ADDRESSING THE CHALLENGE OF TRANSFERRING A WRITER'S WORLD VIEW: A CASE STUDY OF THE TRANSLATION OF THE BOOK OF LEVITICUS INTO DHOLUO

By

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DECLARATIONS

This research project is my original work and has not been submitted for any other award of a degree in any other university.

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DEDICATION

This work is dedicated to my late Dad, Zedekiah Oteng' Wagunda, my late brothers, Michael Osimbo Koteng' and Richard Owino Koteng', to my Mum, Addah Misere Oteng' and to the one who started me on this scholarly journey by insisting that I could do it, Duncan Gichia Wainaina.

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GUIDE TO SYMBOLS AND ABBREVIATIONS

AIM African Inland Mission

ASV American Standard Version

BFBS British and Foreign Bible Society

BLT Bible Literacy and Translation

BSK Bible Society of Kenya

CMS Church Missionary Society

GNB Good News Bible

KJB King James Bible

KJV King James Version

NKJV New King James Version

NT New Restatement

OT Old Testament

RL Receptor Language

RSV Revised Standard Version

RV Revised Version

RT Relevance Theory

SDAM Seventh Day Adventist Mission

SL Source Language

ST Source Text

TA Technical Advisor

TL Target Language

TT Target Text

ABSTRACT

This study addresses the challenges of transferring the writer's world view from a source audience to the target audience, especially in cultural themed matters as I take as my case study the translation of the book of Leviticus into Dholuo. This study is aware that bible translators of the issue of world view and how to establish equivalence at the world view level. It also looks into the recent happenings in the Bible Translation world with the advent of the digital world and care and steps that are taken to give the best translation while acknowledging the infallibility of man. Relevance theory and the search for equivalence and contextual clues dominate this research. For the source text, King James Version and Good News Bible and the latest version of Dholuo Bible was used in identify portions and expressions in the source text of Leviticus which suggest a significant world view element from the source culture and numbering them. It also involved identification of equivalent expression of the target text. These were analyzed to establish whether any efforts were made by the translators to establish the equivalence at the world view level. The author of this study is cognizant of the fact that translation methods have gone hi-tech with the digital age but when the edition of the Dholuo bible was being translated, the methodology would have been more prone to error.

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literature review, 1.8 theoretical frameworks and 1.9 methodologies.

Bible Translation in Africa

The Bible was originally written in the everyday language of its first readers. Thus, some

sections were written in Hebrew, others in Aramaic, and others in Greek. As its message spread,

it became necessary to translate it for new audiences. Thus the Hebrew Old Testament (OT) was

translated into Greek-the *lingua franca* of the period-sometime around 2nd century BC. This

translation known as the *Septuagint* (abbreviated LXX, using Roman numerals for seventy), was

made in the city of Alexandria in Africa.

In Jesus, God came and spoke to people in a specific culture in a way they could understand. In

following his example, wherever Christianity spreads, it takes on the cultures and languages of

the new believers. St Augustine of Hippo in North Africa is reputed to have said that God seems

nearer to people when he speaks their language.

Some of the first translations of the complete Bible were produced in N. Africa. It was translated

into the ancient Egyptian dialect known as Sahidic around 300AD and into the dialect known as

Bohairic around the 6th century. This version is still preferred by the Coptic Orthodox Church.

Nubia and Ethiopia also received the Gospel quite early. The Ge'ez translation of the Bible,

dated around 500AD, is still in use today in the Ethiopian Orthodox Church.

The next wave of African translations came with the 19th century evangelical revival. Christian missionaries used the infrastructure and opportunities provided by European imperial conquest, for colonial expansion and the spread of missions went hand in hand. The missionaries realized that success in communicating the gospel would require mastering African languages and that they would need to translate the Bible into these languages in order to grow churches and disciple Christians. So they set about the task of translation, which involved reducing African languages to writing, preparing grammars and lexicons, translating the Scripture and teaching new converts to read their own African language so that they could engage with Scriptures.

The successful achievement of these tasks set in motion unintended developments. One was that missionaries could no longer claim a monopoly of God's word or control and process they had set in motion. The Bible in the vernacular empowered the African church to evangelize, plant churches and open new frontiers independent of missionary control or of foreign mission centres. There can be no doubt that the phenomenal growth of Christianity in Africa owes an enormous debt to Bible translation.

Among the best known of the early African translation are the Malagasy Bible produced by David Jones and David Griffiths in 1835; the Tswana Bible translated by Robert Moffat in 1857; the Twi Akuapem Bible produced by Johannes Christaller and S.A. Mader in 1871 and the Swahili Bible translation by Johann Krapf and Edward Steere in 1891.

While these translations were associated with European translators, African translators were also active. Bishop Samuel Adjai Crowther, the first Anglican bishop, produced the Yoruba translation of the Bible in 1884, and Duta Kitaakule worked with the missionary George Pilkington to produce the Luganda Bible in 1896.

The work of these pioneers provided a model for current translation work in Africa, which includes the revision of missionary translations, the production of vernacular translations for people who still lack Bibles in their own languages and for youth and children, culture-sensitive study Bibles in African vernaculars created specifically with African audiences in mind, African Bibles in new audiovisual and electronic media, and translations of liturgy for use in worship. The baton has been passed from the missionary translator to the mother tongue translator, in most cases with technical support and funding from Bible agencies dedicated to the translation, publication and distribution of the Holy Scriptures.

Thus it is vitally important that biblical exegesis to be done in the languages in which the majority of believers interact with the Word of God in their mother tongues.

The future of African Christianity is inextricably intertwined with the future of the languages and cultures in which the majority of African people think and express themselves.

The Luo Sub – Tribe

The Luo in Kenya are of Nilotic origin and migrated south into Kenya from Egypt and Sudan, via Uganda, over a period from approximately 1500 – 1800 AD (Ogot 1961). According to Cohen (1974) the Luo began to settle in the Nyanza region between 1500 – 1550 AD. They still occupy much of this region located in the Western part of Kenya.

The Luo are part of the group of Nilotes collectively called the Lwo. According to Okombo (1997), historians believe that the Lwo formed one cradleland of the Nilotes in Southern Sudan by the beginning of the past millennium. Tucker (1993) informs us that most of these speakers are concentrated around Lake Victoria Gulf (formerly L. Nyanza) off the N.E. corner.

Luo or Dholuo belongs to the Nilo-Saharan greater language family and descending order to the following sub-families; Eastern-Sudanic Nilotes, Western Luo and Southern Luo-Acholi. The most closely related to it are under the Luo sub-category, many of them from the Sudan Northern Luo: Anuak, Bor, Jur, Burun, Mabas, Shilluk, Thuri, Pari-these are languages found in Sudan. Southern Sudan has; Adhola, Kumen and the 3 Alur- Achola languages which are all in Uganda. Dholuo is the only language in the Lwo family that is found in Kenya. There are a substantial number of Dholuo speakers in Tanzania as well. Grimes (1996) approximate them at 923,000 and Gordon at 280,000.

Grimes (2000,139) approximates that as at the year 2000, there were 3,185,000 million speakers of Dholuo in the Republic of Kenya yet census of 1999 puts them at 3.8 million, making it the second largest group after the Kikuyu in Kenya. Dholuo belongs to the western Nilotic sub-branch of the E. Sudanic family. Of the Nilotic languages of Kenya, only Dholuo belongs to the Western Nilotic group. Languages closely associated with Dholuo are found in S.Sudan, Uganda and the Democratic Republic of Congo. These include Jur Shola, Anuak, Shilluk and Lwo (S.Sudan), Acholi, Lang'o (N.Uganda) and Adhola(W.Uganda), Alur(N.E Congo and West Nile Province, Uganda).

According to Tucker (1993, 12), from the viewpoint of intelligibility, Adhola in Budema, just over the Ugandan border, is close enough to Dholuo to be considered a dialect of it. Tucker adds that though Alur is the farthest away of its Southern neighbours, it is much more intelligible to Dholuo speakers than the much nearer Acholi and Lang'o. The Sudan members are barely intelligible to Dholuo speakers.

With respect to Dholuo as spoken in the Kenyan context, Stafford (1967) identifies two dialects, each spoken in a different region in the wider Luo Nyanza region. The first variety, which he call the *Trans Yala dialect* or the *Central Nyanza dialect* is spoken in Ugenya, Alego, Yimbo and parts of Gem Location in Central Nyanza. The second dialect, the *South Nyanza dialect,* is spoken in various locations of South Nyanza plus those parts excluded in the *Trans Yala* group. These dialects have a high degree of mutual intelligibility, however, their phonological and lexical properties vary to such a degree that it is easy to tell which dialectical zone a speaker comes from just by hearing him speak.

The South Nyanza dialect is generally regarded as the standard one has been more favoured and as a result is widely used in publications. Many publications, such as school readers and even the Dholuo Bible, have been in this dialect. It is accepted as the more dominant of the two varieties; variety has more speakers and has produced more writers in the language.

Today the Luo practice a mixed farming economy involving agriculture, fishing and livestock rearing. Many of them are also to be found in diverse professions and vocations.

The Dholuo Bible

Translations of the Bible in Dholuo are usually in the *South Nyanza variety* having been produced by translators who were fluent speakers or native speakers of this variety.

The first Christian outreach in Luoland had its beginnings in Maseno. The foundations for educational, missionary and medical work were laid at Maseno in 1906 with the aim of reaching both the Luo and Luhyia who were to be found to the south and to the north of Maseno respectively.

J.J Willis of the CMS arrived here from Uganda. He baptized his first converts consisting mainly of young men who had been recruited to his Maseno School. Although the Banyole neighbouring Maseno were included in Willis' missionary outreach, his linguistic efforts and preferences were with the Nilotic Luo.

After mastering Luo, Willis, together with A. E. Playdell, another CMS missionary, translated and arranged for the publication of the Gospel of Mark in 1911, Luke and John in 1912 by the Bible and Foreign Bible Society (BFBS), London.

In South Nyanza, A.A Cascallen of the Seventh Day Adventist Mission (SDAM) translated the Gospel of Matthew, published by the BFBS in 1914 while J.F Clarke of the African Inland Mission (AIM) translated the book of Acts, published in 1915. It was left to A.E.Playdell to translate the remaining books, revise some of the earlier ones (e.g Mark, Luke, John, James in 1917, Romans to Philippians, Titus in 1921, John 1924) and coordinate the effort, which saw the publication of the first New Testament in 1926 by the BFBS, London.

The first book of the Old Testament appeared in the year 1933. This was the work of Grace A Clarke of the SDAM assisted by Willis Ogembo and Paul Mboya among other speakers.

However, the final Old Testament translation in 1953 published by the BFBS was the work of Grace A Clarke (SDAM), W. E Owen (CMS) and H. Capen (AIM), a good example of interdenominational cooperation and endeavor.

The same cooperative spirit was evidenced in the need for another new common language translation. The first portion of the new translation of the Gospel of John appeared in 1962, followed by Matthew in 1963, Mark 1964 and Luke 1966.

The common language New Testament appeared in 1968 published by the Bible Society of East Africa. This effort was the work of A.W. Mayor (CMS), Roy L. Stafford (CMS), H & A. Capen (AIM) assisted by P. Kusmin (Finnish Lutheran Mission) and a number of native speakers including Daniel Songa, Daniel Ongile, C. Skoda and Barack Omolo Iro.

The final interconfessional Bible[i] with the Deutero-canonical[ii] books appeared in 1977 published by the Bible Society of Kenya. Roy Stafford with Jacob G. Ouko, Nikon Owuor and J.Ouma assisted by a committee of reviewers credited with the actual work of translating the Old Testament and coordinating the effort to make the interconfessional Bible available to the churches. This was the first complete Bible published by the Bible Society of Kenya which contained the Deutero-canonical books.

The Dholuo Bible Edition In Question

Information here is translated from the preface which was in Dholuo. This edition is a revision of the first translation. it was revised again because most people complained over the language used as difficult to understand which interfered with clarity as some Dholuo words were incomprehensible. All major denominations in Luoland came together to translate this new edition. There was an attempt to use words comprehensive to all people of Luoland. That's why Kiswahili like sa (watch), kikombe (cup), dirisa (window) since this is the language of of the ordinary Luos.

In the days of the first Dholuo translation, some Hebrew and Greek words were not understood well and as knowledge grew in Bible studies, Bible scholars discovered new meaning to these new words.

1.1.2 Operational Definitions

World View: It is defined as that outlook upon the universe that is characteristic of a people, the way a man in a particular society sees himself in relation to all else. This include concepts of time, space, self, other humans, the non human world, notions of causality and universal human experiences such as birth, death, sex and adulthood. It is the way of looking at reality and way of thinking about the world. It is presuppositions which a group of people use to order their lives, a people's picture of the way things are and contains their most comprehensive ideas of order. It is a commitment and orientation of the heart, their perceptual frameworks and they are ways of seeing which determine their values and helps us interpret the world around us. It sorts out what is important from what is not and what is of the highest values from what is the least.

Classification: To be sure of their worlds, people must classify realities into taxonomies and organise these into larger domains. In doing so, they name the realities with which they must deal, whether material objects, living things, invisible spirits or cosmic forces.

Causality: People seek to explain their experiences in terms of cause and effect. Their explanations are based on the observation of nature and the use of commonsense.

Space: This is geographical, sacred, moral and personal space. How we view other world, eg. Heavens and hells

Time: This is the past, present and the future and how they relate to one another. Deciding which is more important.

Culture: It is defined as learned and shared attitudes, values and ways of behaving and convections which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society. There are different sets of

beliefs and practices of any people and also patterns of non belief behaviour that order human activities. It is characteristic of a particular group of people. It refers to the cumulative deposit of knowledge, experience, meanings, hierarchies , religions, notions of time, roles, spatial relations, concepts of the universe, material objects and possessions acquired by a group of people through individuals and group strivings.

Culture traits: These are the smallest units of culture, their individual acts such as a wave, a smile or saying hi.

Culture complexes: These are clusters of related traits seen as a single unit. Culture traits may be mixed or combined to form any number of culture complexes.

Subculture: A culture of behaviour patterns related to a general culture and yet at the same time distinguishable from it.

Counter culture: A person or group whose behaviour is counter to that of the general culture.

Enculturation: Learning of appropriate behaviour of one's own culture. It is defined as a process of which individuals acquire the knowledge, skills, attitudes and values that enable them to become functioning members of their societies.

Kinship system: The family, in its broadest meaning extends beyond the nuclear family of parents and their children to a whole network of relationship. This larger family is tied together in kinship. It is more a network of biological relationship and a network of social relationship. It establishes social ties, patterns of behaviour, obligations, responsibilities and patterns of authority.

Kinship ties: The connecting bonds in a kinship network are called ties. There are three types of ties, affinal ties, consanguine ties and fictive ties.

Affinal ties: Kinship relations tied together by marital bonds which are made by agreements and can be broken/chosen/achieved. For example, in laws are related by marriage.

Consanguine ties: Kinship relation ties tied together by biological relationships or by blood, they are made by birth and cannot be broken, chosen or ascribed. Fro example a son or daughter to parents, brothers and sisters

Fictive ties: These are socio-legal kinship relationships. A person is legally, ceremoniously, or religiously tied in the kinship network.

