Bible Texts Reading and Their Semantic Study: An Assessment on Some Cilubà Mistranlated Verses

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Abstract

*The present article aims at depicting and segregating the three main approaches of tackling the reading of the Bible. Namely the Hebrew way of reading **Tora**, the Christian way of reading Bible translated texts and lastly the non-religious one. It also aims at demonstrating that good or bad translated Bible texts can be assessed thanks to taxable theories of semantics such as De Saussure notions of **signifier** and **signified**, **sense of word taken in its relation, lexical semantics**, **sense** and **lexical relation**, i.e. **paradigmatic axe; syntagmatic axe** etc. Finally, it presents these notions through a practical part which shows how mistranslated texts were due from English into Cilubà to the non-mastery of these notions. Though different scientific theories can help in the assessment of the Bible translated texts, this article introduces the semantic theories susceptible to favour a neutral and objective assessment of English Bible texts translated into Cilubà.*

Keywords: *Bible, Reading, translation, mistranslation, semantics, English, Cilubà, understanding.*

Abbreviations:

K. G.V. : King James Version.

B. C.: Bible in Cilubà

G.N.B: Good News Bible

Introduction

Reading the Bible is regarded as trying to grasp the meaning of the signs used in it to express religious reality, image of God as well as that of the world. Being graphic or acoustic, these signs are a realization of a natural and structural system of communication used by people of a particular speech community or country. This system is what is meant by language. The more there are many such groups of people, the more there are many languages. Therefore, the understanding of the Bible requires an appropriate reading and study which can give rise to a unique and a same interpretation of such languages bearing the massage of the Bible. This required kind of exploiting Bible texts, we think can be effective thanks to the taxable semantic approach applicable to Bible texts. Once this step reached the process of changing one written or spoken language into another language can be efficiently achieved.

Moreover, Bible texts are different from other texts insofar as they are based on faith. One curious feature of the Bible which makes it different from other books in general is that its scripts should be believed in blindly. The belief that the Bible is the word of God moves it undoubtedly away from the criticism levelled against it. Whether it is good or bad, true or false, a saying of the Bible cannot be called into question. The saying "It is not gospel" denotes emphatically that truth is nowhere if not in the Bible speech. Moreover, the high degree of religiousness of the Bible makes it the book of behaviour, the book of knowledge, briefly, the book upon which religious people beliefs are based. The Bible texts are based on Bible believers faith; Bible believers faith, on Bible texts.

Another characteristic of the Bible texts is that apart form *direct witnesses*, all the Bible texts are *indirect witnesses*. By *direct witnesses* Mainville (1995: 17) argues : " Nous accédons au textebiblique par l'intermédiaire des manuscrits qui sont, soit des témoins directs, selonqu'ilssontinscritsen langue hébraïque. Soit des témoinsindirects, selonqu'ilssonttraduits du textehébraïque […] les témoins directs selonqu'ilssontécritsengrec et les témoinsindirectsselonqu'ilssont des versions du textegrec". This means that we have access to Bible texts through manuscripts which are either *direct witnesses* if they are written in Hebraic and Greek languages. These texts become *indirect witnesses* once they are translation of the Hebraic or Greek texts. It stands to reason that the Hebraic texts concern the Old Testament whereas the Greek texts concern the New Testament.

This implies that all Bible texts can be assumed to be translated if and only if they are not origanally written in Hebrew and Greek. Mainville (1995) goes on arguing that *direct witnesses* of the Old Testament are:

1) *Massoretic text,*this is a traditional text used in the critical edition of the Bible. It is represented by the acronym ᵯ. Of course, this is the most important witness of the Biblical text.
2) *Samaritan Pentateuch.* This one is designed by the acronym ɰ. It contains only the Torah. It represents an ancient form of the Hebraic handwriting. It has been preserved by the Samaritan community at the moment of its rupture with the Jewish.
3) *Handwritten ofQumran.* About eight hundred manuscripts have been found in eleven different caves at Qumran in 1947.
4) *Papyrus ofNash and the fragments of the Gueniza of Cairo.* Apart from all these *direct witnesses*, all the books of the Old Testament are *indirect witnesses*i.e translations. Lastly, among the *direct witnesses* of the New Testament let me mention the*papyrus*, *the uncialis, the small letters, the lectionaries,* etc.

1. BIBLE TEXTS READING

One way of discriminating Bible texts reading is the one of viewing them through three main approaches which are: Jewish, Christian, Orthodox, protestant, catholic and the irreligious one. From each of these points of view, a reading, an understanding and an assessment of Bible texts can be emitted.

