


Translation of Wine as a Culture-Bound Term From English Canon Text to a Language of Lesser Diffusion

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ABSTRACT

Cultural references contribute immensely to the communicative, the aesthetic, and the unique values of any discourse. Their adequate translation is crucial to correct interpretation and appreciation of texts. Lack of assessment of the adequacy of the translation of the Authorized Bible into Igala implies a dearth of knowledge in the degree of adequacy and consistency in the translation of cultural elements in the Igala version. The paper seeks to specifically ascertain the degree of accuracy and consistency in the use of preferred equivalence to wine and wine-related collocations. To achieve these aims, 10 instances of wine and its collocations were extracted from the Bible along with their translations and evaluated. The outcome of their assessments indicates that while wine was correctly translated in some instances, in others the translators were not consistent in their use of lexical equivalence. The paper concludes that there is a need for a review of the translation of wine and some of the collocations.

KEYWORDS

Authorized Bible, Canon Text, Cross-Cultural Communication, Cultural Reference, Culture, English, Igala, Translation, Wine

1. INTRODUCTION

Outside some notable anatomical similarities shared with other Mammalia, Creative ideas, reminiscences, thinking, rationalizing and communicating appear to be unique features of the human species. Humans also have the ability to store and transfer simple and complex information. They can also analyze and synthesize this information, discuss them and restore them back as new knowledge for further actions or for predicting consequences of other happenings or events. But all these are possible with the aid of language. What is packaged and communicated using language cannot be separated from the language. From this perspective, it is often said that “language is symbolically what language expresses”. Human language is not only a medium of communication. It is also a store of cultural values.

Over the years, humans have devised lexical patterns of packaging information in a more concise and precise manner through the media of words, proverbs, idioms and other forms of fixed

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expressions. This cognitive ingenuity makes it possible for a single word or group of words to mean one or many things in a given language depending on areas and contexts of usage. This way too, single or group of lexical elements become representations and descriptors of material and nonmaterial cultures of a people or groups. Cultural lexical items are generously available in every language making every language a functional part of the culture of the speakers. Translation as an intercultural communication is also affected by this reality being as House (2016:14) puts it “a particular type of culturally determined practice”.

Culture-bound terms represent labels used in naming objects, ideas or imagery that are peculiar to a given culture and its language. The ubiquity of culture-bound terms in translation is a good description of the interdependence of culture and translation (Hanenberg, 2015:7). From target texts point of view, Baker (1992:18) defines culture-specific concepts as “source-language words [that] express concepts totally unknown in the target culture”. In a similar vein, Gudavičius (2009:94) describes them as “...specific cultural realia that do not have equivalents in other languages, since other cultures do not have those things or concepts in their life”. Culture-bound terms may be religious, customary or food related terms. Whatever aspect of life they stand for; they are known to uncover the equivalence gap that exists in the target language. Translation scholars are interested in cultural references for some important reasons. While some seek to understand the perceptual differences in cross-cultural communication or want to determine strategies used in resolving certain challenges posed by cultural elements, others seek to uncover the extent of availability of cultural references in a given text and their contributions to lexical enrichment of text.

One book that contains a number of culture-bound terms that has been widely translated into many languages is the Bible. The Bible is seen as a canonical book of immense religious significance. It is an instrument of religious history, moral guidance, and evangelization. It is hence, a tool believed to shape the destiny of humankind. Its translation are of crucial importance for those who are fervent in the biblical faith. The Bible is also a precious mine site for contrastive linguistic and cultural studies. As a canonical text, the Bible has been widely translated into many languages. One of such languages to which AV has been translated into is the Igala language. The name Igala stands for both an ethnic group and the language. As a language, it is spoken by over three million inhabitants, especially the major occupants of the Eastern part of Kogi state as well as some inhabitants of Delta, Edo, Enugu, and Anambra states in Nigeria (Omachonu, G.S. 2012: nd). Igala has a standardized orthography and its usage extends to the homes, worship centers, and in markets. It is however regarded as a language of lesser diffusion because it is neither an administrative language nor widely used as a language of written communications. As an official and administrative language of Nigeria, English is widely spoken by many Igala elites. But English is drastically different from Igala in that it belongs to the Indo-European linguistic family while Igala is of the yoruboid sub-family of the Kwa linguistic group. So the grammatical structures and worldviews of the two languages are not the same. Consequently, translating a culture-bound term such as wine from a canonical text from English into Igala will be quite challenging.