Acculturation: It is defined as learning appropriate behaviour of ones host culture. Effective acculturation allows us to maintain our principles, and thus our self respect and yet cope with all the challenges and opportunities of the new culture. We may never become fully recognized as a member of the new culture for a variety of reasons.

Assimilation: It is an extreme process that comes from the realization that one will never return to the society of origin as one takes the entire life way of the new. The process is more thorough, all-encompassing and likely to be lengthier. Someone visiting from outside the culture could not tell if one has been born there or not.

1.2 STATEMENT OF THE PROBLEM

This study is an investigation of the challenges of establishing equivalent world views in translation. It is a study that seeks to interrogate the viability, the limits and complexities of establishing equivalence in the translations of culturally nuanced and time constrained texts.

Furthermore, the translation of Leviticus has not been studied in Dholuo and this presents a gap in knowledge.

The Contextual Gap - what we can communicate is subject to contextual constraints. Without the right available context, communication will fail. From another perspective, this means we cannot expect to communicate anything to anyone, irrespective of language and socio-cultural context. Contextual differences limit what we are able to communicate.

When a stimulus is represented in a different context from the intended one, there are two predictions:

a) it will lead to an interpretation which is different from the originally intended interpretation

b) it may not be able to fulfill the presumption of relevance of ostensive stimulus normally conveys for its audience

Because of the causal nature of communication, unless translators take deliberate steps, the contextual difference will result in differences in interpretation. This strict context dependence explained here is the source of communicational problems in secondary communication. Since a text does not properly contain its interpretation within it, retelling the text to a secondary audience will only succeed in conveying the intended interpretation in special circumstances where;

a) the text successfully creates in the new audience the required context for its interpretation

b) the text and this created context successfully interact further to construct the intended interpretation

This strict dependence is the root of the dilemma in attempting to report or translate the meaning. Translators have been intuitively aware of this dilemma for a long time, but it has not been possible to explain it so precisely on the basis of earlier models of communication. This difficulty is what this research is out to show.

1.3 OBJECTIVES

The objectives of the proposed research will be;

a) To identify portions and expressions in the Source Text in the Book of Leviticus in the bible which suggest a significant world view element from the source culture

b) To identify the equivalent linguistic expression in the Target Text

c) To establish if any efforts were made by the translators to establish equivalence at the world view level

d) To draw conclusions relevant to the research questions

1.4 RESEARCH HYPOTHESIS

The research will test the following hypothesis;

a) The bible translators were aware of world view of the source culture and target culture

b) The translators made some effort to establish equivalences at the world view level

c) Efforts made may not always have been satisfactory

1.5 THE RATIONALE

a) The fact that there's a research gap in handling world view in the English-Dholuo translation of the Bible.

b) This is an important aspect of the necessary awareness of carrying out further translation since something is wanting in the translation.

c) It is useful to establish whether this kind of equivalence can be done but has been neglected or the efforts made look insignificant.

d) It is a contribution to translation studies by demonstrating challenges faced at level of world view and some strategies that might be used or has been used.

1.6 THE SCOPE AND LIMITATION

This research is a case study and will concentrate on the translation of the Book of Leviticus as contained in the latest revised edition of the Dholuo Bible and the English bible translations of the Good News Bible (GNB) and the King James Version (KJV).

Since the Dholuo Bible translation process used different English bible translations, I will compare what's in the bible translations mentioned to what was translated into Dholuo in the following areas;

a) Universal human experience of birth and reproduction

b) Corporate identity in rewards of contrition

c) Ritual Laws (sacrificial blood)

d) Classification – the difference between clean and unclean

e) Cause and effects – conditions requiring atonement

f) Vows and offerings

The scope and limitation is limited to world view and its cultural implication and none other except what has been specified above.

1.7 LITERATURE REVIEW

According to Walter Brenan, each language has a 'spirit and a heart'. This 'spirit' enables world view to take shape as one grows up in the language. A people's language carries the value system, beliefs, cultural views and accepted norms in the society. Our language affects our way

of seeing. A different language means a different picture of the world. Our language takes its shape out of our world view. The two reciprocally confirm one another therefore language reflects world view and world view shapes language.

Another person's world view is like a different world or universe and its constitutive elements are like a map to that world. Edward Sapir and Benjamin Whorf argued that people who speak different languages have different ways of looking at the world - their many different ways of thought, each associated with a particular language that embodies its way of seeing reality.

The idea of cultural relativity is an essential part of every text and this is the writer's world view. Translation equivalences may be set up and translations performed between any pair of languages and dialects (Catford 1965). Translation as a process is always performed in a given direction-from a Source Language (SL) into a Target Language (TL) and may be defined as the replacement of textual material in one language (SL) to equivalent textual material in another language (TL). This may be simple replacement by non-equivalent TL material, replacement of SL graphology by TL graphology or simple transference of SL material into the TL text.

The central problem of translation-practice is that of finding TL translation equivalents. A central task of translation theory is that of defining the nature and conditions of translation equivalence.

The Concept of World View

The concept emerged during the past two decades as an important concept in philosophy, philosophy of science, history, anthropology and Christian thought. It's ambiguous and guarantees a great deal of study and insight but also much confusion and misunderstanding.

Origins of Concept

It originated from Western Philosophy and was introduced by Immanuel Kant as a German word *Waltonschauung* and used to reflect Western culture by Kurkegaard, Engels and Dilthey. By 1840, it had become a standard word in Germany.

Albert Walters…'the basic idea is that it is a point of view on the world, a perspective on things, a way of looking at the cosmos from a particular vantage point. It therefore tends to carry the connotation of being personal, dated and private, limited in validity by its historical conditions. Even when a world view is collective (that is, shared by everyone belonging to a given nation, class or period) it nonetheless shares in the historical individuality of that particular nation, or class or period.

1.7.1 World View

World view is defined as…a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions which we hold about the basic constitution of reality and that provides the foundation on which we live and move and have our being.

Each phrase above represents a specific characteristic

a) *the essence of it lies deep in the inner recesses of the human self*

It involves the mind but it's first of all a commitment, a matter of the soul, a spiritual orientation than matter of the mind alone. Worldviews are a matter of the heart: it is situated in the self, the central operating chamber of every human being because it's from the heart that all one's thought and action proceed.

b) *expressed as a story or in a set of presuppositions*

It's a reflection of where I and the whole of the human race have come from or where my life or humanity itself is headed. My worldview is expressed in a story. The scientific Big Bang Theory and evolution of cosmos, formation of the galaxies, stars and planets, the appearance of life on earth are presuppositions as well as the little Christian stories of creation, fall, redemption and glorification.

c) assumptions which may be true, conscious, consistent

The presupposition that expresses one's commitments may be true, partially true or entirely false. Some assume one thing, others assume another. At times we are aware of our commitments and at times we are not i.e. those who do not believe in any sort of God actually assume, consciously or not, that that is what they are. At times our worldviews are inconsistent.

d) the foundation on which we live

Our own worldview may not be what it is but rather what we show it to be by our words and our actions. Our worldview generally lie so deeply embedded in our subconscious that unless we have reflected long and hard, we are unaware of what it is, our very actions may belie our self – understanding.

Seven Basic Questions on Worldview

Worldview can be expressed as answers to the following seven questions

1) What is prime reality – the really real?
2) What is the nature of external reality, that is, the world around us?
3) What is a human being?
4) What happens to a person at death?

5) Why is it possible to know anything at all?

6) How do we know what is right or wrong?

7) What is the meaning of human history?

Functions of World View

They serve a number of important cultural and social functions

1) ***they are our plausibility structures that provide answers to our ultimate questions***

- where are we? (what's the nature of the world?)

- who are we? (what does it mean to be human?)

- what's wrong? (how do we account for evil and the brokenness of life?)

- what's the remedy? (what is the path from brokenness and insecurity to a life that is whole and security?)

They provide answers by providing us with mental models of deeply ingrained assumptions, generalizations or pictures and images that shape how we understand the world and how we take action. They are foundations on which to build our systems of explanation and supply rational justifications for beliefs in these systems. If we accept our worldview assumptions, our beliefs and explanations make sense. The assumptions themselves we normally take for granted and rarely examine. Geertz notes, worldviews provide us with models or maps of reality that structure our perceptions of reality but we use them as maps for living. They provide us with the mental blueprints that guide our behavior. Worldviews emerge out of our interaction with the world – individually and corporately whereas culture is external to the individual.

2) ***Our worldview gives us emotional security***

Faced with a dangerous world full of capricious and uncontrollable forces and crises of drought, illness and death, and plagued by anxieties about an uncertain future, people turn to their deepest cultural beliefs for comfort and security. Worldview assumptions are most evident at birth, initiations, marriages, funerals, harvest celebrations and other rituals people use to recognize and renew order in life and nature. Our worldview buttresses our fundamental beliefs with emotional reinforcements so that they are not easily destroyed.

3) *Our worldview validates our deepest cultural norms which we use to evaluate our experiences and choose courses of actions.*

It provides us with our ideas of righteousness and sin and with ways to deal with them. It shapes our perception to take that this is the way it is and this is the way it ought to be. It serves as a map to guide our behavior. It serves both predictive and prescriptive functions.

4) *Our worldview help to integrate our culture*

It organizes our ideas, feelings and values in a more or less unified view of reality. Our worldview gives us a sense that we live in one world that makes sense to us.

5) *Our worldview monitor culture changes* (Charles Kraft 1979,56)

We are constantly confronted with new ideas, new behavior and new products that come from either within our society or from without. These may introduce assumptions that undermine our cognitive order. Our worldview helps us to select those that fit our culture and reject those that do not. It also helps us to re – interpret those we adopt so that they fit our overall cultural pattern

i.e. villagers in S. America began to boil their drinking water, not to kill germs, but (as they saw it) to drive out evil spirits. Worldviews therefore, tend to conserve old ways and provide stability in cultures over long periods of time.

6) *Worldview provide psychological reassurance*

It reassures as that the world is truly as we see it and a sense of peace and of being at home in the world in which we live. People experience a worldview crisis when there is a gap between their worldview and their experience of reality.

Ross Gaskin, in his PHD thesis entitled *A CONTRAST OF THE KONKOMBA WORLDVIEW TOWARDS BETTER COMMUNICATION WITH THAT OF THE PITJANTJATJARA (* Nov 1989), has this to say about the functions of world view. Kraft (1979:54-57) goes on to elucidate 5 major functions of worldview

1) Worldview is the **explanation** of how and why things got to be as they are and why they continue to change…these ideas are customarily articulated in the mythology of the people.

2) Worldview serves an **evaluation function**. That is to say the values and goals of a society are measured or judged ethnocentrically. The 'in group' determines what the society's values are and will be.

3) The worldview also serves the function of providing society with **psychological reinforcement**. This is especially so at times of crisis such as marriage, birth and death. In such times of anxiety the worldview is a point of reference enabling the individual members of society to act acceptably.

4) In a similar way, the worldview of a people serves an **integrating function.** It helps to bind people together and to mould their understanding of reality into one complete whole with one overall design.

5) A people's worldview can be called **adaptional.** It enables them to adjust the happening of their lives and to reconcile 'internal structural contradictions'. It gives an answer to the question, "Why did this happen to me?"

Criteria of Judging a World View

1) **REALITY** – Is our worldview consistent with reality?

2) **INTERNAL COHERENCE--**A worldview is not a set of beliefs arbitrarily thrown together: it should be a coherent vision of life. Does this vision of life hang together or is it a house divided against itself?

3) **OPENNESS--** People hold a worldview because hey assume it gives a better account of reality than any other but a worldview is not infallible and therefore must not absolutized. We dare not let the worldview become fixed. It must be informed constantly by reality. We must realize that our vision of life is always limited. It must always be open to correction and refinement even from other worldviews.

1.7.2 Culture

Culture is defined as learned and shared attitudes, values and ways of behaving…it's that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society (Sir Edward Taylor 1871:1)

There's a difference between society and culture. They are interdependent concepts – one can't exist without the other. Society is a social organization made up of a group of people who share

a geographical area and culture. The basis for society is two or more people interacting with each other. Culture is learned and shared way of life which involves more than one person. The concept of culture helps us to see the similarities and understand the differences. All persons have the same needs and various cultures meet the same needs.

Bronislaw Malinowski's approach help us to be aware that various cultures meet the same needs in different ways and opens the door to us to begin understanding another culture.

1) Metabolism

This is need for oxygen, liquid and food.

This need is met in each society by an organized behavior system for the production, distribution and consumption of food and liquid. All humans have a biological hunger drive and need to eat to sustain life but the way the hunger drive is met vary greatly among society. People eat many different things to meet their hunger drive, they vary in when they eat and how often they eat, customs concerning with whom people eat vary and the ways societies produce and distribute their food and liquid also vary. Food production depends on 3 factors – environment, population and culture i.e. pastoralists, agriculturalists, hunters and gatherers.

2) Reproduction

This is replenishing of society which includes and goes beyond the sex drive. It makes possible survival of society. It's psychological as well as biological. Sex and reproduction are controlled by cultural systems of marriage and kinship. Marriage is a social mechanism used to mark off legitimate sex partners while kinship is a system for placing and training a person on society.

Marriage types and customs differ but the function of the family in reproduction remains the same from society to society.

3) Bodily Comforts

Involves maintaining a range of temperature, humidity etc that will allow the physiological processes such as circulation and digestion to continue.

Housing and clothing are used to maintain bodily comfort. They have the dual functions of body protectors and status symbols in most societies. Shelter involves technology and economics. Culture plays a large role in the way people protect their bodies.

4 Safety

This is the prevention of bodily injuries by mechanical accidents, attacks from animals or attack from other human beings. This need for safety is met by planning to prevent injury and removal of hazards and organization against attack by animal and man.

The types of weapons used in warfare, methods of organization and military strategies are all cultural. i.e. In Western societies we have highly structured military organizations – there are uniforms, ranks, codes of behavior, regulations and specific roles and duties.

Various cultures encounter different threats to their safety and use different methods and technologies in meeting these threats, all must develop systems to deal with threats to survive. These systems do not exist apart from the rest of culture but are an integral part of it. They are usually closely related to the economic system and value systems as well as other areas of the social system.

4) Movement

Activity is necessary to all organisms and types of activity are culturally determined. All human activity appears to be instrumental, that is, directed towards the satisfaction of other needs. The instrumentality of children's play can be seen in the fact that many learning experiences are attributed to organized sports in our culture which teaches sportsmanship, team play, turn taking and other values important in our society. The primary purpose of the games children play may be for entertainment but is also subtly aimed at developing an awareness of and sensitivity for values and norms.

5 Growth

The facts about growing up, maturity and decay impose certain general but definite conditions on human culture. This need is met by the kinship system and enculturation.

Kinship System

The family, in its broadest meaning, extends beyond the nuclear family of parents and their children to a whole network of relationships. This larger family is tied together in kinship. Kinship is more a network of biological relationships and also a network of social relationships. It establishes social ties, patterns of behavior, obligations, responsibilities and patterns of authority. It's the 'road map' or the social structure in most non – western societies.

Functions of Kinship System

It performs many necessary functions in these societies

1) SOCIALIZATION

Nuclear family usually has the sole responsibility for socialization of the young but the external family also has an important role in the process. The entire kinship system provides models of

behavior. Certain members of the kinship system have specific roles in certain aspects of the socialization of a child.