In Hebrew, *Tora* is the name of Hebraic Bible. The latter has got its language. This one is Hebrew. Jewish believe that whatever attempt to read, to listen to or to study *Tora* in another language should be domed to failure. Lazare (1966 : 18) argues : « On peut sans doute lire l'Ancien Testament en Latin et entoutes les langues de tous les peuples de la Terre. Aucune de ceslanguescependant ne peutexprimerentotalitéce que la *Tora*ditenHébreu. Non seulementchaque mot, maischaquelettre du texte sacré a unevaleurirréductible […] comment rendre dans uneautre langue ce que signifiechacune des lettres du texte original, et qui en fin de comptedonne son éclairagespécifique aux   mots   et   aux   phrases.   C'estpourquoi,   toutetraduction   de   la   *Tora*n'esten   fin   de comptequ''uneprésentationfragmentaire de son contenu et même, le plus souventunevéritable mutilation » By means of that precedes, the author means that the Old Testament can undoubtedly be read in Latin and all the languages of the people of the world. But, no one of these languages can express entirely what the*Tora* says in Hebrew. Not only each word, but each letter of the sacred letter has got an indomitable value. How to translate into another language what each of the letters of the original text signifies, and which all things considered gives its specific brightness to words and to sentences? That is why all translation of the *Tora* is all things considered a sketchy presentation of its content and even the more often, a true mutilation.

As is apparent, only the Hebrew direct witness contains the true word of God; *indirect witnesses* are unfaithful considering the translation gaps. It is no exaggeration confirming that according to the Jewish approach, the reader of the *Indirect witnesses* is far from the true message of God. It amounts to saying that for the Old Testament, the true word of God lies in the Hebraic Bible. Any other version of the Bible is not truly the word of God since it is an *indirect witness.*

As long as each letter not only of Jewish word but also of Jewish sentence has got an indomitable value, the understanding of the Hebrew- Bible could depend on the significance of these letters. The more this indomitable value is not understood, the more the understanding of the three levels of meanings: meaning of words, sentences and paragraphs cannot be well understood.

Another factor which hinders the understanding of the *Tora* is its reading. Lazare (1966 : 20) says : « Il existeeneffetune lecture juive de la *Tora* : elleestfaite de l'interprétationtraditionnelle du texteécrit, transmiseoralement à travers les générations. L'auteur de cette tradition oraleest le même que celui qui a écrit la *Tora*. C'estpourquoid'ailleurs, elleporte le nom de Tora orale. A partir de l'évènement de la révélation qui est passage de la parole de Dieu vers les hommes, la communication passe par la relation entre le maitre et l'élève. Cetteméthodeestremarquable par le goûtqu''elleimplique un échange vivant, et suppose qu'aussi bien que le destinataireréagit à la parole, la parole elle-même, incarnée par un maitre, réagit à celui qui la reçoit, ce contact personnel et vivant estirremplaçable… »

The above citation says that there exists an Hebraic reading of the *Tora*. It is made of traditional interpretation of the written text, orally transmitted through generations. The author of this oral tradition is the same as the one who wrote the *Tora*. That is why it is called oral *Tora*. Starting from the event of revelation which is the passing of the word of God toward men, the communication passes by the relation between the master and the disciple. This method is remarkable by the fact that it implies a living exchange, and supposes that as well as the addressee reacts to the speech, the speech itself, incarnated by a master, reacts to this one who receives it. The one personal and living contact is irreplaceable…"

Until proven otherwise, the understanding ofthe *Tora* passes not by knowing Jewish but by knowing the indomitable value of letters of its word and sentences on the one hand. On the other hand, by knowing the Hebraic reading of the *Tora* made of traditional interpretation of the written text transmitted orally through generation. Then, how can a non-initiated person translate such a text faithfully and accurately!

This is the traditional view point of Jewish people during numerous centuries. This characteristic of the *Tora* was a little bit lost when the integrality of Jewish tradition was put in peril by the scattering of Jewish people. Nevertheless, the usefulness of an initiation by a master as prerequisite to the understanding of the *Tora* is of the utmost importance. It is a never to be neglected factor of the full mastey of the Hebraic Bible for an accurate translation of the latter into another language.

The second approach from which Bible texts can be viewed and read includes all the religions which consider Jesus Christ as either the son of God or the messiah. These are the religions in which churches like Orthodox, Protestant and Catholic are included. The believers of these congregations are not necessarily Jewish. They may or may not be Jewish. Therefore, their languages cannot forcibly be Jewish. They can be Latin, Greek, English, French, Spanish, German, Portuguese, Swahili, Zulu etc. depending on the linguistic means they got in touch with the word of God. The following set of languages concerned with the word of God is the one involving all the languages spoken out of Asia, Europe and America. They are African languages Australian etc.

