down to just but two options i.e. transliteration and translating the meaning of יהוה with a praise term, irrespective of the situation and context. Nico Daams for example, insists that there are only two legitimate options for representing יהוה, are the transliteration and translating with a praise name (Daams, 2005). I would suggest that substitution does not completely fail in African contexts, it may be that substitution will work well for the rendering of the Deity name in African contexts if the users of this strategy do it with the target language and culture in view, and not the Source language tradition of *Adonay* or blindly following the English translations use of the term “Lord.” The Translators in African contexts may employ cultural transmission, where the source text

ECR is removed and replaced by a different ECR, (Delpazir, 2015). This would mean removing *Adonay* which the Jews had used to avoid pronouncing the Deity name and replacing it with another source text ECR from among the Hebrew surrogates for יהוה, one which would not have challenges in the African contexts like Adonay (Lord) have. It is important to remember here that, the ineffable name יהוה is a culture-specific Concept, an example of what (Nord, 1997) refers to as "culture room" where the "culture beam" such as the secrecy and taboo about the name are a cultural phenomenon which is present in culture X, in this case, Israelite but not present in the same way in culture Y.

Tersely put, Paul Ellingworth says, "For translators today, the simplest solution is a transliteration. If this is not acceptable, an alternative is translating both *Elohim* and יהוה as "God" with an appropriate glossary note. If tradition rejects these solutions, translating יהוה as "the Lord" is a possible compromise" (Ellingworth, 1990).

It may be that the transliteration will work in many more African contexts except where there is a crucial purpose for needing to have an African name, and even so, that may be ideal in situations where the ST alternative that has been suggested is a "proper one" that when it rendered in the TL does suggest syncretic or polytheistic overtones.

Considering the challenges associated with the three common strategies for rendering the Deity name יהוה, I find it difficult to say any one of these approaches is ideal, I would rather think that one strategy may work better in one context than do the other two. For example, while the simple substitution by use of the term Lord may have worked for English translations it has problems in African contexts with regard to the divergent meanings of the term Lord such as husband, master, and chief (the local political administrator in charge of a location) as discussed above. It is observable that,

although the Deity name cannot be exhaustively expressed in Human vocabulary, an open approach to this problem may be highly recommended across cultures, (Ekem, 2005:75).

CHAPTER 4

THE LUO CONCEPTS OF GOD

4.0 Introduction

This chapter presents the Luo concepts of God in a succession of subtopics that run through a brief on the African concepts of God and background introductions to the Luo peoples. It details in the Luo concepts of God, the Luo naming patterns and names of God, the overlaps and discontinuities between the Traditional Luo Religious concepts of God and the Christian concepts of God, and then the Luo understanding of the concept of the Deity name יהוה, and finally look into the necessity of Deity name renderings in Scriptures that talk to the Africans about God.

4.1 African Concept of God

The African concept of God is based on the African religious worldview that has been held by Africans long before the era of colonialism and the coming of the missionaries, as Sanneh(2012:32) precisely puts it, "theologically God had preceded the missionary in Africa." Based on this religious worldview, Ekeke (2011:1) states that "Africans see the universe as created by the Supreme Being who is also the same as the Christian God and is known by various names in Africa which were also adopted by Christian missionaries when translating the name of God into African languages. This idea may have been unclear to non-African minds before but now we live in situations where, indigenous Africans and foreigners strive to affirm the piety of the African mind, remarkably reversing earlier attitudes and prepossessions, with virtual unanimity that Africans have a strong belief in the existence of God (Wiredu, 1998). However, it is important to note just as (Wiredu, 1998) argues that, African concepts of God are not necessarily homogeneous, and that it would, not be a surprise if it emerged that some of the African peoples do not entertain a belief in God. There is the hiddenness of God

in special revelation where Africans like all other people perceive truths about God not just as a set of segments of a Divine mystery but as God's own heart and deepest sense, seeing the true God in a mirror and not face to face as diverse African peoples (Okombo 2007:216).

Africans share in one basic religious worldview, that the cosmos did not just happen to be, but was caused to be by the Supreme Being, that religious worldview makes them live religiously as their entire life is interwoven in religion (Leonard, 1966:429). Regarding the cosmos and the Supreme Being, the Akan Africans, for example, believe that the cosmos has three spheres, the bellow, middle and above and that *Nyame* (God) is strategically positioned in the middle holding the entire cosmos together, the God about whom Africans of varied geographical placements expressed deep theological thoughts and doctrinal sophistication from antiquity (Ephirim-Donkor 2013:4-42). With religion as a totality of life, there are apparent discrepancies in beliefs and practices based on the fact that African peoples live in different localities, but there is one common concept of God that makes Traditional African Religion one and not many religions. God of the Africans is the primary coercive power in every African cosmology, an idea that is not different from that held by Christian missionaries', theologians' and African scholars who assert that monotheism is the heart of African Traditional Religion, a religion that is not dead but well alive today (Mligo, 2013:55). Many scholars are found to, "observe that African culture is analogous to Jewish culture, and consequently there are points of great similarity." Mbiti (1990:1,30) observation that is supported by Mugambi (1992:66) is that there are many similarities between the African concepts of God and the Christian concepts of God. These similarities include but are not limited to the belief that God is creator and giver of life, God saves some African names for God may translate as 'One who saves, helps, and

steers. Burundi names for God mean “there is a savior and only he can keep our lives” (Muzorewa, 2014:sec. 4). The God of the Africans was and is a personal and spiritual deity, almighty creator, and the all-knowing, protecting provider. Moreover, God is good, eternal, and omnipresent. Ekeke (2011:7) asserts that the concept of belief in God who is the supreme prehistoric bedrock of every African religious worship and ceremony as is expressed in African songs, dances, sacrifices, and offerings. So much so that pronouncements of and requests of formal blessings made at marriage ceremonies, short and long-distance travels, economic ventures or new adventures were and still are a common form of prayer with examples like, ‘May God go with you’, ‘God preserve you and keep you until you see your children’s children’, ‘May God help you’, and ‘God bless you.’ The African expressions of faith in the Supreme Being are not far from the Christian approaches much as, Groger (2011:para.17-18) asserts, “that there is much in common between the Biblical view of God and the African concept of the Supreme Being. These similarities extend over both the character and the work of each deity” yet not without differences in expression that are blamed on Africa’s distortion of general revelation that manifest aspects of idolatry, and a lack of exposure to or encounter with the whole spectrum of God’s revelation in Jesus Christ. It is on this premise that we find that the Christian understanding of God is unique because of the belief in the distinct incarnated Savior, different from what incarnation means in other religions and philosophies (Kombo, 2007:61).

The African belief in the Supreme Being is informed by the peoples’ reflections of the vastness and complexity of the Universe, which impress humans of the idea of a Supreme Being creator and sustainer. The Sun is a constant reminder of the idea of a creator God in many African ethnic groups.

Although Africans do not consider God to be a human being, they employ anthropomorphic languages and images about God as aids to their conceptualization of the Supreme Being who they have not seen and about whom they confess to having little or no knowledge. God whom they experience as an all-prevailing reality, a constant participant in human affairs (Edet, 2009:1).

African scholarly expressions on African religion

African have penned down scholarly expressions on African religion including, Mbiti (1990:15) who suggests that Africans are religious through and through because for Africans religion is an ontological phenomenon that pertains to the question of existence. Beyers' (2010:7) observation is that African religion is a holistic framework within which African rituals and social values are understood. Expressions of Africans' faith in the Supreme Being are evidenced in short statements, songs, prayers, names, myths, stories, shrines, sacred places, religious objects, festivals, rituals and religious ceremonies (Mbiti, 2015:17,20). Apparently, all African people's associated the Supreme Being with the sky or heaven in one way or another, because they think that the Deity lives and reigns there and that the Sky is God's chief manifestation. Yet, the defining factor about all such expressions is that God is unknowable, defying explanation because God cannot be fully known by mortals. Acknowledging that people can know only extraordinarily little about God's nature including that God is the self-existent, spirit, the first cause, limitless, present everywhere, holy, all-knowing, all-powerful, merciful, and unknowable (Mbiti, 2015:55-60). This unknowable God is referred to by name.

African Names of God

Mbiti (2015:47) firmly declares that every African people have a word for naming God which has significant meanings although the meanings of some of the ancient personal names of God are difficult to trace even etymologically. There are other names that describe God, showing what people think about God. The Barotse refer to God as *Mutalabala* (Eternal One) the Lunda describe God as 'the Father Creator' and "the Ila holds three designations of God as Creator, Moulder, and Constructor." "Akan consider God as 'Borebore', which means 'Creator, Carver, Architect, Excavator, Hewer, Originator, Inventor". "Two of the four popular Akamba names of God are 'Maker' and 'Cleaver" provider or sustainer, Protector, Guardian and Preserver (Mbiti, 1990:7, 8, 39).

> "God's oneness, supremacy, omnipotence, omniscience, everlasting nature, prime intellectuality, etc. are very core to the traditional people of Africa. In short, believing in 'One God' is their most significant aspect of knowledge and religion God in all ways of their lives in any form they wish. They only know that they just need to satisfy Him. They mention God while they are talking, walking, singing, praying, sleeping, working, dreaming, hoping good, wishing peace and anything they do" (Isalam & Islam, 2015:15).

Varied African ethnic groups mostly have different names for God, although at times it is found that neighboring communities share in Deity names possibly due to borrowing, assimilation, and linguistic closeness. Some communities have a single Deity name, but most communities had multiple names, with key personal names and multiple descriptive titles as found in the table below picked randomly from Mbiti's sample collections (Mbiti, 2015:48).

Table :2 The African Names for God

Country	Deity Name	Tribes
Angola	Nzambi Kalunga	Lunda, Chokwe Luena
Cameroon	Njinyi Hoel	Bamum Banen
Uganda	Jok Lubanga Ruhanga Nyakara	Alur Banyoro Amba
Zambia	Lesa Makumbe	Ambo Aushi
Ghana	Nyame Nawe	Asante, Akan Birifor
Kenya	Mulungu Nyasaye Nyasae Nyasae	Digo Luo Abaluyia Abagusi
Sudan	Juok Mboli	Anuak Azande
Nigeria	Agwatana Kashiri Bawai	Basa Binawa Chawai
Ethiopia	Waqa Illa-Lei	Boran Burji-Konso
Tanzania	Ishangwa Ngulungi Ruwa	Haya Hehe Chagga
Benin	Mawu-Lisa Mawu	Fon Ewe

In table 3. below we have a collection of vernacular Deity names that have been adapted for the rendering of the Deity name in the Bible.

Table 3. African Vernacular Deity names Elohim and יהוה

Language	**אלים**	**יהוה**
Ebira	Ori	Ohomorihi
Shona	Umulimu	Mwari
Cameroon	Nyaama	
Abaluhya	Nyasaye, Nabongo, Khakaba, Isaywa	Were
Yoruba	Olorun/ Olodumare	Oluwa/ Eneyimavara
Akan	Onyankopon, Oduman Koma	Onyame
Acholi	Jok, Adjuru	Lubanga
Ashanti	Nyama	Nyame
Zulu	uThixo	Nkulunkulu
Ga	Ataa Naa Nyonmo	Father-Mother God

4.2 Background introductions of the Luo People

A brief background into the origins of the Luo (Lwoo) peoples (Crazzolara 1951:93) which is useful for us as in piecing up the puzzle of a Supreme Being worship among the Luo of Kenya and Tanzania. The meaning and etymology of the term Luo (Lwoo) will feature at the point in the historical background where these people group acquires the name Lwoo (Luo).

A few historians and anthropologists attempts to establish the origin of the Luo people from the early 1930s suggest two different stories of the Luo origin that did not tie and have been challenged by differing pieces of evidence here and there. (Crazzolara, 1950:1) emphasized that, "There may be found a number of people in Africa with a past equally as chequered as the Lwoo, with whom remain only slight traces and a few historical fragments here and there." While Ogot (1960) detailed a history of the Luo amidst what Crazzola referred to as a chequered past, previous historical books do not deter our quest for the same history knowing well that the initial African territorial /geographical locations were distorted during the colonial boundary placements, previous names of locations may not necessarily be referring to the locations named today. For example, the location inhabited by the *Itiyo-pi-anu* (ancestors of the Luo) who inhabited the lower Nile region was referred to as Upper Egypt now modern North Sudan. Hence, new versions of the migration of Southern Luo appear including Okello-Paito's (2009) interesting historical paper that explored the possible origins of the Southern Luo peoples with archeological data linkined to some of the practices and names found among the Luo people today. One of the two versions of the origin / settlement of the Luo that has been proposed but challenged is the Hamitic theory postulated by Seligman (Sanders, 1969:530), that suggested a common Nilotic cradleland towards the east of some unidentified great lakes and yet without details of

how the change of location came about (Webster & Onyango-Ku-Odongo, 1976:25). The theory has been refuted by Okot p'Bitek as devaluing the contributions of the Africans in the history and culture of the great lakes (p'Bitek, 1971) in his treatise "The Religion of the Central Luo". (Campbell, 2006:76) also regards the Hamitic hypothesis as, "a form of histo-graphic myth created by Europeans that misrepresented and misconceived African's statements about their past. The other version of the origin of the Luo people is that presented by Rev. Fr. Crazzolara who refers the original home of the River-lake Nilotes towards the west of the R. Nile in the Bahr-el Ghazal Rumbek. (Campbell, 2006:76) acknowledges Fr. Crazzolara's work on the origin of the Luo as one that worked on a conceptual focus on culture and was produced by clearly bounded social groups. Although it could also be said that Fr. Crazzolara's work were fruits of one who had fallen in love with the work he was doing among the Luo (Lwoo) people, his statements such as that, " The LWO racial group has had a past full of exciting adventures, so that their history -once it was fairly completely written up- would read like an absorbing novel" betray his deep feelings about the Luo, (Crazzolara, 1950:1).

According to Ku-Odongo cited in Okello-Paito (2009:20), the *Itiyo-pi-anu* people who were the ancestors of the Luo (Lwoo) had developed a prosperous kingdom at the Tekedi (foot of mountains) in the region formerly known as Upper Egypt but now Modern Sudan) which Okello-Paito (2009:2) identifies as the Koch (Kush) kingdom at Napata. However, the Koch kingdom was destroyed by a strange people of light skin people who invaded Napata from the North, during the tenure of the last Rwot (king) of the Koch kingdom by the name *Owiny wod Pule Rac Koma* (Owiny son of Pule Rac Koma). It is worth mentioning here that the Koch kingdom here mentioned may not necessarily be equated to the Egyptian kingdoms of the 8th century BCE in magnitude, and that the name *Owiny* continues to be a common Luo name that features frequently

in the Luo folk tales “Land without Thunder”, “The Promised Land” (Ogot, 1983), (Ogot, 1981) and “Creative Writing In Prose” (Oludhe, 2009) currently used in Kenya’s present educational system for the study of oral literature in schools. That inversion by strangers from the north marked the beginning of the dispersion and migration of the *Itiyo-pi-anu* peoples. The inversion of the Tekidi in Napata is still recalled in the Acholi royal dances and music and was recently confirmed by research showing that some Egyptian military force invaded Napata and forced out the original inhabitants.

The religious world view of the *Itiyo-pi-anu* and belief in the supernatural lends some clue to the possible religious beliefs of the ancestors of the Luo (Lwoo) and the worship of a deity *Anu* who is also referred to as *Osiris*. By the worship of *Anu,* the *Itiyo-pi-anu* are also referred to as the Anu people who are known to be the ancestors of the Nubians who also worshipped the deity *Agu* who is still worshipped among the Acholi in Uganda and Sudan (Diop, 1974:76). It is interesting to note that *Osiri* which may be the root word for *Osiris* is a common male name among the Southern Luo even today. The Anu peoples trekked from Napata following the Nile and scattered during the migrations then found a settlement in different geographical locations including Sudan (Northern Luo), Uganda (Central Luo), Kenya and Tanzania (Southern Luo). This ethnic history and customs have been traced from AD 1000, at the time of migrating from the Bahr el Ghazal or the Tekedi (the Napata in Northern Sudan) current Sudan home of the Ngoka and Dinka chieftaincies (LeRiche & Arnold, 2013:123). Which neighbors western Ethiopia and Southern Egypt and are presumed to be of linguistic identity with the Dinka and Nuer (Campbell, 2006:75-76). Some of the Anu people moved down to present Uganda and founded the Kitara kingdom where they worshipped the Supreme Being known as the “Ruhanga, the Anu people who remained and settled there are

known as the Central Luo (Acholi), some became the Lango, and Alur. Some of the Anu people moved further towards the now border of Uganda and Kenya and are now the present Padhola. However, some of the Anu people moved further to surround the Lake Victoria region and its plains, these are the Southern Luo in present Kenya and Tanzania.

Although it could be assumed that the term Luo/Lwoo refers to a people who followed the River Nile as they migrated southward down to Lake Victoria because the term luwoo also means following in Dholuo language. Nalder (1937 cited in (Okello-Paito, 2009) states that the word Luo comes from the prefix "Lu" is a plural form of "La"(those who) which means a group of people who are associated with a particular behavior, and that "O" means the evening fire where family members or friends sat around in an open courtyard to chat, discuss, educate or gaze into the skies enjoying the evening air. The name Lwoo (Luo) particularly refers to the Itiyo-pi-anu(Anu people) who settled in the lake region plains of what is present Nyanza region of Kenya and Tanzania where their livelihood depends on fishing and farming.

The Luo dialect Dholuo is spoken by now about 6 million people in Kenya and Tanzania. Dholuo is mutually intelligible with the Padhola, Alur, Lango, and Acholi of Uganda, linguistically related to the Luwo, Nuer, Bari, Jur Choi of Sudan and the Anuak of Ethiopia that traces common origins. The Dholuo dialect was first put in writing in the 1910s by the efforts of Arthur Carscallen a Canadian Seventh-day Adventist missionary who attempted a Dholuo grammar text later (Dholuo for Beginners in 1936) to aid in the work of Bible translation.

Traditional Religion of the Southern Luo

Traditional Religion was practiced by the various Luo groups as a way of life as can be observed in their songs, rituals, festivals, ceremonies oral narratives among other things. These religious practices and beliefs are not a recent development but have evolved with the people in their movements and developments to date so that the Southern Luo religion and the notion of God is part of their historical experiences and cultural heritage handed down from their background since before their migration from Tekidi (Napata) to present-day Sudan (Campbell, 2006:9,11). The core aspect of the Luo Traditional religion is the belief in a Supreme Being as we shall discuss here below.

4.3 Luo Concepts of God

As we explore the Luo concept of God, it helps to acknowledge that the concept of God is highly culture-specific, and all different languages have expressed the meaning of God in some terms or another in diverse ways. What God means in a context is both invisible and incomprehensible, so that the Luo meaning/concept of God has to be defined within the Luo contexts, because the meaning of words is highly conditioned by the invisible framework of culture and the intangible weight of History (Knighton, 1999). The Luo religious worldview informs the Southern Luo peoples' belief in a Supreme being, a belief that has been held by the Luo people before colonialism and the coming of the missionaries as argued by Paul Mboya the Luo *Ker* (spiritual and cultural leader) and scholars like Ogot Bethwell, and Ocholla-Ayayo among others. Although the Luo belief in and worship of the Supreme being is questioned by critics who think that the African people did not know about God or worship God, because of the fact that, "there are no sacred books on which to base the study of the Luo traditional religion like any other African peoples except as is found in the proverbs, folklore, oral tradition, ethics and morals of African societies (Ekeke, 2011:2). However, few

documents continue to preserve the details of the traditional Southern Luo religious practices. One such document is the book *Luo Kitgi Gi Timbegi* (Luo Customs and Practices) in which the author states that.

The Luo knew God *Nyasaye Nyakalaga* whom they said 'flowed' in the human body. He was the molder of human beings. They did not know where God lived, (Mboya, 2001:17)

The Luo belief in God (Nyasaye) is based on some fundamental positions including That *Nyasaye Nyakalaga* created and continues to sustain the entire universe, *Nyakalaga* also wills everything that happens, that humans are the center of all creation and that all that humans have were given by the creator. The Luo Religious acts are said to have been influenced by political, social, and economic factors. Although the ancestors feature significantly in the Luo traditional Religion as intermediaries who were venerated. They did not have the powers to institute codes of conduct, rather, the social codes for behavior and interdictions were given to the ancestors by the ultimately superior power (Ogutu, 1975: 67).

Although Turaki (1999:160) argues that God, "never interacts with, or personally reveals himself to, the people of Africa." And Groger (2011:para.17-18) assumes that "verbal communication and personal relationship with the Supreme Being are not a reality for the African, and thereby observe a stark contrast between the Biblical God and the Supreme Being, these assumptions cannot be proven. These assumptions do not necessarily mean that the Supreme Being worshipped by the Africans is not the same God worshipped by the Hebrews. It is only that the African people's experience of God has not recorded encounters yet.

Just as it was for Moses. In Moses' time and group, God had not so related to the Children of Israel in over 350 years of Egyptian Bondage. God had to tell Moses that He is God who in the past did this and that. The African past that is in the record has gaps. There are records of African Christians like Perpetua and Felicitas who were martyred for this Christian faith before the times of apparent loss and silence of Christianity in Africa. I would argue that the African concepts of God could be referring to a relational God whose personal relationship comes to us in the records of the Bible and history of some of our very own mostly by faith. Of importance is that we come to the point of acknowledging that no matter what group of people we are discussing, whether it be Biblical Patriarchs, Israelites or all Gentiles among whom are the Luo of Africa, When, where and why God's revelation comes to humans is God's own prerogative, and that man's knowledge of God's revelation is also progressive.

The fact that incidents, where God is personally revealed audibly, are not documented in African traditions, does not mean that Africans, therefore, worshipped a different God. Foreign researchers should not use their methods in judging Africans to allege that Africans are not worshipping the Supreme being (Ekeke, 2011:16). God chooses when to be personally revealed to mankind and through whom. It is apparent that God has not been personally revealed everywhere, evidently, Scriptures show many people to whom God was /has not been revealed personally. It should be considered that even in Biblical times God was revealed to a few people such as Abram, Jacob, Moses, Mary, Zechariah, Paul but not to all the other Israelites. To this very day, God is not directly, audibly, and personally revealed to all Jews, whatever revelation Christian believers have of God is through scripture and the life of faith. Yet in the same breath, one would ask; What stories of Africa or about the Luo for that matter express an experience of encounter with God or with those people who experienced the God of the Bible times?

Where was the Luo before they came down to Kenya? They were in places like Ethiopia, and Upper Egypt Sudan) where we have the knowledge of God and syncretic or polytheistic practices that were recorded in the Bible about the Israelites.

The Luo like most other people groups has a name by which the Supreme Being is identified from other beings. The common noun for the Supreme Being is *Nyasaye* (God), which means that *Nyasaye* is not a proper name per se. It is believed to have been the obvious unanimous general notion that *Nyasaye* referred to the Supreme Being and the Supreme Being did not need to be identified by name because the Supreme Being defied human terminology, except in speech when the people wanted to praise the Supreme Being then the people used some praise terms, these praise terms with time evolved to be surrogate names of the Supreme Being. These names include *Nyakalaga*, *Obongo*, and *Were*. To the question of whether the Africans and particularly the Luo worshiped the same God the Christians talk of, (Mboya, 1990) responded stating that: "The question whether there is one God for all people is difficult to answer. Some believe there is God, others do not, but most people in Nyanza the Luo as a whole believe in God, and that God is superior to man and the name of God represents goodness and holiness." The fact that the Luo worshiped the God called in Hebrew יהוה is argued for by Southern Luo scholars who strongly emphasize that "the pre-Christian African experience of God has turned out to be the gate through which Yahweh has penetrated Africa," (Kombo, 2016). This is true not only for the Luo people who call God *Nyasaye* but indeed for the other African peoples too." To the effect that, the term, *Nyasaye,* in this case, functions as a vehicle of analogical reference which consequently aims to attain adequacy to God and therefore the term *Nyasaye* is significant in Luo expression of the Supreme Being.