2) SECURITY AND AID

Kinship system cares for the old, the young and the orphaned. It comes to the defence of its members who are threatened; it avenges a wronged member and settles disputes. Kinship system in many societies performs the functions we have turned over to our government. An individual could not really get along in many societies without understanding the functions of the kinship system.

3) SOCIAL CONTROL

In most societies, simple and complex, the kinship network takes the government function of social control – it punishes wrongdoers, establishes rules and maintains social order.

Ross Gaskin, in his PHD thesis entitled *A CONTRAST OF THE KONKOMBA WORLD VIEW TOWARDS BETTER COMMUNICATION WITH THAT OF THE PITJANTJATJARA(Nov 1989)* gives the difference between enculturation and acculturation as follows:

Enculturation

Anthropologists speak of two modes of learning in the cultural setting. Firstly there is enculturation. Toppett (1987:190) describes it as "…the process, within the social groups or community whereby the members pass through life stages and become, say adults, or married persons, or elders. It is the internal education process. It includes what Van Gennep called the ''rites of passage' (1960).

This is the knowledge that is passed continuously or unconsciously to every member of society. In 3rd World cultures it is mainly informal instruction gained by younger members as they witness older members performing some activity. It is learning by doing process.

Enculturation involves each member of a culture by imparting to them a knowledge of what is right and what is wrong. The values of the society are thereby imbibed and the right status attached to the members of that society.

Families are usually the basic means whereby members are enculturated into a society giving each member a sense of identity, interpreting for them whom they are and what their role in life is meant to be. Without these elements operating in society there is a lack of social cohesion and an individual may cease to see any relevance in living. Insanity and suicide are likely to result. In the final analysis enculturation is tied to kinship patterns, the rites of passage, ceremony and tradition and is an intricate weaving together of every aspect of culture.

It is in the enculturation process, beginning from birth that the worldview of a culture is implanted within an individual, binding them into reality and giving them purpose in living. This total process results in the individual gaining the 'emic' perspective.

Acculturation

The other mode of learning in the cultural setting is known as 'acculturation' and this is the process into which cross-cultural workers are called to enter.

It involves learning to adopt the emic perspective and the immersing of oneself in every aspect of the adopted culture that is possible. It will eventually involve learning the new language and the whole 'modus operandi' of this people group- what is the kinship structure, what are the

ceremonies in which people participate in and what are the various rites of passage? It involves a deep and determined effort on the part of the cross-cultural communicator to penetrate the every day lives of the local people. Only through a thorough entry into every aspect of the new culture will the acculturation process be successful. As the Willowbank report (Lausanne Congress on World Evangelism 1974:521) states, it will involve "…the mastering of their language, immersing ourselves in their culture, learning to think as they think, feel as they feel, do as they do."

6 Malinowski's 7th basic need is **HEALTH**

This is the maintenance and repair of the biological organism. This need is met by hygiene which consists of preventative measures and cures.

Medicine and healing involve knowledge and belief about the human body and causes of disease. Medical action involves diagnosis – the determining of the category of illness from which the individual is suffering and therapy which is a plan of action to cure the illness. The therapy/treatment is based on the healer's understanding of the agent and cause of the diagnosed illness - a virus, a parasite, a poison, a cursed or a sorcerer's spell. The healing activities attempt to remove or nullify the influence of whatever and whoever is believed responsible for illness. What we must realize is that health systems are an intricate part of any culture.

1.8 THEORETICAL FRAMEWORK
This research seeks to show the role of world view and its relevance to translation through the relativistic theory which states that, truth and meaning is dependent on the human being and his experience. The meaning we give to words is what we have experienced, which causes us to have a value system. Language puts order to things by classification; it also orders things to

reality where different languages order things differently and emphasizing different aspects. Particular linguistic forms fundamentally determine forms of thought.

Steiner says that the theory achieves its first major expression in the theories of Herder, who was convinced that national character was imprinted on language. Sapir, on the other hand, argued that, languages reflect the social realities of different groups in such a degree of particularity that the 'worlds' of different groups were truly different worlds altogether rather than being merely the same worlds with different labels. Translation establishes equivalences and here we look at how equivalence is translated in world view terms by experienced bible translators since the bible has heavy cultural component. For example, in the principles of equivalence, there are only two situations that warrant the basis for adaptation

a) when there's no possible equivalent in the native culture
b) when the literal translation gives an entirely wrong meaning e.g.

1) When there's no equivalent, it's always possible to introduce a foreign meaningless word but it's unwise to use too many meaningless words if one wants to be understood. i.e.Among the Ponape Islands near Truk, there was no word for father when missionaries first came – the people possessed a type of communal marriage so no one was able to identify the father of a child. There was a word for guardian – for a certain time in a child's life a particular man would take over the custody of the child, he would stand responsible for the care of the child so guardian was used for father. The translator is not to make changes in the meaning of words just in order to make the cultural equivalence slightly stronger. i.e.

A translator wanted to use beetle instead of moth in Luke 12:33 while insisting that beetles did much more damage to cloths more than the moths where he was living.The bible

says moth and if the insect is there in that culture it must be designated though other insects are more destructive.

2) Instances in which a close rendering of the original gives an entirely wrong meaning:

In one of the African languages, a translator endeavored to stay very close to the original text so that he rendered "children of the bridechamber" who are friends of the bridegroom as "the children of the house of the man who marries the woman". The result was entirely misleading to the native in a country where polygamy was commonly practiced, who else could the "children of the house of a man who marries the woman" be except the man's children by his former wives? There's no way of literally translating the expression "children of bridechamber" into that particular African language without giving a wrong meaning.

To Nida, the goal of translation is to produce an equivalent message, that is, to reproduce "the total dynamic character of the (original) communication." (Nida 1964: 120). Translation can therefore be defined as "as the reproduction in a receptor language of the closest natural equivalent of the source language message first in terms of meaning and second, in terms of style." (Nida & Taber 1969:12) If the meaning and style of the receptor/target language text faithfully reproduces that of its source, then the effect it has upon its readers should be similar to that of its source. Nida & Taber (1969:24) put it this way:

Dynamic equivalence is therefore to be defined in terms of the degree to which the receptors of the message in the receptor language respond to it substantially the same manner as the receptors in the Source Language. This response can never be identical, for the cultural and historical setting are too different, but there should be high degree of equivalence of response, or the translation will have failed to accomplish its purpose.

The translators' task is to identify the communicative clues the source text provided for its readers and translate them into equivalent clues for the target/receptor audience. These clues may emerge from any level within the discourse features of the source text. They also depend on the interplay between text and context for its effectiveness. When faced with a choice between literalness and naturalness, naturalness takes priority over literalness. The maxim is to translate literally to the extent that it is clear and reader – friendly in the receptor idiom. Therefore, producing a good direct translation requires skillful exegesis of the source text, taking into account its "discourse features, rhetorical devices and social conventions." (Smith 2000:228; cf Van der Merwe 1999)

Winckler and Van der Merwe's (1993:54) definition makes this point well.

> *A direct translation in a receptor language text which the translator intends the receptor audience to interpret in the context envisaged (by the original author) for the original audience. And in making a direct translation, the translator has the informative intention to communicate to the receptor language audience all the assumptions communicated by the original in the context envisaged for the original.*

All communication is context dependent. This is a fundamental principle of relevance theory. If communication is context dependent, then it is impossible to keep a complex message fundamentally unaltered while permitting the target audience to interpret it using a completely different contextual framework. Messages are encoded *in context* in such a way that the interplay between code and context produces the full meaning. A translation that strives for maximum resemblance must require readers to interpret it with the original context in mind. These three principles emerge directly from relevance theory. These principles are used by translators as

guidelines for making difficult translation decisions. To produce a translation that achieves maximum resemblance to its source, translators must; a) value both naturalness and literalness b) interpret the original correctly and c) assume readers will interpret the translation with the original context in mind. The architecture of relevance theory predicts the crucial role of context. The theory causally connects the audience to construct the context it requires to interpret the stimulus; and the stimulus and context together are inputs which cause the audience to construct an interpretation.

1.9 METHODOLOGY

Data elicitation and presentation is as follows: 1) Identifying portions and expressions in the source text of Leviticus in the 2 Bible translations of KJV and GNB and their Dholuo translation in the latest edition of the Dholuo edition and numbering them, 2) Identifying the equivalent expression in the target text, 3) Analyzing to establish if any efforts were made by the translators to establish equivalence at the world view level, 3) Drawing relevant conclusions from the above.

CHAPTER TWO

CLASSIFICATION OF WORLD VIEW CONCEPTS

2.1 Definitions of World View

Michael Kearney developed Redfield's world view from the perspective of Marxist ideology. He

defined it as…their way of looking at reality consisting of basic assumptions and images that

provide a more or less coherent, though not necessary, way of thinking about the world. (1984, 41) Kearney argues that all humans must deal with invariant features or themes of reality to live in this world. 1) A person must **acquire an understanding of self**-of who he is in the world and must be defined against others. Others include other humans, animals, nature, spirits, gods and anything that is 'not self'; 2) A person must **have some notion of relationships between the self and these others** i.e in some societies people see themselves as parts of larger communities made up of groups of people or of nature, or of the universe and speak of 'corporate identity' responsibility and shame at letting the group down;

its what people in a community take as given realities, the maps they have of reality that they use for living. A worldview provides a model of the world which guides its adherents in the world. It stipulates how the world ought to be and thus advices how its adherents ought to conduct themselves in it. Each worldview comes equipped with eschatology, a vision of the future, which guides and directs life.

Worldview never belongs to just one individual - they are always shared and communal. Indeed, true community is possible only when people are bound together by a common way of life rooted in a shared vision of life.

All the difficult aspects of culture arise out of and are directed by its worldview. It's what makes the different aspects of culture arise out of, what makes it hang together. Cultural life is not only rooted in the dominant world view; it also orients life in terms of that worldview.

Faith is an essential part of human life - humans are confessing, believing and trusting creatures. And where we place our faith determines the world view we adopt; our ultimate faith commitment sets the contours of our world view. It shapes our vision of way of life. People who

doubt their world view are restless and feel they have no ground to stand on and are often on the throes of a psychological crisis.

Morris Opler (1945) introduces the notion of multiple worldview themes - these are deep assumptions that are found in limited numbers in every culture and that structure the nature of reality for its members. Worldviews emerge within a culture and must be discovered by studying how the people themselves look at the world. He defines a theme as a 'postulate or position, declared or implied, and usually controlling behavior or stimulating activity, which is tacitly approved or openly promoted in society.' (1945-198). Themes find expression in many different ways of cultural life and vary in importance: some are found in many areas of life and elicit strong public reactions when violated, others are minor and influence only limited areas of culture, dominant themes are often encoded in formal rituals that prescribe the details of behavior and etiquette and highlight their importance and minor themes may be less visible but no less important in shaping everyday life.

E. A Hoebel (1954) says that the underlying integration of worldviews is based on a rational structure. He argues that different themes are not randomly associated but related to one another in logical ways.

2.2 Definition of Culture
A.L Kroeber (1948:311) says it's not a random assortment of traits but an integrated coherent way of mentally organizing the world. Edward Sapir (1949, 11) - it's a world outlook that embraced those general attitudes, views of life and specific manifestation of civilization that give a particular people its distinctive place in the world.

In its broadest sense, culture a way of life of a group of people - the behavior, beliefs, values and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next.

Culture is symbolic communication where the meaning of the symbols are learned and deliberately perpetuated in a society through its institutions; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may be considered as products of action or as conditioning influences upon further action. It is the sum total of learned behavior of a group of people and is transmitted from generation to generation. It is also a collective programming of the mind that distinguishes the members of one group or category of people from another.

Infants are born in a society possessing a culture with an ordered way of life. Children possess certain possibilities for processing information and developing desires making it possible for that ordered way of life to influence them. Personality, which is the enduring competences and standards of judgment, along with attitudes and motives, in turn influences culture. It is both a conscious and unconscious conditioning process whereby man, as a child and adult, achieves competence in his culture, internalizes his culture and comes thoroughly enculturated (Hoebel 1972:40). One internalizes the dreams and expectations, the rule and requirements not just for the larger society seen as a whole but for every specific demand within the whole. Society does whatever is necessary to aid any one of its members in learning proper and appropriate behavior for any given social setting and in meeting the demands of any challenge. Enculturation begins before birth and continues until death - children learn respect for the symbols of the nation: they learn behavior appropriate to their sex, social class and peer group; they become aware of their

reciprocal rights and privileges as well as their responsibilities vis a vis other persons e.g. parents, teachers, friends, workers, strangers.

The result of enculturative process is identity- the identity of a person within a group. Society seeks to make each member a fully responsible individual within the whole - society's intent is responsible participation and not alienation.

The enculturation process has two major aspects

1. Informal - some call it child training. May precede or run concurrently with the formal context of family or among friends.
2. Formal - termed as education, carried out in institutions of learning, sacred and secular.

Problems Arising From Cultural Differences

People from different cultural backgrounds respond in different ways to different themes and concepts in the bible. This is especially true of those whose cultural and educational limitations have not permitted them to become acquainted with other ways of life than their own.

- Some cultures are further removed than others from that of the original readers of Scriptures.
- Certain biblical themes and concepts are more interesting and meaningful than others to people in a given culture e.g. Ps 23 and John 10 with the illustrations drawn from the shepherds relation to the sheep are especially appreciated among pastoral peoples
- Scenes from the Lake of Galilee and Mediterranean Sea are likely to have a special appeal to maritime and fishing groups

- Urban people may discover immediate relevance in some of passages dealing with love to neighbor, reconciliation and other types of social and interpersonal relationships

- For Latin Americans whose folk religion retains features of the earlier indigenous beliefs in destruction and inimical deities who exist in a relationship of symbiotic dependence upon men, the themes of Acts 17: 22-31 and the revelation that God is love is especially meaningful

- For many Africans groups, a special relevance is attached to certain OT themes in the context of Leverate marriage and polygamy, with God's personal concern for the individual and the covenant responsibility for community living.

Other biblical themes give real difficulty in understanding when first presented especially if they reflect cultural features that are unfamiliar or in conflicts with popular concepts, that is;

- the ideal of eternal life is difficult and even undesirable to people with a Buddhist background on which they have been taught to live and work towards ultimate nirvana.

- The Navaho Indian finds the idea of resurrection from the dead not only incomprehensible but repulsive

The theme of sacrifice, meaningful to some people, is difficult for others. Certain concepts, such as the OT idea of blood revenge are difficult even for the Christian to handle. In the fish parable - the world view of the Bukavu in Congo view the snake as a positive animal, it is in fact a delicacy, so if a father offered the son a snake, it would be better than if he offered fish.

