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Was Rhoda Insulted? Re-Reading the Translation of Acts 12:15 in the Asante-Twi Bible

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Abstract

Bible translation is among the most difficult exercises in scholarship, for it needs careful analysis of the biblical texts in the light of the culture of the indigenous people to make the word of God acceptable in their culture, while not deviating from the original meaning. The Asante-Twi Bible (2012) is a product of Bible translation exercise in contemporary scholarship. However, there exist in it some translation problems; some texts which are said by Christians have been translated to carry verbal insults and derogatory remarks in the Asante-Twi language, which are not what the Greek texts intended. An example is Acts 12:15, which suggests that Rhoda was insulted by a group of Christians for saying the truth. Using Mother-tongue Biblical Hermeneutics and exegesis, the study has found out that the translation of οἱ δὲ πρὸς αὐτὴν εἶπαν· Μαίνῃ... (hoi de pros auten eipan...) (“And they said: You are mad!”...) as “Na wɔka kyerɛɛ no sɛ: Woabɔ dam!...” (And they said to her: You are mad!...) in the Asante-Twi Bible should rather be: “Nanso wɔka kyerɛɛ no sɛ: Biribi ha wo!...” (But they said to her: You are troubled!...). The study has added to the interpretations of Acts 12:15 in Asante-Twi. It is being recommended that in the future revision of the Asante-Twi Bible, the Bible Society of Ghana should consider using “Na wɔka kyerɛɛ no sɛ: Biribi ha wo!...” in the translation of οἱ δὲ πρὸς αὐτὴν εἶπαν· Μαίνῃ... (hoi de pros auten eipan...).

Keywords: *Insult, Bible translation, Mother-tongue, Asante-Twi and Woabɔ dam.*

Introduction

Insult

According to Mateo and Yus (2000) insult is culturally bound, and it refers to the situation where a person (“insulter”) uses language with the intention of morally hurting another (“insultee”). Insults are the emphatic manifestation of the intentions of a person and evidence of their feelings which seems to suggest the aggressiveness of their nature. They are often described as filthy words, offensive talk; scornful abuse, etc. Insults are morally hurting and can haunt a person for over a period of time. As morally hurting, insults are likely to irritate a person (addressee) for an immediate response, if they fail to control themselves.

However, people also engage in insults as an offensive weapon or defensive tool. As offensive and or defensive weapon/tool, speakers (insulters) release verbal abuse in certain doses of aggressiveness without resorting to force and physical violence (Mateo and Yus, 2000). While in some cultures raining abusive words on others may go unpunished, in other cultures it is the other way round. Africans, in general and the Akan community, in particular are people who frown on the use of vulgar languages and abusive words on others. To them, insults are considered as taboo and embarrassing to converse or analyse because of their illocutionary function which blatantly defies a basic communicative maxim (politeness) (Mateo and Yus, 2000). Mateo and Yus

(2000) opine that insults are predominately practiced in patriarchal societies than in the matriarchal ones, despite living in some egalitarian societies. Thus, hardly do females engage in insults as compared to their male counterpart, even in highly democratic or unrestricted societies.

But, be as it may, Jesus Christ commands Christians to not rain insults, use vulgar or offensive languages on others. Thus, he expects Christians to avoid using contemptuous and insulting words—such as “You fool,” for perpetrators shall be in danger of the fiery hell (Matthew 5:22, Amplified Bible). In explaining why Christians will face such punishment for insulting, Barnes (2000) reveals that it is because the usage of such words convey thoughts or feelings of the highest guilt.

However, the translation of the Acts 12:15 in the Asante-Twi Bible (2012) rings a bell in the minds of the Asante and Asante-Twi Bible readers that Rhoda was insulted. This is not a practice acceptable among the Asante, and it’s frowned upon. Nonetheless, the current translation of the text suggests a belief for the acceptance and approval of adults to rain insults and vulgar languages on children in the Asante-Twi communities and by other Asante-Twi Bible readers. The question one may want to ask is, was Rhoda insulted? This article seeks to find out whether Rhoda was insulted or not by the group of Christians in Acts 12:15 as it’s translated in the Asante-Twi Bible (2012) for the Asante and Asante-Twi Bible users; Jesus [Christ] frowns on the use of abusive words or vulgar languages on others.

