

**An Analysis of Connectors in Balanta Narrative Texts: Implications in Bible Translation**

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**ABSTRACT**

This paper aimed at analyzing connectors in Balanta language and how their study can be applied to Bible translation with the special attention given to the narrative texts. This topic was chosen because connectors' problems are a crucial issue in Bible translation. Wrong usage of connectors affects the syntactic relationship of clauses, sentences, and paragraphs, which in turn causes the text to lose accuracy, clarity and naturalness in the target language. This has become an area of increased concern in many translation projects in Guinea Bissau. This paper aims at shedding more light on the Bible translation, with specific reference to the use of connectors in Balanta narratives. Various connectors' functions in Balanta narrative were examined with the aim of proposing effective strategies that can be employed by Balanta Bible translators. The major concern was to determine mismatches in the meaning of the connectors in the source (Hebrew) and target (Balanta) language. It was found that the Balanta language has a variety of connectors but uses them less frequently compared to Hebrew which has very few connectors but uses them more frequently, especially for those with the multifunctional dimensions. Balanta is an Atlantic Language of the Niger-Congo branch, spoken in Guinea Bissau in West Africa between Atlantic Ocean,

Senegal and Guinea-Conakry. Though, there are several theories used in Bible translation, such as literal translation, dynamic equivalence, skopos and others, this study proposes the use of relevance theory.

**Key words:** connectors, narratives, mismatches, source text, target text

### **Abbreviations**

<b>Bible Translation</b>	<b>Other Abbreviations</b>	
GBBK – Balanta Kintoe	SG – Singular	PST – Past tense
ESVUS16 – English Standard Version	PL – Plural	PT – Particle
NRSV – New Revised Standard Version	1S – First Singular	PROG – Progressive
NET08 – New English Translation	2S – Second Singular	Ø – zero
NIV11R – New International Version	2PL – Second Plural	3S – Third Singular

## **1 The Inventory of the Balanta Narrative Connectors**

According to Levinsohn (2010, p. 85), connectives guide and constrain the way the material they introduce is processed in the light of the context. These may be conjunctions, adverbs, or adverbial expressions. They link a discourse unit to its context. They give instructions on how to relate a unit to its context and constrain conclusions to be drawn from the discourse.

Looking at some narrative texts in Balanta helps to discover various types of connectors and their functions in each context within a narrative. It becomes clear that Balanta narratives use the following types of connectors: temporal, argumentation, addition, conditional, contrastive, and interjective as distributed on the Table 1 below.

**Table 1: Balanta Narrative Connectors**

<b>Temporal</b>	<b>Argumentation</b>	<b>Addition</b>
<i>a</i> ‘as’ ‘by the time’	<i>ya</i> ‘because’	<i>hat</i> ‘again’ ‘or’ ‘also’ ‘too’

<i>awaknma tidi</i> ‘as soon as’	<i>acale, cale</i> ‘by’, ‘as’	<i>hat ki</i> ‘also with’
<i>mbuma, mbu, nbun</i> ‘when’,	<i>sama</i> ‘so that’	<i>ki</i> ‘with’ (and)
<i>kimoka, ntsal</i> ‘at the time’	<i>wilma tumni she</i> ‘reason why’	<i>hatlem</i> ‘also’ or ‘moreover’
<i>kimoke-kimoka</i> ‘whenever’	<i>calema se</i> why or ‘reason why’	<i>lem</i> again’ or ‘also’
<i>kate</i> ‘until’	<i>se (she), nda</i> ‘that’	<i>bun</i> ‘again’ or ‘also’
<i>awe</i> ‘after’, ‘while’	<i>madana</i> ‘in order to’	<i>abun hat</i> ‘and again’
<i>bina</i> ‘will’,	<i>bin, di, tah</i> ‘then’	<i>ndah</i> ‘or’
<i>Kibite</i> ‘since’	<i>weebe na tumse</i> ‘that is why’	
<i>Nduule abo</i> ‘a little while	<i>abe</i> ‘so’, therefore	
<i>Wil wote yoole</i> ‘not long’	<i>woobo najon se</i> ‘that is why’	
<i>Waambu</i> ‘now’		

### Conditional

*yaa* ‘if’  
*á, ndi* ‘if’  
*se kate* ‘even if’

### Contrast

*wetande* ‘however’, but’  
*ma* ‘but’

### Interjection

*ñin* ‘look’  
*heeh* ‘eeh!’  
*kaah*  
*yaha* ‘please’

## 2.1. The Temporal Connectors Relations

The investigation of the narrative connectors has revealed that Balanta uses temporal conjoining words and expressions to mark time clauses. These connectors can be distributed into eight major categories analyzed especially for their usage in any given sentence that contains a subordinate clause of time.

### 2.1.1 Event that Happens Immediately after Another

In Balanta, time can be marked with the pragmatics temporal connectors that connect a particular event with another in the previous sentence. The event that happens immediately after another can be easily identified through these conjoining words: *Waambu* ‘now’, *Kimokema* ‘at the time’, *abe waambu* ‘So now’, *Wil wote yoole* ‘not long’, *Nduule abo* ‘a little while’, *a* ‘as’ or ‘by the time’, *awaknma tidi* ‘as soon as’. The following example (1) demonstrates that the

connector *waambu* ‘now’ begins the sentence but pointing back to the event in the previous sentence.

1. *Waambu bi-diis toha a-f-tsaamba.*  
now 3PL-pass to.go in-SG-seaside  
‘Now they pass and go to the seaside’

### 2.1.2 Events that Happen Frequently

Balanta expressions of events that happen frequently can be easily identified by looking at the following conjoining words: *akimoke* ‘whenever’, *kimoke-kimoke* ‘every time’, and *nthal* ‘when’. See the example (2) below.