2.3 IDENTIFICATION OF PORTIONS AND EXPRESSIONS AND NUMBERING THEM

In the following section, the a) refers to extract from King James Version, b) to the Good News

Bible and c) to Dholuo Bible

2.3.1 Universal Human Experience of Birth and Reproduction
PURIFICATION FOLLOWING CHILDBIRTH (Lev 12:1-8)

1a) And the LORD spoke unto Moses, saying, Speak unto the children of Israel, saying, If a

woman have conceived seed and born a man child: then she shall be unclean seven days;

according to the days of the separation for her infirmity shall she be unclean. And in that eighth

day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her

purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary,

until the days of her purifying be fulfilled But if she bares a maid child, then she shall be unclean

two weeks, as in her separation: and she shall continue in the blood of her purifying threescore

and six days. And when the days of her purifying are fulfilled, for a son, or for a daughter, she

shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a

sin offering, unto the door of the tabernacle of the congregation, unto the priest: who shall offer

it before the LORD, and make an atonement for her: and she shall be cleansed from the issue of

her blood. This is the law for her that hath born a male or a female. And if she be not able to

bring a lamb, then she shall bring two turtles, or two young pigeons: the one for the burnt

offering, and the other for a sin offering: and the priest shall make an atonement for her, and she

shall be clean. (KJV)

1b) THE PURIFICATION OF WOMEN AFTER CHILDBIRTH

The LORD gave Moses the following regulations for the people of Israel. For seven days after a woman gives birth to a son, she is ritually unclean, as she is during her monthly period. On the eighth day the child shall be circumcised. Then it will be 33 more days before she is ritually clean from her loss of blood; she must not touch anything that is holy or enter the sacred Tent until the time of her purification is complete.

For fourteen days after a woman gives birth to a daughter, she is ritually unclean, as she is during her monthly period. Then it will be 66 more days before she is ritually from her loss of blood. When the time if her purification is completed, whether for a son or a daughter, she shall bring to the priest at the entrance of the Tent of the LORD's presence a one-year-old lamb for a love offering and a pigeon or a dove for a sin offering. The priest shall present her offering to the Lord and perform the ritual to take away her impurity, and she will be ritually clean. This, then, is what a woman must do after giving birth.

If the woman cannot afford a lamb, she shall bring two doves or two pigeons, one for a burnt offering and the other for a sin offering, and the priest shall perform the ritual to take away her impurity, and she will be ritually clean. (GNB)

1c) PUODHRUOK MAR MON BANG' NYUOL

Ruoth Nyasaye nowacho ni Musa ni mondo onyis jo-Israel kama: Ka dhako omako ich mi onywolo nyathi ma wuowi, to enobed mogak kuom ndalo abiriyo, mana kaka obedo mogak ka en e due. Chieng' mar aboro, to nyaka ter nyathi nyangu. Bang' mano dhakono nyaka rit kuom ndalo piero adek gadek mondo rembe opwodhre. Kik omul gimoro mowal ni Ruoth Nyasaye kata kik odonj Kama Ler nyaka ndalone mag pwodhruok rum.

To ka onyuolo nyathi manyako to nobed mogak kuom ndalo apar gang'wen, mana kaka obedo mogak ka en e due. Bang' mano nyaka orit kuom ndalo piero auchiel gauchiel mondo rembe opwodhre.

Ka ndalone mar pwodhruok kuom nyathi mawuowi kata manyako oserumo, to enokel nyaim mondo otimgo misango miwang'o pep, kaachiel gi nyathi akuru kata akuch odugla, mondo otimgo misango mar golo richo, mi omi jadolo e dho Hemb Romo. Jadolo nochiwe e nyim Ruoth Nyasaye mondo opwodhgo dhakono, mi dhakono nodok maler kuom rembe mosechuer. Mano e chik momako dhako monyuolo nyathi ma wuowi kata manyako.

Ka dhakono odhier ma ok nyal yudo nyaim, to nokel akuch odugla ariyo, kata nyithi akuru ariyo. Aciel kuomgi notimgo misango miwang'o pep, to machielo notimgo misango mar golo richo. Jadolo notim misengnigo, ka pwodhogo dhakono, mi dhakono nodok maler. (DHOLUO BIBLE)

2.3.2 Corporate Identity
THE REWARDS OF CONTRITION (Lev 26: 40-42)

2a) If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me.

And that I have also walked contrary unto them, and have brought them into the land of their enemies: if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham: and I will remember the land. (KJV)

2b) But your descendants will confess their sins and the sins of their ancestors. Who resisted me and rebelled against me, and made me turn against them and send them into exile in the land of their enemies. At last, when your descendants are humbled and they have paid the penalty for

their sin and rebellion, I will remember my covenant with Jacob and with Isaac and with Abraham, and I will renew my promise to give my people the land. (GNB)

2c) Bang'e ginihul richogi gi richo kweregi mane omiyo giweya, kaachiel gi richo mane omiyo gidoko wasika. Anto nabed mamon kodgi, kendo natergi e piny wasikgi, Bang'e chunygi ma ok oyie timo kaka adwaro nobolre, kendo giniyud kum kuom richogi.

Eka anapar singruok mane atimo gi Jakobo kendo gi Isaka kod Ibrahim, kendo napar pinyu. (DHOLUO BIBLE)

2.3.3 Ritual Laws (Sacrificial Blood)
(Lev 17:10-12, 15)

3a) And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood: I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Therefore I said unto the children of Israel, no soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bath himself in water, and be unclean until the evening: then shall he be clean. (KJV)

3b) if any Israelite or any foreigner living in the community eats meat with blood still in it, the LORD will turn against him and will no longer consider him one of his people. The life of every living thing is in the blood, and that is why the LORD has commanded that all blood be poured

out on the altar to take away the people's sins. That is why the LORD has told the people of Israel that neither they nor any foreigner living among them shall eat any meat with blood still in it. Any person, Israelite or foreigner, who eats meat from an animal that has died a natural death or has been killed by wild animals must wash his clothes, have a bath, and wait until evening before he is ritually clean. If he does not, he must suffer the consequences. (GNB)

3c) RUOTH NYASAYE OKWERO CHAMO REMO

Ka ja-Israel moro amora kata japiny moro modak kuomu ochamo remo, to anabed jasike, mi nang'ad kare oko kuom ogandagi, nikech ngima gimoro ni e rembe. Achiwo remo mondo otimgo misango e kendo-mar-misango mondo upwodhrugo, nimar remo, tiende ni ngima, ema ipwodhogo richo. Mano emomiyo asekwero jo-Israel kaachiel gi jopinje mamoko modak kuomgi ni kik gicham remo. Ng'ato ang'ata , bed ni en ja-Israel kata japiny moro modak kuomu, mochamo gimoro motho athoya kende, kata ma ondiek onego, nolwok lepe, kendo nolwokre, to nosiki kogak nyaka odhiambo, eka bang'e nobed maler. (DHOLUO BIBLE)

2.3.4 Classification
CLEAN AND UNCLEAN DIFFERENCIATED (Lev. 15:1-18)

4a) And the LORD spake unto Moses and to Aaron, saying, Speak unto the children of Israel and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean. And this shall be his uncleanness in his issue: whether his flesh run with his issue or his flesh be stopped from his issue, it is his uncleanness. Every bed where upon he lieth that hath the issue, is unclean: and everything whereon he sitteth shall be unclean. And whosoever toucheth his bed shall was his clothes and bathe himself in water and will be unclean until the even. And he that toucheth the flesh of him that hath the issue shall wash

his cloth and bathe himself in water, and will be unclelan until the even. And if he that hath the issue that is unlean: then he shall wash his cloth and bathe himself in water and will be unclean until the even. And what saddle soever he riddeth upon that hath the issue shall be unclean. And whatsoever toucheth anything that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes and bathe himself in water and be unclean until the even. And the vessel of earth that he toucheth which has the issue shall be broken and every vessel of wood shall be rinsed in water. And when he that hath an issue is cleansed of his issue: then he shall number to himself seven days to his cleansing and wash his clothes and bathe his flesh in running water and shall be clean. And on the eighth day he shall to him two turtledoves, or two young pigeons and come before the LORD unto the door to the tabernacle of the congregation and give them unto the priest: And the priest shall offer them the one for a sin offering and the other for a burned offering: and the priest shall make an atonement for him before the LORD for his issue. And if any man's seed of copulation go out from him, then he shall wash all his flesh in water and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation shall be washed with water, and be unclean until the even. The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even. (KJV)

4b) UNCLEAN BODILY DISCHARGES

The LORD gave Moses and Aaron the following regulations to the people of Israel. When any man has a discharge from his penis, the discharge is unclean, whether the penis runs with it or is stopped up by it. Any bed in which he sits or lies is unclean. Anyone who touches his bed or sits on anything the man has sat on must wash his clothes and have a bathe, and he remains unclean

until evening. Anyone who touches the man with a discharge must wash his clothes and have a bathe and he remains unclean until evening. If the man with the discharges spits on anyone who is ritually unclean, that person must wash his clothes and have a bathe and he remains unclean until evening. Any saddle or seat on which the man with the discharge sits is unclean. Anyone who touches anything on which the man sat is unclean until evening. Anyone who carries anything on which the man sat must wash his clothes and have a bathe, and he remains unclean until evening. If a man who has a discharge touches someone without first having washed his hands, that person must wash his clothes and have a bathe and he remains unclean until evening. Any clay pot that the man touches must be broken and any wooden bowl that he touches must be washed.

After the man is cured of his discharge, he must wait seven days and then wash his clothes and bathe in fresh spring water and will be ritually clean. On the eighth day, he shall take tow doves and two pigeons to the entrance of the Tent of the Lord's presence and give them to the priest. The priest shall offer one of them as a sin offering and the other as a burned offering. In this way he will perform the ritual of purification for the man. When a man has an emission of semen, he must bathe his whole body, and remains unclean until evening. Anything made of clothes or leather on which the semen falls must be washed and it remains unclean until evening. After sexual intercourse, both the man and the woman must have a bathe and they remain unclean until evening (GNB).

4c) GIK MACHUER E DEND NG'ATO MAMIYO OBEDO MOGAK

Ruoth Nyasaye nowacho ni Musa gi Harun ni mondo onyis jo-Israel ni: ka nyot ng'ato owuok kata koyudo tuo nyach machuer, to gima chuerno bedo mogak. Kata ka nyajno chuer kata

kodinore to ng'atno ogak, kendo chik mar gakne kuom chuer kamano chalo kama: kitanda mang'at ma dende chuer kamano onindoe, kata gimoramora mobetie bedo mogak. Ng'ato ang'ata momulo kitandano nyaka luok lepe kendo luokre, to nosik kogak nyaka odhiambo. Bende ng'ato ang'ata mobet kama ng'at maddened chuer osebetie, nyaka luok lepe, kendo luokre, to nosik kogak nyaka odhiambo. Ng'ato ang'ata momulo ng'at maddened chuer, nyaka luok lepe, kendo luokre, to nosik kogak nyaka odhiambo. Ka ng'at maddened chuer ong'ulo olawo kuom nga'to to ng'at mongul kuome olawno nyaka luok lepe, kende luokre, to nosik kogak nyaka odhiambo. Gimoro amora ma ng'at ma dende chuerno obetie ka en e wouth bedo mogak. Ng'ato ang'ata momulo gima ng'atno obetie nobed mogak nyaka odhiambo kendo ng'ato motingo gik makamago nyaka luok lepe kendo luokre, to nosik kogak nyaka odhiambo. Ng'ato ang'ato ma dende chuer omulo ka pok ologo nyaka luok lepe kendo luokre, to nosik kogak nyaka odhiambo. Gimoro amora mochue gi lowo ma ng'at ma dende chuer omulo nyaka negi, to ka en gima olos gi bawo to nyaka lawe gi pi.

Ka ng'at ma dende chuerno ochango to nyaka oweye ndalo abiriyo kadhi kopuodhore. Noluok lepe, kende noluokre gi pi maler eka nopuodhre. Chieng' mar aboro, nokaw akuch odungla ariyo kata nyithi akuru ariyo mi nobigo e dho Hemb Romo e nyin Ruoth Nyasaye kendo nomigi jadolo. Jadolo nokaw akuru achiel mi notimgo misang'o mar golo richo, to machielo notimgo misango miwango pep. Kamano nopuodh ng'atno e nyim Ruoth Nyasaye kaka chik dwaro kuom gak mar chuer. Ka nyot ng'ato owuok to nyaka oluok dende duto gi pi, kendo nosik kogak nyaka odhiambo. Nanga moro amora kata pien moro amora ma nyode otonie nyaka luoki kendo nobed mogak nyaka odhiambo. Chikno bende omako dhako ma ng'ato oriworego. Giduto ji ariyogo nyaka giluokore, to ginisik ka gigak nyaka odhiambo (Dholuo Bible)

2.3.5 Cause and Effects
5 a) CONDITIONS REQUIRING ATONEMENT (Lev. 6: 1-7)

And the LORD spake unto Moses, saying, If a soul sin and commit a trespass against the LORD, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken a way by violence or hath deceived his neighbor: Or have found that which was lost and lieth concerning it and sweareth falsely; in any of all these that a man doeth, sinning therein: then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth in the day of his trespass offering. And it shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: And the priest shall make an atonement for him before the LORD: And it shall be forgiven him for any thing of all that he hath done in trespassing therein.

5b) REPAYMENT OFFERINGS

The Lord gave the following regulations to Moses. An offering is to be made if anyone sins against the Lord by refusing to return what a fellow-Israelite has left as a deposit or by stealing something from him or by cheating him or by lying about something that has been lost and swearing that he did not find it. When a man sins in any of these ways, he must repay whatever he got by dishonest means. On the day he is found guilty, he must repay the owner in full, plus an additional twenty percent. He shall bring to the priest as his repayment offering to the Lord a

male sheep or goat without any defects. Its value is to be determined according to the official standards. The priest shall offer the sacrifice for the man's sin and he shall be forgiven (GNB)

5c) MISANGO MIPUODHOGO KETHO MAR GOWI

Ruoth Nyasaye nowacho ni Musa niya, Ka ng'ato oketho, motimo gima rach e nyim Ruoth Nyasaye, mokuong'ore gi miriambo kowuondo wadgi kuom gima nomiye mondo okan, kata kuom gima osingne, kata kuom gima osekwalo, kata kosechamo malang', kata kokwanyo gimoro toriamboe, todoko jaketho. Omiyo nyaka ochul gimosekwalo, kata mosechamo malang', kata manomiye mondo okan, kata mane olal tokwanyo kata gimoro amora mane okwong'oree gimiriambo, to enochul gino pep, chieng' mochiwoe misango mipwodhogo ketho mar gowi komedoe achel kuom abich mar nengo gino. Bende enokel ni Ruoth Nyasaye im maonge songa maneng'one opim ni oromo timogo misango mipwodhogo ketho mar gowi. Jadolo notimnego misango mipwodhogo ketho mar gowi, mi nowene kuom gimoro amora manotimo mosemiyo obedo jagowi.