The translation of the entire biblical text from English into Igala was meant to serve the diverse population of the Igala people. Such herculean translation endeavor required enormous financial resources, many days of group works, dialectic filtrations, and constant checks for consistency in the use of key lexical elements. When the translation of the AV into Igala was, therefore, published in 1970, it immediately received the acclamation of success and was viewed as a landmark achievement. It was the first time a book of major significance was translated into the Igala language. But as House (2016:14) rightly points out, translation is a “cross-linguistic and cross-cultural communication [that] is often considered to be ‘second best’, not ‘the real thing’, leading invariably to distortions and losses of what was originally meant”. Consumers of translations ought to therefore be circumspect. For instance, although wine drinking is so popular that it is talked about in almost all the books of the Bible and as an ancient drink, it is widely consumed in many parts of the world; it is a product that is perceived differently in many cultures. The way it is valued, preserved, used, and consumed is also culturally determined thereby requiring caution in its translation.

1.1 Statement of the Problem

Although it is not the only cultural product in the Bible, its universality, nutritive importance, and the controversy surrounding its consumption in some Christian religious circles will naturally arouse the interest of scholars to its translation into another culture. The evaluation of cultural lexical elements, in this instance, wine, into the Igala Bible is particularly necessary for a number of reasons. Firstly, not until recently, the concept of wine hardly existed in the language. What is known is the locally distilled alcoholic beverage known as ‘otẹ’ oburukutu which is in the class of beer. Most collocates in relation to intoxications are attached to this local drink. Secondly, the people of Igala descent are not known to be popular consumers of wine hence the language will be deprived of wine-related dictions. An exception will be palm wine which is referred to as ‘otẹ ẹkpẹ’. In the Bible, the notion of wine is vast and varied (One online dictionary of the Bible indicates the notions are not less than twelve).

It will be more revealing, therefore, to find out the status of the translation of culture-bound terms like wine especially from a language of wider diffusion such as English to that of a lesser one like Igala. Apart from light comments on some minor errors on the pulpits, hardly anyone had examined the adequacy of the translation and the consistency of use of certain cultural elements that were translated from the English Authorized Version to Igala language. As a result of this, there is a dearth of knowledge as to the degree of adequacy and consistency in the translation of AV into Igala especially of cultural elements found in the AV. All these necessitate this study.

1.2 Objectives of the Study

The aim of this paper is to ascertain the quality of the translation of culture-bound terms from the AV into the Igala Translated Version (ITV). The specific objectives of this study are:

1. To ascertain the adequacy of preferred equivalence used in translating wine and selected phrasal expressions that collocate with it in the ITV.
2. To determine the degree of consistency of use of preferred equivalence of wine and the phrasal expressions that collocate with it in the ITV.

1.3 Significance of the Study

Bilingual communication is a mine for exploitation of perceptions and cognitive differences among cross-cultural groups with dissimilar languages and cosmologies. The outputs of such explorations are vital for translators, lexicologists, linguists, philosophers, theologians, etc. Translation, in particular, offers an opportunity to ascertain bilingual equivalences of certain culture-bound terms in the target language and professional translators have realized for a long time that outcomes of such investigations serve as a pool of lexicographical resources. Consequently, a study of this nature will enrich the basis for assessing lexicographic resources in Igala. Additionally, contrastive assessment of equivalences within the paradigm of translation serves as medium for intercultural discovery and knowledge acquisition as pointed out by Guidière (2008:7) that “*on a traduit pour découvrir une culture, pour s'appropriier un savoir*” (one has translation to discover a culture, to acquire knowledge). It also forms the basis for correct interpretations of texts.