2. *Akimoka n-ceh-ne n-mat kpeldi ki tsid-da*  
whenever 1S-free-PT 1S-PT talk with friend-1S  
‘whenever I am free, I talk to my friend’

### 2.1.3 Simultaneous Events

The simultaneous time relation is an occasion where one event takes place at the same time with another which may be either happening momentarily or is happening continuously. So, the overlapping time may be either partial or complete. Considering Balanta clauses that contain events that happen at the same time or simultaneously, we focus on the conjoining words such as *awe* ‘while’ and *mbuma* ‘when’. Hellenthal (2009, p. 123) explains that “such clauses denote simultaneity of events and typically function as clauses which give the setting for the storyline events.” See example that uses *awe* ‘while’ (3).

3. *Cile ndok-ke awe noon kah a buhe*  
Cow eating-PST while wolf be in well  
‘The cow was eating (grass) while the wolf was in the well.’

### 2.1.4 “When” Clauses

“When” clauses are some of the difficult ones to differentiate with the “after” and “before” clauses. That is why Thompson et al. (2007, p. 247) pointed out that these three types of

clauses are the most challenging ones when translating the Scripture. They need translators' attention in order to be able to give them a good rendering in the target language. There are connectors that help us to identify "when" clauses in Balanta such as *nbun* or *mbuma* 'when', *ntsal* 'when' and *kimoke* 'at the time'. See example (4) below which employs *nbun* 'when'.

4. *Nbun bi-kani too-ha absin, ñek ya ki bitn*  
 when 3PL-are go-PROG on-way, hen say with dog  
 'when they were going on the way, the hen says to the dog'

#### 2.1.5 Event that Happens Before the Event in the Main Clause.

It is not easy to identify the 'before' clause and 'after' clause in Balanta because some connectors overlap. However, they can be distinguished by looking at them carefully with further considerations. Thompson et al. (2007, p. 247) observe that "'before' clauses are different from 'when' and 'after' clauses in that it is always the case that the event named in the 'before' clause has not yet happened by the time of the event named in the main clause." This kind of adverbial clause in Balanta can be identified through certain conjoining words, such as *bin* 'will' with the particle *a* attached to the pronoun which can be considered as 'before': *ntsal* 'when', *awé* 'the moment'/'when', and *kimoke* 'at the time'. The "before" clause can also be differentiated with "when" and "after" by the usage of the negative expressions *tikni ntaŋ* 'yet without' as in example (5).

5. *Nthal ha tik-ni ntaŋ diisa, ha tuuk bisif n-hun,*  
 when 3S yet-PT without going, 3S call servants of-3S  
 'Before he left, he called his servants.'

#### 2.1.6 Event that Happens After the Event in the Main Clause

The event that happens after the event in the main clause is marked with the conjoining word *awe* 'after' as (6) shows.

6. *Halame luus awe ha sawle san-ta ke beñay*  
 Chief go after 3S finish talk-PT with people  
 ‘The chief went after he finished talking to the people’

### 2.2.7 The Event in the Future

The events that will happen in the future are normally marked with the connecting word *kimoka* ‘at the time’ and the auxiliary verb *bina* ‘will’. This means that *bina* must co-occur with *kimoke* to indicate the event that will be happening in the future as shown in example (7)

7. *Bi-ka bina yanta kimoka rese wisne*  
 1PL-be FUT go.outside-PT at.the.time rain stop  
 ‘We will go outside after the rain stops.’

### 2.1. 8 An Event that Happens over Time

In Balanta, temporal adverbial clauses can be identified by the usage of two different conjunctions: *kate* ‘until’ and *kibiite* ‘since’. This is demonstrated in the example (8) where *kibiite* ‘since’ is used.

8. *N-suk bun kibiite kitheenthi*  
 1S-plant it since raining.season  
 ‘I planted it since raining season.’

## 2.2 Argumentative Connectors

According to González (2004, p. 43), argumentative connectors carry propositional content and instructions that can be considered as linguistics elements that operate as devices which serve to make discourse coherent. There are several possible relationships in this category such as reason result, means result, purpose means, and concession contra expectation.

### 2.2.1 Reason Result

Murray (1997, p. 228) argues that “causal relations indicate simple cause-effect relations between the sentences.” One or more actions, or one or more arguments lead to a certain

conclusion because of what had happened or what was argued before. The following conjoining words in Balanta show this relationship: *yaa* ‘because’, *abe* ‘so’, ‘therefore’. In the example (9), the conjunction *yaa* ‘because’ introduces the subordinate clause, and also explains the reason why one cannot eat bone.

9. *Ñi nsaake kpucana fhuul yaa n-wote teen ksic*  
 1S cannot eat bone because 1S-not have teeth  
 ‘I cannot eat bone because I do not have teeth.’

### 2.2.2 Means-Result

Koltai (2016 ad loc.) describes connectors for result or consequence as linking two simple sentences into a causative sequence, whereby one scenario creates the next. This type of logical relation answers the question such as: “how did this result come about?”. In Balanta means-result is expressed with the connector *cale* ‘by’ or ‘through’. In the example (10), the conjunction *cale* ‘by’ expresses the means for carrying out the action that takes place and it introduces the subordinate clause.

10. *Cale ha kpas-ne-ke kifaye ha kuñ maali kpahe*  
 by 3S cultivate-PT-PST hard 3S get rice a.lot  
 ‘by cultivating hard he got a lot of rice.’