From a closer scrutiny, it stands to reason that apart from the *direct witnesses*i.e Hebrew and Greek, the rest of Bible texts are the target languages i.e. *indirect witnesses.* Therefore, their reading, their listening to and their study should be different from the reading of the Bible texts from the *direct witnesses* especially Hebrew. This difference, I mentioned above, lies on the indomitable value letters of Jewish words and sentences embody; second, on the oral *Tora* which precedes the written one.

However, the reading of *indirect witnesses* is ordinary sign-based and not conditioned to any given oral tradition and to any initiation. It stands to reason that a speaker of English for example cannot understand the *Tora* even if he speaks Jewish, unless he has been initiated. Now imagine such a speaker of English knowing Jewish but not initiated to *Tora,* preaching with the Hebraic Bible. Furthermore, imagine an African translator; knowing Jewish and translating the *Tora* into an African language without having been initiated in *Tora*! Of course, the transmission of the message of the *direct witness* would be erroneous in such a case and context. In general, it is such kinds of contexts which are the source of erroneous interpretation of the Bible texts. Briefly, such linguistic cases entail the translator responsibility in the distortion of the word of God.

As for us, we assess that the distortion of the word said to be God's finds primarily its origin in the human transmission of the *direct witnesses'* message into the *indirect witnesses'* one. Mubikayi (2017: 1) asserts that "… critical linguistics, exegetes, and other researchers have produced and still produce a large number of works entailing the human responsibility of the distortion of the word said to be God's"

What precedes shows clearly that a distinction should be made between two approaches of reading, understanding and studying Bible texts: the Jewish approach is different from the Christian one as already shown. The Jewish understanding of the *Tora* is subsequent to the oral *Tora*, the understanding of the value of the letters of Hebraic words and sentences. Briefly, it is subsequent to an initiation. On the other hand, the Christian understanding of the Bible can be well achieved in an ordinary, systematic, organized and simple manner or study, to a given extent. We say well, to a given extent.

Thematically speaking, the depth of difference between the two approaches lies firstly on the non-consideration of Jesus as the son of God, the Saviour and the Messia by the *Tora* consumers. Secondly, on the consideration of Jesus as the son of God, the Saviour and the Messia by Christian readers of the Bible. Consequently, each single reading of the Bible texts should be accounted for in the entire and specific understanding of the Bible texts. Although much effort is being made to make all the *indirect witnesses* similar and identical to the *direct witnesses*, the two approaches still differ in various aspects of what can be considered as ingredients of the same understanding of the Bible and the unique interpretation of the Holy Scriptures.

The third approach which we name as neutral approach is the one non-religious people deal with in the reading of the Bible. Indeed, Bible texts can be read indifferently from both Hebrew-approach and the Christian one. That is, they can be read for a scientific criticism, for leisure purpose etc. From a scientific criticism, let us study the translation of the following verse from the "King James version" into Cilubà. A Cilubà Bible version in Luke 23:44-45 reveals that when Jesus passed away at the cross, the sun stopped moving and shining. This revelation being biblical is supposed to be believed in faithfully. Many scientific and non-scientific Christians believe in this verse without any portion of doubt. On the country, a non-Christian scientific Bible reader would doubtfully agree with this event in question related to natural phenomena. Indeed, some years before 150 A.D a great Greek scientific, Ptolemy drew a scheme of the universe where the earth stood still and was considered as the center of the universe.

Blindly people believed in this scheme until 1543 that Nicolas Copernicus, a polish scientific, published a theory contrary to that one of Ptolemy. This new theory stated that the sun was at the center of the universe and stood still while the planets were revolving around it. This theory is true, verifiable and verified. The sun does not move. The universe is sun-centered, the new discovery proved that Ptolemy was wrong. In his time, without telescope, it seemed to men as it seems now to a naked eye that skies were circling overhead as the earth stood still. This wrong perception of the universe misled the translator of Luke 23:44-45 when be assumed that when Jesus died the sun stood, i.e stopped moving as if it was moving.