2. LITERATURE REVIEW

2.1 Translation as a Cross-Cultural Communication

Translation has for over a century been an intercultural medium for sharing information and for documentation of thoughts. In the middle of the twentieth century, it was recognized as an organized body of knowledge somehow distinct from linguistics that merits separate scholarly attention. Since then, a lot of works have been produced and many more are still being done almost on a daily basis.

Some of the goals of these works are to understand the phenomenon of translation and provide theoretical frameworks that can explain translational activities and complexities. Certain aspects of the findings of some of these works have shown a significant impact of culture on translation. Susan Bassnett's book *Translation Studies* (1980) for instance, is among the first to draw attention to how cultural and historical background of texts affect translation and the strategies used in translation. Considering such insight, Zhang (2013, p.1919) defines translation as a "cross-cultural communicative act which enables different cultures to interact". Pym (2000:2) was emphatic when he points out that "The simple fact of translation presupposes contact between at least two cultures. To look at translation is immediately to be engaged in issues of how cultures interrelate".

Cross-cultural communication is a complex bilingual activity that is engulfed with multiple challenges. Blažtė & Liubinienė (2016:45) clearly explain that "Cultural overlaps, obviously, do not cause problems; however, differences pose great challenges to people who are mediators between those cultures – translators". Nida who had made similar assertion states that "differences between cultures may cause more severe complications for the translator than do differences in language structure" (1964:130 cited in Kates, James 2002: nd). It is therefore not a baseless assumption when Newmark (2003:68), points to the critical challenge of translating cultural units in source texts. It is no wonder then that intercultural communication impose various levels of linguistic tensions and grammatical dissimilarities of which translators are conversant with.

2.2 Wine as a Culture-Bound Term

In translation studies, works reflecting on cultural words or phrases come with various designations. Some of these designations include the culture-specific item (Davies, 2003; Blažtė & Liubinienė, 2016:46), *realia* (Maksvytytė, 2012:50), cultural reference (Blažtė & Liubinienė, 2016:47) or culture-specific words/concepts (Baker, 1992:64; Robinson, 2003:188). But from all these studies, it is generally clear that culture-bound words or phrases are rooted in their cultures and be they denotations of objects, facts, or phenomena, are often problematic to translate. One of such words is the word wine.

As an undistilled alcoholic beverage, wine is commonly consumed in many nations of the world. It is made from a variety of fruits like apricots, bananas, peaches, black currants, etc. but the one that is most talked about in the bible are those made from grapes. As a drink, it is very nutritive, tasteful, and acts as a mild stimulant (Swami et al. 2014:93). It is a common practice among wine producers to name their product after the fruits it is produced from and wine packages come in various shapes and colors. Drinkers of wine consider it to be less intoxicating than beer and spirit. Regardless of this, the rate at which wine is consumed is culturally determined.

In terms of acceptability, Swami et al. (2014:93) reveal that "No other drinks, except water and milk, have earned such universal acceptance and esteem throughout the ages as has wine". As a fermented and undistilled fruit-based product, it has most of the nutrients preserved in the original fruit juice and the yeast present in a wine contributes to its nutritive content. Wine could be stored and transported under an existing state without destroying its freshness and taste. The more wine stays after fermentation, the more its quality improves. With regards to its categorization, Swami et al. (2014:94) quoting Amerine and Singleton, (1972) state the following.

Depending upon the various attributes such as cultivar, stage of ripening of fruits, chemical composition of juice, use of additives to the must, vinification techniques and ageing of wine, the alcohol and sugar content, the wines are classified as natural wines (9-14% alcohol) and dessert and appetizer wines (15-21% alcohol). Dry wine, sweet table wine, specialty wine, are natural wines while sweet wine are regarded as dessert and appetizer wines.