The Luo regarded *Nyasaye* as omnipresent and people turned to God for help in all manner of ways, for example, the person going to war would appeal to God to help him defeat his enemy. Where he was victorious, he concluded that it was due to the favor of God. People acknowledge God and so when they rose in the morning, they looked at the face of the Sun because God was thought to reside in there just as one might expect an occupant of a house. The Sun was therefore believed to be capable of acting the role of the intermediary between people and God, so the people showed the palms of their hands to face the Sun while in supplication. As the sunset in the west people would look directly at it saying, "Set well so that no evil thing befalls us" the people recognized one God (Mboya, 1990).

It is observed that "when a Luo speaks about *Nyasaye*, he is not merely comparing the 'African God' to Yahweh. He is not referring to fate or a primal ancestor with attributes maximized to fit divine status, nor is he thinking of a spiritual mystery, proposition on, or a mere segment of God. He is referring to the revealing God, God himself" (Kombo, 2007:209). The one whom the Hebrew Canon presents to us יהוה. This is quite different from (p'Bitek) 1973 who emphasizes that the *jok* (spirit) is the central concept of Luo Religion. That significant difference can first be the perspective of the different writers. Yet it is also clear that the different Luo groups are not homogenous in their concepts of God who are said to believe in the existence of a central/universal *jok* (spirit)……..though the word *jok* has varied meanings some of which according to the Southern Luo does not befit the name of the Supreme Being, as Atieno-Odhiambo (2000) refers to *jok* philosophically as metaphysics. Elsewhere *jok* is used in reference to an illness picked from a spell of witchcraft that has been cast on the victim by one whose eyes carry evil powers. The Dinka use the word jok to refer to powers in a general

sense, while the Nuer generally jok refers to the ghost of a recently deceased person or to an ancestor (Burton, 1978).

Leadership

The Luo ideas of leaders' abilities and personalities shed light on the Luo understanding of the Supreme Being whose virtue of supremacy is the overall leader above all creation**.**

> "Our Luo system of government was by consent and after consultation between the elders …. the clan head did not inherit his position but, once he belongs to the right lineage, had to prove his leadership qualities and use them to interpret tribal tradition and weld the agreement of his people. His strength derived from his closeness to the elders and his people. The British changed that, they did not want leaders in whom the people had confidence, but men who could be used for the purpose. When Chiefs and headmen came to be selected men whom the British found in positions of leadership were frequently bypassed and others installed over them" (Odinga, 1976/2008:75).

It is evident that the concept of *Ruoth* was watered down to a suspicious personality hence it does not clearly express the Luo concepts of the Supreme Being in whom the people had absolute confidence.

Chieng **(Sun) as an object of Strong Religious Belief**

Like other African communities, the Luo reflect on the physical features that call their attention to the existence of the Supreme Being cause of all things that be, including the Chieng (Sun), Due (Moon), Pi (waters) and gode/lwende (mountainous places). Among these reflections of the physical features, Chieng (the Sun) is a significant object of strong religious belief. The Luo has a special affinity for the *Chieng* (Sun) as a feature that symbolizes the continued presence and influence of the creator on the universe. Because of the central position of the Sun in the universe and human lives in general, Luo use the term *Chieng* (Sun) metaphorically to refer to the Deity in prayers and regular conversations that refer to the deity as the one up above in the skies. For example, when expressing their understanding of the favorable experiences of the Supreme Being in their lives they say, *Nyasaye Nyakalaga* is like the Sun which does

not single out the objects of its warmth but shines impartially on all alike and streams unseen bathing everyone in the warm Divine affection (Onyango-Ogutu & Roscoe, 1975:12). Yet (Scharlemann & Ogutu, 1987:95) observes that the word *Chieng* (Sun) also means brightness, so that in *Chieng* (Sun) the people saw great power beyond which there must exist a power generating Being, hence they referred to the Sun as *wang Chieng* (eye of the Sun). Thus, a look at *Chieng* (the Sun) on a daily basis spoke hope to the people who in seeing the *Chieng* (Sun) believed a future would be seen even when the contextual circumstances did not show a sign of a hopeful future.

It is believed among the Luo that after the Sun sets in the west, *Chieng* (the Sun) travels by night back to the east, and those who happen to view it at midnight in its travel would be either be lucky to be given "cow dung" or a "rope" symbolizing cattle wealth, or unlucky to be given a "hoe handle" symbolic of the sorrow that would come in burying children or making a living by tilling the ground. Elderly men would look up to *Chieng* (Sun) when saying their prayers *Thuul* (Bless me, bless my Village) at sunrise / sunset, and the elderly men purposed not to be found in bed when the Sun was rising, nor were the elderly to be found in the house when the Sun was setting. The Luo also believed that the manner in the appearance of the Sun would suggest that "Cheing over ode" (the Sun has built its house) which would symbolize an impending catastrophe or the death of an honorable person in the community or an elderly man or woman that (Ocholla-Ayayo, 1976:181). Although Ogutu (1975:53) strongly suggests that *Chieng* is one of the Luo names for God having brought the term all the way from the Southern Cushitic Nilotes, an argument that further supports the hypothesis that the Southern Luo have Cushitic relationships.

While scholars like (Nyarwath, 1976:142-143) have taken the liberty to regard these celestial objects as gods worshipped by the Luo alongside *Nyasaye*. (Hauge, 1974:100)

makes an important observation indicating that *Chieng* and *Nyasaye* are not synonymous, because *Chieng* (the Sun) just like *Dwe* (the moon) must be regarded as manifestations of God, but not as God. As a manifestation of the creator God, the Luo word for Sun (Chieng) is quite different from any of the Deity names *Nyasaye, Were,* or *Nyakalaga.*

Sun Related Rituals

Chieng (Sun) was also tied to life rituals such as those ceremonies that acknowledge the arrival of a new member of the community, where a male baby was taken out to the Sun three days after birth while a female baby four days after birth. The ethnic names given to babies were determined by the Solar position i.e. the time when the babies were born that related to the different positions of the Sun within a 24-hour cycle including *Okinyi* /*Akinyi* (born at sunrise 5-7 am), *Anyango* /*Onyango* (born at in the early morning-9am), *Achieng*/*Ochieng* (born at midday 11 am-1 pm), *Adhiambo*/*Odhiambo* (born afternoon 2-5 pm) *Atieno*/*Otieno* (born after sunset), *Awuor*/*Odiwuor* (born at midnight), and *Ogweno*/*Agwena* (born between midnight and dawn). This Luo naming pattern reveal the Southern Luo ancestral connections with the Northern Luo of Sudan, and Ethiopia, and the Central Africa Luo of Congo and Chad.

The foregoing practices could, therefore, be summarized as indicative that the position of *Chieng* (the Sun) determined the prayers that appealed for blessings offered by the elderly, naming of babies was and still is tied to the position of the *Chieng* (Sun) and in this regard, the name was a constant reminder to the bearer of the name and the community at large that *Nyasaye Nyakalaga* has purposed for this person to be born and therefore his/her future depends on *Nyasaye Nyakalaga* no matter what was happening in that life. That *Chieng* can directly symbolize catastrophe or impending

death, in which also the *Chieng* (Sun) would guide the army on whether to go out for war or not, as the appearance of the Sun would also signal imminent disaster wherever there was a war (Ocholla-Ayayo, 1976:181-184). Yet we cannot superimpose a status upon the Sun than it duly deserves, a point that (Masolo, 2004:88) tactfully asserts, that although the Luo attached great importance to the Sun because of its brightness, it is unlikely that they think of it as a deity, or as the dwelling place of the supernatural entities

Sacred Sites

Within the Southern Luo geographical contexts, there were sacred sites such as *Got Ramogi* (Ramogi Hill) a sacred site within the forest like the *Lwanda Asumbi* (Asumbi Rock) which was a rain making site that was believed and still is believed to be under keen surveillance of the angels who sanction major activities in the community. This site is believed to harbor supernatural powers that intervene in human problems. AICs like the Legio Maria make pilgrimages to the *Lwanda Asumbi* (Asumbi Rock) which is now used as an Altar for prayers by Christians of varied denominations (Odede, Hayombe, Agong,' and Ananga, 2013:54). While such supernatural features are associated with God Luo culture maintains that things that depict evil and danger should not be associated with God.

Oral narratives reveal the belief that *Nyakalaga* spoke to the Luo people giving directions because *Nyasaye Nyakalaga* is the one who sustains the universe. Such oral narratives include *Nyakalaga's* visits to *Mikayi* (first wife) and *Nyamgondho wuod Ombare* that were meant to bring fortune/blessings when the people obeyed and were humble or curses and withdrawal of blessings if the people were arrogant and disobeyed.

Human movements, interactions, and Christian evangelistic ventures have indirectly exposed and preserved the key elements of the Luo traditional Religion. Because, although there may not be a document of African religions scriptures like the "Quran /Bible". African scholars of religion have and continue to document African religions as some form of resistance to the colonial missionaries' rejection of African Independent Churches (Bongmba, 2012:130). Yet even that which is studied and documented should not be held as exclusive of other ideas and beliefs, since, no single group of people can be said to be stationary in their beliefs at any point. This study cannot be extensively expansive in terms of historical dimensions of the Luo Traditional Religious practices and therefore not all-inclusive regarding the Luo religious beliefs in the Supreme being but is hence with narrowing down the discussion to the Dholuo Deity name and titles.

The Luo like other African people believed in the existence of a Supreme Being. In this regard, it is important to note that since people interact with the environment resulting in changes and modifications. The Luo religious beliefs and practices are assumed to have evolved from before they were found to exist in Sudan, all through their existence in Sudan, during their migrations from Sudan through Uganda and over the period of their settlement in Western Kenya. This belief in the Supreme Being stems from the worldview held by the Luo people, who have a religious rather than material worldview. The Luo religious worldview like that shared by many Africans, see the universe as having a great meaning and purpose, where everything that has happened had a cause and meaning and purpose, sot that religion and religious practices was and is their way of thought and life (Ekeke, 2011:3). To the Luo the cosmos was created by Nyakalaga, it did not just happen.

4.4 Dholuo Naming patterns and the Names of God

The Luo people have a long-standing and elaborate awareness and worship of the Supreme Being. According to Luo traditional religious belief, there is only one God, but he can be described by many terms. These descriptive terms also called epithets are not the specific name of God. The creator God has one name *Nyasaye Nyakalaga*, as Paul Mboya put it. But if it should be thought that Mboya was only speaking of his Christian experience, Kisare remembers well as a child praying to *Nyasaye Nyakalaga*, who his parents taught him. Although his parents knew God the creator, only they did not know Jesus Christ as the Redeemer (Jacobs, 1986:198). Ogot(1967:111) observes that the religious practices and the concept of the Supreme Being found among the Ugandan Adhola and Kenya Luo societies are typically Nilotic, except that they use the name *Were* instead of *Jok*, claiming that the surrounding Bantu peoples borrowed the name *Were* from them, while *Nyasaye* is also said to have been borrowed from the Abaluhya who share in the name *Nyasaye*. Yet Ogot (1967:113) suggests that the Southern Luo societies evolved new names Were and *Nyasaye* (God) and that it explains the reason why the term *Nyasaye* restricted to Kenya and Tanzanian Luo. He further argues that greater attention amongst the Luo was not sacrificing at temples or holy places, but prayer, which could be said anywhere, since God was now *Nyakalaga* (the omnipresent).

Dholuo Names of the Supreme Being

The Luo refer to the Supreme Being by varied names that cut across the central Luo of Uganda and the Southern Luo of Kenya. Some of those that indicate God's power .e.g., "*Were*" means "one certain to grant requests"; *Nyasaye*, "He who is begged"; *Ruoth*," "the king"; "*Jachwech*," the molder"; *Wuon koth*," the rain-giver"; and *Nyakalaga*, "the one who flows everywhere / the infinite one," (Miruka, 2001). The omnipresent one

who flows everywhere (Ouko, 2001), one is without matter but intervenes directly in the daily activities of man (Ojijo, 2012:54).

Nyasaye

The term *Nyasaye* is the generic term for God, that continues to be used by the Luo people although the etymology of the word Nyasaye had not been clearly established by the late 1980s. (Ocholla-Ayayo, 1976:166-167) observes that the prefix "Nya" in the word *Nyasaye* is a common syllable in many Luo words and has a linguistic history which symbolizes diminutive symbols including the 'small of', 'the young of', 'the daughter of' 'from' all of which are not indicative of the attributes of God and may disqualify it for use as a term for referring to God. Thus, some writers have assumed that it may have been borrowed from the neighboring Bantu communities such as the Kisii, Nyole, Kisa, Tiriki, and Idakho use the term *Nyasaye* /*Nasaye.* While still others suggest that Nyasaye is linguistically akin to the Maasai word *Atasaiya* (to kneel down to pray or homage) because of the Luo word *asai* (I beg/pray you). The Luo also uses the word *Nyasaye* to refer to Divine providence.

Yet even with these strong arguments against the fitness of the term *Nyasaye,* it has acquired a special place in the Luo vocabulary and people's mindset. *Nyasaye* was not mere fiction, and any notion of doubt would have been ridiculous (Ogutu, 1975:67). Prayers and requests were and are still addressed to *Nyasaye* (God) by those in need of help from *Nyas*aye. In earnest prayer, the Luo addresses the Supreme Being as a personal *being Nyasacha* (my God) (Ocholla-Ayayo, 1976:167). It is on this premise that it is suggested that "*Nyasaye*" comes from the word "*sayo*" to entreat, plead, or request and refers to one who has to be entreated, to whom one makes a plea or a request, and to adore. While to the Abaluhya (Kavirondo Bantu), *Nyasaye* comes from

the term *gusaya* (to beseech) (Stam, 1910:360). The Luo thought of God as One so great that and deserved to be pleased by entreats since He is all-powerful, He can bring wrath, so He should be adored and entreated. Ogutu (1975:52) seems to suggest that because the Southern Luo were at one time part of the Acholi Luo who settled in Uganda, and yet the letter "S" does not appear in the Acholi alphabet (Kitching, 1932:1), (Ocaya, 2008:285), that it then would be logical to argue that the name *Nyasaye* did not originate from the Luo but was borrowed. That may not necessarily be true because the Acholi dialect is not the blueprint for the Luo language. The advantage here could be simply because p'Bitek wrote about the Acholi religion before the religion of the Southern Luo of Kenya and Tanzania were documented. Much like Ogutu (1975:52) observes that the Acholi lacks other letters in its alphabet including "F" and "H", it should not then be that all Southern Luo words with the letters "F" and "H" were borrowed.

Elsewhere on the selected findings from the Siaya district in Nyanza Oruka (1990:58) observes that among the Luo "the name for God is "*Nyasaye*" sometimes referred to as "*Nyasaye Nyakalaga*," the eternal one. Whether the name *Nyasaye* should be used as much as the English word God: The Luo moral and spiritual leader "Ker" (Mboya, 1990), said:

"The name of God for the Luo people and the name of God in English, refer to God himself as he is." ….. "European concept of God and our own concept is basically the same because there is only one God, "if there is God there is God. Although the Luo recognized one God, they were wrong to think that their God is different from the God of the Europeans. As a result of this incoherent thinking among the Luo, just like other tribes who also thought they had their own God. "I think the existence of many Gods could have resulted in pulling the universe into different directions" (Mboya, 1990).

(Ocholla-Ayayo, 1976:188, 190) summarizes the relationship between *Nyasaye* and humans as asymmetrical, where humans must render unto *Nyasaye* due respect, honor, praise, and constant worship in form of sacrifices, because of the laws and societal rules, law and taboos are from *Nyakalaga*. *Nyasaye Nyakalaga* is the giver of good health, wealth, prosperity, and he extends mercy upon humans since it is *Nyasaye* who establishes good judgment and peace among humans through the Divine blessings. So that when humans fail to give the respect due to *Nyasaye* in offerings and sacrifices of honor, they offend *Nyasaye* who intern withholds blessings such as rainfall, plentiful harvests, and other forms of prosperity. The relationship of *Nyakalaga* with humans is that of a loving and caring father/mother and child so that *Nyasaye* expects humans to relate well with each other as children of one parent. It should be acknowledged that *Nyasaye* is a generic term for God and all that has hitherto been said about Nyasaye is a general view of the Supreme Being whose personal name is *Nyakalaga* and thereby we shall now discuss the personal name referring to the one and only *Nyakalaga* who is *Nyasaye* par-excellence.

That notwithstanding (Nyarwath, 1976:142-143) asserts that cross-examinations on the concept of *Nyasaye* cast some doubt as to whether the term *Nyasaye* refers to the Supreme Being because *Nyasaye* is used among the Luo in ways that do not necessarily imply the Supreme being and could refer to various things. For example, *Nyasaye* can refer to a womb or uterus thus *Nyasaye* is understood simply as a fountain of human life. There are indications that *Nyasaye* is among the gods worshipped by the Luo people, and that because of its plural form *Nyiseche* (gods) refers to some object which commands some solemn or awesome attitude (Nyarwath, 1976:142-143). Yet still, *Nyasay*e would simply be referring to that which is beseeched or worshipped with

humility. When these observations are flipped around the become the very reasons why *Nyasaye* is regarded as a generic term used for referring to God.

Nyakalaga

Nyasaye Nyakalaga, God the creator who flows in human bodies is regarded as the proper name of the Supreme Being among the Luo. From the varied observations here made the researcher suggests that although the name *Nyakalaga* stands in a unique position as the personal name of the Supreme being, *Nyakalaga* is rivaled by titles of God that are in common usage including *Nyasaye* and the less common *Were* and *Obongo* especially when the term *Nyasaye* features more than all in common speech. The common use of *Nyasaye* does not reduce the uniqueness of the name *Nyakalaga* if anything the combination of the two words as *Nyasaye Nyakalaga* clearly distinguishes *Nyakalaga* as the official personal Deity name in Dholuo. *Nyasaye Nyakalaga* is spoken often to refer God the creator, the originator, the source (Kisera, 1984:37). In his autobiography Kisera, one of the founding African Mennonite evangelists remembers his prayers as a child when he spoke to "*Nyasaye Nyakalaga* (Hauge, 1974:98). It is clear that the Luo have continued to pray to *Nyakalaga* the mysterious one universal, omnipresent, and abundant one, who streams amongst them (Ouko, 2001:4,60).

God is referred to as *Nyasaye -Nyakalaga* and also as *Were-Akumu*. Schoffeleers J M, Adrian A. R, (1985) explains *Nyakalaga* as an androgyne and not a feminine name not at all because the Luo naming patterns picked on situations, events or seasons and distinguished the gender by the prefix 'A' for female and 'O' for a male. And further observe that in the Luo philosophy of religion, God transcends gender and all, but God could still be referred to by titles or generic names that expressed some attributes. Considering that the Southern Luo proper names are picked are descriptive as *Akomo* and *Okomo* (children born during the sowing season), while *Akoth* and *Okoth* are (children born during the rainy season). It is no surprise that the proper Deity name Nyakalaga is found to be descriptive of the infinite one.'*Were*' can be an attribute of

grace and mercy /compassion and this comes along with the name *Akumu* implying the mysterious one, attaching the feminine attributes to a female aspect of God by the female name *Akumu*. The name *Were* would be used as praise to *Nyakalaga* as an endearing term, just as *Obongo* (the only one) would be used in praise of *Nyakalaga*. For example, The Luo folktales read as set Literature set books for high school and college students, present the Supreme being name among the Luo as *Nyakalaga* and often praise *Nyakalaga* as *Obongo* the Only one (Ogot, 1983:24), (Ogot, 1981:35). Obama & Koyoo (2012:iii-iv) in the 21st-century book about Barack Obama Sr. (father of former US president) written to appeal to "millennials" refer to God in the Luo name *Nyakalaga* and praise God by the name *Obongo* (the only one), and the title *Rahuma* (whose fame is extensive). And in present African Christian music, the African Independent Churches sing of *Obongo Nyakalaga* (the only son everlasting) (Akuno, 2015:465) when referring to Jesus the I AM of the New Testament, these songs are appreciated by majority of the Luo people and Christians too because they speak to the heart of the Luo people.

Nyakalaga or Jok?

According to Ku-Odongo, (1976), the Luo people have a detailed form of spirituality involving a high God *Nyasaye* Nyakalaga, the concept of God which informs the choice of the varied terminology used as names of the Supreme. The Luo like other, "Africans from time immemorial acknowledged the Supreme Being -*Nyasaye Nyakalaga* (the God who is everywhere)" (Odinga, 1976/2008:74). Although as Oruka (1990:58) argues, some of "the Missionaries were mistaken in their understanding when they thought that people in Luo land were anti-God and anti-Christianity." There are African scholars who express different notions of the Luo concepts of God, for example, p'Bitek discredits the efforts that assimilate the concepts of the Ugandan Luo (Acholi) to

monotheism (MacGaffey, 1976). While p'Bitek refutes the Luo idea of a High God among the Acholi, we may just acknowledge that p'Bitek need not be taken as gospel par excellence, his research though having the section on the religion of the central Luo was purely a historical document. Although "he presents theories of *jok*(spirit), ancestral shrines, witchcraft, and sorcery, he snubs participant observation but draws insights from myth, ritual, song, and poetry. His sources reveal that his information comes from family members, which defeats his course because religion self-consciously stands outside the genre of ethnographic speculation. He should have been aware of the limitations of oral tradition and myth as a basis of generalization. On p'Biteks report, Campbell (2006:7) points out that ethnographic accounts of the Luo vary significantly from the realist accounts of dialogues between P'Bitek's ethnographer and her/his sources. It should not be forgotten that Ogot (1961:123) argues for reconciliation between what he refers to the old Africa and the new Africa, and he states clearly that the term Ruoth is similar to *Jok* in many aspects, this statement that has been taken at face value by some who thereby assume that *ruoth* (chief/king) and *Jok* (spirit) mean the same. It would be noted that Ogot (1961:123) did not necessarily say the terms *Jok* refers to the same being /person as Deity. The apparently similar of attributes based on literary expressions would suggest that *Jok* shares some attributes with the Deity but not total equality the Deity, just like human share in love but not equal to Divine love.

Among the Southern Luo of Kenya and Tanzania *Jachwech* (the creator) God is *Nyasaye Nyakalaga* (Checole & Asefa, 2006). The differences in meaning among the southern Luo of Kenya and Tanzania would prohibit the use of *jok* as a rendering of the Tetragrammaton, I would suggest that Ogot may have overstretched the concept of *jok* to say that the term *jok* usually means God, because that was not wholly true of the Luo

communities including the Nuer, Dinka, Padhola, and Lango. The researcher argues that *Jok* does not give a closer understanding of the alluded meaning of the Supreme Being and therefore it would be an overstatement to refer to the Supreme Being as *Jok* among the Southern Luo. Ogot clearly states that *jok* is generally a "power." Unless it is an expression like that of the Shilluk who use the term *juok* to refer to the creator of mankind according to the missionary understanding and yet anything which the Shilluk do not understand is also called *juok* (Lienhhardt, 1977). (Ogot, 1967) and (pʾBitek, 1971) are of the view that the name of the deity had evolved from *Jok* the protector of the homestead to *Nyakalaga (*the God of migrations/ who is found everywhere) who leads the people to other lands, a view that is shared by Ogutu (1975:52) who adds that *Nyakalaga* is the God who guides and protects the people wherever they were, and one who is always appealed to whenever there were /are difficulties. Ogutu (1975:52) further suggests that it appears that the name *Nyasaye* was coined from "sayo" or borrowed and came into common use in the first half of the 17th-century. Although (Nyarwath, 1976:141) contends that *Jok* was as a creation of Ogot, a sentiment that the researcher agrees with, and he states that.

It should be noted that in the Ogot's ontology, Jok is used in two senses, (a) as a dominant deity and, (b) as an "essence of every being, the 'force' which makes everything what it is." …. Jok as a dominant deity of the Nilotes, and particularly of the Central and Southern (Kenyan) Luo is indeed an invention of Bethwell Allan Ogot. Okot has pointed out how, for example, some anthropologists and missionaries contributed to the invention of dominant deities for Africans in general and Nilotic Luo in particular (Nyarwath, 1976:140-141).

However, it should not be assumed that the use of the term *Jok* is completely foreign among the Southern Luo. Shortly after Ogot penned his insights on the Luo religious

practices. (Onyango-Ogutu & Roscoe, 1975:13) wrote down what is regarded as a prayer to *Juok* the mysterious one who streams among the people.