A non-religious scientific reader of this verse would assess that this verse tells lies and consequently does not come from God who is not supposed to tell lies. Therefore we would consider almost all the verses of the Bible as to be read with a critical eye. This kind of reading is objective and different from that one where the reader considers Bible texts as being inspired by God and should be read faithfully. One more verse which does not conform to a natural phenomena is Genesis : 1: 4-5. This verse states that God created the first day, he called it the day and created the night, he called it the night. So, a non- religious scientific reader would wonder what was being before day and night. We know well that the relation between day and night on the *paradigmatic axe* is antonymy. Nyckees (1998) speaks of complementary antonyms. Hence for "masculine" and "feminine" in general, if an individual is not masculine, he is feminine and vice versa. Then, the terms day and night display a relation of opposition: they are antonyms. They display the relation of complementary antonyms as masculine and feminine. Therefore, if it was not being either one or the other of the two terms, i.e. day and night before their creation, what has then been there?

Another similar verse is Genesis1: 16. This one says, God made two larger lights, the sun to rule over the day and the moon to rule over the night; he also made the stars". When reading this verse, or when hearing about it, a scientific reader who has the knowledge about our solar system would understand that God did not make moon as a larger light. This, because our solar system has a star, the sun at its center; nine planets around it; with different satellites such as our moon. If these satellites shine, it is thanks to the sole reflected light from the sun. This reflected light helps the planets to have days, night and finally years. Therefore, the moon may not have been created as a larger light as Genesis:16 pretends to sustain it. It shines due to the sunlight.

In sum, this sort of reading constitutes a faculty of criticism, the faculty of intelligent choice for an impartial search of the establishment of the word of God. It is scientific in the sense that from it, a light or an objective deduction of events flows. Then, in this respect, proposal of solutions to endless questions on such Bible texts can be set.

2. BIBLE TEXTS AND SEMANTICS

The understanding of Bible texts can be made possible thanks to different *levels of analysis* of a language. Mbuya (1995: 27) distinguishes these three levels in adopting that *syntax* is the aspect of language structure which includes phonemes into morphemes, morphemes into words, words into sentences and sentences into paragraphs. The other level is *semantics* considered as the study of the relation between linguistic signs and their designata. Finally, *pragmatics* which deals with the relationship between the linguistic signs and their users. Morris quoted by Levinson (1983:1) was concerned to outline (after Locke and Peirce) the general shape of a science of signs or *semiotics*. Within the latter, Morris distinguished three distinct branches of inquiry: *syntactics*, being the study of the formal relation of signs to one another; *semantics,* the study of the relation of signs to objects to which these signs are applicable and *pragmatics*, the study of the relation of signs to interpreters (1938:6). These include what is now known as a wide study of the sense and meaning of a language in general.

Another way of viewing the study of the sense and the meaning of utterances should be taken from Lyon (1977:373) who points out that "Most linguists' distinguish at least three levels of structure in their analysis of sentences: the phonological, the syntactic and the semantic". Lyons goes on adding that to these three trends they may or may not add *morphology* to serve as bridge between *syntax* and *phonology* in particular languages. In other words, morphology can be added to these levels to serve as an intermediate level between *phonology* and *syntax*. This new theory states the relationship between phonology and syntax in *semantics* on the one hand. On the other hand, it renders more explicit and more detailed the definition of . Lerat which, referring to the sense takes into account all the components of a sentence and an utterance. In short Mubikayi (2017:46) sees semantics as the branch of linguistics which studies the meaning of written and spoken words, sentences and texts.

Indeed, for establishing the objective meaning of a word, a sentence or a given theme in the Bible texts, and as defined above, we assume semantics to be an appropriate science to be dealt with. Anyway, theories in semantics are broad and cannot all be spread on the present essay in details. To prevent our reader from getting into this broadness, we limit this part to the structural semantics which focuses on the relationship between different elements belonging to the same group.

This structural semantics is also based on sets in their current equilibrium and more the process in their history. Here are its selected components which will in the end help the assessment of some mistranslated biblical texts from English into Cilubà, a bantou language spoken in the Kasai provinces in the Democratic Republic of the Congo.

a) Signifier and signified theory

De Saussure establishes the difference between two components of the sign. This one is made of a signifier and a signified. The signifier is an acoustic and mental image, it is neither the sound people give out nor the image people transcribe when writing. But, rather, the representation of this sound we bear in our mind and that people can advocate in saying the word mentally without giving out the sound. In translation, the non-mastery of this notion can hinder the product of translation. As for the signified, it is the concept, the idea of which people speak when uttering the word. It is a mental image different from the acoustic image. There is in sum an inseparable relation between the signifier and the signified. 1Corinthians 10:2 shades light on the theory of signifier and signified. For example, when Paul wants to warn Corinthians against idols in referring to their ancestors who followed Moses, he says: In the cloud and in the sea they were all baptized as followers of Moses. In this verse, let us consider cloud as signifier; its signified is a greyish or whitish mass of very small drops of water, which floats in the sky. So, semantics, in its theory of signifier and signified considers the cloud as defined above, it does not go beyond this term to look for implication and interpretation. If such an interpretation is needed, it will refer to its theory of context that we will speak briefly of later on. So, about this verse, a question is risen. How can someone be baptized in the sky? This question can be answered thanks to the theory of sense in semantics.