Swami et al. (2014:93) further attest to its popularity by saying that "This product [wine] is probably the most ancient fermented beverage and was mentioned in the Bible and in other documents from Asian countries".

Despite this popularity, translating a culture-bound term such as wine from a canonical text from English into Igala is quite challenging. This is particularly true because cultural issues may at

times lead to what Salama-Carr (2007:1) called “those situations of political, cultural and ideological confrontation in which the translator and interpreter can be involved...” Some translation theorists even go as far as to discuss them in the light of aggression between cultures and the violence that lesser cultures suffer while translating from a major culture (see Steiner 1975 and Venuti 1995 cited in Salama-Carr 2007:1). This consideration has considerable consequences on lexical choices that a translator may make during the translation process.

The Authorized Version (AV) which is also known as King James Revised Standard Version (KJRSV) has enjoyed for well over three centuries a place of pride being the foremost translation in English. As stated in the article titled “What Today's Christian Needs to know...” (2017:1), the AV being itself a translation from the Hebrew Masoretic Old Testament and the Greek Textus Receptus New Testament has interestingly been retranslated into many languages. This popularity however obscures the enormous challenges that its translation poses in many fronts. For instance, in the translation of the AV into minority languages, Voinov (2013:118) observes that:

Bible translation into minority languages forces the translation team to deal with important shades of meaning that may be concealed by the linguistic structure of Standard Average European languages, such as English, French or Russian, or more controversially, even by the structure of the original source languages of Scripture.

It is in the light of this that this study intends to investigate the ways that terms such as wine were translated from the Authorized Version of the Bible into Igala language.

2.3 Theoretical Framework

This study is anchored on the Multidimensional Quality Metrics (MQM) model of Translation evaluation. This model developed as an aspect of the European QT Launchpad project has high level of consistency in measuring terminological issues in translation. The model is made up of seven variables of accuracy, fluency, verity, design, local convention and style. Among these seven variables, three (accuracy, fluency and verity) also has sub-variables. For instance, accuracy has 4, fluency has 6 and verity has 3 (for detail, see Monti and Montella 2015:697). These set of criteria make it easier to assess the quality of a translation. Speaking about the reliability of the model, Monti and Montella (2015:697) assert that “MQM provides a systematic framework to describe quality metrics based on the identification of textual features and provides a set of criteria to assess the quality of translation”.

3. METHODOLOGY

Since this study seeks to evaluate the quality of the translation of culture bound terms from AV into Igala language, the first source of data for the study comprises of a collection of biblical verses that contain the term wine and its collocations in the AV. The second is the extracted translations of wine and its collocations in the Igala translated version (ITV). Consequently, ten of co-occurrences of wine with other words were extracted from the concordance of the source text. The translation of the wine and its collocation in ITV were also extracted. A total of ten expressions made up of 3 single terms, 5 phrasal expressions and 3 metaphorical expressions were extracted for evaluation. A comparative analysis was carried out between the source terms/expressions and their equivalences in the target text to determine the degree of their adequacy and consistency. A background check of the denotative and connotative meaning of the terms and expressions were also carried out. To ensure that the adequacy of a given translation is evaluated against the specifications of the task of translation in line with the users' need (Hatim and Mason, 1990:8), two variables of contextual accuracy and fluency were used to measure the adequacy. The sub-variables used to measure accuracy include addition, mistranslation, and omission while fluency was measured against grammatical register, inconsistency and unintelligibility. Details of these variables and their sub-elements can be found in Multidimensional Quality Metrics (MQM) frameworks. After the analysis, the translations considered adequate were noted while those considered inadequate were also taken note of.

3.1 Analysis of the Translation of Wine as a Culture-Bound Term

In this study, the translations of wine and expressions relating to it as found in the AV are evaluated for their adequacy and consistency of use of chosen equivalence. Below are the presentation and analysis of these terms and their translations in a tabular form.