Were

The term *Were* is a praise name is used to refer to the Supreme Being *Nyakalaga* mostly in prayers and songs to endear *Nyakalaga*. It is also an attribute that refers to the gracious nature of God and could also mean talent. "*Were"* is a common male name among the Luo, an aspect that disqualifies it from being a proper name of the Supreme Being. However, it can be used for praising the awesome quality of Nyakalaga. Although Okot argues that *Were* (God)is not Nilotic but Bantu and therefore could not be one of the Luo names for God, Hauge (1974:98) reports that according to the Luo elders the name *Were* (God) was older than *Nyasaye*. If it is argued that *Were* cannot be Luo because it found among the Abaluhya who are Bantu, then the name *Nyasaye* would not be Luo either since *Nyasaye* is largely used by the Kisii and the Abaluhya too, these are people groups that neighbor the Luo. I find that Ogutu (1975:52) makes a valid case in view of the name *Were* being used by the Padhola to refer to God in relation to the Southern Luo use of *Were* as an epithet to praise *Nyakalaga*. This is due to the fact the Southern Luo had first settled with Padhola before they moved into the Central Nyanza region of Kenya. Thus making it highly likely that the name *Were* developed among these Nilotic people before the term *Nyasaye* came into common use.

4.5 Overlaps and Discontinuities in the Luo Concept of God

This discussion comes at a time in history when a middle ground already exists between two worldviews and two religious systems i.e. The traditional African Luo religious world view and the Christian worldview (a hybrid of western culture and Israelite

Judeo-Christian culture). This middle ground is characterized by varied elements of agreements/similarities and differences which are suggestive of overlaps and discontinuities between the Luo and Judeo-Christian concepts of God. It may be possible to identify the middle ground for assimilation and adaptation that may already be in place and that which is likely to be realized. Scholars and Luo opinion leaders, who sought to find the compatibility between their known Luo cultural values and missionary-Christian values. Of the varied observations, Paul Mboya's notions are key due to his experience and active practice of both being an evangelist, preacher, Bible teacher, chief and *Ker* (Luo Spiritual social leader). Records indicate that Paul Mboya picked understanding from the senior Luo elders, the professors in Luo cultural knowledge whom he visited regularly as early as 1913.

In his search for the compatibility between the Luo cultural values and Christianity, he concluded as the *Ker* that Luo cultural values which include their religion integrate well with Christian teachings. He stated that God gave the Luo people 14 commandments which the Luo upheld through the generations since these commandments attracted affliction whenever there was a transgression as shown here below (Atieno-Odhiambo, 2000:245). For example,

You shall offer sacrifices (*lisweche*) and invoke the name of the God of Migrations (*Nyasaye Nyakalaga*). You shall beseech him, with begging hands, to bless you with good fortune, and to protect you fully from the shadows of demons (*jochiende*). In case of doubt, you will consult the ritual experts (*jodolo*) (Atieno-Odhiambo, 2000:245).

From these 14 commandments, one finds a clear assertion that the Luo people are religious and that their religion is one that believes in the Supreme Being. This very first commandment gives a brief instruction on how the Supreme Being was/is

worshipped. Of great value to this study is the fact that religious instructions require the Luo people to invoke the name of their God in their prayers. This fact alone affirms that the names picked to refer to God would be very crucial to the Luo people. To the Luo people, the Supreme Being is a relational deity, who relates to the people he created. He is the sustainer who expects the people to reach out to him in rituals. The name of the Luo God is clearly spelled out as *Nyasaye Nyakalaga*. Mboya (2001:17) and (Nganga, 2006:463) asserts that "the Luo knew God, *Nyasaye Nyakalaga*, whom they said "flowed" in the Human body. He was *Jachwech* (the molder) of human beings." The notion of a creator-God called *Nyasaye Nyakalaga* is the most significant aspect of the continuity between traditional Luo religion and Christianity (Kuhn, 2008:177).

In parenting trends recorded in postmodern Africa, *Jaluo* (Luo Person) as parents teach their children virtues from an old-time proverb that pegs man's survival on God's providence. In this proverb, "*mag Nyasaye Nyakalaga ngeny onge ngat manyalogi*." (God has many surprises, no one can master them). In this proverb, children are taught that *Nyakalaga* (God) is beyond human wit, and the children are initiated into the understanding of *Nyakalaga* as the High God (Omollo, 2008:14). During the early missionary era, the natives played a crucial part in evangelism serving as lay preachers and teachers. The layman preachers taught fellow Luo about God referred to as *Nyasaye, Obongo, Nyakalaga* from *Muma* (the Bible) as they sought for a proper understanding about Christianity.

How then did assimilation impact the initial translations of יהוה into Dholuo and related languages? Bearing in mind that the existing translations in question were mostly done by foreign translators with some assistance from the local people, it is the intent of this study to further explore what would be different if mother-tongue translators would translate יהוה in current Dholuo translations of the Bible.

Approaches to inculturation and translation accommodate the use of vernacular Deity names. Kombo (2007:199) observes that according to the comparative inculturation method a word like Nyasaye (God in the Luo of Kenya) is used in the Luo translation of the Bible in a manner that allows Luo readers to assume that Nyasaye has the same meaning in the Bible as it has in the traditional context. (West, 2012) challenges the notion put across by some western scholars that the African cannot engage in theological debates, asserting that the indigenous people right from the beginning, brought their own questions to the Bible in their own terms. Theological debates also disclose the fact that there are parallels that allow for continuities and discontinuities in the African concepts of the Supreme Being, for example, the existence of parallels between Israel and ancient Near Eastern practices and beliefs that suggest the possibility of a common origin (Rodriguez, 2001:57). The researcher suggests that, if Egypt is Africa, then there is a possibility of a common origin in the African Luo concept of God. One important question here is the basis of comparing the Luo concept of God and the Israelite concept of God if one is to consider any possible continuities. (Rodriguez, 2001:49-51) suggests five such possible bases for comparisons:

First, that it is of utmost importance to examine differences as well as similarities, acknowledging that the question of the uniqueness of Israel would not arise if all peoples of the earth had similarities in their concepts of God. It is because there are differences and a Biblical claim to distinctiveness that we must raise the question of the nature of the similarities or parallels. In view of the Luo people's descent from the regions neighboring Egypt such as Ethiopia and Upper Egypt(present Sudan), this study adapts guidelines used for the similarities in the concept of the Supreme Being.

1. Study inter-biblical parallels before comparing the biblical text with extra-biblical materials. If the Biblical text provides other passages like the one discussed, it is more

important to examine that parallel than to ignore it and look for ancient Near Eastern parallels to interpret the Biblical text. *The question,* in this case, would be whether there are Biblical passages with names or titles or names of God that would easily be used in the Dholuo language to render the Tetragrammaton other than the term *King* which in the Luo cultural setup does not compare well. It is hoped that words chosen by translators will at least align the worldview of the Biblical authors and that of the TL users and thereby affirm that God's word can be communicated to the Luo people in their culture and language (Foster, 2008: 268).

2. Since when dealing with social phenomena it is necessary to study the function of a phenomenon within Israel itself before engaging in comparisons with parallel phenomena in other societies, the nature and role of the king in Israelite society must be carefully analyzed before one decides to compare this social institution with ancient Near Eastern practices. Such a study will reveal significant differences and will indicate that the Israelite system was in many ways unique, despite similarities with other systems. That is the reason why the researcher contends that the Dholuo title *Ruoth* (King/Chief) was simply a political/ administrative office that was not the final authority or power. Whenever there were wars the people were to find one Superior to the king because he had no supernatural powers as *Jabilo* (One invested with mystic/miraculous powers with the possibilities to avert evil. *Ruoth* does not render the kingship metaphor for יהוה and the Israelite function and phenomena of King, therefore is not an ideal representation of the office and attributes of the Biblical יהוה.

   Two main approaches suggested for dealing with the problem of apparent similarities between Israel and the ANE nations shade light on how to deal with the apparent or disputed similarities between Israelite concepts of יהוה and the Luo idea of *Nyakalaga.* Rodriguez (2001:48) observes that there are those scholars who search for concepts and

behaviors that are unique to Israel, for instance, the Biblical idea of monotheism and the relation of Israel to that One God. Other scholars yet argue that Israel and its contemporaries shared the same pool of ideas and behaviors and that distinctiveness is to be found only in the way the Israelites reconfigured or patterned those ideas and behaviors. In which case we find the role of revelation and inspiration as other ways of accessing God which are hardly ever touched in those discussions. We cannot overemphasize the fact that theologically God proceeded the missionaries in Africa, and with that knowledge, it would be impossible not to address the question of revelation in the context of the similarities between Israel and its neighbors, in this case, the Southern Luo (Ringgren Cited in Rodriguez, 2001) points out raising the question of revelation and argues that:

In the OT God reveals Himself not only through His speaking but particularly through His acts in history. It is conceivable, therefore, that pieces of Yahweh's revelation are to be found also among those other people, or to put it differently, that elements of his revelation found their way into Israel through the faith of those other nations. If God is able to use the events of history to get across to his people, he might also be able to use the traditions of the people who took part in these events to make himself and his plans known to his people. Is it too bold to assume that pagan thinking about God could contain sparks of truth? That those elements of truth may be present among those who were not Israelites is not to be denied, but the problem is how to identify the non-Israelite traditions through which God was revealing Himself to His people (Rodriguez, 2001)49.

Okombo (2007:209) rightly argues that "For African theologians to say that, the God Traditional Africa knew is not the God we meet within the Christian worship is to deny the very truth of God's word which insists that God is proclaimed to all men

everywhere." There is no better way to attest to this truth that Africans worship God the Christians worship other than having it penned down in the sacred writings by use of the African names of God in the vernacular Bible translations.

As to whether other nationalities other than the Israelites could possibly know the same God that the Bible talks about. Rodriguez (2001:47) makes a sobering remark asserting that, "In spite of cultural differences, humans tend to think and talk to and about God in similar ways because we all seem to share some basic universal and general perception of the work and nature of God. Therefore, those religious expressions belong to the common human experience of G/god." The challenge with Rodriguez's inclusion of the "god" in this statement is that it could sound problematic to the exclusivists in the sense that, it suggests that even those who may only know of a god and not the one God יהוה, may refer to that "god" by the same reference יהוה who is the sovereign God because that simply is their experience. Yes, from the Christian point of view apostle Paul in his letter to the Romans argues that: "what can be known about God is plain to them because God has shown it to them. Ever since the creation of the world His invisible nature, namely, His eternal power and deity, has been clearly perceived in the things that have been made" (Romans 1:19-20).

4.6 Luo Perception of the Concept of יהוה in View of Belief in the Supreme Being

While Okot P'Bitek argues with intriguing illustrations that 'the idea of a high God among the Central Luo of Uganda was a creation of the missionaries' (p'Bitek 1970:50), his word is not to be taken as the rule of historical facts about the Southern Luo of Kenya. If as p'Bitek describes the Central Luo migrated down into Uganda, Kenya and Tanzania from Sudan, his notion can be challenged based on other scholarly works that show that the C/Kushites of Sudan knew about and may have worshiped the

High God before the 20th-century missionary venture. Yet P'Bitek (1970:75) says that the Southern Luo speak of *Nyasaye Nyakalaga* who is found in many places, I find the interpretation to mean omnipresence and is agreeable in its own right because it is the simplest way of saying that the Luo people have found *Nyakalaga* as the God who is present everywhere, God to the Southern Luo was not only limited to the chiefdoms among the Bunyoro and Acholi where the Southern Luo may have come from. For the Southern Luo *Nyakalaga* then is the name of God that speaks to the hearts of the people as it speaks of the people's experience. So that the Luo people are talking about a God they know and have experienced this God in many ways. This God is not a stranger, *Nyakalaga* sums up the presence of the Supreme being throughout the history and the making of the Southern Luo.

The concept of יהוה as a relational God is one that sets יהוה apart from the so-called African gods, although that does not mean that יהוה could not have been God to the Africans before the 19th and 20th-century missionary Christianity in Africa or the early Bible translation era. יהוה can be said to be so much an African God as יהוה is the God of the Israelites and all other Gentiles who came to believe in him. If Edwin Yamauchi's hypothesis of Africa and the Bible holds anything: "In the light of ample Egyptian evidence of the presence of many Nubians in Egypt from as early as the Old Kingdom and of the intermarriage between Egyptians and Nubians, we should not doubt the possibility of Moses' marriage to a Cushite or Nubian Woman" (Yamauchi, 2004:75). (Of which if Yamauchi's thesis holds great significance), then Yahweh is very much God of the Africans of Cush (Nubia/Sudan) and Mizraim (Egypt). It would then be logical to say that, Yahweh is as much the Cushite God based on the accusations by Miriam that Moses' wife was Cushite, and that Jethro Moses' father was a priest of יהוה (1906:119) then יהוה is very much the God of the African people, and Bible translations

need not shy off applying transliterations of יהוה as renderings of יהוה neither should there be any fears of translating the alluded meaning of name יהוה by use of a TL names.

Discussions on the origin of the Southern Luo concepts of Deity in isolation of the rest of Africa attracts a lot of criticism that argues against the idea that the Luo people worshipped the Supreme Being. While the tradition that the origin of the Luo people lies somewhere in the areas of present Sudan/Nubia (formerly Lower Egypt) holds credible enough to suggest that their geographical context includes Ethiopia and Egypt as immediate neighbours. How then would the happenings of Egypt be known in Palestine and not in Nubia/Sudan? Arguably the Biblical Kushites (Ethiopians) were neighbours to the Nubian ancestors of the present Luo people. Howell LaBoy refers to the Ethiopian Eunuch with the following strong observations that echo the motions of.

> "The clues to the man's race and ethnicity are determined by two key factors. First, in terms of race, there is extensive evidence dating from the sixth century CE from both Greek and Latin historical, literary, and artistic sources that the Greek world equated "blackness" (race) with "Ethiopian." Not only did the term "Ethiopian" refer to the color his skin (black), but it also referred to other typically understood as "negroid" features: thick lips, wooly hair, and flat/broad nose…."I would argue that it is the Ethiopian's own internal agency, even in the face of "contested social status," that allows for the evangelization of the Nubian kingdom and its ability to stand as a Christian kingdom for almost nine hundred years without Roman influence" (LaBoy, 2018:33).

A further thought is that the Luo people whose Bible translations are being studied here are clearly identified as part of the Nubians who had their origin among the *Itiyo-pi-anu* people of Koch kingdom (Ojijo, 2012:1). Then there should not be any fears stating that the Luo people technically fit in with the other North African communities in Egypt and Sudan (Biblical Ethiopia) who did interact with the Israelite God.

Contextualization of the concept of יהוה among the Luo Peoples

While there are attempts to the positive direction aimed at contextualizing the concept of יהוה among the Africans by way of Bible translation, Okot p'Bitek's writings are

found to attempt to challenge the work done by Christian missionaries and Bible translation societies arguing that these have mistranslated Luo into English and misinterpreted Luo religion by turning the Luo Supreme Being into the 'High God' of Christianity (Campbell, 2006:78).

A closer look p'Bitek argument shows that he is challenging the approach by which the Luo concept of God is brought out to other people, especially the western minds. He observes that if we use the western and eastern philosophies to decide whether however, we will interpret and translate the concept of God we would be doing a disservice to the very people we want to serve best. Because the African philosophy of God gives us a different approach from the Hick (1982:48) notion of God with many names. Even if we were to give African Dholuo names for the rendering of the Deity name יהוה in the translations, there is a need to evaluate the philosophy which informs our thoughts. There is every reason to argue that the Luo (in all their weaknesses, rituals and rites aimed at surviving the challenges of life) worshipped the Supreme Being, the God of the cosmos who happens to be the great I AM of Israel. The concept of יהוה has been adapted and contextualized in the Luo community, to the extent that renderings of the יהוה in Scripture are not necessarily seen as a foreign far-fetched or imposing. The idea of contextualizing the concept of יהוה among the Luo can be related to ANE contextualized concept of יהוה.

It would be objective to say that p'Bitek is writing about the Acholi (localized Luo of East and Central Uganda) who may well have isolated interpretations which do not bear on the origins of the Luo from the Negev (Sudan and Ethiopia or even Egypt) that are based on Acholi myths that are limited in terms of qualifications as a basis for generalizations about all the Luo people.

While the focus of this study is not on ANE pagan practices, this study acknowledges that scholars such as (Rodriguez, 2001)61-62) who majored on Studies of ANE religious practices and their possible relationship to the Biblical text suggest that in the Hebrew Canon God through revelation and inspiration, dealt with ancient pagan practices in different ways and that God used them for different purposes (Rodriguez, 2001)61-62) including:

1. Rejection and Condemnation of Pagan Ideas

2. Polemics Against Pagan Ideas

3. Adaptation of Social Practices

4. Incorporation of Different Materials and Literary Techniques:

Of these four different ways that God handled the pagan practices, an adaptation of social practices and incorporation of different literary techniques particularly suggest a possible and promising strategy for rendering יהוה in Dholuo translations of the Hebrew Canon. As (p'Bitek, 1971) argues that Africans had their own gods to the effect that African theologians would be found to be over-reacting in their attempts to Hellenize African gods. Yet if this is the case, the God of the Hebrew Canon, would still adopt the African Luo social practices as well as languages and reveal Divinity to the Luo people as He did with the ANE communities. Adaptation can be explained as a display of the contextual nature of translation that aims for equivalence, in the rendering of יהוה in Dholuo translations of the Hebrew Bible.

Contextualization of יהוה in Bible translations displays adaptation at work, featuring as a developmental process with specific spontaneous/ progressive targets among the TL recipients. Bible translations' missiological purpose renders the practice of translation an imperfect science," changing progressively with the aim of producing contextualized

translations. For this reason, ground rules will always be necessary to undergird the process, but not necessarily intended to develop alternative exegesis (Gravelle, 2008). As far as contextualization is concerned: Faithfulness in translation would then mean striving to adhere to the message communicated by the original authors as closely as possible within the context of the TL. In the sense that, when language forms are substituted, they have to consider historical connections between the forms and their meanings, as well as the control social groups, maintain over those language symbols. This will make it possible for the translations to sustain a faithfulness to ST traditions, and successfully transfer propositional content more dramatically. Mainly because culturally appropriate language categories and idioms connect the translated meaning to the hearts of Dholuo (mother tongue/TL) speakers, much better than plain literal translations would. However, it is worth noting that contextualization in translations is not without weakness.

One of the major weaknesses with contextual translations is that this approach in Bible translations may be regarded as bordering on to syncretism because the tendencies to adopt the cultural languages and idioms continue to be used in non-biblical religious practices. The questions we may need to ask ourselves at this point are, whether arguments against adaptation as being syncretistic are human attempts to defend God, who does not need human defense anyway. Did God's adaptation and use of the ANE culture in the past pave way for what we call syncretism? God did not reject everything from the surrounding cultures. Sometimes the God of the Hebrew Canon took a religious, cultic/legal regulations or practices and redefined or re-configured it in order to communicate, in a reliable way, His will to His people, or in order simply to adapt it to the theocracy.

I do see a strong case challenging the school of thought that calls for total rejection of the African philosophy and concept of God. The Luo people who migrated from Sudan are said to be related to the Lopito of Egypt. Therefore, it could be rightly placed in the category of the ANE pagan religions. The researcher argues that If God in inspiration used the pagan cultic practices, would it be too idealistic to see in translation works, that God would allow Bible translators to use common religious, cultic, secular administrative language and titles to render to the people the name of God, in a way that the people would understand God and appreciate God as a relational God who wants a relationship with all people groups and tongues. On this breath, the researcher sees the African names of God as acceptable to use and even recommended as renderings of the Tetragrammaton יהוה in translations of the Hebrew Canon.

The Necessity for Vernacular Names of God

Should the vernacular names used in Christianity be part of the discussion of the African concepts of God? The answer is an affirmative yes since Christianity has been in Africa for the last 2000 years and the African concepts of God under discussion fall within the period of these 2000 years. It is these African concepts of God that inform the terminology choices in the renderings whenever translations are undertaken. Today, Bible translation is of paramount importance to people of Africa, as the translated text enables Africans to hear the Supreme Being as recorded in the Bible speak directly to them in languages and worldviews that they can relate with, the worldviews which are enshrined in the names that are used. Post-colonial Biblical African scholars speak of the "otherness" of the Bible in relation to Africa and argue for the need for more Bible translations and clearer retranslations in African languages. Observing that the Bible as the "Other" needed to have incarnated into African contexts in ways that African people can identify with the Bible. Thus, it is expected that the Bible will come alive in

indigenous African languages and cultures for it to engage meaningfully with African contexts (Masenya & Ramantswana, 2015:5). Vernacular names of God are important because they undergird the renewal of the social, economic, and political structures of African societies, and presumably equally so in Christianity. While the foreign discovery of the African agency is evident in the existing African language translations, an indigenous discovery of the same is largely missing (Coertez, 2008:82), whenever African names for God are not in the vernacular Bible translations and foreign Deity names and titles are frequently used then the discovery of the African agency in the Bible is limited. With the apparent absence of indigenous discovery of African agency in the available translation works, Biblical interpretation in Africa places the Bible as (the "other"), a situation where the Bible is treated with suspicion and is possibly regarded as a tool for destroying and violating African cultural heritage instead of building the people of Africa. In African societies including among the Luo people, the Deity name regulates the agricultural, naming rituals, ethics, and historical consciousness (Uzukwu, 2012:49). African names of God give native proportions of the Christian faith in different parts of the world. The Bible has become a document that preserves the African understanding of God, to the effect that it is now acknowledged that, Sanneh (2012:31-32) "African names for God are the basis for large-scale conversions." With the observation that the name of God is fundamental to traditional structures of the Luo community, by forming and regulating territorial cults, agrarian festivals, solar calendars, fertility ceremonies, funeral observances, ranks, and status, gender relations and filial obligations just to name a few. It could be said that the Luo society would be compromised and become vulnerable when they lose the name or sense of the transcendent. Because the Deity name contains ideas of personhood,

economic life, and social-cultural identity, thereby representing the indigenous theological advantages against the missionary initiatives.

4.7 Conclusion

In concluding the discussion on the Luo concept of God we find the affirmation that just like other African peoples the Southern Luo people of Kenya and Tanzania worshipped and still worship the Supreme Being by the name *Nyakalaga*, although we acknowledge that there may be some who do not worship the Supreme Being. The Luo worship is based on the Luo religious worldview that postulates that the Universe was created by God who molded, made, and still sustains all creation. God has names which include the term *Nyasaye* (generic word for God), a personal name *Nyakalaga*, and other praise titles that describe the attributes of God. The Luo names for God are of great value to the people being fundamental to the traditional societal structures of the Luo community, forming and regulating all aspects of communal life. And equally so, the Luo names of God are of great value to the Christian mission of evangelism and for making the Bible come alive in the African Luo communities.

CHAPTER 5

THE RENDERING OF יהוה IN LUO TRANSLATIONS OF THE HEBREW CANON

5.0 Introduction

This chapter explores the rendering of יהוה in Dholuo translations of the Hebrew Canon beginning with justification on the necessity for Bible translations and retranslations, that will be followed by a brief history of Bible translation in Africa, the history of Bible/ Hebrew Canon translations into Dholuo language, and a history of the rendering of **יהוה** in Dholuo translations. In which there will be the identification of the Deity name terminologies, the need for translations and era of translation, strategies, possible translation approaches used for the rendering of יהוה in the related Dholuo language Bible -DLB68, and DLUO76.