b) Sense of word taken in its relation

It is rarely a simple or easy process to learn, or to explain, the sense of word. As a matter of fact, a word may have different and various senses that can be afforded when dealing with its understanding. Moreover, the essence of the difference between words is to be felt in the opposition of the latter likely to be selected by the speaker or the researcher. Here, we join a great principle of the structuralism which states that the sense or the use of a word is determined by its place within the whole lexical stock of the language. Indeed, each language has got its own structured lexical universe in a particular way. In other words, the place of a lexeme within this lexical universe, the relationship it maintains with other lexemes determine its use.

Sense, it must also be emphasized, is not only studied with reference to its relations to other words. In addition, it can be studied with reference to its referent. Reimer (2010) has kept our attention when he asserts "one important distinction we can make within the general notion of a lexeme's meaning is between its sense and its referent. The sense of a lexeme may be defined as the general meaning or the general concept underlying the word". Hence, a distinction is to be made between the lexeme sense and referent. In addition, the difference between sense and referent has an important function and this is one of the most obvious reasons why they are of a great interest to the semanticist in his work.

More important however, from the point of view of semantics, is the demonstration of the difference between the word, the sense and its referent. Since we have already spoken of a word and its sense, we agree with Reimer (2010) that a lexeme's referent may be regarded as the object, the person, the place which it stands for a specific occasion of use. However, it is obvious that the sense of a word does not change each time the lexeme takes a new referent. But, the lexeme can take different senses depending on the context.

The lexeme *brothers* in "Good News Bible" Genesis 45:3 has not got the same sense with the lexeme *brothers* in "Good News Bible" 1 Corinthians 1:10. When "good news Bible" Genesis 45:3 states: "Joseph said to his brothers, I am Joseph". Is my father still alive? But when his brothers heard this, they were so terrified that they could not answer", it considers *brothers* as boys or men who have the same biological mother and father as other persons. Whereas, when "Good News Bible" 1 Corinthians 1:10 states: "By the authority of our Lord Jesus Christ I appeal to all of you, my brothers and sisters, to agree in what you say, so that there will be no divisions among you. Be completely united, with only one thought and one purpose", it considers the lexeme *brothers* as male and female members of a religious group, particularly Christians. Therefore, the sense of *brother* in Genesis 4:3 is different from the one of *brothers* in 1 Corinthians 1:10 dependently from these two distinct contexts. This is the way lexical semantics on its theory of **sense of word taken in its relations** distinguishes different senses of words.

c) Lexical semantics

Lehman et al (2008:15) argue: "la semantiquelexicaleétudiel'organisationsemantique du lexique: elleanalyse le sens des mots et les relations de sensqu'ilsentretiennent entre eux".

This means that lexical semantics studies the semantic organisation of the lexicon: it analyses the sense of words and the relationship of the sense that they entertain between them.
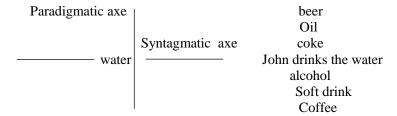
To link lexicology to semantics Lamb (1969:45) states that "the area of linguistic structure which is studied under the headings of lexicology and semantics, if I describe it vey simply, is concerned with word and their meaning". This amounts to saying that lexicology and semantics are complementary, furthermore, the study of linguistic structure involves the one of words and their meanings. This means that, to some extent lexicology can be studied inseparably from semantics.

Some linguists of course would say that lexicology is quite the same thing with lexical semantics. On our part, the two are similar, interesting and useful to a critical study of translation since one cannot study or criticize a translation without focusing on lexemes that are the units of the languages involved in translation. This focus, for our part, is the one to be made on the meanings of words and their relations with other words.

d) Sense and lexical relation

In the midst of lexical system there exist various types of relations between words. In the modern linguistics, a new distinction should be made between two axes: on the one hand in fact, a word keeps the relationship with other words existing all together with it in the lexical universe (lexicon) to which it belongs. On the other hand, it maintains the relationship with other terms with which it makes different forms of utterances. The former is called *paradigmatic axe* whereasthelatter, *syntagmatic axe*.