In table 1, wine was translated either as *omi achiwebetema* or *otẹ achiwebetema* thereby using first the superordinate word “omi” which can generally mean water, juice, wine or any types of alcoholic drinks. In another instance, **otẹ** meaning beer which is a subordinate term to omi was also use to translate wine. From this, it is clearly obvious that there is a violation of fluency rule and consistency was not a key consideration in the translators’ lexical choice. In the translation of the phrases “**sweet wine**”, the translation offered was *omi achiwebetema*. The phrase “**drinkers of wine**” was translated as *Am’otẹ achiwebetema* while the phrase “**new wine**” was translated as *Omi achiwebetema erinyo*. Judging from the semantics of the Hebrew words ‘Asis’ and Tirosh’, this kind of choice is not unexpected because if ‘Asis’ was what was translated, then Asis can represent “sweet wine,” or “new wine,” both referring to a product of the same year. But if the context refers to “Tirosh then it can be translated as *otẹ* be it new wine or sweet if it has the capacity to intoxicate. Tirosh can be traced to a root meaning “to take possession of” and hence its association with an intoxicating capacity to affect the brain. However, instead of translating Asis (tirosh) as omi, the translator will have used “omi ẹfu” since igala speak of **ẹfu otẹ** instead of *omi*. That way, one does not need to differentiate between sweet wine, new wine or fresh wine. What one has was rather a case of under-translation. In the second instance, drinkers of wine ought to have been rendered as *am’omi erinyo achiwebetema ubayilo*.

In the translation of **Vinegar** in the two passages in table 2, one was rendered **Omi ẹka** (soured water). Funnily in the second instance, it was rendered as *omi achiwebetema* instead of the “omi ẹka” that was first chosen as the right equivalent. In the first translation, the word **vinegar** was calqued into Igala while in the second, what was translated was the notion of **vinegar** as a kind of wine though soured drinks. These kinds of mixed strategies in the translation of a canon text can be quite misleading.

Again what we have in table 3 as the translation of the headword wine is **otẹ** not *omi*. Though “wines on the lees” (Shemarim), portrays old wine hence intoxicating, its translation into Igala is in fact, very difficult because in Igala, an old wine will translate as “omi ẹbẹcha achiwebetema”. But the problem is that “ẹbẹcha” will naturally be used for a distilled beverage or local beer that has been kept overnight hence very strong. Sometimes, it is heated on the fire before people can drink

Table 1. Sweet wine and new wine

KJRSV	Translation in Igala
<i>and they shall be drunken with their own blood, as with Sweet wine: (Isa. 49:26)</i>	<i>Ebie e-ma onugo amu ma dab omi achiwebetema</i>
<i>All ye drinkers of wine, Because of the new wine; (Joel 1:5)</i>	<i>ame ku me ñm’otẹ achiwebetema chaka, todụ k’Omi achiwebetema erinyo;</i>

Table 2. Vinegar

KJRSV	Translation in Igala
<i>And in my thirst, they gave me vinegar to drink (Ps. 69:21; Prov. 10:26)</i>	<i>Alugbe ki kpa mi, ma la d’Omi ẹka ñw mi ñmọ</i>
<i>They gave him vinegar mingled with gall to drink (Matt. 27:34)</i>	<i>Ma m’omi achiwebetema k’ololo gwegwa ny’u du nwu k’i ñmọ</i>

Table 3. Old wine

KJRSV	Translation in Igala
<i>a feast of wines on the lees well refined (Isa. 25:6)</i>	<i>otẹ achiwebetema ki biẹ nyu ku ma f'u ta jalii</i>

it. Though translating the expression as *omi ebẹcha achiwebetema* may sound fuzzy since products of *achiwebetema* will be undistilled and characteristically sweet thus the name *omi achiwebetema erinyo*. But that will have been an extension of meaning and an attempt at striking a balance instead of translating the phrase **wines on the lees** as *otẹ achiwebetema*. This aside, the expression ‘on the lees’ was subsumed in ‘otẹ’ for no obvious reason.