5.1 Necessity for Bible Translations and Retranslations

The necessity for Bible translation into various vernaculars gives a broad background to the translation of the Hebrew Canon into the Dholuo language. From a general perspective, Bible translation or the translation of any document is considered necessary when there is a common or general observation that there is a document in one language, which in the opinion of translators and translation sponsors, needs to be made accessible to an audience who do not read or understand the language in which the document was originally written (Greenspoon, 2012:89). Bible Translations in African languages were/are deemed necessary because a majority of the native speakers could not /cannot read Hebrew or Greek. Although some of the native Africans now read English/ French and even Swahili, it is still considered that they may understand better when they study the Scriptures in their mother tongues. As observed in chapter 4 vernacular translations speak to a person's way of life. Thus, words spoken in African

languages are magnetic as they interconnect with all most all areas of African life including the social-economic aspects and resonate with a people's history. Other factors that necessitated Bible translations and retranslations may include:

Perceived /Voiced needs for Translations and Retranslation by Bible Societies

It would be noted that just like it was in the rest of Africa where 19th and 20th century Bible translations followed social-political factors of the historical trends such as the evangelistic missionary, medical missionary works, the abolition slave trade and colonial reforms civilization efforts of the 3Rs (reading, writing and arithmetic). Bible translation at that time was a subject of interest to all missionaries of diverse fields of practice, who aimed at promoting literacy which was unknown among most Africans. Literacy aimed at helping Africans develop their general Christian knowledge and assist pioneer evangelistic missionaries and medical/ aid workers to master African languages (Waruta, 1975:4,9). As was the case with the attempts made by Arthur Carscallen in producing a Dholuo grammar text to aid in learning Dholuo and teach the Bible. This simple grammar book eventually aided the missionaries in learning the Dholuo language and in the translation of the Bible into Dholuo.

Today, Bible translation is of paramount importance to people of Africa, as the translated text enables Africans to hear God speak directly to them. Thus, translation proper becomes "a community affair where all people show interest for at least two reasons: either because Bible translation helps in preserving 'our language' or it 'preserves our way of life"(Muthwii, 2015:42). While it is true that Africans need to hear God speak to them in their indigenous languages, and that there are slightly over two thousand indigenous languages in Africa. It has been observed that by the year 2008 only 133 African indigenous languages had complete Bible translations (Yorke,

2008:135). Statistics by (Wycliffe Global Alliance, 2017:1-2) show that, as of Oct 1, 2018, the numbers have moved up to 258 indigenous African languages with complete Bibles, 417 African indigenous languages with New Testament translations, and 398 African indigenous languages with portions and stories of scripture including some 5 Hebrew Canon translations. There are about 1,180 indigenous African languages where there are no known scripture translations recorded at all.

These figures are against the backdrop of 2, 250 indigenous African languages (Gerner, 2017:147). These statistics point to the fact that approximately 60% of indigenous African languages have no Bible translations. The state of Biblical interpretation in these languages is seriously wanting or not existing at all and thus it may be said that the Bible is still a distant "other" in relation to the African peoples' way of life. There is, therefore, an urgent need for Bible translation projects to at least start among the 1,180 indigenous African language communities where there is completely no portion of the Bible translated at all.

Post-colonial Biblical African scholars speak of the 'otherness' of the Bible in relation to Africa (Masenya & Ramantswana,, 2015:5), and argue for the need for more Bible translations and clearer retranslations in African languages. Observing that by the time world history came into the postmodern era, the Bible which still hangs aloof in Africa as the "Other", needed to have incarnated into African contexts in ways that African people can identify with it. It is still expected that the Bible will come alive in indigenous African languages and cultures so that the Bible can meaningfully engage with African contexts (Masenya & Ramantswana, 2015).

Looking at the percentages of language communities where there is hardly any portion of the translated Bible, this expectation is yet to be realized in the distant future.

Although 258 indigenous African languages have complete Bibles translations in use today, there is a need for retranslations and revisions to enable the Bible to come alive in these language communities. While the foreign discovery of the African agency in Bible translation is evident in the existing African language translations, an indigenous discovery of the same is largely missing (Coertze, 2008:77). With the absence of indigenous discovery of African agency in the available translation works, Biblical interpretation in Africa leaves the Bible as (the "other") out of the people's life, a situation where the Bible is treated with suspicion and is possibly regarded as a tool for destroying and violating African cultural heritage instead of building the people of Africa.

It can be argued that the coming of the Bible to Africa in the colonial era and post-colonial era has not been easy and glossy since there are reports indicating that there were and still are negative attitudes about Bible translation. For example, in the case where Bible translations work done by missionaries were regarded as not entirely innocent processes, rather as an instrument of social control and social struggle (Mofokeng, 1988:34) and as part of foreign endeavors to get Africans to dispose of their own cultures and identity (Sanneh, 2003:113). It could not be sharply said that was penned in the words of Desmond Tutu who said, "When the white man came to our country, he had the Bible and we had the land. The White man said to us "let us pray. After the prayer, the white man had the land and we had the Bible,"(Dube, Mbuvi, and Mbuwayesango, 2000:3). It then appears that the Africans did not or do not yet see what the Bible has given them collectively. Consequently, it would not be a surprise that it may still appear to the Southern Luo people that the Bible came only to dispose them of their culture, then it would be said that just like it is in the rest of Africa, the Bible does is yet to incarnate in Luo land, and remains to be an alien document among the

Luo people. It would, therefore, be said that the current challenge and urgent need of the Southern Luo people are for Southern Luo Biblical scholars, well acquainted with the cultures and languages, to actively engage as Luo Biblical interpreters and participate in Bible translation research, where necessary call for retranslations and actively participate in the translation process.

To effectively facilitate the Bible's incarnation process in Luo land through the production of culturally accurate and understandable indigenous Dholuo translations of the Hebrew Bible. In borrowing the words of Coertze (2008:79) in emphasizing the need for African agency in translation, It would be argued that Southern Luo "Biblical interpreters can no longer continue in the role of the object as was in the initial phase of Bible translations," into Dholuo language. Bible translation in Africa has come of age, and the Luo Biblical interpreter like other African Bible scholars belongs to the role of consultancy in revisions and retranslations. In the era where the Church in Africa is braving up to sponsor the translation projects, it should be acknowledged that without African agency presence in Bible translations, African theology will have no source of its theological perceptions.

Other factors necessitating indigenous African language translations and retranslations include: Changing social-political trends that impact on language policies. In Uganda for example, there was an unprecedented need for translation into other Ugandan indigenous languages other than the then predominated Luganda language in which there were Bible translations by Pilkington in 1897 and revised 1899 (Sundkler & Steed, 2000:525). The year 1907 was shaken with the *Nyangire* ("I have refused) disturbances that saw the end of the domineering *Kiganda* (Baganda language) influence when the British government stopped using the Baganda chiefs in non-Buganda territories. When the missionaries realized that they were not going to effectively evangelize if they

continued using Luganda as a common language of Uganda. The Anglican mission in Uganda quickly reversed its policy and started working on other Ugandan peoples' languages like the Bunyoro and ended up with new translations like what was then a new Lunyoro-Lutoro translation between 1909 and 1910 (Ward, 1991:11).

Translation societies may have experienced situations where differences between local dialects of (International Standard for language codes) ISO-recognized languages suggest a need for additional translations on linguistic or sociocultural grounds. This could happen when particular diverse communities belonging to one ethnic group feel that the Bible versions in use by the entire ethnic group did not give an accurate or clear rendering of the ST words, the different dialects could then demand a revision of translation done in their own dialects.

Other than situations in which, the original translations of the Bible into some language groups were regarded as not good enough quality in accuracy and clarity or having perceived biases to particular Christian denominations or interpretations (Wycliffe Global Alliance, 2017). There were situations where the different dialectal communities within one ethnic group demanded to have Bible translations in the different dialects. We have had such situations among the Abaluhya and the Kalenjin communities of Kenya just to name a few. Among the Abaluhya dialects, there were varied initial Bible translations in use, after some time, it was perceived that there was a need for a United Bible version for the Abaluhya of western Kenya in the 1960s, but this was an uphill task because some communities preferred the Bible versions of their dialects already in use. The Abaluhya peoples being seventeen dialects including the Bukusu, Maragoli, Samia, Marachi just to name a few, had already received denominational Scripture translations in their isolated locations, maintained according to the spheres allocated to

missionary societies by the colonial masters early in the missionary era. Thus, the Abaluhya Christians did not have a common translation for use everywhere.

It is not only that the dialect differences made the respective translations different, but these translations were subjected to interpretation biases informed by the theological persuasions of the different missionary societies. One could say that the Abaluhya were not just seventeen dialects, they were varied versions of the Scriptures. Around 1963, many Abaluhya Christians felt the need for a united translation of the Scriptures into a Luhya language, but it was therefore not easy to pick which one of the Abaluhya dialects should be the lingua franca for that translation. As the UBS began the united translation project, the Maragoli Christians who had wanted a reprint of the Maragoli Bible felt that outsiders were imposing on them a need that was non-existent. They turned to the American Bible Society for their Maragoli Bible reprint against the proposed union version Luhya Bible. By 1965, only very few dialects were represented in the first united translation, since regional and denominational prejudices threatened the success of the 1969 target version (Waruta, 1975:60-61).

Among the Kalenjin of Kenya who majorly comprises of the Kipsigis, Nandi, Tugen, Elgeyo Marakwet and Teriki, the first Bible was completed by the S.M. Bryson committee in the Nandi language by 1939. Then a perceived need for a united version led the East African Bible Society to recommend production of retranslation in form of a union version for all the Kalenjin, i.e. the Kipsigis, Nandi, Tugen, Elgeyo Marakwet and Teriki published in 1967 (Waruta, 1975:65-66).

Influence of Theories on the need for Retranslation

While several translation theories have been floated including formal equivalence, natural equivalence, dynamic equivalence, directional equivalence, relevance,

functionalist, descriptions, uncertainty, localization, "*skopos"/*purposeful, and culturalists (Kerr, 2011:1), they are yet to be fully utilized. There would be new opportunities for the translation committee and consultants who seize the opportunity to try out some of the proposed theories. And with dynamic equivalence (meaning-based) translations aiming at expressing the alluded meaning of the Source Texts in a way that appears natural in the Target Language and more appealing to contemporary users (Kerr, 2011:). Many more African Biblical scholars and translation experts would be eager to try their hands on some of the new approaches, it would not surprise to find that Bible Societies and translation committees may try out varied translation approaches. It may be the case that the UBS having produced their first complete Dholuo Bible DLB68 that was clearly a formal approach Bible that was said to be archaic in the TL. The UBS (BSK) may have been influenced by the Influence of Nida's theory on the need for a Retranslation of the Dholuo Bible.

> When Nida reinvented and renamed the sense for sense approach as Dynamic equivalence and popularizing and promoting his ideas to full-time employees of Bible Societies to offer expert help and advice in translation projects ..., and by placing a premium on scholarship and research ..., it is not surprising that the UBS approach is usually closely associated with Nida's approach (Mojola, 2002:208).

For example, it may be that while the first complete Dholuo Bible -DLB68 may have employed formal equivalence approaches, the 1976 Dholuo Bible retranslation-DLUO76 though not so specified may have been influenced to present a more dynamic equivalence approach. Mojola (2002:210) confirms that the UBS approach is now eclectic, which shows that the UBS has been influenced to make changes in its approaches over the years, and that aspect of eclecticism is evident in the not too formal and not so dynamic approach found in the Dholuo retranslation DLUO76. And it could be that many more retranslations that came up in the era of mother-tongue translations were influenced by Nida's popularity in the 1970s. The Swahili 1960's *Biblia* possibly

a formal equivalence approach, came to be revised in a 2006 more eclectic approach of the formal and dynamic equivalence, and now we have a more dynamic approach translation the *Swahili Habari Njema* (Good News).

Skopos and Purposeful communication

Purposeful communication to community groups has been the driving force behind the production of modern translations Nord (2006:43) Language change factors continuously present the need for continued retranslations (Andrews, 2016:176). For example, from the Swahili translations, we find the first attempt of the Hebrew Canon translation in 1846 done in bits by J L. Krapf using the Swahili diction (Sundkler & Steed, 2000:517), and by help from informants particularly Mohidin (Mojola, 2002:204). The dynamics of this translation were simply literal "word by word." If understood in the light of current translation studies this translation would not meet the standards of quality assessment for failure to address itself to the culture and outlined translation principles. Yet it served the *skopos* (purpose) of that time which was to provide a book of beginnings to the local people in a language close to them (Pawlikova-Vilhanova, 2006:86). The Taylor translation of the Book of Common Prayer was the earliest Swahili translation of Psalms, basically for liturgical purposes. Later H.K. Binns translated Hebrew Canon as *Hichi ni Chuo Kitakatifu cha Mwenyezi Mungu Kiitwacho Maagano ya kale, Maneno ya Kiswahili* (The Holy Book of God called Hebrew Canon in Kiswahili) in 1914 and was reprinted in 1919 and 1931. A cry for a simple Swahili version in the 1960s and early 1970s by people upcountry resulted in another retranslation (Pawlikova-Vilhanova, 2006:85).

Updated Research

Updated research in the field of Biblical archaeology continues to unearth material that stands out as evidence for certain positions with regard to materials used as sources for translation. Such findings make well-meaning scholars and translators re-evaluate the positions previously taken to make certain interpretations and render certain ST terms using particular texts. This is the experience in the 21st century where Biblical archaeological discoveries of ancient manuscripts older than those used for the translation of the KJV now urge for the abandonment of the KJV only tradition. Evidence from these discoveries pushing for translators' dominant use of the best Hebrew /Greek texts while upholding the incorporation of linguistic principles, and improved exegesis (Matthews & Moyer, 1997,2012:ix).

Improved African Christians' interpretation of the Bible and abilities in Hebrew/Greek exegesis is a major factor propelling the quest for retranslations of the Bible in African languages as in (BSK,1976: iii-iv). The fruits of such quests may include the Ghanaian Fante and Asante-Twi retranslations, among others. It is observed that the first Akuapem-Twi (1871), Fante (1949) and the first full Asante-Twi (1964) Bibles had been in use for decades, but due to exposure and clearer understanding of the source text languages and better interpretation of alluded meanings of the culture-specific terminologies, retranslations are beginning to be experienced in all these areas. Ghanaian Bible scholars saw a great need to retranslate the Bible into these Ghanaian languages.

During the 2005-2007 Ghanaian Bible retranslations, significant revisions were made on the rendering of the Deity name יהוה, so that "where יהוה occurred as a self-revealed Deity name, it was left as יהוה together with the capitalization in brackets as (*AWURADEI/EWURADZE*), and where יהוה occurred as a Deity name communicated

by the authors of the Jewish Scriptures, it was capitalized as *AWURADE/EWURADZE* without יהוה (Ekem, 2005:75). In the southern part of Africa, Dube, Mbuvi, and Mbuwayesango (2012:8) have observed that "postcolonial perspectives in African Biblical interpretations by South African and African diaspora scholars, seek to liberate the Bible from colonial translations and interpretations that continue to marginalize Africans.

5.2 Brief History of Bible translation in Africa

A brief history of Bible translation in Africa shades light into the trends of the initial vernacular translations during the three phases of Africa's encounter with Christianity.

The first phase of Bible translation in Africa is not a recent phenomenon, rather it dates "back to the beginnings of the church in Africa from the Apostolic period, through to the 5th or 6th centuries when Ethiopian Orthodox Christianity was officially instituted, and the Bible translated in Ge'ez language (Mojola, 2014:4). The Bible was translated into Ethiopic from Greek sources as early as the fourth century. Manuscripts of ancient Ge'ez liturgies provide texts of the Psalms and other selections from the Hebrew Canon, with some of the earliest manuscripts of the Hebrew Canon are in selections from the Ethiopic Church liturgy used as texts by 4AD· (Garrett & Willsie, 1986:3).

Africa's second encounter with Christianity from the early 19th century brought us to the second phase of Bible translations in Africa. In this second phase, the earliest scriptural translations into African languages south of the Sahara are recorded from the 1820s (Parker & Rathbone, 2007:51). A concise summary of the Hebrew Canon was translated into Grebo in 1841 by John Payne, an American missionary of the Protestant Episcopal Church who later translated several books of the Bible into Greb language spoken in Liberia (Robert & Willsie, 1986:5-6). The early 1850s Bible translations

include the Shona and Zulu languages of Southern Africa and the Mpongwe Language Bible among the Gabon of West Africa, then the Tonga language Bible translation of 1890. The efforts of George Pilkington helped in the production of the Luganda translation of the New Testament in the 1890s (Pawlikova-Vilhanova, 2006:83-84). Although Pawlikova-Vilhanova (2006:83-84) reports that Bishop Edward Steere in Zanzibar completed the entire Swahili Bible in 1891, it may be that the 1891 completion of the Swahili Bible was an acknowledgment of the work that Steere had done in the entire process of that translation from its inception to completion, because the year 1891 is several years after the year 1883 when Steere is reported to have died by scholars including (Sundkler & Steed, 2000:525). Steere, a pioneering Bible translator had started his attempts at the Swahili Translation of the New Testament and parts of the Hebrew Canon when he became the East African coastal bishop in 1874 and made a remarkable success with the New Testament completed in 1880 and revised in 1882.

In Africa's second encounter with Christianity Bible translations played a crucial role in mission work: The earliest known translations of the Hebrew Canon into African languages were all done by Western missionaries with the help of local speakers of these indigenous languages. It should also be noted that not all these translations were translated from the source Hebrew and Greek texts, (Biblia Hebraica /Septuagint). Translators mostly relied on some of the older European language texts, (older English, French or German translations) while other better translations depending on the missionaries' own European mother tongue translations (Authorized Version/ King James Version in English, French or Portuguese). Occasionally translators consulted Hebrew or Greek texts directly or indirectly with help from experts (Mojola, 2014:5-6). In 1904 part of the Bible was published in 1904 in Bemba a Zambian language that later made the New Testament in 1916 and finally a complete Bible in 1956. Around

1913, Arthur Carscallen a missionary in Kendu-bay initiated the translation of parts of the Hebrew Canon among the Luo of Kenya (Eastern Africa), a work that saw major developments in 1933 Hebrew Canon books by another missionary Grace Clerk. From the late 1960s, it was evident that there was a need for indigenization of Bible translations into African languages since foreigners could not master African languages extensively well in all the intricate aspects, hence it was no longer enough for foreigners to be solely responsible for the bible translations. Bible Societies had come to appreciate that a good translation could be best done by competent mother-tongue speakers of the Target Language (Mojola, 1999:15). The period from the 1970s may be referred to as the era of non-missionary translation, that made significant changes in the translational process, moving from large non-native speakers' translations to largely native speakers' translations (mother tongue translators) (Mojola, 2002:205). Bible translation has brought much gain into the African vernacular languages in preserving and committing the African languages to written texts and is credited for the explosion of African Independent/Initiated/Instituted Churches (AICs) in the Southern part of Africa (Chitando, 2004:1). With many more Churches in Africa, there is a larger and wider readership and more discussion /interpretation of the Bible in African contexts. It is then expected that the Bible would evolve from merely being a foreign document to becoming one of the oracles consulted by Africans in times of need (Oduyoye, 1995:176). However, the expectation of having the Bible as an African text is yet to be realized as we shall find out in the 3rd phase of indigenous African language Bible translations, that the Bible is yet to come alive in Africa. While Bible translation had found active initiations in the second phase of Africa's encounter with Christianity.

The Bible has been regarded as:

> "book of Protestant Africa. Many Roman Catholic missionaries were outstanding linguists and their linguistic work laid a solid foundation for all missionaries who came after…, many white fathers spent precious hours preparing grammars, dictionaries, and New Testament translation in different African languages, but never the entire Bible. African protestants had the whole Bible translated into their mother tongues, African Catholics had only the gospels (Pawlikova-Vilhanova, 2006:88).

As we explore the 3rd phase of indigenous African language Bible translations, we are looking at the era of less missionary involvement up unto the 21st century, where more and more African language communities are initiating or seeking help to embark on Scripture translations (Muthwii, 2015:38). Bible translation has not gone on without scars, unfair criticism has been raised against the need for more vernacular Bible translations arguing that "the protestant emphasis on translating the Bible into vernacular may have stimulated undue ethnicity" (Schaaf, 1994:85-86). Arguments against vernacular translation would find other excuses other than ethnicity which in itself is not evil, ethnic diversities are a pleasant demonstration of diversity. Having scanned through the history of Bible translation in African, we shall now focus our attention on the history of the translation of the Hebrew Canon into Dholuo.

5.3 A Brief History of the Translation of Dholuo Bible

The Dholuo Bible history may be brief but widely spread in history dating back to the 1900s and 1910s. As we already observed in the early works of Bible translation in Africa, Bible translation works anchored on the literacy and civilization programs that aimed at equipping the natives with the 3Rs(reading writing and arithmetic) (Barasa, 2013):67. The first attempts at Bible translation into Dholuo were efforts of Christian outreach mission work in Luo Nyanza in the areas of Maseno and Kendu Bay respectively. At Maseno not far from Kisumu the mission evangelistic work, education, and medical work had been started at Maseno (present-day Maseno school) around

1906 and recruited pupils who later joined the Christian faith. When Archdeacon J.J Willis a CMS missionary from Uganda was posted by Bishop Tucker to work with the natives among the Luo of Maseno (Barasa, 2013:55). J.J Willis served in the school and baptized some of the young men who had enrolled in the school, his expansive territory that served the neighboring Banyole Luhya community. However, it is observed that although J.J Willis worked with the Banyole Luhya (Bantu) who neighbor Maseno Willis' linguistic efforts and preference were on the Nilotic Dholuo language (Koteng', 2013:5-6).

When the Bible translation work began it was done in selective pieces that were preferred by the then missionaries for their evangelistic task. In line with the missionaries' desire to spread the gospel of salvation in Jesus Christ. A. A. Willis picked on Biblical books that presented the life and teachings of Jesus Christ. It, therefore, turned out that the New Testament books were given more attention, and, in most cases, the New Testament got completed before the Hebrew Canon books. The translation approach at that time was to meet what was perceived by the missionaries to be the most urgent need i.e. the gospel books.

Canon A. E. Pleydell arrived in the Kavirondo area around 1907 to serve in the Ngiya area about 38 KM from Maseno, he was enthused with the linguistic works of J.J. Willis and equally got involved in translation works. Both J.J. Willis and A.E. Pleydell translated and arranged for gospel publication of the gospel of Mark in 1911 Noss (2007:156) and for the gospel of Luke and the gospel of John in 1912 which were also published by the British and Foreign Bible Society (BFBS) London (Koteng', 2013:6). In Kendu-Bay area of South Nyanza, Arthur Carscallen of the Seventh-Day Adventist Mission (SDAM) started Gendia mission school and enrolled the natives into the school, he went ahead to produce a Dholuo grammar book / Luo dictionary and with

the help of the young men natives of Kendu-Bay who attended the school including Paul Mboya and Okeyo. While A.A. Carsacallen was based in Kendu-Bay location as he served the Luo of Kenya and Tanzania.

Hoschele (2007:117) observed that the efforts towards translation picked up very well and would have borne great fruits had it not been for the World War events between 1914-1918 that interrupted the work. So that no single published item was available among the Tanzanian Luo speaking people at the beginning of the War, and several manuscripts of the earlier attempts at Bible translation disappeared never to be found. Carscallen translated the Gospel of Matthew and had it published by the BFBS in 1914. J.F Clarke of the African Inland Mission (AIM) translated the book of Acts and had it published by the BFBS in 1915. A.E. Pleydell was more akin to the translation work, he mastered Dholuo language and got himself nicknamed Orengo in the 1920s. He continued to translate the rest of the New Testament books while he also revised and improved on the earlier works of Mark, Luke, John, and James around 1917. He did translate the epistles of Paul including Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philemon, 1 & 2 Timothy, and Titus by 1920-21, and the letters of John in 1924. Thus, the first was an attempt to complete the New Testament Dholuo language was the effort of individual missionaries, A. E. Pleydell that was published by the BFBS in 1926 (Koteng', 2013:6).

Another Muma Manyien mar Ruodhwa gi Jakonywa Yesu Kristo (The New Testament of Our Lord and Helper Jesus Christ) was translated and published by the BFBS in 1926. The misfortune that befell the land being caught up in the 2nd World War, halted the literary plans for the young Church and there was no immediate recovery following the war. In the immediate post-war years, there were no new publications in any of the languages spoken at the Lake Victoria region (Hoschele, 2007:117). However, in spite

of the setbacks that came with the political situation of African geographical divisions as colonies of the warring factions in the war, Fodor & Hagege (1983:218) reaffirms that Bible translation in those days benefitted from the colonial governments needs to find a means of communication with the colonized. The government efforts worked on a language reform that was meant to achieve literacy among the natives and learning of the native languages by the missionaries and all foreign government officials. Regarding the Luo language, the colonial government collaborated with the Church from the time of the early missionaries and even after independence.