Bible Translation into Asante-Twi

Bible translation is among the most difficult exercises in scholarship, for it needs careful analysis of the biblical texts in the light of the culture of the indigenous people to make the word of God be acceptable in their culture. It plays a major role in any new environment the gospel enters, for it “involves re-interpretation of scriptures to enable the salvific message to offer theological understanding to the target audience” (Asamoah, 2020a). In other words, Bible translation enables the local indigenes to understand the gospel message in an expressible manner within their culture and worldview. It also makes the indigenes to be conscious for the fact that God speaks their native language. Hence, they picture God as their own, and the gospel message as relating to their past as well as emerging from their environment.

According to Loba-Mkole (2008), Bible translation exercise in the Judeo-Christian tradition dates back to the fifth century BC when Ezra, and later Nehemiah undertook to the rebuilding of Jerusalem. During those times, scribes were made to read the scroll containing the teachings of God, and translate it, so that they understood the reading (Nehemiah 8:7-8). However, translation of scriptures from original languages into African languages can historically be mapped out to around 260 CE in Alexandria, where Ptolemy II sponsored the translation of the Jewish sacred scriptures from Hebrew to Greek, known as the Septuagint (LXX). Many other mother-tongue Bibles came afterwards which became the bedrock for the spread of Christianity; they help others to read and understand the word of God in their language. Wendland and Noss (2012) mention the widespread influence of Martin Luther’s Bible [in the sixteenth century AD] which

travelled beyond the borders of Germany to all countries affected by the Reformation, leading to new Protestant as well as Catholic translations in the principal languages of Europe; he did translation from Latin into their mother-tongue—the everyday language of the ordinary German—so they could read the Bible.

Fast forwarding, Bible translation was re-introduced in Africa in the seventeenth century AD by Jesuit Fathers Doctrinal Christiana in San Salvador (Loanda, Angola) (Kuwornu-Adjaottor et al, 2019). By the time of the first nineteenth century of the Christian era, at least one of the books of the Bible was translated into some seventy languages (Wendland and Noss, 2012). This had been increased into 460 languages during the nineteenth century, and almost four times more during the twentieth century (Hill, 2016). At least a portion of scripture had been translated and published into 2,883 of the world's languages by the end of 2014 which includes the Asante-Twi Bible, which was birthed in 1964 from the revision of the Akuapem-Twi Bible which initially was referred to as Akan Bible. Ekem (2011) reveals that the quest to separate the Asante-Twi from the Akuapem-Twi became imminent from two main factors: the mutual intelligibility to the languages and the choice of orthography for the combined translation which was debated on in 1926.

According to Agyekum et al (2011), the Asante-Twi translation became successful through the assistance of J. H. Nketia, R. A. Tabi, Crakye Denteh, E. O. Ayeh, Kwasi Brantuo, and J. A. Oduro. In addition are R. M. Oppong, B. O. Amoako and Adu Darkwa. It must be noted that the Asante-Twi language is one of the Akan languages in Ghana. Other Akan languages include, Akuapem-Twi, Mfantse, Wassa, Kwahu, Bono, Agona, Akyem, Akwamu. Mfantse, Wassa, Agona, Akyem, Bron and Kwahu. Those who speak these languages are the Akan people. According to Ethnologue (2020), the Akan people are about 9,100,000 in Ghana, out of which 3,820,000 are Asante-Twi speaking people.

Methodology

This article uses the mother-tongue biblical hermeneutics methodology or interpretation that Ekem (2009) defines as “a discipline that endeavours to interpret the Bible using a language that people can identify with right from infancy.” This common language is known as mother-tongue, home language, or mother language; it is the language of the mother “given” to the child at birth, which they grow up with, and speak from their early childhood from home. This is upheld by Kuwornu-Adjaottor (2015) who postulates that “mother-tongue expresses the idea that linguistic skills of a child are acquired from one's mother, and therefore the language that the child would learn.” Mother-tongue are normally learned in the home from older family members who may be parents, guardians, and or relations. In the case where a person may speak more than one language either through learning or otherwise, Quarshie (2002) argues that mother-tongue is the foremost of all these languages.

The methodology analyses a biblical text in both the cultures and worldview of the original readers in order to initiate a translation that will meet all the dimensions of the contemporary mother-tongue readers (Asamoah, 2020b). It includes the usage of a systematic procedure to ascertain the meaning and concept of a text in the original language in order to appropriate the

word of God for indigenous Bible reading communities. The text to be translated must be a problematic one in the culture of the present reader (Kuwornu-Adjaottor, 2012).