The phrase **strong wine** and **wine on the lees** in table 4 must be distinguished, because even though the two phrases refer to drinks that are generally strong, shemarim and shekar do not stand for the same type of drink. Shekar is more like hot drink. It often refers to any intoxicating liquor. Shekar etymologically means “to drink deeply”, “to be drunk”. It is a generic term which applied to all fermented liquors other than yayin (Lev. 10:9). In the two passages above, it is translated as *otẹ una* which is quite appropriate.

Mixed or spiced wine, or Mesek, which represent our focus in table 5 is “a mixture” that is not diluted with water but rather with drugs or spices to increase the strength of the wine or for the wine to be shaken (Ps. 75:8; Prov. 23:30). This ought to be differentiated from mesekh which ends with the letter h. The word translated here is **Mesek**. This was calqued as *Omi achiwebetema ku ma d'ewñ ki arinyo t'ọ* and elsewhere as *Omi achiwebetema egwegwa ojoji ojoji*. This could have simply been translated as “*ekpatuka*” that anyone familiar with the language knows is a popular usage and a proper lexical choice. As has been observed above, Mesek could have simply been translated as “*ekpatuka*”. Interestingly this was translated as *otẹ* in Prov. 23:30. The translators may have been discouraged knowing the fact that “*ekpatuka*” is often used to refer to a mixed palm wine than any other juice drinks. Being that as it may, “*ekpatuka*” will have been more appropriate than this watered down translation.

As pointed out above, Mesekh is properly a mixture of wine and water with spices that increase its stimulating properties. Even yayin can be full of mixture mesekh (“mingled wine”). In the translations to the passages above, each of the three expressions has different modulations offered as translation. These expressions which practically refer to **mixed wine** could be translated as “ote egw'omi” but

Table 4. Strong Drink

KJRSV	Translation in Igala
<i>he shall separate himself from wine and strong drink neither shall he drink any liquor of grapes (Num. 6:3; Judges 13:14; Proverbs 20:1)</i>	<i>mak i ki f'ola-ñw date b'omi achiwebetema kpai otẹ una tẹ; I ańmo omi ẹka ku ma n'omi achiwebetema abẹk otẹ una che n.</i>
<i>and men of strength to mingle strong drink (Isa. 5:22)</i>	<i>kp'abo ku ma ch'amenuwohi otẹ una ẹkpegwa</i>

Table 5. Spiced wine or mixed wine with substance

KJRSV	Translation in Igala
<i>Spiced wine (Cant. 8:2)</i>	<i>Omi achiwebetema ku ma d'ewñ ki arinyo t'ọ</i>
<i>Mixed wine (Ps. 75:8)</i>	<i>Omi achiwebetema egwegwa ojoji ojoji</i>

this will be outrageous since mixed wine can also refer to as drink offering, a religious ceremonious practice but in the daily life of most ardent who are non-Catholics, the drinking of *ote* is frowned at. It is not difficult to see that discouraging attitude here.

The phrase flagon of wine presented in table 7 is translated from the Hebrew word *As'hishah* which means a solid cake of pressed grapes, or a cake of raisins. Column 2 of table 7 presents the Igala translation. What we have here is a problem of inconsistency. A thorough and comparative revision of the translations of these important cultural elements will have averted this mistake. In all these, flagon, which is “otubẹ” in Igala, was not translated. While “otubẹ ẹbọ ẹro achiwebetema ẹgbẹ” will have been more explicit, “otubẹ omi achiwebetema” will have been more adequate.