Bible translation into Dholuo language continued to be a great need even after the natives were schooled because the natives did not find the Bible speak to their way of life. This situation was experienced because the gospel was preached and taught in English, while the Luo culture was communicated in Dholuo. It, therefore, turned out that there were problems of interpreting the English words in Dholuo language and most of the converts did not see a reason why they should abandon their traditional beliefs and practices (Nzioki, 1986:70). It was therefore out of such needs that the mission Churches intensified their efforts and collaborated with the colonial government in enhancing the translation of the Bible into Dholuo language.

5.4 History of translations of the Hebrew Canon into Dholuo

The history of translations of the Hebrew Canon into the Dholuo language goes back to the missionary era. When attempts to translate the Bible (Hebrew Canon) into Dholuo were awakened by the need to reach the people in their own language. This task was met with the hurdle of illiteracy, there is a pressing need for a Dholuo language grammar to facilitate the translation. “After years of fruitless effort trying to plant churches, Arthur Carscallen a Seventh-day Adventist Missionary from Canada started

a school at Gendia in Kendu-Bay and enrolled four children" (Beardsley-Hardy, 2017:5). These four boys became Dholuo mother tongue connectors for Arthur Carscallen, who enabled him to learn the Luo language and condense it to written form. Following his successful production of Dholuo grammar text (Okeyo, 1970). Arthur Carscallen spent two years translating the New Testament into the Luo tongue, which was published by the British and Foreign Bible Society (Neufeld, 1966). The Dholuo grammar continued to be used by other missionaries and the native Dholuo speakers. However, although Carscallen helped with Dholuo grammar, no scripture translations came through at those early stages of the use of the Dholuo grammar in the 1910s and 1920s up until the 1930s.

The first Hebrew Canon book in the Dholuo language appeared in 1933. Being the first work of Grace A. Clarke of the Seventh Adventist Mission (SDAM) along with William Ogembo and Paul Mboya among other native speakers. However, the initial final Hebrew Canon translation which appeared in 1953 published as an independent book by the BFBS (British and Foreign Bible Society) was mainly the work of Grace A. Clarke (SDAM), W.E. Owen (CMS), and H. Capen (AIM) (Mojola, 1999:110). This Bible was a product of interdenominational cooperation, then later after the books of the New Testament were ready for publication the 1953 Dholuo Hebrew Canon was published in combination with the Dholuo New Testament as one big volume that appeared in 1968 published by the Bible Society of East Africa. This new effort was the work of A.W. Mayor (CMS), Roy L. Stafford (CMS), H & A. Capen (AIM) assisted by P. Kusmin (Finnish Lutheran Mission) and a number of native speakers including Daniel Songa, Daniel Ongile, C. Skoda and Barack Omollo Iro (Koteng', 2013):7.

The next translation of the Luo Bible which was a retranslation done by the BSK appeared in 1976 is a product of inter-denominational participation. There was yet

another complete Bible containing the Hebrew Canon translation together with the Deuterocanonical books published in 1977 by the BSK, being the work of A.W. Major of the CMS, Roy L. Stafford of the CMS, H. and A. Capen of the AIM, P. Kusmin of the Finnish Lutheran Mission (FLM) and the natives including Daniel Ongile, Daniel Songa, C. Skoda and Barack Omolo Iro (Mojola, 1999:110).

In the initial translation of the Hebrew Canon into Dholuo language i.e. DLB68, יהוה was rendered by transliteration as "Jehova." Then came the DLUO76 retranslation that rendered יהוה by substitution as "Ruoth Nyasaye." The DLUO15 has also taken to the substitution approach and renders יהוה as "Ruoth Nyasaye." Looking at the progress in the use of the scriptures and the Luo people's involvement in the Biblical interpretation and exegesis, there are concerns as are raised in this study that the Deity name changes effected in the DLUO76 did not clearly express the Luo understanding of the Supreme Being and may not have sought for the official Dholuo Supreme Being terminology. That it may be that the translators were not aiming at the TL community, rather were applying changes which had been effected in other Bible retranslations. We can see that a time coming and now is when some Bible users question the Dholuo renderings of יהוה with the view of proposing further revisions as has been done elsewhere in the examples from other African communities an example is the Yoruba of West Africa here mentioned.

Among the Yoruba of West Africa, there was perceived a need to retranslate the Bible and use a local praise name to render the Deity name יהוה. The Yoruba Bible 2005 retranslation committee was not satisfied with just transliterating the Deity name as Jehova, nor were thy content with the substitution method of rendering the Deity name by the term Lord following the LXX's Kyrios. Rather, the translation committee opted for the alternative strategy of identifying and using a local praise name that would best

render the alluded meaning of the Deity name. Having worked on an alluded meaning in a statement in the Yoruba language, the committee then compressed the sentence used to explain the meaning of the Tetragrammaton יהוה into one word as *Eneyimavara* and applied it in the retranslation. Although the Yoruba community had diverse responses to this change with some liking the name, others were indifferent to the whole idea, others valiantly rejecting it, and some readily receiving the name. When the translators took time to reach the Yoruba people and explain the alluded meaning of the Tetragrammaton יהוה in Hebrew, it helped the Target Language audience appreciate the retranslation with the Deity name *Eneyimavara* (Moomo, 2005:159).

While the Yoruba issue seems settled now, I would argue that it may be possible to avoid crisis management of Target Language texts by adding footnotes in the text to address textual issues, alternative translations, or references of terms and concepts considered as source text culture specific (Ciampa, 2011:146). But still, the translation committees would do well to include in their budget preview publication costs where sample texts would be published and circulated for free to the TL users, with detailed explanations as to what changes are effected in the retranslation due for publishing. A preview of this nature should not be part of the revised Bible otherwise it will be a Bible and commentary. Such preview publications would not only avert extreme negative reactions to changes but will be useful sources of information in relation to the developments that have been achieved in translations since the very first attempts of the same in a particular language. Because public forums for sensitization are good for interaction but do not provide references when such reference is required. With a published preview explaining changes at least future retranslations and revisions would have a point of reference

5.5 History of the renderings of יהוה in Dholuo

The history of the rendering of יהוה is enshrined in the entire Dholuo Bible translation process, there never has been a separate isolated translation project that targeted particular words or even the Deity name יהוה in the Dholuo Bible, at least we have not seen any documents to that effect. It would, therefore, imply that the Deity name יהוה rendering in Dholuo Bible translation has a history that falls within the three-four attempts of translation of the Hebrew Bible.

The I & II Rendering of יהוה in Dholuo Translation DLUO33 and DLUO53

The rendering of the Deity name יהוה in the first Hebrew Canon Dholuo translation 1933 was done by Grace. A. Clarke of the (SDAM) with the help of Ogembo and Paul Mboya. Grace Clarke had rendered the Deity name as *Jehova*. Later when Grace A. Clarke (SDAM), W.E. Owen (CMS), and H. Capen (AIM) completed the Hebrew Canon translation into Dholuo and was published by the BFBS 1953 they rendered the Deity name as *Jehova*. It is not documented, at least we have not come across any records showing that Grace Clarke DLUO33 and the interdenominational DLUO53 team of Grace A. Clarke (SDAM), W.E. Owen (CMS), and H. Capen (AIM) had used the literal translation/formal equivalence approach to render the Deity name יהוה. Since the literal translation /formal equivalence KJV translations were in use at that time and that the RSV was not out in circulation yet, the rendering of the Deity name יהוה in Dholuo as *Jehova* is more of transliteration approach as it was in the KJV translations of that time. Since we have not found any documentation as to what informed Grace A. Clarke's (SDAM) choice for this approach to render the Deity name יהוה by transliteration. Most of the initial translations by individuals seemingly favored the formal approach that was appearing in the English translations in circulation at that time. Since the DLUO53 interdenominational team of the Grace A. Clarke (SDAM),

W.E. Owen (CMS), and H. Capen (AIM) had applied the transliteration method as was in the previous first Grace A. Clarke (SDAM) Dholuo translation because transliteration /formal equivalence was the trend with the KJV translations of that time. This argument is strengthened by the fact that most early missionary translations did not use the source Hebrew and Greek texts, (Biblia Hebraica /Septuagint) for translation work. Translators mostly relied on some of the older European language texts, (older English, French or German translations) while other better translations depending on the missionaries' own European mother tongue translations such as Authorized Version/ King James Version in English (Mojola, 2014:5-6).

The III rendering of the Deity Name into Dholuo in DLB68

Later when the Hebrew Canon was translated by the Bible Society of Kenya and published 1968 the BSK translation committee rendered the Deity name as *Jehova*. Again like for the initial Bible translations into Dholuo we do not have any do any documentation, which gives information about the approach applied for translation that would lead to the rendering of the Deity name by way of transliteration as *Jehova*. *Jehova* suggests the common trend of the time, which was literal translation/formal equivalence that transliterated the Deity name. There is no evidence to suggest that there were any changes or differences between the 1933, 1953 BFBS translations and the 1968 BSK translation. The BSK does not explicitly specify its approach in the 1968 translation even though at this time in history translation theories had already started gaining popularity. By the time of the publication of the DLB68 the BSK had not been influenced by the reinvented translation theories. Some confession about the DLB68 publication comes out clearly in the preface to the reader of the later DLUO76 translation. The BSK DLUO76 translation committee states that, at the point of doing their first Dholuo translation the DLB68, they were not well versed with some of the

Hebrew and terminology. Although the DLUO76 translation committee does not directly say they did not clearly understand the Deity name יהוה and so did not attempt to render it in Dholuo. Internal evidence suggests that the Deity name in DLUO76 is one of the terminologies in the Hebrew text that was rendered from the English translations since the translation committee states that some of the terms were adapted from the English and Swahili translations (BSK, 1976: iii-iv).

The IV Rendering of the Deity Name יהוה in Dholuo DLUO76

The 1976 retranslation was a general retranslation that aimed at improving on the previous DLB68 whose language was said to be archaic and difficult for the postmodern generation of Dholuo speaking people. It is in contents of the revised document i.e. DLUO76 that we find the retranslation /change/revision of יהוה renderings, which in spite of being very conspicuous appearing 6828 times is not addressed in the preface to the reader as would be expected. The יהוה revision being completely absent from the notifications in the preface does not feature in any records from the translation team. That oversight which was negligible to the translation team created a gap with regard to strategies and reasons for the change. Since the reasons for the change in יהוה rendering were not documented anywhere by the team save from the general statement that the team had referred to the Old Testament English, Hebrew Canon and Old Testament in Greek (BSK, 1976: iii).

A general survey of the DLUO76 clearly presents a more natural translation in Dholuo than did the BSK translation of DLB68. There is evidence in the work that shows that the committee has applied some eclectic approach to the methods of translation as it brings in changes in word order and even avoids some of the repetition as appeared in the literal translation. There is an indication from the more natural language that the

translation committee was influenced by Nida's Dynamic /functional equivalence approach which aims at translating meaning rather than the form, which was gaining publicity around that time. However, as I already stated in chapter 4 above, the dynamic equivalence approach in the rendering of the Deity name יהוה was not wholly applied based on the TL. If the rendering of the Deity name יהוה is to employ any of the dynamic equivalence popular strengths the meaning of the Deity name would have been sought from among the Dholuo Deity names.

Internal evidence in DLUO76 suggests that the translation team treated the rendering of the Deity name as an isolated problem and tackled the problem of rendering the Deity name יהוה in translations, by way of substitution as Ruoth Nyasaye (Lord God).

Having affirmed that there was a major change in יהוה and the surrogate name renderings, we can now address the strategies applied by the DLUO76 translation team which are identified through the CSDN translation strategies scale adapted from the Venuti (1995) & Pedersen (2005) as discussed in chapter 6 here below.

Table 4. Southern Luo Supreme Being Names and יהוה renderings

Luo People Group	**Traditional Supreme Being Name**	**יהוה Renderings and Translation period characteristics**
Southern Luo (Kenya/Tanzania)	Nyakalaga	DLB68- *Jehova*(Jehova). Published in 1968, a Missionary translation period, apparently a transliteration of formal equivalence approach.
	Nyakalaga	DLUO76- *Ruoth Nyasaye*(Lord God). Published in 1976, the era of non-missionary translation, largely native speakers' translations. Apparently, this was a substitution strategy, may have an element eclecticism but appears to have been influenced by Nida's active promotion of a dynamic equivalence approach.

The diagram above gives a brief sample of the renderings of the Deity name יהוה against the traditional Supreme Being names, in the two major Dholuo translations. The Lwoo /Luo related people groups are not be discussed in detail in this study but are only mentioned with regard to the varied terminology used to render the Deity name יהוה, the apparent possible strategies used and the characteristics of the translation period, revisions, and retranslations if any.

Owing to the foregoing history and detailed analysis of the strategies for rendering the Deity name has already been discussed in chapter 3 including the transliteration strategy apparent in DLB68 and substitution strategies that are apparent in the DLUO76. A contrastive analysis of the renderings of the Deity name יהוה in DLB68 and DLUO76 will confirm or refute the retranslation theory, and give us a clearer picture of them as

to whether the DLUO76 retranslation rendering of יהוה as Ruoth domesticates the Bible and makes it Luo text that speaks to the people or it still makes the text foreign and remains aloof as the "other" unincarnated supposed to the sacred document among the Southern Luo.

5.6 Conclusion

The rendering of the Deity name יהוה in Dholuo translations of the Hebrew Canon comes as an integral part of the entire translation document. Its history, therefore, is part of the Dholuo Bible translation history which spreads a century, beginning with the efforts of the early missionaries, A. E. Pleydell, J.J. Willys, Arthur Carscallen, and Grace Clarke. The translation of the Hebrew Canon into Dholuo was necessitated by both missionary evangelistic needs to communicate God's word to the people and the colonial administration's need to teach reading and writing of Dholuo to the government and missionaries' workers, and thus the early translations were backed by the colonial administration.

It is evident that apart from the initial book by book translations, there have been two major translations of the Hebrew Canon into Dholuo language, both of which are the works of interdenominational collaboration. The 1968 Dholuo Bible -DLB68 translation being majorly the work of Missionaries and with the help of a few mother-tongue speakers and published by the BFBS. This translation apparently a formal translation approach and using the transliteration strategy, rendered the Deity name יהוה as Jehova, as was the general trend of Bible translations at that time. It may have been due to the fact that it may have been translated from some of the English translations of the time like the Authorized American or English versions (KJV).

The second translation of the Hebrew Canon into Dholuo here referred to as a retranslation was first published in 1976 a production of BSK, which was also a product of interdenominational collaboration. Internal evidence by the translation committee indicates that there were perceived needs by the BSK and voiced needs from the Dholuo Bible users including the need to correct what may not have been clearly translated due to inadequate knowledge of the Greek and Hebrew languages at the time of publication, and need to translate using a much more natural Dholuo of the 1970's as the Dholuo of the 1940-50s was archaic and difficult to understand. It is highly apparent that the dynamic equivalence publicity of the 1970s may have facilitated the need for retranslation as can be seen in the major change on the Deity name terminologies. Although the preface to the reader did not indicate that there was a revision in the Deity name rendering, as it mentioned various other changes that were implemented in the text, the Deity name יהוה was here rendered as Routh Nyasaye as opposed to the rendering as Jehova in the DLB68 translation. Because we have not seen any documentation to the reason for his change and the strategies for the change, we presume that the common trend of substitution by *adonay* (Lord) was applied here as may have been borrowed from the English and Swahili translations that were still consulted in this.

CHAPTER 6

THE יהוה ISSUES FROM MODERN TRANSLATION THEORY POINTS OF VIEW

6.0 Introduction

This chapter explores the rendering of the Deity name יהוה in DLB68 and DLUO76 Dholuo translations of the Hebrew Canon from a modern translation's theoretic point of view beginning with the onomastic perspective of יהוה as a CSDN. It presents a contrastive analysis of יהוה renderings in the DLB68 and DLUO76 Dholuo sample corpus, the retranslation hypothesis, and an alternative relevance-theoretic approach for rendering the Deity name יהוה in Dholuo translations of the Hebrew Bible.

6.1 Onomastic perspectives on the rendering of the name יהוה

Onomastics /onomatology come from the Greek word *onoma* (name) which refers to the study of the etymology, history, and use of culturally/politically important personal proper names approached from linguistics, sociology, psychology, ecology, geology, geography, history, politics, cultural studies, philosophy including logic, and other academic subjects such as theology (Vartzioti, 2013:117). Onomastics explore the history of individual names in particular social groups and locations, to discover original meanings, seasons, fashions, and contexts, to establish the social/geographical distributional patterns of the supernatural scope of Divine entities in second-order worlds of myths or sacred literature and show how the totality of Deity names may apply to the same entity in varied cultures (Moomo, 2005:152) such as when the Luo *Nyakalaga* refers to the Hebrew יהוה.

Proper Personal Names and CSDNs

While people often use the word "name" for what may be more precisely called proper personal names relating to humans, linguists and onomasticians are yet to establish the sub-category of proper Deity names (Bright 2003:670-671). Grammatical features of names add to difficulties in finding universally valid formal characteristics of proper Deity names (Van Langendonck, 2007:119.

While Bright (2003:671) observes that, "the proper name represents a social convention for a brief reference to a specific entity." Van Langendonck (2009:5) suggests that "a proper name is a form that denotes just what it denotes" for example, *Kirundi* (official Burundi language) differentiates proper names from common nouns by use of specific indicators, while the Kirundi proper personal noun lack prefixes just like the English words lack articles, its word grammar agreement patterns can be predicted on the basis of their semantics. Thus, affirming that although proper personal nouns may be distinguished in sentences Deity names may be beyond human comprehension. Since proper personal names (anthroponyms) refer to humans and not to deity names, this study will hence refer to the Deity names' category as the CSDNs because the Deity name יהוה is traditionally classified as a proper noun and God in (Hebrew Bible) is presented and expressed in anthropomorphic terms.

> Unlike *Elohim*, a common or generic noun, which is the general name for Deity, *Yahweh* is a proper noun the personal name of Israel's God….Although in the first- century pagan world Kyrios was not a proper name, but a title added to a Deity's name (e.g. Lord Serapis), it became a personal name by which Christians refer to Jesus (Bromiley, 1986/1995:157).

Onomastics present two basic types of proper names namely the anthroponyms (names of people) and toponyms ("place-like" object names), both of which fit within the structure of the ANE-Semitic and Luo CSDN structures which include praise terms derived from place objects such as Lwanda (Rock). Unlike Shakespeare's Western

world where names denotations may not be significant, and their implications are flexible:

> "What's in a name? That which we call a rose by any other name would smell as sweet."11 Shakespeare did not accurately describe names. His concern was that the essence of the object or person was not in the name but in the person. In the Ancient Near East, the name was the opposite of what Shakespeare believed because it contained the soul of the being that it inhabited. The meaning of the name was binding on the object or person, and the person or object forever had to live up to the fate defined by the name…, a name is a symbol of power given by someone higher on the hierarchy… If the inferior being with less power controls the name of the higher, he or she controls that being and everything within that being's domain, including everything the being has named (Van Langendoncket, 2009:6.)

Like ANE Semites, the Southern Luo of Kenya/Tanzania attach significance to traditional personal names *nying juogi* (spirit names) not merely as linguistic creations and utterances, but embodiments of the community's cultural environment (Garagulya, Arzhavitina, and Nikitina, 2013:12, 96).

> Igbo *chi* names, in sub-Saharan African have meanings that play a role in the lives of their bearers…, some individuals may want to carry along their "native" names with the meaning (s) they convey into a westernized context. This can be done through translation because, …, such names cannot be discarded as meaningless. In some of the translations…, the products of such translations do not sound like known names in English (Nzuanke & Oluchukwu, 2014:14).

Equally Izmirlieva (2008:35) asserts that Africans like other humans have always needed to know how to name their Deity. Jacob in Genesis 32:29 "please tell me your name" and Moses asks in Exodus 3:13 "when I come to the children of Israel, and tell them, 'The God of your fathers has sent me to you,' …, 'What is his name?' 'What should I tell them?' Yet, ANE texts make little or no attempt to systematically define or categorize the boundaries within which to place the Deity since the essence Deity transcends human thought and language.

> "Rather than searching for a single all-encompassing presentation(description) of deities and applying it to all contexts, the Mesopotamian approach is context-specific ..., Their concern lies not in strictly defining a deity nor in a logically unifying all of its perceived aspects, since for them no description or portrait of a deity in its fullness exists or can exist….., Likewise, amassing all aspects would not encapsulate a deity since they believe a deity may always be

> expressed in different ways and pick up new aspects……, for example, in amassing 50 names for Marduk in the Enu ̄ ma elis ̌, the writers were not concerned with describing Marduk in his fullness, by presenting everything that he is. Rather, they used the number 50 to give a sampling of Marduk's aspects, brought together to indicate his power and importance (Hundley, 2013).

Much like the Luo notion that Nyakalaga cannot be fully understood or expressed.

> However, the multiplicity of Marduk's names could have been employed to serve a literary function in the *Enuma Elish* epic (Pumphrey, 2009:45).

יהוה holds many secret qualities that prevent it from being as public as Marduk's name. יהוה's followers in the Hebrew Canon do not mention the name of their deity and attempt to keep it secret from the public...interaction in Exodus 3: 14-15, when יהוה reveals the play on his name to Moses, is the instance in which יהוה's name is first described as a secret name. יהוה uses a play on words to prevent his name from being revealed but employs a meaning that the Israelites will understand (Pumphrey, 2009:53).

Therefore human search for grammatical structures of defining the CSDNs can only refer to what has been revealed to humans by the Deity.

Functions of the Culture Specific Deity Name יהוה

The functions of CSDNs in this study refers to how the names are used for identifying, describing, and individualizing CSDN יהוה from other supposed deities (Bright, 2003:673). Van Langendoncket (2009: para 3) suggest that proper names (CSDN) can be used in at least three ways.

1. As referential where users of the name refer to the person in question in a speech act of assertion in statements such as *Atieno wuoyo* (Atieno is talking), *Nyasaye nochweyo* (God created), and ברה אליהם *Elohim bara* (God created).

2. To address the function as would be in the case when the vocative and imperative pattern applies where the person is not referred to, but the name is used to perform a

speech act of attention-seeking such as Otieno *yaw dhoot* (Otieno open the door) and *Nyakalaga gwedhwa wa sayo* (God bless us we plead).

3. A name-giving act, such as *aluonge ni Atieno*, (I named her Atieno), I have called you יהוה *Nyakalaga* or you are יהוה *Nyakalaga*.

   It is important to acknowledge that the functional qualities of names differ between their literary and non-literary roles (Hough & Izdebska, 2016:338). Such that the literary roles serve as the impetus from which the non-literary roles of the names draw their stay. In the literary aspects, for example, that name יהוה tells of the creator the God of Abraham, Isaac, and Jacob, the God who will hence deliver Israel and bless the whole world through Abraham's seed. The name יהוה functions as a prime basis of monotheism in the Old and New Testaments. The name יהוה means the Supreme creator God who should not be worshiped alongside other gods, the one who is above all possibilities, whose existence transcends and has no relation with any pantheon of gods defies attempts towards polytheism and condemns any such acts as apostasy. it thus behooves translators and recipients of the Biblical text to carefully explore possibilities of rendering the Deity name יהוה by use of target culture CSDN without leaving room for the notion of יהוה being other than the Supreme Being.

   The other significant function of the CSDN that befits the name יהוה is that the CSDN serves as an information bank that reminds ST users to continue in the worship of יהוה while giving details about the Supreme Being that were yet unknown to the TL audience before their encounter with the icon יהוה. The evidence from the Biblical narrative and other literary resources including the archaeological superscriptions of the ANE world attests to the linguistic value of the name יהוה. (Butler, 2013:20) suggests about proper

personal names, the Deity name יהוה evokes semantic identity integral to the narrative within which it appears and remains a constant and irremovable feature of the name.