Exegesis of Acts 12:15

Background to the Text

Acts of the Apostles, abbreviated as Acts, is the fifth book of the New Testament. The book contains a valuable history of the early Christian church which is divided into two main parts—the gospel breaking out of Judaism with Simon Peter being the main character (1:1-12:24), and the gospel going beyond the borders of Jerusalem to the uttermost part of the earth with Paul being the main character (12:25-28:31). Marshall (1993) holds that the book has a relationship with the Gospel of Luke, for they bear common authorship—Luke, the physician, the third evangelist, and a companion of Paul. This is supported by both internal and external evidences (Harlow, 1971; Craig, 1990; Marshall, 1997; Talbert, 1997; Ellsworth, 2007). The two books also bear a common or same recipient. Theologians view the two books as one and identify it as “Luke-Acts”.

Fixing a particular date for the writing of the book seems difficult among scholars. However, Conteh (2012) thinks that Luke-Acts might have been written in the 60s, but appeared some years after Jerusalem’s destruction in 70 AD. The book has in its opening word the addressee who is identified as “Theophilus,” about whom nothing is known, who possibly was a Christian, for he had been “taught” or “instructed” in the Christian faith (Luke 1:3; Acts 1:1-2). Marshall (1997) argues that Luke wrote the book for Christian Gentiles [including present Christians like the Akan], since the understanding of a book by the actual audience does not matter much as the implied audience.

The book of Acts begins with the ascension of Jesus to heaven. It traces the explosive growth of messianic Jewish Christianity in Jerusalem and the land of Israel—with healing, signs, and wonders confirming their prayers and the preaching of the gospel—and its spread to the Gentiles world such as Judea, Samaria, Asia Minor, Macedonia, Greece, and Rome. As said earlier, the two main leading characters in the book are Simon Peter, who preached the gospel message on the day of Pentecost, and Paul, who became an apostle to the Gentiles. Aside these main characters are around 80 different people mentioned in the book, both children and adults. John (3:1), Dorcas (9:36, 39), Rhoda (12:13), and Timothy (16:1-3), just to mention a few are some of the characters in the book. There are others whose name are not mentioned individually but in a group such as “many people” (NLT) or “praying friends” (The Message), who were Christians (12:12). The main characters in the text under study are Rhoda and the “praying friends” or some Christians.

Greek Text

οἱ δὲ πρὸς αὐτὴν εἶπαν· Μαίνη. ἡ δὲ δι᾽ ἰσχυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον· Ὁ ἄγγελός ἐστιν αὐτοῦ.

Transliteration

hoi de pros auten eipan; Mainē. e de diischurizeto outos echein. Oi de elegon; O angelos estin autou.

Delimitation of the text

The text under study in the remotest context falls within the first part of the book of Acts which describes the gospel breaking out of Judaism with Simon Peter being the main character (1:1-12:24); it outlines the explosive growth of messianic Jewish Christianity in Jerusalem and the land of Israel—with healing, signs, and wonders confirming their prayers and the preaching of the gospel. In the immediate context (12:1-19), the narrations contain Peter’s miraculous escape from prison. Herod Agrippa I, the grandson of Herod the Great, and the son of Aristobulus, had begun persecuting believers in the church to halt the explosive growth of messianic Jewish Christianity in Jerusalem and the land of Israel, if not to wipe it off completely. He had killed James—John’s brother—with the sword (v. 2), and went on to arrest Peter—the leader of the church—and put him in the care of sixteen soldiers, to be killed on the Passover (v. 3). Herod saw how much this pleased the Jewish people, for according to Josephus (1987), he kept himself entirely pure, and will not let a day pass over his head without observing [Jewish] sacrifice. But the church—some were meeting in Mary’s [John Mark’s mother] house—was praying for Peter, and so God sent an angel to miraculously bring him out of prison (vs. 4-11). Peter immediately went to show himself to the church in Mary’s house who were still praying for God’s intervention (v. 12). But they could not hear when he stood at the door and knocked (v. 13). Rhoda, a slave girl around twelve and fifteen years and beyond the legal age of majority, upon recognising the voice of Peter went to see him at the door. On seeing Peter, she became so overjoyed that, instead of opening the door, she ran back inside and told everyone, “Peter is standing at the door!” (v. 14). In a state of disbelief on the part of the church brought about the text under study.