### 2.2.3 Purpose-Means

A purpose is the reason for doing something or that something comes into existence. A means is an action or system by which a result is achieved. So, this relation answers the question about, “what was done in order to achieve this purpose?” In Balanta this type of relation can be identified by the usage of the following conjoining words: *sama*, ‘so that’ and *madana*, ‘in order to’. Example (11) demonstrates this. In this example, the animals’ attendance to the lion’s party require preparation, they need to get ready for it and that is why the relationship of the two

clauses portray the purpose as attending the lion's birthday party and the means is animals' preparation.

11. *Hal o hal kac sawilna madana tooha marana kisuma nahace.*  
person PT person start getting.ready in.order to attend happiness that  
'Everyone started getting ready in order to attend that happiness.'

#### 2.2.4 Concession-Contra Expectation

According to Robaldo et al. (2008, p. 209), concession is about an argument creating an expectation and then one denying it. They claim that "a concessive relation arises from a contrast between the effects of two causal relations; specifically, when Arg2 creates an expectation that Arg1 denies." So, for concession contra expectation, Balanta uses the conjoining words such as *kate...nan* 'even if', *riba* or *mbora* 'although'. The word *riba* does not have any meaning when it stands alone, unless it is combined with the pronoun *n-* in order to become a full connector. See example (12).

12. *N-riba n-kah halame wetande n-woy faye.*  
1S-although 1S-be king but 1S-do.not.have strength  
'Although I am a king but I do not have strength.'

#### 2.3 The Additive Connectors Relation

Murray (1997, p. 228) defines additive connectors as "those where the second sentence elaborates in a nonspecific manner on the content of the first sentence." Kwan (2017, p. 164) quoted Frodesen and Eyring (2000) who suggested that there are two categories of additive connectors: one is a simple addition that refers to connectors introducing a new idea. The other one is an emphatic addition, which refers to connectors signaling a point reinforcing of the something mentioned before. In Balanta this is usually indicated by the following conjoining word: *hat*, *hatlem* 'also, too, as well', *acale* 'as' 'like', *ki* 'and', *abun hat* 'added again', 'furthermore', 'moreover', and *kcosa, kcosa tema* 'true', 'truly'.

### 2.3.1 Propositional Conjoining System

According to Levinsohn (2010, p. 85), additive connectors can be used in two ways: they can be used when the added proposition has a different subject but with the same or similar predicate as before; or when the added proposition has a different predicate but the same subject as before. So, in Balanta the conjoining words *hat*, *hatlem* ‘also’ are used when the added proposition has a different subject but with the same or similar predicate, while the conjoining word *ki* ‘with/and’ is normally used to link discourse units at the word level. The example (13) demonstrates this pattern. In this example, the connector *ki* ‘with’/ ‘and’ is used on word level and it clearly demonstrates that this conjoining word can occur at the middle of a sentence but not at the beginning or at the end because it serves as a bridge that connects two noun phrases in Balanta.

13. *Hal o hal num leece ki woose*  
person PT person take fire.wood with straw  
‘Everyone take firewood and straw.’

### 2.3.2 Additive Connectors Expressing the Idea of Parallelism

Kilgannon (2021, p. 343) points out that “parallelism is the use of similar structures in related words, phrases, or clauses. It creates a sense of rhythm and balance within a sentence.” So, we can say that an additive can be used to indicate the relative status of the connected propositions. An additive connector can be used to show that the added component is more important than the other, or it is at the same status with the one it is added to. For instance, *abun hat* ‘he/she-again also’ is an additive used to show the relative status of the connected proposition. This is illustrated in the example (14) below.

14. *A-bun hat ciinka a-bkeey.*  
3S-again also climb on-palm.tree  
‘Again, he also climbed on the palm tree.’

## 2.4 The Contrastive Relation

Murray (1997, p. 228) posits that “adversative relations indicate that the second sentence contrasts or limits the scope of the content of the first sentence.” In the contrast relation, the following three factors are always present: a point of contrast; a thing, event or attribute that is contrasted with another thing, event, or attribute. This is expressed in Balanta by *ma* ‘however’ and *wetandi* ‘but’. Just to highlight, *wetandi* seems to be used more frequently than *ma* (which is rarely used). The narrative about *Alanti ki Ncabri* ‘Man and Crocodile’ demonstrates this in the example (15) below. In the above example (15), the connector *wetande* contrasts the state of the woman and the people’s behavior toward her. It clearly marks that when she was young, everybody loved her which is contrary to now that she is old, no one cares about her and no one wants to relate with her and even to assist her. Note that Balanta uses contrastive connector *wetandi* and *ma* interchangeably. See the example (16) with *ma* below.

15. *Ñin ñidi bunma n-tikne uhaame, biñay miin nay-ñi.*  
Look 1S when 1S-be.still young people all want-1S  
‘Look, when I was still young everybody loved me,’

*wetande waambu n-lakini abo, biñay miin loh-ñi.*  
but now 1S-become like.this, people all reject-1S  
‘but now that I become like this, everybody rejected me.’

16. *Asuñ mada santa frase ma Thuhna sake santa frase*  
Asuñ can speak Balanta but Thuhna cannot speak Balanta  
‘Asuñ can speak Balanta but Tuhna cannot speak Balanta.’

It is also necessary to highlight that sometimes actions may be contrasted in Balanta by juxtaposing a negative clause and positive clause as seen in (17) below.

17. *N woti kah thaka k-sele, ñi n-thak kreetha.*  
1S do.not be catch PL-fish, 1S PROG-catch crabs  
‘I am not catching fish, I am catching crabs.’

## 2.5 The Alternation Relations

The alternation relation in Balanta is expressed in two different ways: contrastive and supplementary. This latter linking system is usually expressed by use of *ndah* ‘or’. Note *ndah* ‘or’ can also be used in other relations as well, so care must be taken. When the alternation involves antonyms (opposites) it is said to be contrastive, as portrayed in the example (18) below. When the alternatives are two or more options, usually within the same area of meaning the relation is said to be supplementary. See example (19) below.