Indeed, on the *paradigmatic axe* are the terms which could take the same place in the same sentence. That is, terms which can substitute one another (*Substitution*). But on the *syntagmatic axe* are the terms which can combine themselves to form an utterance. To be more illustrative, we present the following sentence on both the *paradigmatic axe* and *syntagmatic* axe as follows:

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Paradigmatic axe |                        beer
                 |                        Oil
                 | Syntagmatic  axe       coke
 ――――――― water  |  ―――――――    John drinks the water
                 |                       alcohol
                 |                      Soft drink
                 |                       Coffee
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Each point of a sequence of units is the cross of a vertical axe (paradigmatic) where the unit is selected and of horizontal axe (syntagmatic), where the units place themselves one after another. This opposition derives from de Saussurian dichotomy. At this semantic and practical part of the present essay, theories are loosely focussed on these kinds of relationship so that a critical comparison on meanings of words in translation can be achieved. The same relationship will help in the understanding of the definition of the terms of the two languages involved in the mistranslated verses of the present paper i.e. English and Cilubà. The same relationship will help to understand the definition of the terms of these languages we are trying to oppose in order to explain some Cilubà mistranslated verses.

4.1 Paradigmatic axe

Let us see how we can now deal with the materials liable to describe the word meaning relation and the definition of a term by looking for its sense in depicting its contrary, its equivalent in the same language (synonym) for example. In fact, there are many types of relations on a paradigmatic axe among which we select the following to study some mistranslated verses in Cilubà.

Antonymy comprises the relations existing between the terms which exclude themselves mutually. These relations are those existing between antonyms, but not exclusively.

Binaryopposition this kind of contrast exist between two terms. The contrast can be alternative: here, it is either one or another of the terms. Nyckees (1998) speaks of complementary antonyms. For example "masculine" and "feminine": in general, if an individual is not masculine, he is feminine and vice versa. Another example taken from the Bible on complementary autonym is "by grace" and "by obedience" to law (by deeds) are in binary alternative in the particular context of the epistles of Paul.

From a semantic point of view, the study of such relations can contribute to the evaluation of translated words and sentences from English into Cilubà for example. The understanding of the whole translation can also be effective through a comparative study based on words to translate and the translated ones. This will in general be possible through the study of the relation between words, sentences and the entire verse dealt with.

Let us go ahead describing with Romerowsky (2011) other kinds of opposition apart from the binary and the alternative ones. There exist non-alternative oppositions: Nyckees speaks of reciprocal antonyms. In this kind of

opposition, two terms can exclude themselves mutually whereas it should not be obligatory that one of the two might be realized. Hence, in the contrast "husband"-"wife", X cannot be at the same time husband and wife. But he can neither be one nor the other: If he is celibate (not married), if X is not a husband, X is not forcibly a wife. The same can be noticed for the contrast between "buyer and seller": for a given transaction, X is a "buyer" or a "seller" but is not the two at the same time. Then he can neither be a buyer nor a seller. If X is not a "buyer" he is not forcibly a "seller".

On the contrary if X is husband of Y, then Y is wife of X. The same, if X buys from Y, then Y sells to X. We can then construct synonymous sentences in replacing a term by its reciprocal (converse) antonym and in permitting X and Y put in relation by this term.

For contrast between two terms allowing a graduation, Nyckees speaks of gradable antonyms. It is for example the relation exiting between "hot"and "cool". X cannot be at the same time hot and cool. The two terms exclude each other mutually. On the contrary, X may be more or less hot, more or less cool: a graduation is possible here. The same is true for "neat" and "dirty", the two terms exclude each other mutually, but X can be more or less neat or more or less dirty.

There exists relations of contrast between the elements of a set comprising more than two terms. For instance in a series: January, February, March, April, May, June, July, August, September, October, November, December. These terms exclude each other mutually: when it is January, it is not February, neither March nor any other month. But the series has twelve terms. Another similar series is the one of colour, red excludes green; white, yellow. In addition, red excludes yellow, green and blue. Numerous are the terms of this contrast. Noticeably, the non mastey of this kind of relation between the sense of Bible words is one of the factors which cause mistranslation as we will illustrate it through some Bible verses studied below.

King James version Genesis 6:14 states that when God saw that the world was full of sinners and violent deeds, he said to Noah that he was going to put an end to human race. He told him that he was going to destroy it completely with the flood. He asked Noah not only to build a boat from good timber and divide it in different rooms, but also to cover it with pitch (tar), inside and outside for preventing water to enter its inner part. Here is the way the translator of the Bible in Cilubà renders **inside and outside** from the King James Version

1. K.J.V Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it **within** and **without** with pitch.
2. B.C Enzà bièbè buatu nè mutshì wà gopher, enzà nsùbu mikesè munda muà buatu nè labà kamonyi **munda** muà buatu nè **kunyimà** kuàbù kàbìdì.