Structure of the Text

The text gives a description of the disbelief of the other members in the house of Mary—the Christians—who were praying for Peter’s release from prison; they did not believe the answer to their own prayer. The text could be treated in two main sections—first part and second part—all being independent sentences. The first part shows the church members as saying; *οἱ δὲ πρὸς αὐτὴν εἶπαν· Μαίνῃ* (Acts 12:15a), and the second part; *ἡ δὲ δι᾽ οὕτως ἐχρῖτο οὕτως εἶπεν. οἱ δὲ ἐλεγον· Ὁ ἄγγελός ἐστιν αὐτοῦ* (Acts 12:15b), affirming their disbelief of Peter’s release, believing it was his angel. This article is limited to the first part of the text, for it contains the text under study.

Conversation between Rhoda and the rest of the church in Mary’s house- Acts 12:15

The sentence begins with a definite article *οἱ* (hoi) which places much emphasis or brings the identity of the noun who are about to speak. By parsing, it is a nominative masculine plural which means that the noun is a group of persons, and not a single person. These persons are no

other people than the rest of the church (or Christians) who were praying in Mary's house for Peter's release.

Following *οἱ* (hoi) is *δὲ* (de), which its usage in sentences is always opposite to a preceding statement; it is used by way of opposition and distinction of persons to persons or things previously mentioned or thought of either with strong emphasis as in Matthew 5:22 or with a slight discrimination as in Mark 1:45 (Thayer, 1977). Its usage means that the definite noun in the text—the rest of the church who were praying—strongly opposed the earlier statement made by the other person, who is Rhoda. In other words, the other members of the church did not accept the statement made by Rhoda, which is “Peter is standing at the door!” Pratte (2016) explains the other church members' opposition to Rhoda's report as a result of their disbelief for Peter's release from prison. How could Peter come out from a fortified prison made of iron metal gates, and besides, in the midst of sixteen Roman soldiers, and was bound in chains? They could not believe that. Remember, James the Greater, the brother of John had been arrested and killed (12:2-3). The church probably might have prayed for his release, as for Peter (12:2), but to no avail. This possibly resulted in their uncertain faith of disbelief for Rhoda's report. Their unbelief could have also resulted from the activities of Herod soldiers who were fulfilling the command of their master in persecuting Christians; they had early on killed James, and arrested Peter (12:1-3). They might have thought that the soldiers were at the door knocking in search for them. Or possibly, they perceived Rhoda did not know what she was saying; she was a female child. Or better still, was being tormented or frightened by something—say, an angel or “something”, for the Jews believed that everyone had a guardian angel—which influenced Rhoda's thought to break the news of Peter's release from prison. The Christian group identified her to be mad, for she was not thinking right. This might have led them to think that Rhoda did not know what she was saying. They perceived she was speaking rubbish, which was far from the truth. The church therefore opposed her report with strong emphasis, and not with a slight discrimination.

The next Greek text is *πρὸς* (pros), a preposition often used as a metaphor of mental direction, with words denoting desires and emotions of the mind, *to*, *towards*, as in Titus 3:2 (Thayer, 1977). This means that the Christian group spoke to Rhoda out of emotions from their mind.

The Greek word *αὐτήν* (auten) reveals who the direct object of the sentence is. By parsing, *αὐτήν* (auten) is a feminine third person singular, who is no other person than Rhoda. This tells that the other Christians were making emotional statements from their minds in opposite to Rhoda's report that Peter was standing at the door; they did not believe. What really did they say?

They said, *Μαίνη* (Maine), which according to Thayer (1977) means “mad”—mentally ill, or “rave”. Merriam-Webster (2020) defines “rave” as “to talk irrationally in or as if in delirium,” “to speak out wildly,” or to “talk with extreme enthusiasm.” Rave best fits the context; Rhoda was not mad, so to speak. This is corroborated by Zerwick (1999) who gives “rave” as the only meaning for *Μαίνη* (Maine) in the text under study. The group of Christians spoke to Rhoda out of emotions from their mind to possibly shut her up from her “untrue” report. By parsing, *Μαίνη* (Maine) is a second person singular, clearly showing that the group [rest of the church] were addressing a