18. *Yah hun numdi ndah ha ka wkuntse?*  
QM 3S married or 3S be single?  
‘Is he married or is he single?’

19. *Nbana wal kpas ndah ha wal suk n-maali?*  
Nbana go plowing or 3S go plant of-rice  
‘Did Nbana go for plowing or he went planting rice?’

## 2.6 Conditional Connectors

A full conditional sentence contains two clauses: the main clause, also known as the consequence clause, and the conditional clause. The main clause says something about the result of the condition, whereas the conditional clause talks about what might happen or might have happened (Markham, 2019 ad loc.). The following conjoining words are found in Balanta: *á*, ‘if’; *ndi*, ‘whether’. Two conditional connectives are frequently used in Balanta: *á*, ‘if’ normally used at the beginning of a sentence, and *ndi* ‘whether’ used at the middle of a sentence. Both of them are never used at the end of a sentence. The examples (20, 21) below demonstrate this notion.

20. *Á ha-laam-ba be-kah wun widn-a.*  
If 3S-teaches-us we-will it know-PT  
‘If she teaches us, we will know it.’

21. *He kpaan-ma ndi ha kpothilte.*  
3S ask-3S whether 3S fall.down  
‘He asked him whether he fall down.’

## 2.7 The Interjective Relation

It is also evidenced that Balanta uses some interjections to connect clauses, sentences, and paragraphs. They are *yaha* ‘please’, *heeh* ‘eeh’, *ñin* ‘look’, and *kaah* which has no correspondence in English. Example (22) uses *yaha* ‘please’ to demonstrate this notion.

22. *Ncabre sak Alaante ha yaa-ma: “Yaha, num-ñi kisiŋ coke kani.*  
Crocodile beg man 3S say-3S please take-1S near river be  
‘Crocodile beg man and said, “please, take me to the seashore.”’

The interjection connector *yaha*, ‘please’ is used to ask for a favor whereby someone needs help and is requesting it from another person. This connective is normally found in direct speech.

The connector *kaah*, which does not have a corresponding expression in English, is used to demonstrate the degree of inferiority that someone is weak and cannot face the situation s/he is confronted with. For instance, in the example below (23), the cow was not able to challenge the hyena that wanted to eat her and to show that she would not be able to face the situation and she is running away. She uses the expression *kaah*, meaning that she will not even try to challenge the hyena which is stronger than her.

23. “*kaah weebe N keyéti maarana*”!  
Ø that 1S be.not witness  
‘Ø I will not witness that.’

## 3 Hebrew and Balanta Connectors Mismatches

This section deals with connector mismatches that can be found in the difference concerning the default way of conjoining words, phrases, clauses, sentences, and paragraphs. As such, the section addresses temporal, argumentative, additive, contrastive, and interjective connectors’ mismatches between Balanta and Hebrew.

### 3.1 Temporal Connectors Mismatches

Hebrew and Balanta narratives use connectors in order to be coherent, easy to read and understand. But both languages cannot be treated in the same way because they have different conjoining words that are used for relationships between ideas, sentences, clauses, and words. Hebrew uses very few connectors for temporal relations in comparison to Balanta temporal way of conjoining. The table below shows Balanta and Hebrew temporal connectors.

**Table 2: Temporal Connectors**

Balanta	Hebrew
<i>a</i> ‘as’ or ‘by the time’	ו (waw) – ‘and’, ‘while’, ‘when’
<i>awaknma tidi</i> ‘as soon as’	עַתָּה – ‘now’
<i>mbuma, mbu, nbun</i> ‘when’,	כָּל- – ‘whenever’ – this connector is rarely used in the Hebrew narratives. So is not covered in this analysis.
<i>kimoka, nzal</i> ‘at the time’	
<i>kimoke-kimoka</i> ‘whenever’, ‘every time’	
<i>kate</i> ‘until’	
<i>awe</i> ‘after’, ‘while’	
<i>bina</i> ‘will’,	
<i>Kibite</i> ‘since’	
<i>Nduule abo</i> ‘a little while	
<i>Wil wote yoole</i> ‘not long’	
<i>Waambu</i> ‘now’	

#### 3.1.1 Waw (ו) as a Temporal Connector

According to Table 2 above, Balanta uses many temporal connectors while Hebrew uses very few. However, the Hebrew connector ו *waw* has multifunctional dimensions covering a range of usage that can be found in Balanta as well. The investigation of connectors in Balanta has revealed that there are at least eighteen temporal conjoining words and expressions that are used to mark temporal clauses. Hebrew uses only three connectors in temporal clauses but the

connector *וַ* **waw** plays the major role not only in temporal relations but also in other relations that will be discussed later on this paper. The connector *וַ* **waw** can be translated in a variety of ways in English: It could be translated as *and* to signal additional information; *when, while, now,* and *then* to signal sequential information. Dobson (2007, p. 27) observes that “when *וַ* **waw** begins a sentence, we must think carefully how to translate it into other languages. And some languages may have a word that is similar to *וַ* **waw** in the way it functions in Hebrew.” Therefore, translators are mainly guided by the context which determines how *וַ* **waw** should be translated, especially when it occurs at the beginning of a sentence.

בראשית ל"ט:א'      **Genesis 39:1**  
 (א) וַיֹּסֶף הוֹרֵד מִצְרָיִם      (1) Now Joseph had been taken down to Egypt. (NIV11R).