2.3.6 Vows and Offerings
 (Lev. 27: 21-25)

6a) But the field, when it goeth out in the jubilee shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's. And if a man sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession; then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee: and he shall thine estimation in that day as a holy thing unto the LORD. In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did

belong. And all thine estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel (KJV)

6b) LAWS CONCERNING GIFTS TO THE LORD

At the next Year of Restoration, the field will become Lord's permanent property; it shall belong to the priest. If someone dedicates to the Lord a field that he has bought, the priest shall estimate its value according to the number of years until the next Year of Restoration, and the person must pay the price that very day; the money belongs to the Lord. At the Year of Restoration the field shall return to the original owner or to its descendants. All prices shall be fixed according to the official standards (GNB)

6c) CHIKE MAG WALO GIKMOKO NI RUOTH NYASAYE

Ka higa mar mor ochopo mi owe puodhono, to nobed gimaler, kapuodho moyang ni Ruoth Nyasaye chuth. Nodong' ni jadolo kamuandune. Ka ng'ato ochiwo ni Ruoth Nyasaye puodho moro mosengiewo, to chutho puodhono ok mare owuon, to jadolo nogo nengo maromore gi higni modong' nyaka higa mar mor chopi, mi ng'atno nochiw pesago mana odiechiengno. En pesa mowal ni Ruoth Nyasaye. Ka higa mar mor osechopo, to puodhono nodog ni ng'at mong'iewe kuome, ma en wuon lowo hie (nengo ka nengo nopim gi shekel mitiyogo e kit Nyasaye. Shekel achiel romre gi gera piero ariyo) (Dholuo Bible)

CHAPTER THREE

IDENTIFYNG THE EQUIVALENT EXPRESSION IN THE TARGET TEXT

3.1 TRIBAL WORLD VIEW

This is as expressed by Ross Gaskin in his PHD thesis (Nov 1989) entitled *A CONTRAST OF THE KONKOMBA WORLDVIEW TOWARDS BETTER COMMUNICATION WITH THAT OF THE PITJANTJATJARA*.Kraft (1979:53) sees world view as originating among the original members of an ethnic group and says, "The world view of any given culture presumably originated in a series of agreements by the members of the original group concerning their perception of reality and how they should regard and react towards reality. This, like all other aspects of culture, has undergone constant change so that it now differs to a greater or lesser extent from the original world view and from other extant world view that have developed (in related cultures) from the common ancestor world view".

The tribal worldview has a wholistic approach to life, that is to say,there is no dichotomy between the sacred and the secular. Their world view provides for one whole spiritual world where religion lies at the centre. Rituals promote activities by releasing the resources needed and confirming the status of members in societal structures.

A further assumption of the tribal world view is in regard to time where it is perceived as being cyclic rather than linear as in Western perception. It is a process of birth, death and rebirth. There is no beginning or ending and both fertility and sexuality are involved in the unending cycle. This is often interpreted negatively as Gull Cowilshaw (1983:63) points out "...their lack of alacrity and apparent carelessness about time are interpreted by Europeans as laziness or as amusing cultural characteristics…"

The role of ancestors in tribal society is very important. Hiebert (1973:24-25) lists the following reasons for this. Ancestors play an important role in most tribal societies

- They are one's ancestors and therefore demand respect

- They are the source of one's life

- They are thought to have knowledge of the afterlife and to be able to mediate with other spirit beings so they are supplicated

- They are reputed to have great powers and achievements

- They generally remain members of the family so long as they are remembered

- They are thought to reward good and to punish evil among their descendants

- They are generally thought to be beneficial to the family, seeking to help it grow and prosper. Sometimes they are feared.

- The tribal world view contrasts dramatically with modern world view.

TRIBAL WORLD VIEW	MODERN WORLD VIEW
-organic and dynamic	-mechanistic and control oriented
-spiritualistic	-secularistic
-religious	-scientific
-intuitive	-rationalistic
-holistic and integrated	-analytical and fragmented
-corporate and group oriented	-individualistic
-stress on life and relationships	-stress on things and possessions
-oriented to fertility	-oriented to death
-no division between the natural and supernatural	-sharp division between the natural and supernatural

-oral societies, pictorial	-literate societies, linear and analytical

3.2 RELATIONSHIP BETWEEN WORLD VIEW AND CULTURE

According to Margaret Wangui Gitate in her M.A (MISSION STUDIES) thesis (July 2006) entitled *A WORLD VIEW STUDY OF THE CHINESE FAMILY IN NAIROBI WITH SPECIFIC REFERENCE TO DYAD RELATIONSHIPS* from Africa International University (formerly NEGST)…A worldview approach in studying culture is one of the most effective ways of understanding a people whose culture is different from one's own. This study describes the contemporary Chinese family living in Nairobi. From that dimension, this thesis attempts to understand and describe the world view if Chinese people. A qualitative research design employing ethnographic interview and participant observation was used to carry out the research.

The findings indicated that the Chinese family living in Nairobi has significantly departed from the ideal traditional Chinese family values. Whereas such a traditional family would be held together by communal identity, today's family in Nairobi is deprived of such identity by changes that have occurred in China and by the demands of modern life. This family is unique that the individual still finds his or her identity by belonging within the unity of the 3 family members comprised of father, mother and child. But the members of this family are all busy trying to be successful, such that other sub-sections of culture, namely economic and educational, have assumed a higher signification than the family substration of the culture. As a result, Chinese people are becoming more individual.

According to Ross Gaskin's PhD thesis (Nov 1989) at the Africa International University (formerly NEGST) – in order to understand the communication of a message within cross-cultural context, we need a thorough understanding of the place of function of world view within the cultural structure.

World view can be defined as the way people see reality - the way they know things to be. It is partly who they are and what they see as important in life. Sire (1976:18) says, "A world view is composed of a number of presuppositions, more or less self-consistent, generally unquestioned by each person, rarely if even mentioned by his friends and only brought in mind when challenged by a foreigner from another ideological universe".

A person's world view comprises their cosmology. How the world came to be and for what purpose they are upon the earth. Anthropologists have described world view as the way people characteristically look out on the universe. To an anthropologist, culture suggests the way people interact and worldview suggests how the world appears to people. It is also the structure of things as humans are aware of them. It is the way they see themselves in relations to everything else, or conversely, the way a people see all else in relation to themselves. Each people-group has its own world view.

In seeking to categorize world view, Redfield (1961:100) states, that there are at least 75 elements common to the world view of all cultures. These include what humanness means; the idea of self, what the nuclear family involves, the notion of a major difference between man and non-man, what is native, spatial and temporal orientation, beliefs about birth and death and concepts of a Supreme Being.

The place and target of world view in a target culture is so important that failure on the part of a communicator to appreciate this would mean a failure to communicate successfully. Demonstrating some understanding of the world view of the receptor culture will give the communicator integrity and credibility before his audience. Taking the world view seriously will enable him to empathize with them, to sit where they sit. Identification is relating to the people and their world view, their view of life, death and the universe.

Knowing the world view would enable the communicator to select culturally appropriate expressions of the message he wishes to convey to the target group. All traditional world views presuppose the existence of a supernatural and can therefore be thought of as religious.

3.3 IDENTIFYNG THE EQUIVALENT EXPRESSION IN THE TARGET TEXT

3.3.1 Lev. 12: 1-8

- Ritually clean and purification have been translated as **pwodhre** which is the equivalent expression

- Hallowed and holy have been translated to **owal** which gives the idea of separation and is a good equivalent

- Unclean and ritually unclean have been translated to **mogak** giving the idea of unacceptability and is well translated from ritually unclean because it is beyond mere cleanliness

- Infirmity and periods have been translated to **due** where the Good News Bible is more contemporary in its translation of periods which during King James I time could have been viewed as infirmity.

- Sanctuary and sacred tent have been translated to **kama ler** which is too literal and ambiguous and does not give the idea of separation and holiness.

- Days and times have been translated as **kindene** which is a deeper word because it signifies seasons or a long period of time.

- Lamb of the first year and lamb have been translated to **nya im** which gives the idea of the diminutive with the **nya-** yet a better word **nyarombo** would have sufficed

- Young pigeon and pigeons have been translated to **nyathi akuru** which is appropriate

- Turtledove and dove have been translated to **akuch odungla**. It is not a very common term but at least give a difference between pigeon and dove which go by the same name in normal circumstances.

- The tent of the Lord's presence and tabernacle of congregation have been translated as **Hemb Romo**. That is not the right equivalent because **Hemb Romo** does not give that weight of the other two words, it is too literal.

- Priest has been translated to **jadolo** which is appropriate

- Issue of blood and impurity are translated to **rembe mosechuer** which does not give the context of the issue. It is too literal.

- Law or what must be done has been translated to **chik** which is appropriate because one does not have a choice when it is **chik**, it is expected of you.

- Burned offering has been translated to **misango miwango pep** which is too literal. There should be deeper words used.

- Sin offering is translated as **misango mar golo richo** which is also literal

- Ritually clean and clean has been translated to **maler** which again is a direct translation, ambiguous and does not carry the weight of the English word

3.3.2 Lev. 26: 40-42

- Fathers and ancestors have been translated to **kweregi** which is the equivalent to ancestors and fathers in context.

- Resisted and rebelled against me and trespassed against me has been translated to **giweya** which is too literal and not strong enough to bear the idea

- Enemies and walked contrary unto me has been translated to **wasike** which is appropriate

- I have also walked contrary unto the m and turn against them has been translated **mamon** which is quite strong and carries the idea of the context

- Land of their enemies and send them into exile in the land of their enemies has been translated **tol piny wasikgi** which is appropriate for land of the enemies but into exile part is missing

- Uncircumcised heart and resisted and rebelled has been translated to **ma ok oyie timo kaka adwaro** which is too literal and a stronger one word would have done **ie balo**

- Humbled has been translated to **bolre** which is appropriate equivalence.

- Punishment and paid full penalty has been translated to **kum** which carries the thought of punishment but is not strong enough for "paid full penalty"

- Covenant has been translated to **singruok** which is an appropriate equivalent

- Remember and renew my promise has been translated to **napar**, which is too literal and does not carry the weight of remember my promise.

3.3.3 Lev. 17: 10-12, 15

- Strangers and foreigners have been translated to **japiny moro modak kuomu** which is too literal and does not give the idea of the stranger.

- Enemy has been translated to **jasike** which is appropriate

- I will set my face against that soul and turn ageist him has been translated as **nang'ad kare oko** which is the appropriate equivalent and carries the weight of the action

- Community, his people and among his people has been translated to **ogandagi** which is an appropriate equivalent

- Atonement is described as **misango** which is not the right equivalent

- Alter has been translated as kendo **mar misango** which is the right equivalent

- Atonement for your soul and take away people's sins as been translated as **ipwodhogo richo** is a contextual alternative

- Died a natural death and died of itself has been translated to **tho athoya kende** which is an appropriate equivalent

- Wild animals and beasts have been translated to **ondiek** which can be a specific name but is also used generally for all beasts, so it is an appropriate equivalent.

3.3.4 Lev. 15: 1-18

- The word saddle has no equivalent in Dholuo and was translated to **obetie ka en ewuoth**, probable because Luos don't use saddle to ride them and a Luo who doesn't know anything about saddle and horses will remain clueless.

- Pot should be broken has been translated to **agulu nyaka negi**. The word **negi** is not a proper equivalent.

- Issue uncleanliness has been translated to **gak mar chuer** which carries the idea of the word and is an appropriate equivalent.

- In GNB, the phrase "after sexual intercourse, both the man and the woman must have a bath" and KJV "the woman also with whom man shall lie" has been translated to **chikno**

bende omako dhako ma ng'ato oriworego which is a more contextual translation and is not word for word. It brings in other things not in the source text, adds to it.

- "When any man has a running issue out of his flesh" KJV and "when any man has a discharge from his penis" GNB has been translated to two **nyach machuer** which is a bit extreme because not all seminal emissions are deseased.

3.3.5 Lev. 6:1-7

- Trespass and anyone sins against the Lord has been translated to **timo gimarach e nyim Nyasaye**, which is too literal, there could have been a better equivalent which carries the weight of the source text.

- Lie unto his neighbor and stealing and cheating from him has been translated to **mokuongore gi miriambo** where the word **kuongruok** is too heavy for what is being suggested in the source text. It is not a good equivalent.

- In fellowship and has left a deposit has been translated to **kuom gima osingne** which explains the leaving as a deposit, very well, seems like the idea of in fellowship has lost the original meaning.

- Cheating him and deceiving his neighbor has been translated to **chamo malang** which is a very good rendering of the idea.

- Found which was lost and lieth concerning it has been rendered **kokwanyo gimoro toriamboe** which is a good equivalent

- Swearing falsely and swearing that he did not find it has been translated to mane **okuongore gimiriambo** which is a good equivalent.

- He must repay the owner in full and he shall restore in full has been rendered **enochul gino pep**. A better word than **pep** could have been used to give the idea of restoration.

- A fifth, or twenty percent, has been rendered **achiel kuom abich** but better word could have been used.

- Ram or male sheep/goat was translated **im**. And ram was the best word for it and GNB bringing in the goat is confusing.

- With my estimation and according to the official standards has been translated to **nengo mopim mi oromo**

- Without blemish or without defect has been translated to **ma onge sunga** which is appropriate equivalent.

- Trespass offering and men's sins has been translated **ketho mar gowi** which is too literal a translation and does not carry the idea from the source text.

3.3.6 Lev. 27: 21-25

- Year of jubilee or year of restoration has been translated to **higa mar mor** which does not carry the idea of jubilee and the equivalent word explained by the GNB could have led Dholuo translators to use better equivalent or context.

- Its not of the field of his possession has been translated to **chutho puodho ok mare**, GNB skips that part and does not bring it on.

- Devoted to the Lord and someone dedicated it to the Lord has been translated to **mowal ni Ruoth Nyasaye** which is an appropriate equivalent.

- To him whom the possession of the land did belong has been translated to **wuon lowo hie** which is an appropriate equivalent

- The sanctuary where a shekel is twenty gerahs, has been translated so literally and probably an equivalent which would have made sense to the target audience like the GNB tried to do would have been better.

CHAPTER 4

EFFORTS MADE BY THE TRANSLATORS TO ESTABLISH EQUIVALENCE AT THE WORLD VIEW LEVEL

From the above findings there were efforts made by translators to establish equivalence at the world view levels. On the other hand, there were cases where little or no effort was made. The first section shows such efforts to establish equivalences while the second show-case the instances where such efforts were little.

4.1 Bible Translation

Major Tasks of a Translation Team

1) *Drafting*

It's useful if one translator drafts the complete book/portion to try to ensure uniformity of style. Alternatively, where there's a major break in the topic or organization of the text, drafting can sometimes be divided between two translators.

2) *Improving*

It's helpful if a second person can make suggestions for improving the draft then either the first or second translator then produces a second draft

3) *Joint Discussions*

The team sits together to discuss the second draft. This produces a joint, revised third draft. From this point on an individual translator cannot alter the work, and only the full team can negotiate further change.

4) *Assessing*

This includes several separate steps: a complete check with a trained translator /project leader, testing with people who have not been exposed to the draft before and an assessment by an outside consultant.

5) *Manuscript Control*

At every stage of work someone must check the manuscript for typographical accuracy, consistency and completeness and make sure that all intended revisions have been incorporated.