Referential Vs Non-referential Functions of the CSDN יהוה

While the referential function is key for the personal names, there is a divide over the referential function of CSDNs due to the transcendent nature of the referent. Janowitz, (1991:359) points out the referential and the non-referential schools of thought are based on different theories about relationships between words and objects. Referential theorists who pursue the correctness of names upheld by Christian apophasists Justin Martyr, Clement of Alexandria, Basil the Great, and Gregory of Nyssa (Wilkinson, 1995:132) asserts that CSDNs including Biblical ones, do not share in the Divine essence -but are simply conventional names that use human language for Divine things, and are therefore inadequate because humans cannot learn anything from them about the nature of their transcendent referent (Izmirlieva, 2008:34). Yet, the inadequacy of Deity names does not rule out the fact that humans learn from these proper CSDNs about the nature of their transcendent referent (God). CSDNs carry lifelong details about the referent, either revealed by the Deity directly to the worshippers like Moses in Exodus 3:14-15 or through the people's experience of the Deity to whom they refer by varied words (names). Hebrew cultural names attest to the people's experience of the Deity who exudes mercy, grace, love, and justice. The creator, sustainer of the universe involved in human affairs, and named to the extent that human language can fathom as revealed in Scriptures.

The notion of correctness of names asserts that true CSDNs are basically given to man by God as ontological entities of transcendent origin and essentially nonreferential according to the Bible and sacred tradition. They reject as "incorrect" all other human

invented CSDNs as ontologically secondary to the Divine, and inappropriate (Izmirlieva, 2008:33). So that CSDNs such as יהוה automatically manifest God's power regardless of the speaker's intention, deriving ontological and performative strength directly from their transcendent source (Janowitz, 1991:359). Cratylics endorse the Judaistic taboo regarding the power of the Deity name יהוה as the essence of the transcendence of the Deity and should not, therefore, be freely pronounced by mortals, because "more powerful than any incantation is the naming of names" "names…., are not arbitrary conventions of those who give them, as Aristotle may have thought because the languages in use among men are not of human but Divine origin" (Origen in Janowitz, 1991:363). Yet, I would argue that the iconicity of Deity names is explained differently by different schools of thought fronting diverse ideas about the Deity names. For example, the very sense of iconicity of the Deity names is the very aspect of CSDN that makes the CSDN referential because these names as icons vary depending on the syntax of different languages.

While all societies may have ideas about the Supreme Being, the varied human societies do not have the same icon(word) for God. Although Izmirlieva (2008:34) supports Origen's view on the iconicity of CSDNs arguing that iconicity renders CSDNs virtually untranslatable because of Names, and the prayers in the CSDNs lose their efficacy in translation. Origen's non-arbitrariness bags special qualities of Hebrew a Divine communication language and therefore a ritual language superior to Gentile languages. However, if the Hebrew language is a human language used by human agents at some point in time to communicate Divine messages to humans, then the icons like יהוה are CSDN and should, therefore, be translatable. Even if Origen's non-referential notion of the CSDN יהוה were hailed, the superiority of the Hebrew language

above all other languages would stand in the way Scripture translation into other languages.

Referential Function of Proper Deity Names as a type of Sign

The referential function of Personal names here borrows from "Peirce's Theory of Signs" classifying personal names as of signs as icons, indices, and/or symbols (Smith, 2018); (Sonnenhauser, 2008). However, Kripke (1980:68) observes that ordinary proper names of people are not signs without sense. CSDNs, therefore, serve as symbols of a general type, the instances, or replicas of a CSDN can be existentially connected with its object and be regarded as genuine indices. So that a CSDN functions as a reference if the utterer and the interpreter are already more or less familiar with the object it names. Hence, logically the CSDN יהוה denotes a single individual well known to exist by the utterer and interpreter, a CSDN is a symbolic sign and functions as such only if it is intended or understood as an indexical sign of its object (Hilpinen, 1995:283). Yet, Kripke (1980:104) has cautioned that popular views about how names get their references do not necessarily apply since name references are generally not determined by unique identifying marks, unique properties satisfied by the referent, known, or believed as true of the referent by the speaker. Since what starts off as a speaker's reference can overtime become the semantic reference, although a speaker's reference may differ from the semantic reference due to a speaker's applicable false beliefs. This means that a speaker's beliefs about a referent may be applicable to a referent, but they may not necessarily be right about a referent, although it is logically expected that the semantic referent for a name is the thing named and which satisfactorily fits the description (Kripke, 1980:25).

The CSDN יהוה and the Derivatives /Surrogates

While the Hebrew Canon presents the Deity with both the CSDN and its derivatives in different contexts. יהוה as a CSDN should not be regarded as exactly the same as the derivatives /surrogates that include יהוה אלהים *Ruoth Nyasaye* (Lord God), *tsebaoth Nyasaye mar Ogendini* (Lord of Hosts), *Elyon Manyalo Gik Moko Duto* (Almighty God) and *Olam Nyasaye man Malo* (Most High God) since the derivatives are predicates to the Deity name. Marti (2017:14) argues that proper names are different from predicates that have different semantic functions. Names refer while predicates attribute properties. Names are used to make the named a subject of discourse necessitating descriptions or discussions about that subject (Marti, 2017:18). Thus this study argues that the rendering of the CSDN יהוה in DLUO76 as *Ruoth Nyasaye* (Lord God) is a predicate that attributes certain properties to the Deity. And while it is correct to assert these properties to the Deity, *Ruoth Nyasaye* (Lord God) serves well in that capacity as a predicate but that does not give the predicate the position of the CSDN. The predicate *Ruoth* (Lord) should continue to serve in that capacity where a predicate is required to clarify, expose or interpret the alluded meaning of the CSDN יהוה, but it should not in the Luo context then assume the position CSDN because the Southern Luo people already have had a cultural CSDN that is *Nyakalaga*.

While most Deity names are androgynous and can appear opaque about the referent's gender just as the CSDN יהוה, as with human names when gender opaque names attach to anaphoric pronouns, there is a problem of choice between the gender-specific pronouns "she" or "he" in the English language (Corazza, 2017:20-21). However, anaphoric pronoun problems do not affect Dholuo language semantics where *en* (third-person neuter pronoun) is not gendered.

When proper names convey other stereotypical information determining the syntactic categories such as the gender where in English Jack refers to a male and Janet refers to a female. Such stereotypical information given by names are context determined and is not universal for names because names are not universal but contextual. Male children given female names of deceased relatives or significant others like the male children born to a single parent among the Bantu of Kenya may take the mother's name such as *Wanjiru* or *Wangechi*. While the English language names do not necessarily grammatically mark the gender as stated by Corazza (2017:32), in Nilotic vernaculars like Dholuo traditional names generally mark gender as in (Chapter 4). Of interest is that the Dholuo CSDN *Nyakalaga* is not gendered.

CSDN Characteristics of יהוה

CSDN characteristics include the ability to point out, identify, classify referents and are universal, descriptive, and iconic.

1. Bright (2003:671-672) argues that universality is a basic characteristic of CSDNs since there are proper personal names in virtually all societies hence the presumption that all societies have CSDNs for their Deities (Mbiti, 2015:48)

2. Descriptiveness is a strong universal characteristic of CSDNs that varies in different contexts (Bright, 2003:672). In ANE and African societies, CSDNs generally describe God (Mbiti, 1991:48). However, for the Western world, proper personal names' gender descriptiveness is not obvious to everyone who comes across the proper personal name unless the reader or listener already has some knowledge of the name gender. Unisex names are differentiated by the suffix in names such as Olive/ Oliver, Daniel/Daniela just to mention a few. Some of the descriptiveness of CSDNs is due to their complexities as descriptions of entities, processes, and qualities (Wang, 2016:58). The

CSDN יהוה can describe (a) the referent Deity in Dholuo language as *Nyakalaga* and not any other possible deities (b) the processes of denotations such as the doings and happenings of יהוה /*Nyakalaga* as creator, sustainer, the almighty everlasting one. The I AM who has been and will be of Exodus 3:14 (God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel: 'I AM has sent me to you). (c) the evaluative and emotive qualities of יהוה / *Nyakalaga* the omniscient, omnipresent and omnipotent and all else that humans cannot fathom.

3. Iconicity is a conspicuous characteristic of literary CSDNs in sacred writings (Maddalena, 2009:28). Like icons, proper nouns / CSDNs, letters or sounds of any form acquire or are given some meaning, so that יהוה as an icon means Supreme-Being. CSDNs יהוה and *Nyakalaga* are genuine catalogs of knowledge/information about the referred.

   Other characteristic features of proper names and CSDNs include their ability to impart semantic connotations into texts and assign pre-created histories and identities through previous associations. The CSDNS יהוה /*Nyakalaga* hold unique levels of influence in the direction by which the "Supreme Being" would be interpreted (Butler, 2013:15). In Exo. 6:3-6, "And God said to Moses, "I am the Lord. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the Lord, I did not make myself known to them. In Exo. 6: 4-6, "I also established my covenant with them, to give them the land of Canaan…." Here the Supreme Being gives the histories that identify this CSDN יהוה. The Southern Luo identifies the Supreme Being as *Nyakalaga* whose history is the God of migrations (who is everywhere) who was with them in Napata/Tekidi their original home and has been leading their migrations into their present Nyanza lands of Kenya and Tanzania (Ogutu, 1975:52).

6.2 Retranslation Hypothesis Analysis of יהוה in DLB68 and DLUO76

This study defines retranslation as a product implying a second or later translation of a single ST into the same TL, or as a process that occurs over a period of time (Feng, 2014:70). The phenomena of retranslations encouraged researchers Bensimon (1990), Gambier (1994), and Chesterman (2000) to formulate the Retranslation Hypothesis (RH) asserting that a first translation is a "naturalization of the foreign works" being introduced into a TL culture, seeking positive integration and of the ST culture into the TL culture (Gambier, 1994:417).

While Retranslation research during the first decade of the 21st century, displays many cases conforming to the fundamental assumptions of RH (Dastjerdi & Mohammadi, 2013:179), some studies invalidate RH calling for more synchronic and diachronic retranslation data to open up new perspectives on ethical and aesthetic issues of translation. RH critics including Deane-Cox (2014:4); (Hewson (2015:1); and De Letter (2016:40) argue that while Berman (1990:1) may have wished for ST oriented translations, it was probably too hasty for such strong assertions about RH to have been made.

An attractive gap in contemporary retranslation research is the Biblical field, where "the numerous retranslations of the Bible are seldom discussed at length in the overall context of retranslation" (Koskinen & Paloposki, 2010:297). One of the few studies on retranslation in Bible translation works by (Oyali, 2018:.85,98) testing RH on the lexical borrowings in Bible translations into Ibo language suggests that the R. H would be validated if subsequent translations borrow foreign terms on the same strength as the initial ones, but in his study invalidated RH. On the contrary that particular RH test clearly invalidates the RH assumptions on the lexical borrowings in Bible translations into Ibo suggesting that RH assumptions may not commonly apply to Bible translations

of dynamic and functional approaches that are generally domesticating. Yet (Oyali, 2018:98) asserts that invalidation the RH may have been high due to the fact that the specialists in Igbo (TL) understand the Igbo linguistic system better than the agents of the first translation who were mainly European missionaries with little knowledge of the language system. While RH test studies are on the rise, the current study is weighing in on the same postulating that, if RH is to be affirmed on the contrastive analysis of the rendering of יהוה in DLB68 and DLUO76 Dholuo translations of the Hebrew Bible, it has to be that the DLUO76 retranslation tends to keep a cultural distance from its TL culture while tending to emphasize the otherness of the original ST.

The necessity for a RH test on the two Dholuo translations rendering of the Deity name יהוה, is based on insightful observations of the RH assertions that "If a ST appears to be foreign or alien in the target culture," as asserted about DLB68 by the DLUO76 translation team, then, DLUO76 יהוהrendering would be a more domesticated (TL oriented) comprehensive rendering of translation due to increased familiarity with the source culture"(BSK,197:iii); (Dastjerdi & Mohammadi, 2013):175). The findings in this study show that DLUO76 tends to display the qualitative supplementary nature of retranslation that emphasizes more of the original ST style of avoiding the pronunciation of the Deity name and using the title *adonai* (*Ruoth Nyasaye*).

While the DLUO76 aimed for a more TL friendly text it may not have succeeded wholly since good intentions don't always guarantee 100% acknowledgment especially when the verdict and evaluation lie with a variety of recipients over changing times and when cultural affinities prompt retranslation because of different users in the TL culture might have different interpretations, and local values to the text (Venuti, 2013:1). There was a time for example when it appeared that Kenyans were fast moving away from the traditional ethnic past and embracing modern ethnic values and therefore the shying

away from the CSDN *Nyakalaga* to the generic title *Ruoth Nyasaye* may have been undisputed. Currently, the status quo may not be maintained, evidently, the 2010 constitutional recommendations show that Kenyans are moving towards re-exploring traditional cultural values hoping to prevent loss of language by appealing for enforcement of the government policy. The reactivated policy states that, "The language of the catchment area (mother tongue) shall be used for child-care, pre-primary education and in the education of Lower Primary children (0-8 years) (M.O.E.S.T, 2014:1). Currently researchers such as (Mberia, 2016):62); (Mandillah, 2019:13) emphasize the value of rethinking traditional values proposed constitutional reforms (Advisory, 2018:8,27).

The Retranslation Hypothesis (RH) Analysis Process

The four-phase RH analysis process was done by the first selection, description and then sampling of the corpus. The RH testing of the rendering of the Deity name יהוה was based on the predetermined Biblical corpora i.e. Biblia Hebraica, DLB68, and DLUO76. An eclectic approach was employed in the RH test where some aspects of Contrastive Analysis (CA) steps such as the selection of corpora, sample, and stratification of corpora was undertaken as follows

The Corpus

A. Selection of the Corpus

A. Selection of the Corpus: was undertaken at the beginning of the study where limitations were set for the purpose of the study, by selecting the Hebrew Canon (Biblia Hebraica) the ST, DLB68 (the first complete Dholuo translation), and DLUO76 (the retranslation).

B. Description of the Corpus

The DLB68 translation was produced during the missionary era when translations were mostly done by missionaries with the help of a few native speakers as in chapter 5 above.

Stratification of corpora

The corpora for the study was based on a stratified form of genres of the primary data which comes with effectively stratified genres of the Biblia Hebraica, DLB68, and DLUO76 including the Pentateuchal, historical/writings, and prophets (sub-divided as pre-exilic, exilic, and post-exilic (Nelson, 2010:53). Due to a large amount of data in the corpus, a few key examples are in Table 5 below.

Table 5. Stratified Genres of the Corpus sample

Genre	No. of Books	יהוה Books	Book Titles	Book Characteristics
Foundational myths, legends, and epics	4	4	Genesis, Exodus, Numbers, Deuteronomy	Stories about the origins of the world, the first generations of humans, or the early years of a nation, intended to provide a foundational worldview upon which people base their communal and individual lives
Legal Codes -	4	4	Part of Exodus, Leviticus Numbers, and Deuteronomy	Collection of laws and instructions by which the people are to live
Genealogies	2	2	parts of Genesis, much of Numbers	Lists of inter-relationships between people groups, either of successive generations or of different nations
Annals	6	6/9	Ruth, Joshua, Judges, I & 2 Samuel,1& 2 Kings 1 & 2 Chronicles	Semi-historical narrative accounts of select events in a nation's life, focusing especially upon political and military exploits of its leaders, since usually written under royal sponsorship
Prophetic Books	16	4/16	Ezekiel, Isaiah, Jeremiah, Haggai, Malachi, Zechariah, Malachi, Zephaniah, Micah, Nahum, Joel, Amos, Obadiah, Jonah, Habakkuk, Micah	Collection of the oracles or words of God spoken to the people through human intermediaries (prophets) and the symbolic actions they perform at God's direction for the people's benefit
Psalms/Odes/Songs	1	1	Psalm	Poetic lyrics of songs/hymns intended for communal worship and/or individual prayer
Prayers/Laments	1	1	Lamentations	Words addressed by people to God, esp. reflecting situations of crisis or lament.
Proverbs	1	1	Proverbs	Generalized sayings and aphorisms containing advice on living well: "do good and avoid evil"
Wisdom Literature	1	1	Job	Various types of inspirational stories that encourage people to live wisely
Apocalypses	1	1	Daniel	Symbolic narratives that interpret the historical crisis through Divine lenses to provide hope for a better future

Corpus Genre Stratification adapted from (Just, 2010).

Testing RH Assumptions on יהוה Renderings in DLB68 / DLUO76 Corpus

The assumptions of RH whether the DLB68 יהוה Rendering was more domesticated and the DLUO76 more foreignizing were tested based on the fact that DLUO76 is a retranslation said to be a general improvement on DLB68 (BSK, 1976:iii-iv).

The Analysis of Procedure

Analysis Step 1

The Deity name יהוה was first identified as one that has specific cultural aspects discussed in chapter 2, 3 and 4, which indicated that the CSDN יהוה is a culture-bound concept, with a more resounding sense of specificity than it is universal. יהוה was thus classified as a Culture-specific item (CSI) based on Aixelá's (1996:56) definition which states that:

Culture-specific items are usually expressed in a text by means of objects and systems …, restricted to the source culture, or by means of transcription of opinions and the description of habits equally alien to the receiving culture...which will normally present a translation problem in other languages (Aixelá, 1996:56-57).

For the purpose of this study, the CSDN was subjected to a CSDN rendering strategies analysis scale in Figure 1. Adapted from the Venuti (1995)/Pedersen (2005) scale, ranging from the most foreignizing to the most domesticating strategies for implementation of the RH test.

CSDN TRANSFER STRATEGIES ANALYTIC MODEL

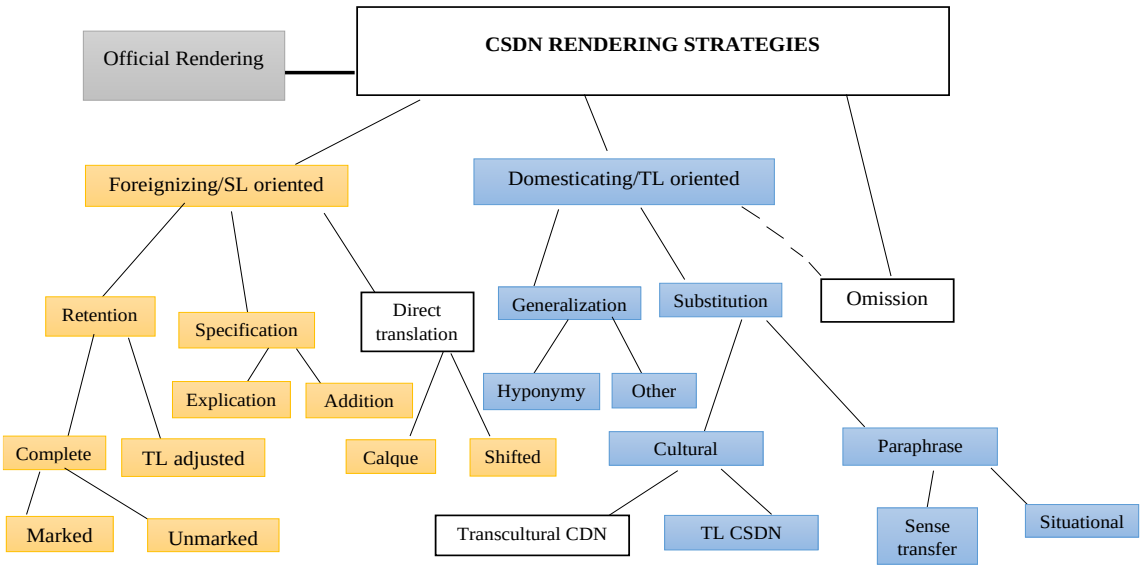


Figure 2. Categories of CSDM Rendering Strategies

Owing to the fact that the CSDN יהוה is a proper noun and therefore mono-referential (Nord, 2003:183), presenting the referred deity as an individual instance, rather than as an anonymous member of a class (Crystal, 2003:140). Every single entrance of the CSDN יהוה in this study was regarded as equal to the sum total of the item entries, and therefore every time the CSDN יהוה appears in the corpus it represents the entire number of entries in the sample. Examples for discussion were based on contexts such as the point of revelation of the CSDN יהוה i.e. Exodus 3:14-15, and the first time use of יהוה צבאות in 1 Sam. I: 3, 11. The corpus sample revealed that the DLB68 and DLUO76 translations rendered the Deity name יהוה and יהוה *tseba-ot* in different terminologies, as displayed in the table below:

Verse	CSDN(Hebrew)	English	DLB68	DLUO76
Exodus 3:15	יהוה	Jehovah/LORD	Jehova -6828	Ruoth Nyasaye- 6528
1 Sam. I: 3, 11	יהוה צבאות	Jehovah /LORD Almighty	Jehova Mar ogendini- 1869	Ruoth Nyasaye Manyalo Gik Moko Duto-1869

Table 1. CSDN Dholuo Renderings

The different entries displayed above suggest that different strategies were employed in the rendering of the CSDN יהוה in the DLB68 and DLUO.

Analysis Step 2

The second step in the analysis of the CSDN יהוה, was divided into two parts A and B:

Step 2 (A) The Hebrew Canon CSDN יהוה and corresponding renderings in the DLB68 and DLUO76 were selected and analyzed as displayed in tables 1 and 2.

Table 6. The CSI Distribution in the Corpus

Description	Biblia Hebraica	DLB68	DLUO76
CSI/ Rendering	יהוה	*Jehova*	*Ruoth Nyasaye*
Verses	6828	6828	6528
Items	6828	6828	6528

The Deity name יהוה was found 6828 times in 6528 verses distributed throughout the corpus in all the three texts, respectively. As shown in Table 1. Below:

The DLB76 יהוה renderings were found to appear fewer times compared to the ST and the first Dholuo translation DLB68 possibly because the DLUO76 dynamic approach needing to appear as natural as possible in translating the meaning, omitted (left out) what was regarded as mere repetition. It was observed that the DL68 which appears to have applied a formal approach to the translation, where the retention target adjust strategy was used by way of transliteration rendering the Deity name יהוה as *Jehova* maintained 8628 items. However, it should be noted that what may have been regarded as undue repetition is not repetition but the Hebrew writing style in the ST. DLUO76 tried to neutralize the stylistic differences between Dholuo and Hebrew by avoiding the repeated ideas /statements assumed to be redundant, overlooking or unaware that repetition is purposeful Biblical Hebrew style of communication, for example, the occasions where God is first introduced by the personal name יהוה, and then the title Lord God is for emphatic purposes.

Step 2 (B)strategies for rendering יהוה as *Jehova*-DLB68 and *Ruoth Nyasaye*-LUO76 were identified using the CSDN transfer strategies model where retention, specification, and direct translation are foreignizing strategies, while the generalization, substitution, and omission are considered domesticating strategies (Venuti, 1995/2004:272).

General Strategies for Renderings יהוה in DLB68 and DLUO76

General strategies for rendering CSIs were stratified at two levels. The macro-level that carries the main strategy title and the micro-level that shows how the strategies could be applied, as classified in the CSDN Translation Strategy Evaluation Chart in Table 7. Below.

Table 7 The CSDN Translation Strategy Evaluation Chart

Macro Strategy	Micro-strategies	DLB68	DLUO76
Official Equivalent	___	___	___
Retention	Complete retention	___	___
	Target adjusted,	Jehova	___
	Marked and	___	___
	Unmarked	___	___
Specification	Explicitation	___	___
	Addition	___	___
Direct Translation	Calque	___	___
	Shifted	___	___
Generalization	Hyponymy	___	___
	Other	___	___
	Cultural	___	___
Substitution	Paraphrase	___	___
	Transcultural CSI	___	Ruoth Nyasaye
	TL CSI	___	___
	Sense transfer	___	___
	Situational	___	___
Omission	___	___	Ruoth Nyasaye

Findings and their interpretations

On comparing the strategies separately, it was found that the adaptation of a substitution strategy from the "evolved ST" i.e. LXX rendered as *Ruoth Nyasaye* occurred in 6528 items out of the 6828 entries in the ST Biblia Hebraica, amounting to 96%, and יהוה omissions where the name was repeated in the Hebrew text was completely omitted were 300 i.e. 4% the corpus sample. This is against the target adjust Retention by way of transliteration that had 6828 entries of יהוה rendered as *Jehova* in DLB68.