**24. Ø    Bi   num   Jose   a   boce   n-Jitu                    (GBBK)**  
 zero 3PL take Joseph in land of-Egypt  
 ‘They took Joseph to the land of Egypt’

Making reference to Genesis 39:1, Reyburn and Fry (1998 ad loc.), observe that “*now* is used to translate the Hebrew connective *וַ* **waw** which serves as a transition to a new episode. However, our text is again opening an episode about Joseph after having left his story at the end of chapter 37.” Again Reyburn and Fry (1998 ad loc.) observe that, “in many languages it will be necessary to make clear that we are again picking up the thread of the Joseph story and not continuing the Judah and Tamar story.” Therefore, this could have been rendered in Balanta as *waambu* ‘now’ to mark temporal relationship as in example (25) (not as in as was done by Balanta Bible translators who did not translate it at all as in example (24). Note that leaving out the connector does not interfere with the meaning but its usage contributes to the text coherence and naturalness.

25. *Waambu bi num Jose a boce n-Jitu.* (GBBK)

Now 3PL take Joseph in land of-Egypt  
'Now they took Joseph to the land of Egypt.'

Dobson (2007, p. 231) also highlights that "in Hebrew, within a narrative if there are many events happening, *waw* (connectors) may follow each other in rapid succession" as in Genesis 41:14.

<u>בראשית מ"א:י"ד</u>	<u>Genesis 41:14</u>
(י"ד) וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת-יֹסֵף וַיְרִיצֵהוּ מִן-הַבּוֹר וַיְגַלְהוּ וַיְסַלֵּף שְׂמֹלְתָיו וַיָּבֵא אֶל-פַּרְעֹה:	(14) So, Pharaoh sent for Joseph, and he was quickly brought from the dungeon. When he had shaved and changed his clothes, he came before Pharaoh (NIV11R).

26. Genesis 41:14

- a) *Abe Faro hit tuuka Jose,* (GBBK)  
so Pharaoh sent to.call Joseph  
'So, Pharaoh sent to call Joseph'
- b) *Bi yaan-ma-ti caak ha kiruufe;*  
3PL remove-3SG-PT quick in prison  
'he was taken our quickly from prison,'
- c) *Abe ha rith yeeki, ha yuunthat kyatn,*  
so, 3S haircut beard 3S change PL-clothe  
'so he shaved his beard [and] changed his clothes,'
- d) *ha diis tooha nedena Faro.*  
3S go to answer Pharaoh  
'he went to answer Pharaoh.'

This string of six verbs indicating a series of six actions is describing how the young man Joseph reached to the king of Egypt, where the next important part of the story develops. Balanta does not connecting every action verb with a conjoin words like Hebrew does with the *waw*. Note that Balanta Bible translators used the same connecting word twice *Abe* 'so' which is a conclusive connector. There is no meaning lost in this translation, but it can be misleading using conclusive connector *abe*, 'so' twice while there is another way of handling the text as it has been done in example (27). The mismatch is seen in that, Balanta uses four connecting words

unlike Hebrew which uses the same connector  $\text{?}$  *waw* to connect a series of six clauses.

### 27. Genesis 41:14

- a) *Abe Faro hit tuuka Jose,*  
 so Pharaoh send to.call Joseph  
 ‘So, Pharaoh sent to call Joseph’
- b) *Bi-di yaan-ma-ti caak ha kiruufe;*  
 3PL-then remove-3S-PT quick in prison  
 ‘then he was quickly brought out from prison’
- c) *nbun ha rith yeeki, hat ha yuunthat k-yatn,*  
 when, 3S haircut beard also 3S change PL-clothe  
 ‘when he shaved his beard [and] changed his clothes’
- d) *ha-di diis tooha nedena Faro.*  
 3S-then go to answer Pharaoh  
 ‘then he went to answer Pharaoh’

### 3.2 Argumentative connectors mismatches

Argumentative connectors in both languages, Balanta and Hebrew are displayed in the table below. Note the long list of Balanta argumentative connectors compared to Hebrew. We will look at the Hebrew connectors vis á vis the Balanta connectors in order to show the mismatches.

**Table 3: Argumentative Connectors**

<b>Balanta</b>	<b>Hebrew</b>
<i>ya</i> ‘because’	$\text{?}$ <i>waw</i> ‘thus’
<i>acale, cale</i> ‘by’, ‘as’	$\text{?}$ <i>ki</i> ‘that’
<i>sama</i> ‘so that’	$\text{?}$ ‘or’
<i>wilma tumni she</i> ‘reason why’	$\text{?}$ ‘nevertheless’ Not covered.
<i>calema she</i> ‘why’ or ‘reason why’	
<i>she, se, nda</i> ‘that’	
<i>madana</i> ‘in order to’	
<i>bin, di, tah</i> ‘then’	

*weebe na tumse* ‘that is why’

*abe* ‘so’, therefore

*woobo nayon she* ‘that is why’

### 3.2.1 *Waw (ו) as an argumentative connector*

Dobson (2007, p. 237) argues that, "it is important to consider how ו *waw* forms may function in headings and conclusions of narrative sections." In Genesis 2:1-2, it is noticed how the ו *waw* helps to close the section about the creation work and how it leads into the section on the day of rest. The first Hebrew connector ו *waw* closes the section and at the same time leads into the next following section. According to Reyburn and Fry (1998 ad loc.), "the purpose of this linking word is to relate Genesis 2:1-3 as a conclusion to all that went before." For this same reason, it is translated into the Balanta conjoining word *abe*, ‘so’ as in example (28) to show the sequences of the events. In this case, the conjunction starts the succession of the events capturing the conclusion of the creation, followed by the blessing and the resting of God.