I)   SUMMER INSTITUTE OF LINGUISTICS (SIL)

Principles for Bible Translation

Members believe in the inspiration and authority of the Holy Scriptures and are committed, as God enables us, to translating the message without change or distortion

a) Our translations aim to be exegetically accurate, expressing as faithfully as possible, the meaning that the original author intended. Where there are alternative interpretations, we aim to follow the interpretation that is judged to be what the original author intended, according to sound principles of exegesis, based on the original language texts.

b) Our translations aim to communicate that message effectively to the new audience.

c) Our translations aim to be faithful in terms of style and emotive impact as well as in information content. Our goal is that the beauty and flavor of the original should be re-expressed in translation in the natural forms of the receptor language. Poetry should be poetical; hortatory texts should be persuasive, narrative should be clear and expressive.

d) Each translation should be faithful to the original historical and cultural context. Historical facts must be retold without change. In seeking to represent the original situation and background culture accurately, translators keep in mind the very different situation and background culture of the new audience, and seek to translate in a way that will help the new audience to understand the original situation.

e) Translations are made with a particular receptor audience in mind, usually the ordinary, average people of the language community concerned. In each situation, we aim to achieve a style of translation that is appropriate for the situation, decisions being made (wherever possible) in cooperation with the intended audience.

Stages in Bible Translation

This model is based on the one used by SIL Eastern Congo group. Other models exist but the principles should be similar regardless of model chosen.

i) **EXEGESIS**

Defined as explanation or critical interpretation of the text. Study the book (section) in various versions making use of biblical aids. Study each section (usually covered by a single section heading) once more before translating

Stephen Howard Doty in his Doctor of Philosophy (TRANSLATION STUDIES) thesis (2007) in the University of Auckland entitled *PARADIGM SHIFT IN BIBLE TRANSLATION IN MODERN ERA, WITH SPECIAL FOCUS ON THAI* defines exegesis as the test of determining the original intended meaning of a text.

"Ideally, exegesis involves the analysis of the biblical text in the language of its original or G using help from lexicon, concordance and commentaries

1) Use commentaries and other reference books to look for help in answering the questions you have listed under STEP 5

2) Analyze relationships between words and between larger units, such as clauses, sentences, paragraphs

3) Study other passages of scripture which may be relevant

4) Make a decision on those points where alternative interpretations are possible

5) Make a new version of the passage in your own language expressing the meaning clearly and explicitly (Barnwell 1993:8-10)

ii)   **1ST DRAFT**

Prepare the first draft one section at a time (translators can also make oral 1st drafts) together with section headings, footnotes and glossary entries.

iii)   **KEYBOARD THE TRANSLATION ON THE COMPUTER**(if written by hand)

Use Paratext Translation and Publishing software and related tools – these are a collection of software programs for Windows Lenux developed jointly by the United Bible Societies and SIL International which allow you to input, edit, check and publish a translation of the scriptures based on the original texts (Greek, Hebrews) and modeled on versions in major languages.

A growing body of scripture translation text in the USEM format is the basic unit around which all the Paratext tools, utilities and companion programs operate. Check keyboarded version, paying attention to formatting (use View and Formatted).

iv)	**TEAM CHECK**

Each member should read the draft and prepare written suggestions/questions. Discuss the suggestions together and adopt those which improve the translation. Keyboard the corrections.

v)	**RENEW ANY NEW KEY BIBLICAL TERMS**

Renew any key Biblical terms which occur in the book/section in question and revise as necessary. This stage applies especially to the early books translated.

vi)	**TEST**

Test difficult passages with members of the host community

vii)	**MAKE A BACK TRANSLATION**

Use a modified free back translation and if necessary, a word for word back translation.The person who makes the back translation should not be the original translator, if possible, another team member should check the back translation. Give or send the translation and back translation to the TA. If the team doesn't use a TA or the TA is fluent in the host language, then no back translation is required at this stage.

viii)	**TA CHECK**

The TA will prepare written notes. For each suggestion, decide if it concerns an error which needs to be corrected (accuracy) or a suggestion for improvement (clarity and naturalness). If the team is apart from the TA, they should discuss the suggestions and adopt those which improve the translate, then send the revised translation and back translation to the TA

If the TA is present, a face to face TA check can happen immediately. More advanced teams may work without a TA.

ix)   DISTRIBUTE THE TRANSLATION TO THE REVIEW TEAM

The reviewers check the translation (esp. for clarity and naturalness) and either send their comments to the team or (better) meet with some team members to discuss the translation. The team should adopt those suggestions which improve the translation and do not introduce inaccuracies.

x)   UPDATE THE BACK TRANSLATION AND SEND EVERYTHING TO THE CONSULTANT

Send the translation and back translation to the consultant 2-3 months in advance. Teams which do not have a TA or which have a TA who is fluent in the host language will prepare an initial back translation now.

xi)   CONSULTANT CHECK

If the Consultant can send their notes to the team in advance, this can speed up the actual checking session as matters such as punctuation can be dealt with in advance and the team can spend time discussing more substantive issues. The Consultant and the translation team check that the translation is accurate, clear, natural and acceptable to the host community (e.g. churches). With the Consultant, the team corrects the translation and makes changes which improve it.

xii)   ADDITIONAL TESTS

Test any passages which still appear to be problematic after the Consultant check.

xiii)   **TECHNICAL TESTS**

Using e.g. Paratext, check key Biblical Terms, parallel passages (where applicable) including section headings and cross references, spelling, formatting and punctuation, proper names.

xiv)   **FINAL READ – THROUGH**

The team members, if possible with some senior members of the review committee, read the book/ section out loud to check clarity and naturalness. The team should keep their progress chart up to date for each book of the Bible. The table should show the stages completed for each stage.

II)   WYCLIFFE BIBLE TRANSLATION

The Wycliffe Bible Translation follows an almost similar approach but with fewer steps than SIL here they have a 1st draft, checking of the draft through reviewer check and consultant check, exegetical check, constistency check, format and style check, proofreading, oral reading through, revisions and back translation.

III)   BIBLE SOCIETY OF KENYA

The Bible Society of Kenya follows a 5 steps Bible Translation process where in the 1st step translators work individually on passages given by the supervisor, they consult several Bible revisions as they check what the original manuscript says on the same passage in Greek, Amharic or in Hebrew. In the 2nd step, they consult on what would be presented to the Supervisor. In the 3rd step the Supervisor checks their work prepares to have it examined by the reviewers who own the language. In the 4th step the suggested changes are rectified and the

process is repeated. In the 5th and last step, once the whole Bible has gone through the stages, it's taken to the printers.

PARADIGM SHIFT IN BIBLE TRANSLATION IN MODERN ERA, WITH SPECIAL FOCUS ON THAI, a Doctor of Philosophy (TRANSLATION STUDIES) thesis by Stephen Howard Doty (2007) at the University of Auckland had this to say on Bible Translation…In the last two decades there has been a significant shift in Bible translation away from the approach developed by Eugene Nida of the United Bible Societies. The practice of Bible translation in the modern era was greatly influenced by Nida, and still is to a great extent. His 'functional equivalence' approach to translation gave priority to communicating the meaning of the text instead of merely retaining the form. His approach also included testing the translation to ensure that average leaders understood the meaning.

Nida's approach was expanded upon by the Summer Institute for Linguistics (SIL) into what is known as the 'meaning-based' approach. The difference between it and the functional-equivalence is mainly one of the degree, with the meaning-based approach being freer in several respects than Nida's approach.

However, there has been a movement away from Nida (as well as SIL's meaning-based approach) among many Bible translators. The reason for this shift are varied, although one major influence has been the growing awareness that the language communities who are the recipients of these translations should have a major part in deciding what kind of translation will be prepared. Such communities often prefer more literal translations. Yet they are seldom given the background information they need to make an informed decision about what approach is appropriate for them, partly because no studies exist which document the objective evaluation

and comparison of different approaches to translation of the Bible. This thesis documents actual testing of 3 types of translation in the Thai language to determine which one most clearly communicates the meaning of the Bible. It was found that the meaning-based communicated most clearly for some stories that were tested, the functional equivalence translation achieved the 2nd best results, and a semi-literal translation had the most significant communication problems. The findings also provide dramatic evidence about the *limits* any translation of the Bible has for people who have never heard its message before.

This thesis also describes a new kind of testing of translation quality which the author developed in order to objectively compare different translations in Thai. Subjects were asked to read translated passages and then take a written multiple-choice test about the meaning of translation. This new kind of testing has several advantages over the kind of testing in general use by most Bible translators.

4.2 HISTORY OF DIFFERENT BIBLE TRANSLATIONS
i) KING JAMES VERSION (1611)

In 1603 when King James VI of Scotland became King James I of England, the text of the Bible, was a source of division among religious parties in England. The King called for a conference to be held in Jan 1604 at Hampton Court in order to reconcile differences among the various parties. Both Bishops and Puritan clergy were invited to consult together. Dr John Reynolds, spokesman for the Puritan Party, raised the subject of the imperfection of the current English bibles and proposed that a new or revised translation be made. King James endorsed the idea of a new translation that by July 1604, a translation committee of some fifty learned men and a list of rules of procedure had been provided.

James himself took a leading role in organizing the work of the translation. Six panels of the translators had the work divided among them. The OT was allotted to 3 panels, the NT to two and the Apocrypha to one. When any panel finished the revision of a book it was to be sent to all the rest for clear criticism. The work began in 1607, took two years and 9 months to prepare for the press.

There were two matters the translators wished to make clear to the reader

1) **Concerns the use of marginal notes where there is uncertainty about the wording of the original text or about its interpretation**

2) **Concerned the degree of verbal variety or uniformity to be adopted in translation.**

Although it's usually called a translation, it's a revision of the Bishop's Bible which is a revision of the Great Bible which is a revision of Coverdale and Tyndale. In the OT, the historical books are translated better than the prophetic book. In the NT, the Gospels, Acts and Apocalypse are far better done than the Epistles. The final product was the finest English bible so far produced. Its English style is unduly recognized as superb. They say what is meant with force and in the fewest words possible.

A bill was introduced in April 1653 to appoint a committee to revise KJV but the project failed because of the dissolution of parliament in 1660. In the 19th century, the Board of Managers of the American Bible Society expressed concern that their English Bible be correctly printed. In 1847, the board charged a committee to investigate the matter and prepare a standard text for the society. Changes were made in 1932 to conform the orthography to American usage and pronunciation marks were placed over most proper names. The Reference Bible of 1932 in

which the text was arranged in paragraph forms, section headings were inserted, pronunciation marks simplified and a new system of references made.

The most recent effort made by a Bible publisher to modernize the language of the KJB was undertaken in the last third of the 20th century by the Thomas Nelson Corporation, Nashville, Tennessee. The NT of the NKJV was issued in 1979 and the entire bible in 1982 – the work of 119 scholars, editors and church leader.

.ii) **THE GOOD NEWS BIBLE (Today's English Version) (1976)**

The New Testament of the Good News Bible was issued on Sept 15 1960 by the American Bible Society under the title *Good News for Modern Man.* For a number of years, the American Bible Society had received requests from Africa and the Far East for a bible translation especially designed for those who speak English as an acquired language or 2nd language. Late in 1961, a Secretary of the denominational board of Home Missions in America wrote to the society inquiring whether there was available a rendering that that would be suitable for use among new literates and among foreign language groups in the United States. The Bible Society decided that the time had come to prepare a common language translation of the scriptures in English.

Robert G. Bratcher, a Baptist minister and missionary to Brazil, was invited to draw up initial drafts of the books of the New Testament. These were sent to translation consultants of the American Bible Society and to translations department of British and Foreign Bible Society (BFBS). From their comments and suggestions, Bratcher introduced a variety of modifications in his rendering of the New Testament. After its publication in 1966, other comments and suggestions from readers started coming in. On the basis of these, on Oct 1 1967, a second edition was published incorporating many changes in both style and substance. As a result of its

subsequent use in many parts of the world and of further comments received since then, a 3rd edition was issued in 1973.

Work had already began on the preparation of the Old Testament and this was issued in 1976 along with a revised New Testament under the title The Good News Bible (also called Today's English Version). The apocryphal/deutero-canonical books appeared in 1979. In 1986, the American Bible Society's Board of Managers approved the undertaking of a new edition of both Testaments that would be more sensitive to the issues of gender. It was published in 1992. The Good News Bible is not a word-for-word translation instead, it adopts what Eugene A.Nida of the American Bible Society called 'dynamic equivalence' or more recently, 'functional equivalence'. Because Good News Bible was designed to reach readers who were unfamiliar with traditional biblical language, adjustments in vocabulary were made..

4.3 The Book of Leviticus

The composition of Leviticus, along with other books of the Pentateuch, was ascribed uniformly by Jewish tradition to Moses, the lawgiver of Israel. It is basically a manual of priestly regulations and procedures with historical narratives interwoven with sections of law and instructions concerning sacrificial procedures in such a way as to make it clear that Leviticus is closely connected historically with Exodus and Numbers. On stylistic grounds alone, it's linked with Exodus 20-40 demonstrated in the Hebrew text by means of the opening words of Leviticus.

- Leviticus enlarges upon matters involving the ordering pf worship at the divine sanctuary mentioned only briefly in Exodus
- narrates the way in which the priests are to care for the sanctuary and throne room of the Great King

- contains the regulations by which the religious and civil life of the Hebrew nation was to be governed once the land of Canaan was occupied

Leviticus differs from Exodus and Deuteronomy in containing technical regulations which the priests were to apply to the conduct of worship and regulating of the community's life in Israel. It is a well organized reference manual for the O.T priesthood and consists of two different divisions or themes which have as their pivot the 16th chapter, dealing with the regulations covering the annual Day of Atonement

- the first 15 chapters deal broadly with sacrificial principles and procedures relating to the removal of sin and restoration of persons to fellowship with God
- the last eleven chapters emphasize ethics, morality and holiness
- the unifying theme of the book is the insistent emphasis upon God's holiness coupled with the demand that the Israelites shall exemplify this spiritual attribute in their own lives

The material content is priestly in character and therefore deals with the covenant obligations of the Israelites at the level which is not found anywhere in the Pentateuch i.e. the regulations and procedures connected with the observance of the Day of Atonement are an illustration of his tendency.

THE PURPOSE OF THE BOOK

The reason the newly consecrated priests were given such detailed instructions about the care of God's sanctuary was to ensure His continuing presence with His people. In the covenant relationship, God approached Israel and made specific promises to them contingent upon their obedience to the terms of the Sinai agreement

- one of them was the demand that the Israelites should live in a way that would show the contemporary Near Eastern nations the true nature of holiness

- this attribute was of an advanced moral and ethical character different from the sexual and orgiastic connotations which the term had amongst Israel's neighbours

- only as the chosen people maintained ceremonial and moral holiness could they expect God to honour them with His presence and bring into effect the blessings promised in the covenant.

God's shrine, the tabernacle, had been constructed according to precise instructions and was a symbol of His presence amongst the Israelites. Scrupulous care had to be taken therefore to observe the regulations safeguarding the holiness of the tabernacle which God had glorified lest His presence be removed abruptly through defilement of the sacred place. The regulations of the levitical sacrificial tariff presuppose that man is a sinner and make provision accordingly for the forgiveness of various kinds of accidental sins. Through the appropriate kind of offering, the transgressor can receive forgiveness from God mediated by the priesthood which He had appointed to that end.