Semantic study

The gap of translation in the present verse lies in the translation of two adverbs which are **within** and **without.** In the context of this verse, antonym, is the expression of lexical contrast as we have explained it above. We allude to it to study the lexical relation between these two adverbs and to see what they display as relation in translation. Of course, **within** and **without** are antonyms on a paradigmatic level. They are contrasted in a way that if something is **within** it is not **without;** and vice versa. The lexical relation existing between these two lexemes is antonymy. The opposition between these English terms is alternative and, these antonyms are called complementary antonyms because, in general, if someone or something is not **within**, he (it) is **without** and vice versa. On the other hand, the Cilubà lexemes **mundà** and **kunyimà** which means respectively **within** and **behind** do not display the relation of complementary antonyms. Because, someone can neither be inside nor behind he can be without and in front of. Hence, the two Cilubà lexemes display non-alternative opposition: they exclude themselves mutually whereas it should not be obligation that one of the two might be realized. Had the translator of the Bible in Cilubà mastered these lexical relation, he would not have translated **within** and **without** by **mundà** ne **kunyimà** which means within and behind. The lack of knowledge or the non-application of lexical relation of semantics has hindered the translation, therefore the translator should always consider semantics as one of the adjuvants of his work.

According to the King James Version, Noah was asked to pitch the ark within and without whereas the Bible in Cilubà asserts that he was asked to pitch it within and behind. Consequently as the Cilubà version excludes the application of the pitch by Noah on the outer right, outer left and outer front part of the ark, water could enter the inner part of the ark, throughout these cited parts. In other terms, given the recommendation of God, translated, we say well, translated by the Cilubà Bible translator, Noah would have killed whoever and whatever was in the ark due to the entrance of water in the ark from the outer part, front, upper, left and right part of the ark.

One more verse which implies a semantic study in its translation from English into Cilubà is in King James version Genesis 4:1. In fact, the story of the Bible says that when the man ate the fruit forbidden by God in the Garden of Eden, God sent him out of the garden and made him cultivate the soil. This man was Adam, he had intercourse with his wife Eve and the latter got pregnant. After, she bore a son and said: "by the lord help we have acquired a son." This is what the King James Version states. However, from the reading of the Bible in Cilubà, here is the interpretation of the word **man** by the Cilubà translator.

1. K. J. V: and Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a **man** from Lord.
2. B.C. Adàmà wàkamanyangagna nè Evà mukàshì wandì, nè yeye wàkimita difù, wàkalela kanà; wà kamba nè, Nakuangata **muntu** kùdì Yèhowà.

Semantic study

In Bantu society, there is a pertinent distinction of the meaning of the Cilubà lexeme **muntu**from the one of the english lexeme **man**. Indeed, semantically speaking, **muntu** cannot stand for **man.Muntu** is the Ciluibà for a person.

In translation, considering the meaning in lexical relation of these two lexemes, it stands to reason that *hyponymy* plays a significant role in their translation.

Hyponymy is the asymmetrical relation of sense between, for instance, apple and fruit. In translation, this relation can be felt on the level of semantics by comparing two terms of two distinct languages. This relation is usually explained in terms of inclusion. Cruse (2006: 81) on this concern states that thinking of categories of things in the world (the extensional perspective), the category of animals includes the category of apples, so that if something is an apple it is necessarily a fruit. But thinking of meanings (the intentional perspective), the meaning of apple includes the meaning of fruit etc.

In English, a **man** is determined by his sex. e.i, male; a woman, by hers i.e female. In Cilubà, **muntu** is not necessarily a man. **Muntu** can either be a man, a woman, a son or a daughter and a child. In brief, the English for **muntu** is a person. Consequently, in the English version, the sex of Cain is determined, while, the one of the Cilubà**Kanà** standing for **Cain** is not. To be more explicit on the matter, **muntu**compared to **man** in meaning in the present context of translation is an hyponym, it includes **man** as an hyperonym.