person—who is Rhoda. Thayer (1977) thinks that the Christian group perceived Rhoda to be out of her mind; she was speaking not from her right mind or senses. This made it difficult for them to believe her report that Peter was standing in front of the door in the building they were all residing. They thought she was speaking or talking irrationally, or as someone in delirium, wildly, and or at an extreme enthusiasm. The usage of *Maívnē* (Maine) by the group was to question Rhoda's intelligence, for they supposed she was not speaking the truth, and not to literally insult her personality as being mad. The reason being that Jesus, whom they were following, and in whose name they were praying for Peter's release (Jn. 16:26), has warned Christians to avoid using contemptuous and insulting words on their fellow (Matt. 5:22). Taking the literal meaning as Rhoda is mad would mean that it is not wrong for adults to insult children, and a vice versa, which is against biblical teachings. Proverbs 15:1; Matthew 5:22; Ephesians 4:29; James 4:11-12; and 1 Peter 3:9 are some biblical texts for Christians not to insult others—both children and adults. Jesus' teachings for Christians to not insult their fellows—either children or adults—would then not be upheld.

Reflection of the Text

From the text, it could be known that the faith of the members of the church were shaky even while they were praying for Peter's release. This was because James had already been executed. As a result, they could not come to terms with the fact that God had heard their prayers, and had miraculously released Peter. In that state of unbelief, they did not believe Rhoda's report on Peter's release. They possibly also thought that the soldiers were at the door searching for them, or Rhoda did not know what she was saying, for she was a female child, or that Rhoda was being tormented or frightened by something—say, an angel or whatever. Another was the belief that Rhoda was suffering from a sickness of madness, even if it should be accepted be accepted as such, not knowing she was so excited for seeing Peter. Hence, they questioned the integrity and thought of Rhoda for not thinking right, and likened her to someone who was speaking or talking irrationally, or at an extreme enthusiasm, and not to insult her personality.

In a nutshell, the church took Rhoda's report as untrue, and did not believe her. They perceived she was troubled about “something,” which could be fear from Herod's soldiers, or mental illness, or an angel, or whatever. This made Rhoda talk irrationally, or speak out wildly with extreme enthusiasm. It was because the Christian group had not seen what Rhoda had seen.

The text under study can therefore be translated us: “But they said to her: You are troubled!...” This translation falls in the category of New King James Version (NKJV), New English Translation Bible (NETB), and Bible in Basic English (BBE), which avoid the use of the words such as “mad,” “insane,” and “crazy,” that tends to suggest the only cause for Rhoda's behaviour.

Asante-Twi Translation of Acts 12:15

Verbal insults in Akan Languages

In their work *Stylistic analysis of Akan insults: Source, style and typology*, Forson et al (2017), disclose five forms of verbal insults in Akan languages used by the indigenes to make derogatory remarks of person. *Akutia* (sarcasm), which happens to be the foremost, is when the insulter uses indirections and circumlocutions such as words and excerpts from popular songs, movies, clichés, and popular Akan slogans to get at their target by way of insults. With this, insulters in some cases route the insults through their kids, siblings, pets, objects, etc. so as to turn away attention. It is instigated either when the target is around or their relation is passing by.

The second type of verbal insult is *mpoatwa* (veiled insult). According to them, it is often activated by insulters to make the target feel alienated, odd and less human in the eyes of their people, for it highlights the target's inadequacies in life such as their childlessness, blindness, illiteracy, miniature job like a slave, and among others. *Atweetwee* (hoot or ridicule) happens to be the next type of Akan insults. With this type, the insulter sarcastically employs praise—which are often contrary to the truth—to unleash insults on the target. As such, it often triggers emotional outburst on the part of the insultee, who is the target; they [insultees] know the mischievous devices of the insulters.

Another type of verbal insults in the Akan language is *fotu/foka*, which is used by perpetrators to communicate disrespect towards their target by way of employing cheeky answers or questions to them in a bid to denigrate, humiliate or intimidate them. Perpetrators unleash such insults to avoid an overt abusive language for pragmatic purposes (either because of the age, status, and relation with the target or the settings).

The fifth is *adapaatwa/adapaa* [or *sopa*] (revile), the most intensive and extensive form of all the Akan insult types, for it fuses all the other types of Akan insults into one piece of abusive orchestra. Perpetrators spend hours “ranting and spewing unprintable words on the target, and characteristically switches from one topical area to another with the sole aim of tearing apart their target emotionally.”