The most conspicuous difference between DLB68 and DLUO76 is that the two translations use different terminologies for rendering יהוה, where DLB69 renders as (*Jehova*) and DLUO76 as (*Ruoth Nyasaye*). It is evident that the DLB68 translated in

the missionary era opted for a rendering strategy that was common among translators at that time categorized a foreignizing approach in the taxonomy. Because the CSDN יהוה is a key component of scripture, the varied name difference signifies the overall approaches used by the translators throughout their translation (Segeral, 2018:33).

Discussion on the Findings

Retention and Substitution

It was evident that among the possible strategies, target adjust Retention by way of transliteration was applied in DLB68 to render יהוה as *Jehova*, and the Substitution strategy was applied in DLUO76 by way of transcultural substitution of יהוה that adapted the LXX substitution as *Ruoth* (Lord). For the purpose of RH analysis retention and substitution categories which applied to the DLB68 and DLUO76 translations are here discussed:

1. **Retention**

Retention occurs when the CSI is rendered into the TL in an unchanged (complete retention) or slightly adapted (target language adjusted) form as in transliteration. Complete retention would involve transferring the CSDN in an unchanged form as יהוה or *Yahweh*/*Jahveh*, and *Jehovah*. Although *Jehovah* is a wrong pronunciation, it is regarded as complete retention since a closer correct pronunciation of the CSDN יהוה is yet unknown. On the other hand, the target adjusted retention strategy a slightly adapted(spelling) form of an original CSI would either render as *Yabe*, *Yave*, and *Jehova*. Yet transliteration retention styles are not homogenous, its either (a). using the name as it is, (b) using the name and adding guidance in the text, and (c) using the name, adding a detailed explanation such as footnotes Pederson's (2007:224-225). Transliteration as a target adjusted retention featured as the main strategy for rendering

CSI יהוה in DLB68 without any guidance, or detailed explanation in the form of footnotes. Although *Jehova* may appear to be a foreignizing approach, it may have done more at domesticating the CSDN יהוה. Although *Jehova* looks foreign in diction, the essence of the referent Deity agrees with the Southern Luo understanding of the essence of the Supreme Being *Nyakalaga*. The personal name *Jehova* maintained the cultural aspect of TL which upholds a particular CSDN. The Southern Luo maintains a cultural belief in a religious command that requires them to refer to the Supreme Being by the CSDN *Nyakalaga* in their prayers (Mboya,2001).

2. **Substitution**

The substitution strategy DLUO76 adapted from the LXX rendering of the CSDN יהוה as Kyrios (Lord), apparently removed the ST CSDN יהוה and replaced it with a different TL CSDN i.e. אֲדֹנָי rendering as Ruoth. While substitution should make a significantly domesticated strategy, as a Transcultural CSDN, it does not domesticate as such for the Southern Luo. The idea of God's name is merely a common title that is foreign to the Southern Luo culture. Although the Substitution strategy has a long-standing tradition in translation, it is most often used for rendering CSIs referring to institutions or titles, "but not for personal names" (Pederson, 2007). However, it would be noted that the Ruoth rendering of the Transcultural CSDN יהוה could be lexicalized and thus be able to serve as an Official Equivalent. The Missionary invented Dholuo dictionary (grammar book) in use at the time of the DLB68 and DLUO76 did not have a יהוה entry, rather it has the generic God (Nyasaye). Ruoth Nyasaye not having been a TL CSDN, lexicalizing Ruoth Nyasaye would be tantamount to using the back door to impose an Official Equivalent to replace an already existing culture equivalent CSDN Nyakalaga. I would concur with Pedersen's (2005:7) observation that, "When substitution by way of Transcultural CSDN is used outside what could vaguely be called "the official

domain" and is applied to proper names, the result could be considered an anomaly, and this creates a credibility gap." Rendering יהוה as Ruoth Nyasaye in Dholuo just because of the LXX substitution strategy may have imposed credibility gap.

Domesticating /Foreignizing Approach of יהוה Rendering in DLB68 /DLUO76

Domesticating

While general translation CSI translation strategies fall under two distinct categories either the domesticating (TL oriented) strategy or the foreignizing (ST oriented) strategy Venuti (1995:113). It is apparent that although the DLUO76 translators had aimed for domestication (TL oriented) approach. The DLUO76 rendering of the CSDN יהוה as *Ruoth* (Lord) it turned out to be a more source-oriented approach, because of being an adaptation the "evolved ST term *Kyrios* as (LXX substitution strategy). Substitution of the "historical original ST" CSDN יהוה in the TL culture would have been successfully domesticated. The internal evidence of BSK (1976:iii-iv) suggests that this may have happened due to the fact that the translators, "*wase rango weche mag Kisungu kod Kiswahili"* (looked into the English and Swahili translations for guidance).

Although the attempts at domestication have used terms that appear in the general language such as *Ruoth* (Lord) and the generic title *Nyasaye* (God). *Ruoth* was never associated with Deity names among the Luo, but currently, it is used due to Church practice. The *Ruoth* was not the ultimate title, he was not the supreme authority and ability. *Ruoth* may have had the authority but was void of the essence of inherent power. He depended on *Jobilo* (Diviners) to lead in the war. Contrary to the Biblical concept of יהוה the mighty warrior who leads Israel into battle and fights their wars.

The greatest evidence of attempts to domesticate the Deity name is the attempt to translate the Deity name by a TL term, although DLB68 failed to domesticate the text

due to the foreignness left in transliteration (serving as an identification of origin). However, it can be argued that DLUO76 attempts to keep the source culture of rendering as *Ruoth* (Lord) is due to the taboo tradition, and not the alluded meaning of the text name יהוה. *Ruoth* (Lord) therefore, may erase or hide the signifiers of the ST and install the signifiers of the source evolved culture. Hence the pertinent question. Do translators need to be loyal to the ST content or to the out of the text, behind the text notions and culture? I would argue that translating cultural notions and traditions among the ST users does not amount to the same thing as translating from the ST document. The ST item is not progressive (it does not evolve or develop in any way), but the source culture develops. Where sacred documents like the Bible are concerned, if we translate notions of previous interpreters and teachers (rabbis and the LXX) as the ST, then we end up with a translation of an interpretation and not a translation of the ST. The efforts put at translating the notion of interpreters and teachers notions of the CSDN יהוה and not the words of the "author" are not necessary for the Dholuo Bible translation, because the Dholuo language speakers already have an official CSDN *Nyakalaga*. Yes, DLB68 appears foreignizing, but whether the DLUO76 *Ruoth* (Lord) as CSDN is less foreignizing for the TL Luo audience is disputable. One observes that the cultural translation choice may have been motivated by some theological knowledge of the taboo tradition and a Christian desire to follow in the steps of predecessors in chapter 3 above even though tradition may not necessarily apply to every TC situation. In Dholuo language, the written would render by the TL CSDN with a different pronunciation all together and would not offend the taboo. DLB68 would offend taboo would since it attempts a pronunciation rendering as *Jehova*.

Ruoth Nyasaye in DLUO76 if aimed at domestication erases traces of the power and uniqueness peculiar to יהוה. *Ruoth* is not iconic to the general TL users as it displaces

any connections with the history of the name יהוה. A Dholuo reader uninformed of theological discourses surrounding the Deity name, may not know whether the Biblical God had a personal name, that knowledge is obvious only in the transliteration rendered as *Jehova* in DLB68. Arguably *Ruoth Nyasaye* may be regarded as iconic because it carries a history of the taboo and the LXX approach to rendering the CSDN יהוה.

Although the evolving and aging of linguistic and contextual aging of translations (Poucke, 2017:1), could account for the varied rendering translations of general fiction literature linguistic and contextual aging would not apply for sacred texts.

> while the original text evolves with its time, it seems that its translation does not, instead, it remains fixated in the historical and linguistic contexts in which it was translated…whether an accurate translation has a right to modernize a source text, since the source text was written at a certain point in time, during a specific era, and will therefore not 'update' itself according to the evolution of language (Segeral, 2018:36).

It is on the basis of the authenticity of the ST that, scholars would continue to argue for the unequaled place of the original historic ST where יהוה is יהוה and not *Kyrios* (Lord). It would be expected that between the translation DLB68 and retranslation DLUO76, the original ST Biblia Hebraica text יהוה serves as referee and reference (Brisset 2004:39).

Different STs for DLB68 and DLUO76

Though many translators may prefer not to view DLUO76 as a retranslation because retranslations generally consist of particular cases of the translation that create and inscribe domestic values in the foreign text, and also retain values found in previous versions. Such translations are undertaken with awareness existent translations but justify and establishing their existence by pointing out differences in previous versions as is the case with DLUO76.

DLUO76 does not suggest that it was mainly inspired by ST and are produced without the need for comparison with preexisting translations (Venuti, 2013:96).

Since retranslations have synchronic and diachronic dimensions indicating a wide potential for interpretations and possible renderings, DLUO76 can be recognized as another reading of the ST with a potential different interpretation, different readership and additional function in the TL other that the functions of DLB68 (Venuti, 2004:22, 27). Although ST changes over time (due to authorial, editorial, or printing technological interventions. while 99% the Hebrew Canon may be regarded as a stable ST because of its nature as a sacred text, the Deity name יהוה is one word that did not automatically remain stable but changed due to the taboo in rabbinic and Masoretic tradition that opted for the term *adonay* (Lord).

I would argue that in the case of the Dholuo rendering for the Deity name, the *Ruoth* (Lord) tradition is not only unnecessary but also leaving out important Dholuo language terminology hence contributing to a language loss and watering down of unique ethnic identity. The Southern Luo concept of God regarding the Deity name is unique because, so far, it does seem to appear that the Dholuo Deity name Nyakalaga is not generally shared in the neighboring ethnic groups.

6.3Factors Influencing Choice of יהוה Translation Strategies in DLB 68/DLUO76

The choice of translation strategies while rendering the Deity name יהוה in Dholuo translations of the Hebrew Canon did not just happen in a vacuum but was influenced by varied factors as are discussed here below. The discussion of these factors

The Purpose of Translation

In what would seem like the end determines the means approach, a general rule requires that the intended skopos (purpose) of the translation determines the translation method

and strategies in line with Hans Vermeer's Skopos theory of the late 1970s functional/sociocultural oriented approach (Schaffner, 2001:235-236). Skopos doubles as the strategy in itself and the factor that determines the strategy. Where translation strategy is not determined by the ST, its effects on the TL audience, or the function assigned to the ST by the author, a prior purpose is determined by the initiator's needs assessment including the TL audience's situation and cultural background (Cragie, Higgins, Hervey, and Gambarotta, 2005:138). Because we do not have a preface to the reader of DLB68 and attempts to reach members of the translation team bore no fruits, it may be assumed that the purpose of the translation was to reproduce the Hebrew Canon text in Dholuo and thus make it available to a wider readership among the Southern Luo (Ordudari, 2007:par.1). As for the DLUO76, the purpose clearly stated was to make the reading easier for many people. However, this line of thought does not show how *Jehova* indicative of a retention strategy would not be easy to read for the Southern Luo people, considering that all other Hebrew names in DLB68 were rendered by Retention. Could it be that the alluded meaning was not clear to the Luo people? We have not seen any documentation to that effect. Making this observation that there is no documentation of information is a fact of the situation and does not discredit the translation, rather it points out information from the past going forward in the future of Dholuo Hebrew Canon translations.

Based on our observations in chapter 3 about the title *Ruoth* as one that does not carry much significance for Deity among the Luo, the adapted substitution strategy that rendered יהוה *Ruoth*, limits the text's purpose (Wong & Shen, 1999:90). While the approach here was from the point of view of a common strategy where epithets are used in place of CSDN. The purpose of reaching the Southern Luo community with a Deity name can also be considered in its own right as a people group, needing to be reached

from where they are by identifying their culturally specific Supreme being names. Hence the need for exploring distinct strategies based on different practical purposes and aesthetic values (Wong & Shen, 1999:96).

The way a translation is intended to be used ought to be the purpose which also determines the translation strategy as a situational factor that may influence the choices and decisions as well as the general orientation of the translation product(Darwish, 2007/2010:178). However, in some situations, the purpose of the translation product may not be the same as the purpose of the ST.

The skopos of the DLB68 thus being generally to reproducing the Hebrew Canon text in Dholuo and make it available to a wider readership among the Southern Luo, the DLB68 target adjusted retention strategy by way of transliteration as *Jehova* fulfill its purpose. Yet for DLUO76 rendering by adapting the LXX substitution by *Ruoth* (Lord) may suggest that it was not aiming at addressing the culture of the TL Dholuo, but to address the concerns of the client who commissioned the translation, who saw at that time a need to adapt to the substitution trend common to the dynamic equivalence approaches at the time of translation. Hence the prospective attitude of the skopos theory carried the day in seeing that the CSDN יהוה could then be made to become something else that is neither the ST terminology nor the TL Deity name. Where the title *Ruoth* (Lord) was added to the generic term for God (Nyasaye) to serve as a substitution in Dholuo. That may have worked well for the skopos until texts like Ezekiel 16: 35-36. Where the Hebrew author of Ezekiel presents an oracle introducing God by the personal name, *Yaye dhako mandhogore, to koro winj wach Jehova* "Now then, Jerusalem, you whore "Hear what the LORD is saying"(GNTUK).

Table 8. יהוה Renderings in Ezekiel

Text	Hebraica	NRSV	DLB68	DLUO76
EZK 16:35	לָכֵן זוֹנָה שִׁמְעִי דְּבַר־יְהוָה: פ	Therefore, O whore, hear the word of the Lord	Yaye dhako mandhogore, to koro winj wach Jehova.	"Koro in, dhako ma jachode, winji gima an Ruoth Nyasaye awacho
EZK 16:36	כֹּה־אָמַר אֲדֹנָי יְהוִה - יַעַן הִשָּׁפֵךְ נְחָשְׁתֵּךְ וַתִּגָּלֶה עֶרְוָתֵךְ בְּתַזְנוּתַיִךְ עַל־מְאַהֲבָיִךְ וְעַל ׀ כָּל־ גִּלּוּלֵי תוֹעֲבוֹתַיִךְ וְכִדְמֵי בָנַיִךְ אֲשֶׁר נָתַתְּ לָהֶם:	Thus says the Lord God Because your lust was poured out and your nakedness	Ruoth Nyasaye owacho kama, Ni kech anjawo mari nong'ere kuom ji,	Awacho kama: Ne ilonyori duk, mi ichiwo ringri ka dhako ma jachode ni osiepeni,

From the example above, we see that DLUO76 rendering of יהוה as *Ruoth Nyasaye* (Lord God) in Ezekiel 16:35 necessitates the omission of the phrase אֲדֹנָי יְהוִה (Lord GOD) in the next line for what is assumed to be undue repetition. Yet from the literary point of the ST, the Hebrew author of Ezekiel presents an oracle introducing God by the personal name, דְּבַר־יְהוָה (Hear what the LORD is saying). Ezekiel 16:36 to emphasize the fact that the message has come from the God who is Lord (Sovereign). Which renders as, *Yaye dhako mandhogore, to koro winj wach Jehova (Nyakalaga): Ruoth Nyasaye owacho kama.* (This is what the Sovereign LORD says) in (GNTUK) אדני יהוהis used as a phrasal title in the ST where the subject is already referred to by the personal יהוה.

The Positions of Cultures

While translation attempts to put what is represented in one source language and cultural system into another weak or stronger target culture, it should cultural cognition is a crucial factor of translation. Cultural cognition influences translation strategy

choices and strong source cultures likely lead to a foreignizing translation, as opposed to weak source cultures, favoring domestication of the translation into the TL culture (Dongfeng, 2008:140). The ST culture the CSDN יהוה appears stronger than the TL Luo culture as both DLB68 (*Jehova*) and DLUO76 (*Ruoth Nyasaye*) have maintained the ST culture at the expense of the target Luo culture that renders the CSDN as *Nyakalaga*. I would here concur with (Mengyan & Yushan, 2015:81) argument that, in translation practice, strong cultures foreignization tendencies illustrate their political and social ideologies as in the German culture of classical Romantic 1813 periods when Schleiermacher humorously argued in favor of the two prime methods of translating as either "leaving the author at peace in his/her culture as much as possible while drawing the reader to the author" (Foreignizing). Or leaving the reader in peace in his/her culture as much as possible while moving the author towards the reader (Venuti, 1998/2001:240). Hence the SL cultural influence on translation strategy choices suppresses TL culture target language culture in both DLB68 and DLUO76 suggesting a presumed superior status (Clements, 2015):140).

The Source Text Type

Kharitonova (2017:479) posits that original ST text nature/type of the influences, and even predetermines the choice of translation strategy either by the philosophy, political, historical, or local stories, essays, or poems. Hence translations have to adopt different strategies to keep the style of the original texts (Mengyan L. & Yushan Z., 2015):81). The CSDN יהוה being a problem type it is thus recognized as the determiner of the global purpose of the text and therefore remains as the foundation that sets the parameters by which the differences between the ST and the TT will be measured (Sager, 1997):25). It is on this basis that the DLUO76 rendering use of the LXX rendering *Kyrios* as the parameter for measuring ST and TT is strongly challenged. This

could not be truer than it appears because the CSDN יהוה acquired a problem status since before there were any attempts to translate the Hebrew Canon to other languages. The Dholuo translations joined in an already existing CSDN challenge, and apparently took sides with prevailing trends of particular common strategies during those translation periods at the expense of other possibilities. DLB68 applied the common missionary era target adjust retention and the cultural norms of the CSDN יהוה consonants directly influencing the choice as *Jehova* (Nord, 1997:46).

While it is observed that domestication may cause loss of ST type and nature (Kharitonova, 2017:479) asserts that relying on the functional substitution strategy based on the functional intention of the text helps one avoid the loss of the sociolect nature of the text. Text type directly influenced the intent of the strategy of retranslating the Dholuo rendering of יהוה (Sager, 1997:38).

The Translator's Ideology

Since texts do not exist in a vacuum but function within specific sociocultural and ideological contexts (Munday, 2008):3), it is typical that external factors in the environmental impact on the translators' decision-making and "ideology may influence interpretation and meaning in the translation in comparison with the source text" (Alghamdi, 2014:200).

Ideology here is to be understood not in the Marxist sense of the struggle of ideas of a political or economic class or system but in a wider, semiotic sense to mean a system of beliefs that inform the individual's worldview realized linguistically (Munday, 2008:8).

Ideologies significantly influence translation strategies where the ST is, "embedded with ideology" (Valerio, 2013:991). Value systems and sets of beliefs reside in texts

(Munday, 2008:8), such as the ineffable notion of the Deity name יהוה and the taboo imposed on the name (CSDN). These ideologies influenced the choice of substation strategy that was applied for the LXX rendering as Lord and influenced the DLUO76 translation team for the choice to adapt to the LXX substitution strategy. Just as (Lefevere, 1992/2017: ix) argued, it is the ideology of a given place and time in which the rewriting occurs in combination with dominant conceptions that determine the translation strategy. As of the time of the retranslation, it is apparent that translators were of the idea that the Deity name was a crisis point that had to be solved by rendering in a particular famous trend of the times as *Ruoth* (Lord).

While it is true that ideologies determine a translation, foreignizing strategies illustrate the political and social ideology of maintaining the ST's national identity. Yet the desire to acknowledge the national identity of the source text CSDN יהוה could also be influenced by the Africanization notions desiring to have the Bible incarnate in African contexts. Of which the Hebrew Canon translation in Dholuo like other African vernaculars experience an encounter of ideologies' clashes sustaining imposed power inequalities regarding worldviews and religious beliefs (Cunico & Munday, 2007/2014:141). Mainly because when the linguistic and ideological or ontological considerations conflict, the latter tends to win out (Chen, 2017:315); (Lefevere, 1992/2017:39). In this case, the DLUO76 ideologies about the CSDN יהוה win against the linguistic consideration of the CSDN יהוה that can even be rendered by strategies such as retention by way of transliteration.

Since ideology is reflected in one's way of thinking, the translator's way of thinking influences the strategy choices and how they are to be applied either fully or partially. Translators' ways of thought are not homogeneous, by comparison, the second translation is closer to the meaning of "evolved ST term" i.e. LXX terminology *Ruoth*

(Lord), than to the "historical ST" term יהוה (Mengyan & Yushan, 2015). The translator's way of thinking about the cultural and social conditions of language and its subjectivity largely influences the choice of either pro domestication (TL oriented) or a foreignization (ST oriented) approach (Venuti,1995:113-114). Although here the change from the archaic to a modern simpler Dholuo does not seem to have anything to do with the change from DLB68 *Jehova*, to DLUO76 *Ruoth Nyasaye* except that, it suggests that the translators' way of thinking valued a phraseology that presented in what was thought to be more of Dholuo language by using the two Luo terms *Ruoth* and *Nyasaye*.

The Translator's Aesthetic Orientation

While it could be observed that individual differences in aesthetic orientation of the translators of DLB68 and DLUO76 are important factors that may have influenced the translator's choice of translation strategies Mengyan & Yushan (2015):81). The translation is a decisive element when it comes to the choice of strategy and text, in terms of the aesthetic treatments which are found to directly influence the final production (Zurbach, 2009:282). However, in DLUO76 it is doubtful that *Ruoth Nyasaye* which is a praise phrase combining two words would aesthetically be preferred above the DLB68 *Jehova*. Since typical Dholuo naming uses single terms the DLB68 *Jehova* would be more aesthetically attuned to influence strategy than two terms combined. Yet, arguing that the translator's orientation towards their task is that of creative activity (Lilova, 2003:353), may have influenced the choice of a substitution strategy and enabled them to create the *Ruoth Nyasaye* name rather than transfer the original element of the ST rendered as *Jehova* in the former DLB68. Yet it may be crucial for translation researchers to recognize that translation, " strategy to is non-

deterministic…, it is not possible to predict with certainty how a particular text or linguistic device will be translated"(Munday, 2007:200).

6.4 Alternative Strategies for Rendering יהוה in Dholuo translations of the Hebrew Canon

Nyakalaga as a TL Cultural Equivalence Strategy for Rendering יהוה

While it is observed that the DLB68 and DLUO76 Bible translation teams may have largely employed linguistic equivalence strategies that overshadowed alternative possibilities of lexical equivalence through nonliteral approaches such as modifying generic terms, use of loan words, and equivalence by cultural substitution (Beekman & Callow, 1974:192). In practice, one may find that a cultural substitute has been in use in the target community over the years and is officially acknowledged by community leadership hence bureaucratically an official equivalent of an ECR/CSDN (Pedersen, 2005:3).

Regarding the use of the term *Nyakalaga,* this study is not inventing a new name, rather the study explores the applicability of the existent traditional Dholuo Deity name *Nyakalaga*.

Were it that *Nyakalaga* has never been a CSDN in the Luo tradition, then the Luo *Ker* (Spiritual leader) would be required to present *Nyakalaga* as an official term arrived at by the Luo clan of elders in consultation with a panel of an interdenominational team of translators. To the best of our knowledge, there is no documented evidence of such an action requiring an official consensus of the Southern Luo people. However, the Luo *Ker's* (Luo Spiritual leader) speech at an interview on the Luo worship practices documented in chapter 4 above, emphasized that the Luo people worship the same God the Christians worship and that the Luo refer to this God by the name *Nyakalaga* as

required especially in their prayers. In this case, II Sam 7: 26 strongly applies to the Luo people,

ויגדל שמך עד עולם לאמר יהוה צבאות אלהים על ישראל ובית עבדך דוד יהיה נכון לפניך

"*Nyingi obed gi Duong' ma nyaka Chieng"kiwacho, Nyakalaga mar ogendini en Nyasach Israel*, (Thy name will be magnified forever, saying, 'The Lord of hosts is God over Israel).

God's message to Moses in Exodus 6:3

וראה אל אברמם אליצמק ו אל יעקב ב אל שדי שם יהוה

renders as *Nafwenyora ni Ibrahim, ni Isaka, kendo ni Jakobo, ka Nyasaye Manyalo duto, to nyinga ma NYAKALAGA ne ok ging'eyago.* (I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the Lord I did not make myself known to them).