The priests were to observe the cultic regulation for ceremonial holiness and were required to live lives of moral purity and spiritual dedication so that they will be examples to Israel of divine holiness. The purpose of this is to establish the chosen people as a holy nation and thereby to make them distinctive amongst their contemporaries as representatives of the one, true and living God

- holiness of life must therefore characterize both priests and people and in order that the future sedentary life of the nation must be firmly established on such a basis, a series of social, moral and economic regulations was promulgated

- as these, and other covenantal prescriptions were obeyed, the nation would be blessed and protected

- by contrast, disobedience to the regulations or rejection of the covenant responsibilities to any degree, would result in severe punishment f the Israelites, such a warning had already been served upon them in the covenant formulation.

The function of the Israelite priest was not merely to officiate at the sanctuary but also to instruct the people in God's law – the book of Leviticus would serve as an ideal manual for such a purpose.

THEMES

1) THE PRESENCE OF GOD

Both Exodus and Numbers deal with the movement of the people of God. In these movements God went along with the people. Thus, Moses could say to the Lord, "If your Presence does not go with us, do not send us up from here." (Ex 33:15) In Exodus, the cloud was a symbol of God's presence (Ex 19:16) and the book ends with the cloud covering the Tent of Meeting and the glory of the Lord filling the tabernacle (Ex 40:34-35)

And so it was that at the Tent of Meeting that God spoke to Moses at the start of Leviticus (1:1) Here God is presented as an immanent God, a God who is in the midst of His people. The immanent God was experienced through worship at the Tent of Meeting and through every day

duties of life. In the case of worship, it is said that the sacrificial ceremonies were done 'before the Lord' and produced 'an aroma pleasing to the Lord.'

The people also experienced the Lord in their daily life. The phrase," I am the Lord"…is found repeatedly. It reminded the Israelites that every area of their life – their religion, their sexual relationships, their interpersonal relationships – was of concern to the Lord. Leviticus acknowledges that a person's every day life can even pollute the Tent of Meeting.

2) HOLINESS

The God who was in the midst of the Israelites was holy and His people were to be like Him. The concept of holiness described in Leviticus distinguishes between the holy and the common/ordinary and between the clean and unclean. These distinctions underlay all of Israel's life as a covenant community.

Something common becomes holy when God sets it apart so that it belongs to Him. He did this for the nation of Israel and thus every Israelite was called to be holy. Ordinary objects could also become holy if they were set aside as belonging to God – various rituals accomplished this consecration e.g. Lev 8:10-11 where the Tent of Meeting and all its utensils were consecrated. Certain times could also be set aside as holy as reflected in the religious calendar in Chapter 25.

There are also degrees or levels of holiness. The ordained priests were holier than the other priests and because of their greater holiness; the priests were subject to more restrictions than the rest of the people. If they sinned, the effects ere far more serious than if people sinned and so greater atonement was required. Their greater holiness meant they could handle holy objects – ordinary people couldn't do this because they could die if exposed to greater holiness. Even the

priests had to be very careful to observe the conditions laid down for approaching holy things and places.

When something common came into contact with something that was most holy i.e. an altar, the holy object did not lose its holiness but the common object became holy. There was also danger in interaction with holy things when one was in a state of impurity or uncleanliness. God's holiness required that those who approached him be pure.

Chapter 11-15 deal with things that cause impurity

- eating impure animal foods

- childbirth

- infectious skin diseases

- bodily discharges

Impurity was thought of in these ways

i) As something like a substance that could affect both human beings and objects. It contaminated by touch and even reached out through solid matter

ii) Human beings are responsible for generating impurity

iii) Unintentional sins committed by individual Israelites generated impurity that contaminated only the altar of burnt sacrifices which was then purified by putting blood on its horns and pouring blood at its base.

iv) Unintentional sins committed by the whole community or the High Priest generated impurity that contaminated not only the altar of incense and the veil. Thus, the blood of the purification had to be sprinkled against the veil and put on the horns of the altar.

v)   Deliberate sins would generate impurity that would penetrate the veil of the Holy of Holies and contaminate the atonement cover (or mercy seat) and so for such sins purification blood was needed on and before the atonement cover.

Personal sacrifices were not enough to remove the impurity resulting from deliberate sin. The nation as a whole had to expiate them in the annual Day of Atonement ritual (chapter 16) when the contaminated Holy of Holies was cleansed with purifying blood and the released impurities were transferred to the scapegoat.

vi)   There was a point of no return when not even ritual atonement was enough if the people chose to continue rebelling against God, the Tent of Meeting would be polluted to the extent that God would no longer abide in it. He would then leave the Tent of Meeting and leave His people to destruction. (chapter 26)

3) PLACE OF RITUAL

If Yahweh was to continue to live in the midst of His people and if the Israelites were to continue living in the Promised Land, the people had to be fit for the worship of Yahweh. The writer of the Book of Leviticus challenged his contemporaries to become such people by becoming a worshipping community. Worshipping may be either individual or corporate and can be expressed in words or deeds but in essence it's ritualistic and liturgical even though the action may be formal or informal, regular or spontaneous.

Ritual, that is, the organized repetition of certain symbolic actions, is part and parcel of all religions. The effectiveness of any ritual depends on whether the worshippers have the right attitude and are committed to the truth symbolized by the ritual. The O.T prophets condemned

the hollowness of people offering splendid sacrifices while violating the law of God in their lives.

In order for worshippers to participate meaningfully in a ritual they must have access to an explanation of the meaning of the ritual – the Book of Leviticus provides explanations of the rituals of the Jewish worship.

In Leviticus, rituals were commanded by God to ensure a healthy relationship between Himself and Israel

a) There are founding rituals such as the ordination rituals (chapter 8 and 9)

b) Maintenance rituals such as grain offering (chapter 2 and 6)

c) Restoration rituals such as for a new mother (chapter 12)

d) A person healed from an infectious skin disease (chapter 13 and 14)

e) The Day of Atonement (chapter 16)

f) Chapters 1-7 describes sacrificial rituals

Leviticus recognizes that a human being is both spiritual and body and the two are interrelated and influence each other and cannot be separated. For example, people with infectious skin diseases were banned from society and once the disease had healed they could be integrated into their families and societies through ritual. The rituals were rites of passage through which a person was excluded from society and then reintegrated into it. Because this particular society comprised of a people of God, the person was ultimately reconciled to God through the rituals.

4) COVENANT

The writer of Leviticus had a vision of an Israelite community transformed by God Yahweh provides the context for transformation but also controls the process. He provides the Tent of Meeting, the materials for the sacrificial system and the priesthood as an institution whose various tasks are intended to maintain the relationship between God and the Israelites. Through the provision of these facilities Yahweh was responding to human need. He will punish His people if they disobey Him but He has promised that He will never ultimately abandon them.

5) THE WRATH OF GOD

The sin and sinfulness, particularly uncleanness together with its symbolic meaning of the state of hiding oneself make it clear that the Israelites remained the potential object of God's wrath. The expression of the Lord's wrath within the sanctuary is distinguished from His wrath when He can no longer tolerate the spiritual condition of the Israelites and leaves the sanctuary.

6) FUNDAMENTAL ASPECTS OF THE HUMAN BEING

The book deals with the God-human relationship

It is vital to know how it views human beings

- they are to approach the Lord by making sacrifices
- they are to be killed when they approach the holy realm without due qualification
- they are depicted as having a strong tendency to defile themselves

AFRICANIZING LEVITICUS

TABOOS

Taboo refers to any act that's prohibited because it would have negative supernatural consequences to an individual or community. A taboo is stronger than a prohibition because breaking an ordinary prohibition does not have supernatural consequences. These consequences follow because the act offends the ancestors or gods or because it opens a door for evil spiritual forces i.e. Among the Akan of Ghana, a man having sexual intercourse with his own sister would offend the ancestors who would need to be placated.

Taboos reveal much about a people's belief about the divine and about life. In many cases African taboos are similar to prohibitions found in the Bible e.g. the ones that prohibit incest and Akan taboos applying to a woman during her monthly period are similar to those found in Lev 15:19-27.

These similarities suggest that we should carefully examine taboos to see whether they tell us about God and His self revelation. The laws God laid down in the Bible have been followed by people who were not Jews and who had never seen the Jewish or Christian scriptures. The fact that these people knew certain acts destroyed their relationship with the divine should make us aware that God does indeed reveal Himself to humanity. Taboos are an indication that contrary to the belief that after the fall the relationship between God and man changed and man became totally depraved; humans still know what's right and what's wrong. Total depravity would mean that human beings have lost the power, rather than knowledge, of how to do what's right.

From what's said above, taboos aren't wrong in themselves yet not all are physically or spiritually beneficial i.e. the taboo on children eating eggs (Mamprusi, Ghana) can affect children's health. The strong link between taboos and the supernatural world also means that those who observe taboos are under bondage as they are afraid of the consequences of engaging

in taboo behavior. Christians should be given proper teaching on the subject to free them from fear. They may also benefit from performance of some ritual that symbolizes their deliverance.

SOME LUO TABOOS (KWERO)

It is a taboo for anyone, male or female, to remain unmarried. A female is considered an *ogwang'* (wild cat) who's a restless spirit if she dies unmarried, she can't be buried in the homestead as she would haunt people so she's buried outside the fence. Polygyny ensured that all women got married to avoid such a scenario.

It doesn't matter where a Luo lived or died, they must be buried in Luoland. Bodies of people who died outside the home are not passed through the main gate into the homestead but an opening is made in the fence to pass the body into the homestead. People are discouraged from noting that someone is pregnant for fear that problems might result from jealous ancestors and neighbours. Sex and marriage between relatives/incest is prohibited. Anyone wanting to marry has the lineage of both parents thoroughly checked to forestall this. One can't marry from the mother's clan – that's incest plus taking back the dowry that was paid for their mother back.

The birth of twins, which was believed to be the result of evil spirits, is treated with special attention and requires taboos on the part of the parents. Only if neighbours engaged in obscene dancing and use foul language will the burden of giving birth to twins be lifted. Unless a widow go through the inheritance cleansing ritual, she is not allowed to:

- attend any social functions in the among relatives. She is viewed as a bringer of death and a bad omen. Even carrying someone's baby is taboo
- engage in any economic activity. Even erecting a new house for her by anyone else apart from her male inheritor is taboo

- she is threatened with wasting diseases leading to death. Failure to go through the ritual of wife inheritance is said to lead to a complete wipe-out of the widow's children and future offspring.

BLOOD IN THE OLD TESTAMENT

Theologically, blood signifies life (Gen 9:4, Lev 17:11, Deut 12:23) and death. Life is sacred (Ez 18:4) and thus, the shedding of innocent blood needs avenging (Gen 9:5-6). In the O.T, as in African traditional religions, blood sacrifice was known in family worship. The raptured relationship between God and humans necessitated sacrifice for reconciliation (Lev 16:14-15). The blood (life) of the sacrificial victim was exchanged for that of the worshipper whose sin needed to be atoned for.

Consequently the blood belonged to God exclusively and believers were forbidden to eat it (Lev 7:26-27, 17:10, 14, Deut 12:23). Blood was also used to unite the parties to a covenant (Ex 24:6-8) and as a sign of divine deliverance (Ex 12). The shedding of innocent blood pollutes the land (Num 35:33-34) resulting in corporate guilt (Deut 21:1-9) if not atoned for, it hinders prayers (Is 1:15). Its expiation can extend even to subsequent generations (Hosea 1:4). Vengeance for shed blood is a divine matter and is never left for individuals (Lev 19:18, Deut 32:35)

LUO BLOOD SCRIFICES

Luos only sacrifice on special occasions.

Ritual sacrifices consist of:

- consecration of animal to be sacrificed

- the killing and offering of the animal

- the distribution of meat and blood among the living members of the lineage.

Medicine men's (*joyath*) duties include making sacrifices and offering advice on religious matters, he also had power to heal sickness.

A diviner (*ajuoga*) diagnoses illnesses that are usually difficult to determine because they involve the superhuman world of spirits. He can prescribe cures that involve appeasement of the spirits by means of sacrifice or cleansing.

LUO RITUALS

When going to build a homestead, a man must slaughter a cock. When he dies, his family stays for four days mourning him and on the fourth day, a cock is chosen from his coop and slaughtered to signify the end of that homestead with the death of its head. Then in order of seniority, each son must have ritual sex with his wife before the next one in seniority until all of them are through.

Before inheritance by a married older brother or kin of the late husband, the widow must undergo ritual cleansing (*chodo okola* or 'finish off') achieved through obligatory sexual intercourse performed by **jatiek kwer/jater**, if he is from within the clan and **jakowiny** if he is an outsider is performed irrespective of the cause of death of the spouse. Its preferable that he be an outsider because his undertaking to cleanse the widow means his assuming the state of contamination or 'uncleanliness' thus accepting to be separated from the clan much like the sacrificial lamb or scapegoat who takes the blemish of the offender. In the cultural sense, this separation is an important prerequisite to re-integration into the family and community in general. The cleanser is often hired at a fee.

Golo kodhi is a Luo cultural practice/ritual in which the oldest person in the house/home, the patriarch, must be the first to harvest the crop. Before doing this, he must have ritual sex with his wife to sanctify the harvest to follow. Once he's seen in the field, the other may follow, in order of seniority, but not before. Each one must perform an act of sex with his partner.

Burial rituals – certain rituals and feasts are performed when a person dies. This is driven by the potent fear and respect for the dead. The Luo people can perform up to ten or more varying rituals for the deceased. Normally, this will depend on the age, sex, and marital status of the deceased.

- first thing is, the death is normally announced accompanied by sound of drums, wails and cries of women. Announcement is either done very early in the morning or in the evening
- close relatives must remain in the deceased compound throughout the entire process until the deceased is buried
- a lamp must be lit in the deceased homestead throughout the process
- songs are sung throughout the nights – either Christian songs/war songs/lamentations as crying and wailing continue s for most of the night
- relatives normally prepare for the funeral service by building a shed (*siwandha),* preparing the coffin and the clothing for the deceased, they prepare meals to feed the visitors who frequent every day, all relatives must remain within the compound of the deceased during the entire time til the burial
- the grave is normally dug at night as its too hot during the day, relatives also join in the digging
- normally, a deceased adult male's burial begins in the afternoon. Speeches and donations are made then burial follows

- after burial, a mourning period of about two weeks ensues.

4.4 ESTABLISHING WORLD VIEW EQUIVALENCE

Such words as the following are words that are in Dholuo environment and have equivalence that the translators tried to pin-point because they are part of the reality of the Luo community:

- Purification and ritual cleanliness translated as **pwodhruok**. This gives and idea of separation and being acceptable which is basically being said at the source. It also gives the idea of someone making themselves acceptable.

- What is hallowed and holy translated as **owal** and is for special use in divine matters

- Ritually unclean or unclean translated to **mogak** which gives the additional meaning in Dholuo of something unacceptable, not allowed, and awkward, ie, it does not fit in.

- Priest translated to **jadolo. Jadolo** exists in the Luo reality of things and getting that equivalent to use makes it more meaningful to a Luo.

- Humility is translated to **bolre** is very appropriate. It gives the idea of somebody who is bowed down and submissive to the outcome.