בראשית ב':א'-ב' (א) וַיְכַלֵּן הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם:	<b>Genesis 2:1-2</b> (1) <u>Thus</u> the heavens and the earth were finished, and all the host of them. (ESVUS16)
<b>28. Abe Nhaale sawle mekesna haala ki fyere ki k-wil miin.</b> so God finish making heaven with earth with PL-thing all 'so God finished creating heaven and earth and everything'	

### 3.2.2 *Ki (כי) as an argumentative connector*

The Hebrew connector **כי** *ki* ‘for’, ‘that’ or ‘because’ is one of the most flexible conjoining words in Hebrew because it can function either as a conjunction or as a particle with other potential meanings. The connective **כי** *ki* can be translated as *for*, *that* or *because* in English. It is known to function as a causative and purpose conjoining word. See how it is used in Genesis 20:10. Note that the Balanta translation in (29) does not use any causal connector that appears in this verse. It sounds good this way without a connector and there is not any meaning

lost in the translation. However, it is proposed that a connective word such as *seh kate*, ‘so that’ be used allowing the flow of the narrative in a way that makes it easier to read and understand.

Example (30) below gives this option.

**בראשית כ':י**      **Genesis 20:10**  
 (י) וַיֹּאמֶר אַבְיִמֶלֶךְ אֶל־אַבְרָהָם מָה רָאִיתָ בִּי  
 עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה:

(10) And Abimelech said to Abraham, “What did you see, that you did this thing? (ESVUS16)

**29. Genesis 20:10**

a) *Abimeleke saan hat ki Abraham:*  
 Abimelech say also with Abraham:  
 ‘Abimelech says also to Abraham.’

b) *“Wi-na a tiidn, a yah-ti-ni kisif ki wil koobo”?*  
 what 2S think, 2S do-PT-PT work such thing this?  
 ‘what you think, Ø you did such thing’

30 *“Wi-na a tiidn, seh kate a yah-ti-ni kisif ki wil koobo”?*  
 what 2S think, so that 2S do-PT-PT work such thing this?  
 ‘What do you think, so that you did such a thing’

**3.3 Additive Connectors Mismatches**

Adding information is another way of connecting sentences, clauses or words in Hebrew and Balanta narratives. However, both languages do not have the same pattern for this additional information. So, it requires translators understanding in order to know how information is added in Hebrew narratives in order to be able to make a correct rendering of the additive connectors in the target language. Table 4 below shows Hebrew and Balanta connectors.

**Table 4: Additive Connectors**

<b>Balanta</b>	<b>Hebrew</b>
<i>hat</i> ‘again’, ‘also’, ‘too’	וְ (waw) ‘and’
<i>hat ki</i> ‘also with’	עוֹד ‘again’ ‘still’ – This additive form is not frequently used in the Hebrew narrative texts.
<i>abun hat</i> ‘and again’	
<i>ki</i> ‘with’ (and)	
<i>bun</i> ‘again’, ‘also’	

*hatlem* ‘also’ or ‘moreover’

*lem* again’ or ‘also’

*ndah* ‘or’

### 3.3.1 The Hebrew Connector עוֹד *odd* ‘Again’

The conjoining word עוֹד *odd* ‘again’ is found in the Hebrew texts but it is not frequently used probably because ו *waw* is also used for the same purpose when dealing with the additive information. The example below (Genesis 8: 12) portrays its usage. In this text, the connector עוֹד *odd* appears twice but in the Balanta the additive connector *hat* ‘again’ appears only once as. My proposal is that it could have appeared twice as in example (32) below. The need for the additional additive is that this is not the first time the dove was released, this is the second time. Leaving the additive connector could confuse the reader who is not acquainted with the context to remember that this was the third time because the dove was released first in verse 8, second in verse 10 released, and third in verse 12. But with the additive connector *hat* ‘again’ would bring it straight away for the reader to understand that waiting took place twice in verse 10, and then in verse 12 again.

<u>בראשית ח:י"ב</u>	<u>Genesis 8:12</u>
(יב) וַיִּתְקַל עוֹד שִׁבְעַת יָמִים אֶתְהַרִים וַיִּשְׁלַח אֶת־הַיּוֹנָה וְלֹא־יָסְפָה שׁוּב־אֵלָיו עוֹד:	(12) He waited <u>another</u> seven days and sent the dove out <u>again</u> , but it did not return to him this time (NET08).

#### 31. Genesis 8:12

a) *Ha yoon k-le kchiif ki ksibm, abe ha yisn hat abera.*  
3S wait PL-day five with two, so 3S release again dove  
‘He waited another seven days, so he released the dove again.’

b) *Blaki boobo, abera wotte lake.*  
return this, dove do.not come.back  
‘This time dove did not come back.’

32. *Ha yoon hat kle kchiif ki ksibm, abe ha yisn hat abera.*  
3S wait again PL-day five with two, so 3S release again dove  
‘He waited again another seven days, so he released the dove again’

It has been demonstrated clearly that Balanta uses contrastive connectors. In Balanta the connector *wetandi* ‘but’ is usually used for situations with contrasting information. The Balanta translation team did not use this contrastive connector in Jonah 1:3, they rather preferred to use the additional or conclusive connector *abe*, ‘then’ or ‘so’ in example (33). Here, the Balanta translators did not render the connector ᵐ *waw* adequately in this context since an additive connector cannot be used in place of contrastive connector. Clark, et al. (1993) observes that ᵐ *waw* here marks the contrast between God's command and Jonah's decision to do something quite different and this adversative could have been indicated by the contrastive conjunction *wetandi* ‘but’ in Balanta as in example (34). As such, the semantic relationships of contrast here guide the hearer to the cognitive effects to eliminate previous assumptions through the connector *wetandi* and build new assumptions.

<u>יונה א':ג'</u>	<u>Jonah 1:3</u>
(ג) <u>בַּקֶּם יוֹנָה לְבָרֶחַם תִּשָּׂא מִלִּפְנֵי יְהוָה</u>	(3) <u>But</u> Jonah set out to flee to Tarshish from the presence of the Lord (NRSV).