In prayers such as Psalm 135:13

יהוה שמך לעולם יהוה זכרך לדר ודר

renders as *Nyingi, A Nyakalaga, osiko nyaka chieng'; Rapar mari, A Nyakalaga, nyaka tienge duto* from the Hebrew (Your name, O LORD, is everlasting, Your remembrance, O LORD, throughout all generations).

It is, therefore, possible that *Nyakalaga* can serve as an official equivalent for the CSDN יהוה, since an Official Equivalence can be facilitated in a translation when a standard translation is found to have been a preformed TL term version (Leppihalme, 1994:94). The official equivalent will, therefore, be arrived at as a sort of mediated settlement that enjoys the blessing of total ownership by the people and the proponents of Bible translation. This was not done in the past, it is possible that a decision was made by the

Dholuo Bible translation team after consulting a few people, who did not use an official action but spoke individually giving their best possible common modern alternatives. The search for an official equivalence may be expensive in terms of time and resources, yet it is a commendable viable alternative for a significant challenge /crisis point such as rendering the name of the Supreme being and may serve as a point of mediation between the Christian and the Luo Religious worldviews.

The naming of newborns continues to be a significant matter among the native Luo of Kenya and Tanzania. Before a name is given the newborn is referred to as *Wendo* (a visitor), who would either stay or leave the home and community depending on the reception given to her or him. Thus the naming ceremony is an official initiation rite and festivity by which, the newborn is welcomed into a new environment (Aluko, 1993:21) and regarded as a living member of the family, clan, and community. We cannot overemphasize the need to seek for TL official CSDN equivalents as we deal with each community /people group in its own right. Use of *Nyakalaga* the Luo CSDN commonly among the Southern Luo Christians indicates that יהוה of the Bible is acknowledged and is no longer alien here eliminating any would be translation crisis point (Pedersen 2005:3). Thus the apparent existence of a crisis point of יהוה rendering in Dholuo translation was unnecessarily borrowed from other Bible translation contexts and imposed into the Dholuo Bible translation situation. Odengo (2006:20) explicitly states that *Nyakalaga* is the rendering of יהוה in Dholuo, *Nyakalaga* is the only one who can rescue the people in times of drought, as *Nyakalaga* is more powerful than the witchdoctors and the rainmakers (Ondego, 2006:111). As Exo 14:14 puts it יהוה ילחם לכם ואתם תחרישון *Nyakalaga nokednu, to un unuling*, (The LORD will fight for you, and you have only to be silent). Although the crisis point existed in the other early English and Swahili translations, it need not be experienced in all mother-tongue translations,

since Translation problems need not be homogenous, the individuality of communities should be appreciated, as possibilities are encouraged and explored

Nyakalaga in Relevance Theory Strategy of Rendering יהוה

Relevance Theory approach to translation emphasizes communication between the ST and the TL audience that may help the translators address the translation questions about the equivalence in Dholuo rendering of the name יהוה.

Nyakalaga a Relevance Theory Metaphoric Rendering

Metaphor

The term Metaphor is derived from the Greek term *metaphora* composed of *meta* (over) and *pherein* (to carry) (B. Wormser & A. D. Cappella, 2000:127), as a "'transference' or 'locomotion' of meaning across terms" (Baake, 2003:62), referring to linguistic thought processes where aspects of one object are carried over to another object, as language's witness to the interconnectedness of the visible and the invisible (Johnson, 2014:27). More than merely being a communicative tool, metaphoric language enhances the human capacity to perceive and understand, experience the world relating to us (Jaynes, 2000:50). Working in abstract thought and people's emotional and aesthetic experiences, as a fundamental scheme by which people conceptualize the world and their own activities (Gibbs, 2008:3). Metaphors juxtapose two conceptual structures correlated by similarity (Steen, 2007:66). Metaphor use is multifaceted manifesting in three different metaphor types including indirect, metaphor and implicit metaphors where a majority of the metaphors in use involve indirect metaphor, or metaphorically used words, that are not signaled by a metaphor flag such as like. As a phenomenon of language and thought metaphor use is a persuasive feature of the everyday linguistics found in the Luo names, like a loose and ad hoc use of concepts

evident in the RT account (Carston, 2017:42). In Chapter 4 above we learned that Dholuo cultural names have meanings that are rendered either literally or metaphorically. Thus the Deity name *Nyakalaga* as a metaphor acts as a linguistic relevance reference that expresses the people's understanding of God. To the Southern Luo, God is *Nyakalaga* who guards the homestead and migrations from Tekidi in the Napata Kingdom to the current settlements and is understood in Malachi 1:11:

כי ממזרח שמש ועד מבואו גדול שמי בגוים ובכל מקום מקטר מגש לשמי ומנחה טהורה כי גדול שמי בגוים אמר יהוה צבאות

Nikech nyaka a kor wuok chieng' nyaka chopi kor podhone nyinga oyudo duong' e kind Ogendini; kendo kwonde duto iwa?-?ng'o ubani e nyinga, kendo ichiwo misango maler: nikech nyinga oyudo duong' e kind Ogendini, Nyakalaga mar ogendini owacho. (For from the rising of the Sun to its setting my name is great among the nations, and in every place, incense is offered to my name and a pure offering, for my name is great among the nations, says the Lord of hosts).

Contrary to traditional approaches to linguistics that downplay the use of metaphors as a purely decorative device having little or no cognitive significance(Wilson, 2011:196). *Nyakalaga* like any other strong metaphor is entirely a normal, natural, and pervasive language, which mostly cannot be paraphrased in literal terms without significantly losing the meaning it contributes to human cognition, communication, and culture.

Nyakalaga loosely states human expressions of complex thoughts about the Supreme being, although the term *Nyakalaga* is used in exclusion of the concept of God it may be vague, it is could also be the name of a creeping plant. Although *Nyakalaga* is a figurative Deity name, the notions of Deity including omnipresence, omniscience, and

omnipotence are interpreted in precisely the same means as the interpretations of literal and loose language as in Haggai 1:2.

כֹּה אמר יהוה צָבָא

Nyakalaga manyalo gik moko duto wacho (The LORD Almighty said) (GNTUK)

Just the mere fact that metaphorical language has the power to reshape our imagination (Gibbs, 2008):3-5 makes the use of *Nyakalaga* an ideal rendering of יהוה in Dholuo translations of the Hebrew Bible. Especially in current times when African theologians are exploring strategies of making the Bible become incarnate in African contexts, as an evangelistic tool. Rendering יהוה as *Nyakalaga* would shift and reshape the people's imagination, and the experiences their everyday life and situations in relation to the Biblical יהוה as in Exo 14:14.

יהוה ילחם לכם ואתם תחרישון

Nyakalaga nokednu, to un unuling' (The LORD will fight for you while you keep silent).

RT perspectives of metaphoric language provide a framework for its use in rendering the CSDN יהוה in Dholuo translations of the Hebrew Bible. This is mainly because as a human communication approach to translation, RT is grounded on the assumption that the human mind tends to direct its cognitive resources and mental efforts in processing that which is potentially the most relevant information (Moreno, 2007:52). RT can defend the literary approach to metaphor because the RT framework is not based on assumptions that the speakers and the hearers aim at literalness or truthfulness, rather RT assumes that speakers and hearers aim at optimal relevance (Moreno, 2007:88). This resonates with the examples of *Nyakalaga's* relevance as a rendering of יהוה in texts of personal plea and acknowledgment of the Supreme Being such as:

Psalm 113:5

מי כיהוה אלהינו המגביהי לשבת

Ng'a ma chalo gi Jehova Nyasachwa, Man gi kome malo, (There is no one like the LORD our God. He lives in the heights above)

Psalm 104:1

ברכי נפשי את יהוה יהוה אלהי גדלת מאד הוד והדר לבשת

A chunya, pak Nyakalaga. A Nyakalaga Nyasacha, iduong' ahinya; Iserwakori gi luor kendo gi duong' motelo.

Praise the LORD, my soul! O LORD, my God, how great you are! You are clothed with majesty and glory (GNTUK).

While *Nyakalaga* the Southern Luo traditional name for God continues to be used by the natives, leaving the name *Nyakalaga* completely out of the Biblical text would make such a key terminology lose much of its meaning (Foster, 2008:273). As is the practice the use of *Ruoth Nyasaye* is commonly a text-only, Bible class only, yet in written Dholuo music language the names *Obongo Nyakalaga* and *Jehova* are commonly used in daily life practices such as prayer and spontaneous African music (Ondego, 2006:127). The art of coining TL adopting CSDNs is one way of keeping given names in the people's cultural and historical memory, demonstrating the dynamics and evolution of communities as the owners of CSDNs (Garagulya, Arzhavitina, and Nikitina, 2013:1301-1302). So that associating the ANE concepts of God to cultural terms such as *Nyakalaga* helps translation avoid the loophole of obscuring the world of the Biblical text. (Foster, 2008:274).

While Southern Luo parents are eager to have their children to learn how to read Dholuo, *Muma Maler* (Bible) is the only easily available Dholuo text which children can use to learn their culture and mother-tongue through the OT narratives. It, therefore, means the mother-tongue book *Muma Maler* (Bible) ought to embody the cultural values of CSDNs to avoid a disconnect between the traditional religious culture and printed reality. Otherwise, there is a need for serious theologizing and teaching to explain to the people how and why *Nyakalaga* is not or cannot be a rendering of יהוה. The language, history & culture teachers cannot do that, they are waiting for the theologians to teach the people that, theologians cannot be in the everyday contexts to do that, the main salient way to teach that is by Biblical scholars putting the right cultural terms in every day (available) text *Muma Maler* (Bible). Evidently the best way to encourage the usage of Mother-tongue religious culture in Church and Academia is when "Scripture translation makes use of traditional religious categories and ideas" (Kuwornu-Adjaottor, 2012:26).

The following questions are aimed at showing how the translation will empower the TL readers within their social/cultural situations and influence Bible translation research and interpreting (Schäffner, 2004:8,11).

***Nyakalaga* as *Jal Mantie* addresses the deeper issues the Luo people grapple with**

Nyakalaga as the *Jal Mantie/Antie* (I AM) will address the issues of relevance to the Luo people, based on the premise that the referent Deity יהוה (*Nyakalaga)* has been revealed in the communication given in Exo 3:14-15. The אשר היה היה ʾ*ehyeh asher* ʾ*ehyeh AN MANTIE* ("I AM that I AM") which communicates the ultimate transcendence of יהוה as the omnipresent, omniscient, all-knowing nature of the Deity whose totality is beyond human understanding. The Supreme Being communicated the

essence of deity to Moses, Israel, and by extension to the Luo, in terms that call for an exercise of faith. So, while referring to God *Nyakalaga*, the people are speaking of and to *JAL MANTIE, ENTIE*. The cognition that *Nyakalaga* is the "I AM" makes the I AM relevant to the people, speaks volumes of peace to the dropping hearts because they acknowledge that the eternal, omnipresent is in charge. *Nyakalaga* as *JAL MANTIE* is both 2nd and 3rd person expression used in addressing the 2nd person directly and referring to the 3rd person neuter, female and male. While the DLB68 renders *JAL MANTIE,* and the Swahili SRUV06 and SWU60 render as *Yeye aliyeko/Wewe uliyeko* close to the DLB68. In the following text, for example, *Nyakalaga* is presented as the *JAL MANTIE* (I AM) in all situations of in II Sam 7: 26.

ויגדל שמך עד עולם לאמר יהוה צבאות אלהים על ישראל ובית עבדך דוד יהיה נכון לפניך

Nyingi obed gi duong' ma nyaka chieng', kiwacho, Nyakalaga mar ogendini en Nyasach Israel: kendo dhood jatichni Daudi nobedi mana e nyimi.(that Your name may be magnified forever, by saying, 'The LORD of hosts is God over Israel, and may the house of your servant David be established before You).

***Nyakalaga Jal Mantie* communicates God's words, thoughts, and actions**

God's word, thoughts, and actions enable the people to wrestle with tough thoughts/situations and overcome them as here stated regarding the use of the words *Entie*/*Antie,* the syllable *En* is a definite article /pronoun. Since Dholuo has no pronoun specifications, *En* refers to either of the genders. Thus, *En* refers to one who is known, usually one of its kind, known to all those who are referring to the referent. *Antie* is from the Supreme Being's self-revelation that speaks to people's fears and offers courage. "Be of good cheer, I AM in charge, in the storm, and take a rest in the

storm, at the Red Sea and the River Jordan. I AM in the drought and floods too (Sonnet, 2010). Deuteronomy 31:6

חזקו ואמצו אל תיראו ואל תערצו מפניהם כי יהוה אלהיך הוא ההלך עמך לא ירפך ולא יעזבך

Beduru matek kendo ma jochir, kik uluor, kata kibaji kik gou nikech jogo: niwira Jehova Nyasachi en e modhiyo kodi, *en to ok nojwang'i, bende ok nowei*. (Be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the one who goes with you. He will not fail you or forsake you.)

***Nyakalaga* (the I AM /*Jal Mantie*) helps Luo people with socio-political situations**

How will the forms of suffering that impact Luo people daily be understood from a Biblical perspective?" *Nyakalaga* as *Jal mantie* rendering of I AM, speaks of a transcendent omnipresent and omnipotent authority who fights for the Southern Luo and quells the fires of social-political upheavals. As in Exo 14:14 puts it

יהוה ילחם לכם ואתם תחרישון

Nyakalaga nokednu, *to un unuling*, (The LORD will fight for you, and you have only to be silent). *Nyakalaga* is ever omnipresent.

Threats for the Use of the CSDN *Nyakalaga*

The CSDN *Nyakalaga* may be will be new in Biblical usage as much as any other alternative native term for rendering of יהוה would be to Bible readers even though it is a much clearer and accurate Southern Luo cultural Supreme Being name (Smalley, 1991:85). This should, however, not deter researchers from making such recommendations.

A major threat to the use of *Nyakalaga* would not so much be theological but mainly the attitude and mindset of the post-modern elite who deem some cultural values as insignificant because of negative stereotypical notions about ATR. So that referring to the Supreme Being by the native language name is perceived as heathen, barbaric and primitive, uncivilized, and outdated (Hill, 2006:86). Replacing *Jehova* with *Ruoth Nyasaye* instead of *Nyakalaga* inadvertently became the point at which seeds of prejudice to cultural CSDN and the misunderstanding was sown (Edusa-Eyison, 2006:106)

While the history of the progression of Christianity in Africa encourages us to retranslate and render יהוה by TL deity names like *Nyakalaga* that would make the Bible more incarnate among the Southern Luo culture that is yet to be embraced by the organized Church among the Southern Luo in Kenya and Tanzania. Bible scholars are now beginning to embrace that idea riding on reformer Wycliff and Buddenseig's declaration "that the Scriptures do not depend for their authority upon the judgment of the Church, but upon Christ" (Schaff, 1882:193). The Church among the Southern Luo may be slow in adapting an all-time cultural Deity name *Nyakalaga* in the Bible (Schaff, 1882:404), but the potential of *Nyakalaga* ought to be established by context and indigenous Dholuo speakers interaction with their language, rather than by uncritical loyalty to a supposedly inviolable principle of substitution by *Adonai* as *Ruoth Nyasaye* (McMahon, 2018:39).

The greater challenge here is that the *Nyakalaga* recommendation will be coming from scholarly Bible translation specialization currently deemed an intruder breaking the strong 19th-century link between Bible translation and the Church. Hence, "without the Church's direct involvement in the process, people often did/do not make use of the Scriptures when they became available" (Hill, 2006:83).

6.5 Conclusion

From the foregoing discussions, it is clear that Dholuo CSDN *Nyakalaga* is a possible rendering of the CDN יהוה. Although the Christian CSDN יהוה can be expressed in Africa either by diffusion (where the new replaces the old) or by an incarnation (where the new is expressed in terms of the old), diffusion approach to the DLB68 and DLUO76 rendering of יהוה may have seen the negligible value or none at all in the old *Nyakalaga* and replaced *Nyakalaga* without remorse (Hill, 2006:86). Yet *Nyakalaga* can be a strong way of expressing the new CSDN יהוה in the old since the Dholuo CSDN *Nyakalaga* use continues to be a phenomenon of native Southern Luo way of life and would aid in language preservation and re-exploration of traditional cultural values. Nonetheless, the rejection that may still be weighed on the use of *Nyakalaga* would be more of an attitude rather than theological or good translation practice.

The RH test on the rendering of יהוה in DLB68 and DLUO76 Dholuo translations of the Hebrew Bible is invalidated based on the Venuti/Pedersen (2003/7) Culture-Specific terms strategy analysis scale which identifies the substitution strategy of DLUO76 *Ruoth Nyasaye* as domesticating and the target adjusted retention strategy of DLB68 *Jehova* as foreignizing. Suggesting that Venuti/Pedersen's (2003/7) Culture-Specific terms strategy analysis scale negates RH and differs from Berman's (1990:1) explanation of the terms domestication and foreignizing. Berman's use of domesticating as a means of the bringing in of an idea for the first time, and foreignizing as the unveiling the idea and maintaining the loyalty of what had been introduced earlier and not necessarily loyalty to the TL culture. However, the study acknowledges the general consensus in retranslation research is that "Berman's scheme is not sufficient to explain retranslation mainly because of the difficulty of identifying dependable

methods for measuring the ‘closeness’ or ‘greatness” of the translations (Koskinen & Paloposki, 2010:296).

CHAPTER 7

CONCLUSION

7.0 Introduction

This chapter gives a general overview of discussions presented in the six chapters of this study that looked at the problem of different renderings for יהוה in DLB68 and DLUO76 Dholuo translations of the Hebrew Canon. The Deity name יהוה etymology and usage in the ANE contexts vs a vis the Biblical context usage based on Exodus 3:14-15 as the point of the revelation for the Deity name usage in the Hebrew Scripture. It also gives the Luo concepts of God, a historical overview of the translation of the Hebrew Canon, and RH test on the Deity name יהוה in the African Dholuo DLB68 and DLUO76 translations and Nyakalaga a possible alternative name proposed for rendering the יהוה in future Dholuo translations of the Hebrew Canon.

7.1 Conclusions of the Study

The conclusions from this study are as follows:

1. The CSDN יהוה is a significant phenomenon of the ANE as found in the Hebrew Canon as well as extra Biblical documents such as religious artifacts and literature. The unique alluded meaning of the term יהוה in the Hebrew Canon is associated with the call of Moses in Exodus 3:14-15, 6:3 although the term is found used to refer to God in the book of Genesis. יהוה can be expressed using varied terminologies in different contexts and hence is rendered using varied terminologies.

2. The Southern Luo acknowledge the Supreme Being and express this by distinguishing the Deity by a personal name *Nyakalaga*, however the Deity name *Nyakalaga* is absent in the DLB68 and DLUO76 translations of the Hebrew Canon. The use of *Jehova* in DLB68 suggests use of a TL language adjusted retention from a

Jehovah, a corrupted form of *Yahweh* which stems from a foreignizing (SL oriented) approach. *Ruoth Nyasaye* in DLUO76 suggests use of substation strategy that followed in the LXX pattern of rendering as Lord. employed different translation strategies for rendering the CSDN יהוה. However, it is observed that, other than the current *Ruoth Nyasaye,* Dholuo CSDN *Nyakalaga* is a possible rendering of the CSDN יהוה.

3. Whereas RH asserts that first translations aim at "naturalization of the foreign works" being introduced into a TL culture, seeking positive integration of the ST culture into the TL culture, *Jehova* in DLB68 is SL oriented and does not naturalize among the Southern Luo people. The DLUO76 rendered as *Ruoth Nyasaye* which are Dholuo words but not the Dholuo Deity personal name. On this regard the first assumption of RH is here invalidated in the rendering of the CSDN יהוה in DLB68 and DLUO76 Dholuo translations of the Hebrew Canon. However, the second assumption of RH which argues that translation is "an incomplete" which can only strive for completion through retranslations is validated by the fact that DLUO76 is an improvement moving closer to achievement of the source text rendering of יהוה in Dholuo because of the words of the phrase *Ruoth Nyasaye* are Dholuo words.

4. From the foregoing assertion that retranslations strive to achieve closeness to the SL expression in the TL and culture, relevance- theory metaphor approach to translation is found viable in achieving cognition of the alluded meaning of יהוה since the Southern Luo naming patterns form both human and superhuman beings are drown from figurative language through metaphors. *Nyakalaga* the Dholuo Deity name which is a metaphor is thus proposed as a domesticating term and a strong expression expressing the new CSDN יהוה in the old culturally accepted name. Since the Dholuo CSDN *Nyakalaga* use continues to be a phenomenon of Southern Luo way of life, the

use of *Nyakalaga* would aid in Dholuo language preservation and re-exploration of Dholuo traditional religious cultural values.

7.2 Recommendations

On alternative ways of looking at the future translations that would help Bible translators from the past to contemporary and future translations.

1. Further quantitative research is done across different age groups to test the use of the Dholuo CSDN Nyakalaga in ecclesiastical literature and Bible translations.

2. Since we can only allude the meaning of the CSDN יהוה, no single theory of translation can effectively give us the perfect translation of the name יהוה, vernacular translators would do well to express the CSDN יהוה by the incarnation of the one in the old cultural expressions to eliminate the otherness of the Deity and the Bible in TL culture.

3. Now that there are large numbers of clergy who are Dholuo mother-tongue speakers who also have basic and advanced training in Hebrew and exegesis, there is need to retranslate/ do another translation that will be based on a fresh understanding of the name יהוה and not necessarily looking up what English and Swahili translations to give clues for the rendering of the name יהוה.

4. While exegetical expertise needs to be practiced when rendering culture-bound terminologies, and non-mother tongue translators may be capable exegetes with many valuable linguistic and cultural insights, they never fully develop the cognitive insights that a member of the culture can have. Mother-tongue translators as cultural insiders would have a deeper understanding of the culture, therefore, theybye more capable of figuring out how to transfer propositional truth from Scripture into their language, culture, and conceptual schemes.

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APPENDIX 1: RESEARCH AUOTHORIZATION



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone:+254-20-2213471,
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Website : www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
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P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No. **NACOSTI/P/19/9491/30380** Date: **29th May, 2019.**

Mary Mercy Kobimbo
St. Paul's University
P.O. Private Bag - 00217
LIMURU.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on ***"Renderings of the Tetragrammaton: A contrastive analysis of Dholuo translations of the Hebrew Bible."*** I am pleased to inform you that you have been authorized to undertake research in **Kiambu County** for the period ending **23rd May, 2020.**

You are advised to report to **the County Commissioner and the County Director of Education, Kiambu County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO

Copy to:
The County Commissioner
Kiambu County.

The County Director of Education
Kiambu County.

APPENDIX 2: RESEARCH LICENSE

THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013

The Grant of Research Licenses is guided by the Science, Technology and Innovation (Research Licensing) Regulations, 2014.

CONDITIONS

1. **The License is valid for the proposed research, location and specified period.**
2. **The License and any rights thereunder are non-transferable.**
3. **The Licensee shall inform the County Governor before commencement of the research.**
4. **Excavation, filming and collection of specimens are subject to further necessary clearance from relevant Government Agencies.**
5. **The License does not give authority to transfer research materials.**
6. **NACOSTI may monitor and evaluate the licensed research project.**
7. **The Licensee shall submit one hard copy and upload a soft copy of their final report within one year of completion of the research.**
8. **NACOSTI reserves the right to modify the conditions of the License including cancellation without prior notice.**

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REPUBLIC OF KENYA

National Commission for Science, Technology and Innovation

RESEARCH LICENSE

Serial No.A 25054

CONDITIONS: see back page

THIS IS TO CERTIFY THAT:
MISS. MARY MERCY KOBIMBO
of ST. PAULS UNIVERSITY, 0-30100 Eldoret,has been permitted to conduct research in *Kiambu County*
on the topic: *RENDERINGS OF THE TETRAGRAMMATON: A CONTRASTIVE ANALYSIS OF DHOLUO TRANSLATIONS OF THE HEBREW BIBLE*
for the period ending:
23rd May,2020

Permit No : NACOSTI/P/19/9491/30380
Date Of Issue : 29th May,2019
Fee Recieved :Ksh 2000



.....
Applicant's Signature

.....
Director General
National Commission for Science, Technology & Innovation