Problematic Translation in the Asante-Twi Bible

Acts 12:15 is translated in the Asante-Twi Bible (2012) as “*Na wɔka kyerɛɛ no sɛ: Woabɔ dam! Na ɔkɔ so ara kaa sɛ ete saa. Na wkaa sɛ: Eyɛ ne bɔfoɔ!*” (They said to her: You are mad! But she insisted that it was true. Then they said: It is his angel!). This work is limited to the first part of the text: “*Na wɔka kyerɛɛ no sɛ: Woabɔ dam!*” (They said to her: You are mad!). Thompson (2020) argues that the use *bɔdamfo* (mad person) in the Akan community is an extreme form of insult, for the brain or mental faculty of the *bɔdamfo* (mad person) is considered to be defective, unable to reason.

Implication of the text in Asante-Twi language

The rendering of the text under study as “*Na wɔka kyeree no sɛ: Woabɔ dam!...*” in the Asante-Twi Bible is quite problematic; its rendering demonstrates that the group of Christians who were praying in Mary’s house used derogatory words on Rhoda to make her feels alienated, odd and less human in the eyes of their people, for it highlights her inadequacies in life as a slave in the house. Again, it communicates that the Christian group did not respect Rhoda because of her age and status in the house; hence, employing cheeky answers to her in a bid to denigrate, humiliate or intimidate her. It also sends the signal that Rhoda was indeed a mad person, for this was said by adults who were staying and praying in the house she was living. The text creates an impression to readers and users of the Bible that insulting others is endorsed in the Bible, for some Christians insulted Rhoda. This will create a way for some Bible users or others to misquote the text, and use it in support of insulting others, especially when they have unsettled issues among themselves, or better still, when not in good talking terms or when one seems not to understand the other. The translation of the text suggests that the Christians or church in the house of Mary insulted Rhoda for telling them the truth that Peter had been released, and was at the entrance of the door of the same house they were residing. Since biblical interpretation (or translation) needs careful analysis of the biblical texts in the light of the culture of the indigenous people (Asamoah, 2020b), the text must be reconsidered in the light of the Asante-Twi language or culture.

Evaluation

The Greek text, *οἱ δὲ πρὸς αὐτὴν εἶπαν· Μαίνῃ* (Acts 12:15a), which is transliterated as *hoi de pros auten eipan; Mainē*, can be translated as: “But they said to her: You are troubled...” However, the Asante-Twi Bible translates the text as “*Na wɔka kyeree no sɛ: Woabɔ dam!...*” (And they said to her: You are mad!). This is quite problematic in the Asante-Twi language, for it derogatory in the Asante culture; it is an example of *mpoatwa* and *fotu/foka* type of insults. It also sends signal to users and readers of the Asante-Twi Bible that elderly Christians can use derogatory words on others who may include children, and may have some inadequacies in life such as being slave, like Rhoda.

Conclusion

Biblical interpretation (or translation) needs careful analysis of the biblical texts in the light of the culture of the indigenous people; hence, the text must be reconsidered in the light of the Asante-Twi culture. The Asante people, a matrilineal society which frown on the use of vulgar languages and abusive words on others would not rain vulgar languages and insults on Rhoda—an obedient child who happened to tell the truth; they frown on such remarks. This is because the Asante consider insults as taboo and embarrassing to converse or analyse because of their illocutionary function which blatantly defies a basic communicative maxim (politeness) (Mateo and Yus, 2000). Hereafter, this paper thus submits that the translation of *οἱ δὲ πρὸς αὐτὴν εἶπαν· Μαίνῃ...* (*hoi de pros auten eipan...*) “And they said: You are mad!” in the Asante-Twi Bible, which is an example of *mpoatwa* and *fotu/foka* type of insults in Akan language, and derogatory

in the Asante culture is a taboo and embarrassing the Asante. Again, the translation did not do justice to all that the Greek word intended. The text should be: “*Nanso wɔka kyeree no sɛ: Biribi ha wo!...*” (But they said to her: You are troubled!...) instead of “*Na wɔka kyeree no sɛ: Woabo dam!...*” (And they said to her: You are mad!). This interpretation (or translation) does not connote vulgar words and insults in the Asante culture which is matrilineal one, and polite in the Asante-Twi language. It also consistent with the Asante culture which frowns on the usage of vulgar languages and insults on others. The translation affirms Loba-Mkole’s (2008) argument for Bible translation, which involves transmitting a message from a source text to a target text considering the religio-cultural setting and worldview of the target audience, in this case, the Asante-Twi people.

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