33. *Abe Jonas sit detati fhite n-Faaba Nhaale* (GBBK)  
 so Jonah get.up run command of-fathr God  
 ‘so Jonah got up running [from] the command of our father God’

34. *Wetandi* *Jonas sit detati fhite n-Faaba Nhaale*  
 but Jonah get.up run command of-fathr God  
 ‘But Jonah got up running [from] the command of our father God’

### 3.4 Interjective Connectors Mismatches

Hebrew uses הִנֵּה *hinneh* ‘behold’ as the only interjective connector. The challenge is to find out on each occasion which Balanta interjection should be used to render it. Several ways of expressing Hebrew interjections are discussed below in light of the Balanta interjections. Table 5 below juxtaposes Balanta interjection connectors and the Hebrew הִנֵּה *hinneh*.

**Table 5: Interjective Connectors**

Balanta	Hebrew
<i>ñin</i> ‘look’	
<i>heeh</i> ‘eeh!’	<b>הִנֵּה</b> <i>hinneh</i> ‘behold’
<i>Kaah</i> has no English Correspondence	
<i>yaha</i> ‘please’	

The Hebrew word **הִנֵּה** *hinneh* can be found almost in all genres and mostly in narratives texts. Many translators get across this word without being consciously aware of its dynamicity. Sometimes they can be aware of its dynamicity or challenges but choose the easy way of solving the problem, by skipping the word or just translating it without understanding its intended meaning in each context. Weber (1999, p. 220–221) observes, that the word **הִנֵּה** *hinnēh* may be used to point out things (Genesis 31:51), covenant (Genesis 17:4) and people (Genesis 30:3).

### 3.4.1 **הִנֵּה** *hinnēh* as an Emotional Expression

Every translator must be aware that the presence of **הִנֵּה** *hinnēh* in a text is a clear invitation for a reader to enter into the story and live and share in the emotions of the participants. So, the translator needs to incorporate the emotions in the target language so that readers can also live and share the same emotions (Zogbo, 2017, p. 55).

**הִנֵּה** *hinnēh* as an Emotional Expression Related to Surprise. Emotions can be expressed in several ways, and one of those ways is to express surprise. Slager (1989, p. 7, 8) demonstrates that **הִנֵּה** *hinneh* often indicates an unexpected event which means that it expresses an event that does not happen every day, such as when a pregnant woman is expecting a baby but unexpectedly the event is to have twins. Genesis 25:24 demonstrates this pattern.

<b><u>בראשית כ"ה:כ"ד</u></b>	<b><u>Genesis 25:24</u></b>
(כד) וַיִּמְלְאוּ יָמֶיהָ לִלְדֹת וַתֵּגֵב תּוֹמָם בְּבֶטְנָהּ:	(24) When her days to give birth were completed, <u>behold</u> , there were twins in her womb (ESVUS16)

35. *Nthal fle n-fdeeh reeyni bi bin widn ya hun teen kkunsa habñefe nhun.*  
 when day-of-birth came 3PL came know that 3S has twins in belly 3S  
 ‘When the day of birth came, they get to know that she had twins in her womb.’

In example (35), the Balanta translation does not reflect any emotional expression related to surprise. It only gives a declarative statement without the enthusiasm of the surprise expressed in Hebrew. To integrate the surprise indicated by *הִנֵּה hinneh*, some languages use the exclamation mark which helps to convey some of the meaning of *הִנֵּה hinneh*. Balanta can use the following particles: *nbee, ooh, yoo* or *hasili* to render Hebrew *הִנֵּה hinneh*. The Balanta translation of Genesis 29:25 also gives us the same result of the unsuccessful rendering of *הִנֵּה hinneh* in (36). Actually, *הִנֵּה hinneh* is not rendered in Balanta at all. Balanta translators could have translated this verse according to the example below (37) to integrate the emotional expression of surprise by use of the particle *hasili*.

**בראשית כ"ט:כ"ה**  
 (כה) וַיְהִי בַבֹּקֶר וַהֲגִיחַ הָאֵל לְאֵה וַיֹּאמֶר אֶל-לְבָן  
 מַה-זֹּאת עָשִׂיתָ לִּי הַלֵּא בְרַחֵל עֶבְדָּתִי עִמּוֹד וְלָמָּה  
 רָמִיתָנִי:

**Genesis 29:25**  
 (25) And in the morning, behold, it was Leah! And Jacob said to Laban, “What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?” (ESVUS16)

36. Genesis 29:25

a) *Nthal bit ñaanni Jako biik ya Liya hun. (GBBK)*  
 when day break Jacob see that Lea 3S  
 ‘When daybreak Jacob realize that it was Lea,’

b) *Kambe n-weebe ha ya ki Laban:*  
 because of-that 3S say with Laban  
 ‘because of that he said to Laban:’

c) *"Kisif kiwi na a yah ñi abo.*  
 work what that 2S do me this  
 ‘what have you done to me.’

37. Genesis 29:25

a) *Nthal bit ñaanniJako biik ya Liya hun. (GBBK)*  
 when day break Jacob see that Lea 3S  
 ‘When daybreak Jacob realize that it was Lea,’

b) *kambe n-weebe ha hasili ha ya ki Laban:*  
 because of-that 3S shout 3S say with Laban  
 ‘because of that he shouted and said to Laban:’

**הִנֵּה *hinneh* as an Emotional Expression Related to Joy.** According to Zogbo (2017, p. 55), “another strong emotion which **הִנֵּה *hinneh*** expresses is joy or a kind of deep satisfaction. In the mouth of God, **הִנֵּה *hinneh*** almost sounds like a contented sigh, expressing his feeling of accomplishment or work well done.” The Genesis 1:31 example portrays the emotional expression of joy in Hebrew. So, Bible translators should do their best to capture the emotional expression of joy in the target language. Unfortunately, Balanta translators did not capture the emotional expression of joy as seen in (38). In this context, **הִנֵּה *hinneh*** could have been rendered as in (39) which has employed the particle *yoo*.