One will understand that the same relation existing between the above hyponymy and hyperonymy is that existing between the Cilubà**muntu**(person) and the Cilubà "muntumuluma" (a man)   in the context where a new born comes to life. Indeed, a **man** is included in **muntu**. Therefore, **man** should be regarded as an hyperonym and **muntu** as an hyponym. The previous is included in the latter. This lexical relation does not appear in each of the two texts, but of course it appears in their relation. The fact that in English version the lexeme **man** is an hyperonym could be respected in the Cilubà version. So, muntu could be translated in a way that it could be regarded as an hyperonym. However and unfortunately, it is regarded abusively as an hyperonym being equivalent to the English lexeme **man**. The Cilubà for a **man** is **muntumuluma**. In this respect, one would ask a question to know to which gender the Cilubà**muntu** belongs since it can stand for a son, or a daughter. In addition, it is clear that the sex of Cain according to the Cilubà Bible is not determined while the King Version determines it by the use of the word **man**. To testify this gap of translation, one can read the following back translation. *Adam knew his wife and she got pregnant, she bore Cain; she said, I have got a <u>person</u> from the Lord.* From the case-study of such a translation, the translator should keep in mind that trying to search for the lexical relation of each item to translate is important in the source language as well as in the target language.

The following verse on which the study of the sense of word is focussed in translation on the paradigmatic axe is "King James version" Genesis 9:4. Indeed, after the flood, everything that breathed died. God blessed Noah and his sons and recommended them to have many children so that their descendants will fill the earth.. He told them that all the animals, birds and fish will live with fear toward them. And they should be placed under the power of Noah and his sons. God recommended also Noah and his sons to eat these animals, birds and fish as well as the green plants. But God prevented them from eating meat with blood still in it as clearly explained in "Good News Bible version." The following is the King James version and its Cilubà mistranslation.

1. King James Version: But flesh with the **life** thereof, which is the blood thereof, shall you not eat.
2. Bible in Cilubà: Kanùdì **muoyo** wà munyìnyì wonso, mmashi mene mene.
3. Good news Bible: Meat with blood still in it…do not eat.

Semantic study

Polysemy is the kind of relationship we are going to exploit in this verse. The inversion the Cilubà translator introduces in this verse, not only hinders the understanding of the message in the source language, but also proves that the translator was not a bilingual person. Before getting into deep study of this verse, we make it our duty to scrutinize the Cilubà**muoyo** on a paradigmatic level. This, in order to prepare one to the understanding of the shortcoming this lexeme arouses.

The Cilubà lexeme **muoyo** is a polysemic word. It signifies the hallow organ in one's chest that pumps blood through the body; in this case, it is the Cilubà for **heart** Moreover, it signifies the ability to grow and produce new forms that distinguishes living animals and plants from dead ones; in this other case, it is the Cilubà for "**life**" and

its antonyms is the Cilubà "lufù" which means "death". So the Cilubà**muoyo** is a polysemic word in the sense that by itself, it stands for two signified.

4.2. SYNTAGMATIC AXE

On the syntagmatic axe, it stands to reason that the meaning of **muoyo** in this verse, is the hallow organ in one's chest that pumps blood through the body. Hence, it is eatable. So the Cilubà version prevents people form eating the heart of whatever flesh and it emphasizes that this heart is really the blood. This can be noticed by the Cilubà sentence: **Kàdikanùdìmuoyowàmunyìnyìwonso** of which the back translation is **Butdo not eat the heart of whatever flesh, it is really the blood.**

From the above study and through semantics one can note how the Cilubà version lacks conformance to the original text on this particular verse which is commonly accepted and interpreted by Christians in the sense that before eating any flesh, its blood should be poured. The same verse is understood by some Christians in the way that it forbids believers to consume animal blood but not the hallow organ which pumps blood in the animal body. Some Cilubà Bible consumers believe that people cannot eat the hallow organ of some animals due to the mistranslation of Genesis 9:4. Here is the back translation: but, do not eat the heart of whatever flesh, it is really the blood.

CONCLUSION

Bible texts, as word of God were written in a historical setting and culture not similar to our own. From the original texts i. e. Hebrew and Greek texts, to translations, the human responsibility has played an important role which has to be granted in any study in quest of the establishment of the true message of God. The present paper has briefly portrayed the first languages which bore the word of God; the translations which are now known as man-made result. Moreover, three main approaches have been the concern of an important part which discriminated biblical texts from non-biblical ones.

The scientific discipline which helped us to grasp and to assess the Bible message in both the source language and the target language i.e. English and Cilubà was semantics. We made use of its specific components which are the paradigmatic axe and the syntagmatic axe. We spoke briefly of sense of word taken in its relation, lexical semantics and sense and lexical relation.

This paper has been intended to ordinary person to get a better understanding of the Bible. Throughout it, the diversity of Bible literary form and the unity in diversity of the Bible spiritual message have been assessed. Indeed, what is presented in the present paper is drown from many basic texts that there is no way to acknowledge them. The Bibliography speaks more about these sources which we consider as the most useful in the present essay.

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