In table 8, **blood of the grape** was translated as *ẹbiẹ achiwebetema*; **red wine** was translated as *achiwebetema ki abedo*; **liquor of grapes** was translated as *omi achiwebetema* and the expression the **wine is red** is metaphorically translated as *Omi achiwebetema-wñ awuwowo*. This last translation is particularly interesting because the word *Hemer* often rendered as “blood of the grape” or “red wine” conveys the idea of “foaming” while being fermented or poured out. The word *Hemer* is derived from the root *_hamar_*, which means “to boil up,” and also “to be red”. The metaphor, **blood of the grapes** is also metaphorically translated as *ẹbiẹ achiwebetema* which in all intent and purpose is considered adequate.

While the first transliteration in table 9 is acceptable, the second did not reflect the meaning of the translated expression “drunken as drunkards” which should be rendered as “**ma ñwọ da bu**

Table 6. Mixed wine with water

KJRSV	Translation in Igala
<i>and the wine is red; it is full of mixture</i> (Ps. 75:8)	<i>omi achewebetema-wñ awuwowo; ẹwñ ojoji ojoji chekpẹgwa ny'ẹkọ</i>
<i>they that go to seek mixed wine</i> (Prov. 23:30)	<i>abo ku ma kpokpe ugbo ọtẹ ku ma kpegwa ny'omunẹ</i>
<i>thy wine mixed with water</i> (Isa. 1:22)	<i>ma f'omiofo chegwọ omi achewebetema-we</i>

Table 7. Flagons of wine

KJRSV	Translation in Igala
<i>... to everyone a cake of bread, and a good piece of flesh, and a Flagon of wine.</i> (2 Sam. 6:19; 1 Chr. 16:3)	<i>Tak i f'akala 'ka kpai ukpẹ ẹla ka kp'ẹbọ achiwebetema ẹgbẹ 'ka kpẹ ñw amonẹ lẹ okoke chaka</i>
<i>Stay me with Flagons,</i> (Cant. 2:5)	<i>D'ẹgbẹ achiwebetema ch'abunẹ mi,</i>
<i>and love flagons of wine.</i> (Hosea 3:1)	<i>ku ma la fẹdọ ẹbọ ẹro achiwebetema.</i>

Table 8. Red wine or Grapes

KJRSV	Translation in Igala
<i>And thou didst drink the pure blood of the grape.</i> (Deut. 32:14)	<i>ẹ la ñmọ'omi achiwebetema ogbolo, own ch'ẹbiẹ achiwebetema lẹ.</i>
<i>In that day sing ye unto her, A vineyard of red wine</i> (Isa. 27:2)	<i>Ojo le: uche achiwebetema ki abedo ade, me d'u t'eli.</i>
<i>neither shall he drink any liquor of grapes,</i> (Num. 6:3)	<i>i añmọ omi achiwebetema du n,</i>
<i>and the wine is red;</i> (Ps. 75:8)	<i>Omi achiwebetema-wñ awuwowo</i>

Table 9. Mighty to drink wine or drunken as drunkards

KJRSV	Translation in Igala
<i>Woe unto them that are mighty to drink wine (Isa. 5:22)</i>	<i>Amaagbiti omi achiwebetema eñmọ</i>
<i>and while they are drunken as drunkards, (Nah. 1:10)</i>	<i>ma ñwọtẹ dabẹnẹ k'ẹwñ ku ma ñmọ che</i>

amamọtẹ". This is in line with the meaning of the word Sobhe whose root meaning will be "to drink to excess," "to suck up," or "absorb". It has to be noted that Sobhe can be used for an act of intoxication other than drinking of wine.

The word that was translated as honey in table 10 is Debash, a substance obtained by boiling down yeast to one-half or one-third of its original bulk. It was a kind of syrup, and is called by the Arabs of the present day dibs. This word occurs in the phrase "a land flowing with milk and honey" (debash). Following the KJSV pattern, it was generally translated into the igala version as honey instead of ọjowu. Since translation has to be kept faithful to its source, the translation of honey as **ĩñọ** should be considered as understandable.