<b><u>בראשית א':ל"א</u></b>	<b><u>Genesis 1:31</u></b>
(לא) וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וַהֲגִיטוּב מֵאָד וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשֵּׁשִׁי: (פ)	(31) And God saw everything that he had made, and <b>behold</b> , it was very good. And there was evening and there was morning, the sixth day (ESVUS16)

38. *Abe Nhaale biik kwil miin ha mekesni, ke kbooñke bidaale.*  
 so God see things all 3S make 3PL beautiful very  
 So, God saw everything he had made, they were very beautiful.

39. *Abe Nhaale biik kwil miin ha mekesni, ha yoo kbooñ bidaale.*  
 so God see things all 3S make 3PL *yoo* beautiful very  
 So, God saw everything he had made, He said “*yoo*” they are very beautiful.

#### 4 Strategies for Translating Connectors

The purpose of Bible translation is to communicate God’s message to the speakers of a target language. The translator wants the reader to understand the message clearly and be able to respond to it. It is very important for translators to know how to use connectors appropriately in

the target language since some connectors in the source language (Hebrew) have multifunctional dimensions particularly, **וַ** *waw* and **הִנֵּה** *hinneh*. So, translators should be able to use linking words appropriately to link phrases, clauses, sentences and paragraphs in a way that makes the translated text clear and natural for the readers. This section focuses on the relationship of the connected ideas and coherence since a text should be logically united and coherent.

#### **4.1 The Relationship of the Connected Ideas**

A translator should always have in mind that the connected ideas should be well related to each other. Baker (2018, p. 204) observes, that a “conjunction involves the use of formal markers to relate sentences, clauses, and paragraphs to each other. They signal the way the writer or speaker wants the reader or hearer to relate what is about to be said to what has been said before.”

Translators might err in producing a natural translation by inserting for example a contradicting connective into the translation. When translators fail to take time to study the connectors in the target language, they easily try to borrow connectors from the base text or from the language of wider communication in the area without considering the different natural ways to translate the relation with respect to the receptor language.

A translator needs to always have in mind that words and sentences serve different functions. Thus, in connecting ideas and arguments, one should strive to cultivate the sense of connecting ideas and arguments naturally in the target language. The flow of one sentence to another needs to be coherent because ideas and the structure of each sentence need to make sense to the reader. When the ideas are well connected, it gives a clearer understanding of characters, events or information found in a text. This means that ideas are not isolated units unrelated to a whole section of discourse. Instead, they are connected and related to each other. It is not enough

to use connectors without considering how well they can contribute to understanding the relationship of ideas.

#### **4.2 Text Coherence and Cohesion**

When talking about coherence, it means that a text should be logically united and consistent. According to Husein and Pulungan (2017, p. 9), “coherence means the connection of ideas at the idea level, and cohesion means the connection of ideas at the sentence level.” For Baker (2018, p. 235), coherence is a network of relations that organize and create a text whereby the units of a language are connected by virtue of conceptual or meaning dependencies as perceived by language users.

Making an effort to produce a coherent text by use of appropriate connectors is one way of sorting the problem in the translation process. Barnwell (2020, p. 286) points out that translators need to study the connecting words or phrases that are used with frequency in the language because that will facilitate their understanding and therefore help them to compose their texts more coherently.

Therefore, the discussion on analysis of Balanta connectors and mismatches has shown when it is better to avoid rendering some Hebrew connectors, especially when they are not making sense to the reader of a translated text. Alternatively, translators might find a better way of expressing the idea of translating connectors found in the source text.

#### **4.3 Connectors and their Functions**

Every connector serves a purpose and it is a knowledge that translators should have. Garcia-Belina (2012, p. 2) points out that connectors are generally used to indicate different purposes, such as time sequences, reason, addition, contrast among others. In this regard a translator needs to be aware of the occurrence of connectors in the text that is being translated

and try to discover their functions. Hill et al. (2011, p. 210) argue that a lack of understanding of the connectors' functions in the source text leads to the misunderstanding of the author's meaning. They also highlight that the lack of understanding of the connectors' functions in the target language can interfere with the translator's abilities to express things naturally in the target language.

In order to discover the right function of a particular connector, one needs to examine the context of the text closely. Dooley and Levinsohn (2000, p. 11) point out that "the context for something is the situation in which it is embedded, in which it is seen as a part of a larger whole". Translators cannot give a good rendering to a particular connector without understanding the context in which it is appearing. Context is the key in choosing the right expression and good rendering of a connector.

## **5 Conclusion**

This paper entails a discussion on connectors' mismatches between the source language (Hebrew) and the target language (Balanta). It becomes clear that there are mismatches that a translator needs to be aware of when translating the Scripture. The reason for the frequency of some Hebrew connectors in the Bible is that ancient Hebrew does not have as wide a range of conjunctions as Balanta does. The multiple functions of the Hebrew conjunctions are complex and need to be examined well before attempting to translate them in each context.

The paper also demonstrates how the meaning of Hebrew connectors can be rendered in the target language without losing their impact and meaning or distorting the meaning. It goes further to give some guidelines on how to translate the connectors that are found in the source text. And also made it clear that in order to be successful in translation, connectors need to be

well understood and their meaning be well rendered and well expressed in a way that makes the text understandable and natural to the reader of the target text.

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