4. DISCUSSION

The term wine as a drinking substance is generally well known at least on face value. But in concrete terms, wine is a compact word the perception of which varies from one culture to another. In most languages of the world, there are common words for Wine. In Hebrew for example, wine is generally referred to as 'yayin' which can literally be translated as to boil up, to ferment and to tread out. In Greek, wine is called *oinos*; in Latin *vinum* so translating this into Igala is not much of a problem. In the ITV, it is frequently rendered as *omi achiwebetema*. The inadequacy that was found in the translation was not at the level of single terms but in the translation of expressions whether phrasal or metaphorical. This can be explained based on the fact that the concept of wine can be derived from two broad perspectives – general and specific. From a broad perspective, wine can be described in three different ways namely in terms of its contents, mode of storage and its production process. Content-wise, wine can be considered to be a beverage or liquor. It is considered a beverage when it does not undergo fermentation or distillation. It is liquor when it undergoes fermentation and distillation and its alcoholic content exceeds 15% -20%. What was rendered in Joel 1:5, as *ọtẹ achiwebetema* is actually distilled beer and intoxicating wine which are of various types).

Apart from these common designations, wine has other multiple conceptions with differing shades of meaning in the bible. From the storage point of view, a cellar wine is a wine that is stored in a cellar while a bottled wine is stored in the bottle. A description according to the production process will state whether a wine is treaded in a press, mixed with water, mixed with milk or spiced. Each of these may determine what a wine is called. The translation of 'flagons of wine' into Igala will

Table 10. Yeast

KJRSV	Translation in Igala
<i>and a little honey, (Gen. 43:11)</i>	<i>kpai ĩñọ pẹ</i>
<i>unto a land flowing with milk and honey (Ex. 3:17)</i>	<i>owñ ch'anẹ ugbo k'omi ẹnya kpai ĩñọ acha.</i>
<i>a land that floweth with milk and honey (Lev. 20:24)</i>	<i>anẹ ugbo k'omi ẹnya kpai ĩñọ acha I che.</i>
<i>and surely it floweth with milk and honey; (Num. 13:27)</i>	<i>omi ẹnya kpai ĩñọ la acha ọmọ dab omi aji ochochi,</i>

have followed this style but what was noticed in some instances (see table 7) is that flagons, which is “*amuotube*” in Igala is omitted while in other instances, it is mistranslated.

In the specific description of wine, there are four ways of seeing wine. Wine could be seen as an article of worship. It could also be seen as an article of medication. It can also be considered as a customary drink in some cultures while in others it is simply an item of commercial importance. How wine is used in a given culture depends on whether it is seen as a prescriptive or prohibitive substance. For instance, Wine is rarely taken in the East because the Muslims are forbidden to taste it. In fact, only a handful of other religious creeds are allowed to take it. In religion that Wine is permissive, water-mixed type is advocated to avoid intoxication. This might be the custom in Christ’s time. The act of getting drunk is however not uncommon in the olden times. The Bible made mention of it either metaphorically or literally more than seventy times in the entire text as referenced by Easton’s Bible Dictionary. The sentiment of not being seen as supporting the consumption of wine may have also inform some errors in not using ‘*otẹ*’ where it could have been the most appropriate.

5. CONCLUSION AND RECOMMENDATIONS

As a bilingual exercise, translation reveals cultural particularities on a contrastive level as text-types are moved from one language environment to another. This study centers on ascertaining the adequacy and appropriateness of translation of Wine and the phrasal expressions that collocate with it in the Igala Bible, a translation from King James Authorized Version. The outcome indicates that while wine was correctly translated in some instances, in others, the translators were not consistent in their use of lexical equivalence. There is therefore, a need for a review of the translation of wine and some of the collocations. It is recommended that a clear distinction be made between alcoholic and non-alcoholic wine and also revisit certain translation of such references as vinegar, flagons of wine, sweet wine and fresh wine to ensure consistency and accuracy.

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