4.5 LACK OF WORLD VIEW EQUIVALENCE

- In number 3, strangers and foreigners are translated as **japiny moro modak kuomu** which is too literal because a foreigner in the context used should have been **jadak**, and the sentence should have red **jadak moroamora** but stranger should be **wendo** or **jakowiny.**

- In the same number 3, atonement has been translated as **misango** which is not the equivalent because atonement has the idea of making restitution and being in the right, so when we just use the word **misango** for it which is the general term for

sacrifice, it doesn't carry the idea. Probably the right word would have been **hosruok** or **golo richo.**

- In number 4, there is no equivalent word for saddle which has been translated as **obetie** ka **en ewuoth** which does not really mean anything and does not give the idea of saddle which is foreign. No effort was made to find an equivalent picture here to find an equivalence that could make sense to the targeted audience.

- Still in number 4, semen emissions has been translated as **tuo nyach machuer**, which though could have a very far -fetched truth was a mis-translation because the idea from the text source is talking of just normal semen emission not necessarily a disease.

- Men's sins and trespass offering has been translated as **ketho mar gowi** which has the idea of owing somebody something which is not meant by trespass. It does not even give the idea of normal sinning. It is more of a debt than just normal sinning and going beyond boundaries.

4.6 Theoretical Framework for Bible Translation
Relevance Theory

Ernst-Augist Gutt sparked a massive debate amongst Bible Translation theorists and practitioners when he proposed that the communication theory known as *relevance theory* offers the best framework for understanding the phenomenon of translation. His work challenged the prevailing views of Eugene Nida and caused a divide amongst translators, some supporting a relevance theoretical approach and others criticizing it.

This is a brief history of Bible translation theory, culminating in emergence of relevance theory in the 1990s as a proposed framework for Bible translation.

During the first half of the 20th century there was mounting pressure to produce Bible translations that would "speak to readers" as the original biblical texts "spoke to their readers". Goodspeed (1937:113) reflects this pressure "I wanted my translation to make on the reader something of the impression the NT must have made on its earliest readers." Phillips had similar goals in producing *The New Testament in Modern English.* He explains his objectives as follows:

> *I still feel that the most important "object of the exercise" is communication. I see*
>
> *it as my job as one who knows Greek pretty well and ordinary English very well*
>
> *to convey the living quality of the NT documents. I want above all to create in my*
>
> *readers the same emotions as the original writing evoked nearly 2,000 years ago.*
>
> (Phillips 1972: viii)

The emergence of neo-orthodoxy with its claim that the Bible should "speak to us" was one of the major ideological influences behind this trend (Thomas 1990b). The scene was set for the entrance of Eugene Nida, whose publications in the 1960s proved to be a major turning point for Bible translation theory. The two landmark works were *Towards a Science of Translating* (Nida 1964) and *The Theory and Practice of Translation* (Nida and Taber 1969). Nida, an evangelical Christian with a strong desire to produce translations that could serve as missionary tools, assumed that translation falls within the general domain of communication. In so doing, he made two fundamental assumptions:

a) Any message can be communicated to any audience in any language provided that the most effective form of expression is found

b) Humans share a core of universal experience which makes such communication possible

Working with these as starting assumptions, Nida applied insights from the rapidly developing field of Linguistics to develop a scientific approach to translation. By applying the latest linguistic advances to translation theory he was able to provide theoretically sound reasons for translating the Bible idiomatically rather than literally. Thus he managed to persuade the world of Bible translators that dynamic equivalence (later called functional equivalence, (De Waard and Nida 1986) was more than just reader-friendly method of translation: it was a scientific method.

To Nida, the goal of translation is to produce an equivalent message, that is, to reproduce "the total dynamic character of the (original) communication" (Nida 1964:120). The question is, "How does one go about transferring the message from the source to the receptor language in such a way that it retains the dynamics of the original?" This is where linguistics comes into play. Nida did not limit himself to one particular school of linguistic thought, but drew from a variety of schools. The most important aspect of his methodology was *generative-transformational* grammar, which he adapted and simplified from Noam Chomsky (1957:1965;1972). In short, Nida argued that languages consist of surface structures and deep structures (kernels), and that structural differences between languages are much smaller at a deep than at a surface level. Consequently, the best way to translate is to reduce the source text to kernel sentences, transfer these into the receptor language, and then reformulate to form a natural receptor language text. Nida complemented this approach with a synchronic approach to lexical study in which he grouped words into semantic domains and then analysed their relations on synonymy, hyponymy and antonymy using the technique known as *componential analysis* (Nida 1975b)

In 1960s and 1970s, Nida's views were indeed scientific, being based on the best available linguistic theory. As a result, they dominated Bible translation theory for the remainder of the 20th century, forming the backbone of the translation approaches adopted by the United Bible Societies and the Summer Institute of Linguistics. Many of the leading translation theorists of the past 30 years – Beekman and Callow (1974), Wilss (1982), Larson (1984) – have simply built upon the foundation he laid.

His impact upon Bible translation practice has also been pervasive. The influence of functional equivalence is most explicitly seen in the number of translations that have openly embraced its ideology and methodology. What is even more telling is that its influence is also evident in those translations that have not officially embraced it. The NRSV is a good example of this. Although it officially claims to be a literal translation, it is considerably more idiomatic than its predecessor (RSV). Who can argue with Carson's (1993:41) conclusion that "dynamic (or functional) equivalence has triumphed, whether the expression itself is embraced or not; even among translators who think of their work as more 'literal', its influence is pervasive"?

The publication of Relevance: Communication and Cognition (Sperber and Wilson 1986) paved the way for the first significant theoretical challenge to functional equivalence claim to being the most scientific available approach to Bible translators. Sperber and Wilson undermined the foundation on which functional equivalence was built when they argued that the code model is not the best theory of communication. In its place they proposed an inferential model, which they called *relevance theory*. The central tenet of relevance theory is that communication does not take place solely by encoding and decoding processes, but by the communicator providing evidence of his communicative intention. This evidence may be linguistically encoded, contextually inferred or a combination of these two.

Sperber and William may have paved the way, but it was Ernst- August Gutt who pointed the theoretical implications the relevance theory has for translation theory. In *Translation and Relevance: Cognition and Context* (Gutt 1991; 2nd edition in 2000), he argued that relevance theory provided the much needed framework for understanding translation. Gutt (2000:202) distinguishes between "*approaches to translation*" and "*accounts of translation*". Approaches to translation refers to different translation methods, whereas accounts to translation denotes attempts to clarify "what this phenomenon is all about. What its nature and characteristics are". Although Gutt discusses various approaches and even advocates two of his own, *his main goal is to provide a unified account of translation.* He makes this emphatically clear in the second edition, saying "this book intends to be a (theoretical) *account of translation*; its focus is to explain how the phenomenon of translation works. It does not constitute and advocate a particular of translating" (2000:203).

Whereas Nida set out to develop a method of translation, Gutt tried to formulate a comprehensive theory of translation. when compared with each other, Nida's work was more prescriptive, Gutt's more descriptive. Gutt's account of translation certainly has far-reaching implications for the development of new approaches to translation, but these are incidental to his main objective.

Relevance theory exposed a serious fallacy in one of the key tenets of meaning-based approaches to translation. if communication is solely a matter of encoding and decoding messages, as the code model of communication claimed, then any message can be communicated to any audience. However if communication is highly context dependent, being inferred from both verbal (linguistically encoded) and contextual clues, as relevance theory demonstrates, then it is not always possible to convey any message to any audience just by finding the best way of encoding

it. Gutt argues that meaning-based approaches fail to take the highly context-dependent nature of communication seriously enough. As a result their explanation of how successful translation can take place is inadequate because they have no satisfactory way of conveying the contextual derived implications if the source text to readers whose contextual environment differs markedly from that of the original readers. Consequently, they cannot achieve their aim of communicating the meaning of the original. Since they fail to achieve their stated aim, they cannot provide comprehensive account of translation.

Gutt proceeds to offer his account of translation by exploiting relevance theory's two categories of reported speech – direct and indirect quotation. In direct quotation, one aims to report exactly what another person said. Indirect quotation conveys only an approximation of what somebody else said: a third party will expect to retrieve only part of the original message. Gutt presents translation as interlingual reported speech. Corresponding to the two types of intralingual quotation, he proposes two types of translation: a) direct translation, which aims to convey the whole message of the text, b) indirect translation, which seeks to convey only the parts of the source that are deemed relevant to the receptor audience

Indirect translation accepts the fact that the whole meaning of the original cannot be conveyed across contextual chasms. It is nevertheless a valid form of translation, one in which the translator does not purport to convey all the assumptions of the original but only those that are deemed relevant to the receptor audience. Indirect translation is "a flexible, context sensitive concept of translation…which allows for very different types of target texts to be called translation." (Fawcett 1997:138); it is suitable for translation situations in which the translator does not need to convey all the assumptions of the original to the receptor readers.

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Direct translation meets the need for a kind of translation that does try to convey the explicit content of the original (Gutt 2000:129). Direct translation is a kind of interlingual direct quotation in which the translation aims to preserve the linguistic properties of the original. To compensate for the structural differences between languages, these linguistic properties are defined in terms of the communicative clues they provide rather than their formal elements. By retaining all the communicative clues of the original, direct translation enables readers to recover the full author-intended meaning of the original *provided they use the contextual assumptions envisaged for the original* to interpret the translated text. This "fixed, context-independent" (Fawcett 1997:138) approach enables Gutt to account for these kinds of translation situations where the receptors require the translation "to somehow stick to the explicit content of the original" (Gutt 2000:129). Gutt believes he has provided a unified account of translation since both direct and indirect translation are forms of interlingual interpretive use of language.

Translation and Relevance: Cognition and Context (Gutt 1991) elicited widespread response from translation theorists. Winckler and Van Der Merwe (1993) were among the first writers to explore the practical implications of *Translation and Relevance: Cognition and Context* (Gutt 1991) for Bible translation. They embrace a relevance theoretic account of translation as an improvement over previous code-model based accounts. Working on that assumption, they attempt to summarize "the positive conclusions argued for by Gutt" into fourteen "pointers" to guide Bible translators. The practical value of the article lies-: a) in the excellent definitions it provides of direct and indirect translation, b) in its tentative proposal about the kinds of analysis translators should include in their search for a text's communicative clues

Evans (1997) claims that the relevance theoretic definition of context and the nature of its understanding of implications derived from figurative language implies that translators should

try to translate many figurative expressions quite literally. The reason for this is that the co-text of a discourse plays a crucial role in generating the cognitive environment with which the reader will interpret the remainder of the discourse.

Van der Merwe (1999) also addresses the problem of what a direct translation should look like. Relying on an inferential model of communication has two important implications for the form a translation should adopt. Firstly, traditional notions of formal equivalence limit equivalence between languages to lexical and grammatical levels. Modern advances in linguistics have shown that structural and conventional differences between languages extend beyond these two basic levels. Therefore, a direct translation should include higher levels of equivalence, such as "semantic, text-linguistic, pragmatic and socio-linguistic agreement". Secondly, the translation needs to provide readers with sufficient historical and socio-cultural explanatory notes to enable them to interpret its contextually implied information correctly. In other words, the translators need to supply the information needed to enlarge the contextual environment of its readers, thereby enabling it to communicate successfully with them.

A thesis by Peter Kamande Thuo, for M.Div (TRANSLATION STUDIES) (July 2007) at Africa International University (formerly NEGST) entitled *A RELEVANCE THEORY ANALYSIS OF THE INTERPRETIVE USE OF MARKER KAI IN KIKUYU WITH REFERENCE TO THE TRANSLATION OF IRONY IN THE NEW TESTAMENT* has this to say…This study takes a look at the pragmatic role of the interpretive use of marker Kai in the Kikuyu language, especially in its role as an echoic marker. Relevance Theory (R.T) is used in this study for it provides a plausible and coherent explanation for the study of interpretive use markers as proposed by Sperber and Wilson (1986, 1987 and 1995) and Blass (1990) respectively.

In this section, a background review of Relevance Theory (R.T) as a communication model proposed by Sperber and Grice (1986; 1995) is given. The contributions of Nida and Taber (1969) and Grice (1989) whom Sperber and Wilson build on will be highlighted. The aspects of RT that are of particular importance to Bible Translation such as in the area of interpretive use, metarepresentation and especially in light of interpretive use markers, as introduced by Blass (1989,1990) will be discussed in this chapter. The last section will highlight the application of RT to Bible Translation as proposed by Gutt (1992,2000).

This is what Stephen Howard Doty has to say about equivalence in Bible translation in his Doctor of Philosophy (TRANSLATION STUDIES) thesis in2007 at the University of Auckland entitled *PARADIGM SHIFT IN BIBLE TRANSLATION IN MODERN ERA, WITH SPECIAL FOCUS ON THAI*. Equivalence has traditionally been a fundamental principle in translation. Equivalence in translation means that some feature of the translation is 'equal' to the respective aspect of the original. The two obvious aspects in which a translation and original text can be equivalent are either the *form* or the *meaning*. People naturally assume that the meaning of the translation will be to some degree 'equivalent' to the original. Although equivalence has traditionally been an essential standard in translation, it has recently experienced 'a fall from grace' (Halverston 1997:215). Halverston sums up the issue:

…*the equivalence concept serves as one of the lines of demarcation between the two main schools of thought in translation studies. The work of the linguistically oriented scholars represents an approach to the study of translation in which equivalence is absolutely crucial.* (1997:212)

Halverston mentions Nida and Catford as exponents of this point of view and quotes Catford:

The central problem of translation practice is that of finding TL translation equivalents. A central task of translation theory is that of defining the nature and conditions of translation equivalence. (Catford 1965: 21)

The field of translation studies has been greatly influenced by an approach to the subject which emphasizes the significance of the situation, and more broadly, the culture in which translations are to be positioned. In general terms, scholars working within this tradition are less interested in the relationship between a target text and a source text and more concerned with various features of the target culture, often described as interacting systems, and the relevance of these features for translation. (Halverston 1997: 214-15)

The issue of equivalence may be a debatable one for some kinds of texts. However, the author of this study believes that the importance of equivalence in meaning is directly proportional to the importance of the message of the text and thus, it is crucial in some kinds of work such as Bible translation. Equivalence in meaning is not something professional translators can ignore. It is a fundamental principle in Bible translation. Bible translators rightly believe that it is their job to determine the meaning that the author intended, and then find an equivalent expression in the Receptor Language (RL) - target language. This is not to imply that exact translation is possible. Translation is not abstract and precise like mathematics. While it can be said that two times *equals* four or that two triangles are *congruent,* we know that two words in different languages do not mean precisely the same thing.

(Ping 1996:81)… the goal of perfect equivalence becomes even more elusive when the translator attempts to retain the same meaning with sentences, paragraphs and whole discourses. Unobtainable as such equivalence in meaning may be, it is the defining goal of Bible translators.

CHAPTER FIVE

DISCUSSIONS, CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

The chapter ties up the previous chapters in that it is the summary of the study and suggestions for possible areas for further research. Findings are highlighted, hypotheses tested, discussion is presented and conclusion given including stating the problems that were encountered in the study.

The study has three hypotheses which have all been tested. The first was that the bible translators were aware of the world view of source culture and target culture. The second hypothesis was that the translators made some efforts to establish equivalences at world view level. This was shown in chapter 4 where appropriate equivalent words were identified and shown to have been thought out carefully to give the exact equivalent of the target culture. The third hypothesis claimed that efforts made may not always have been satisfactory. From chapter 4, it has been seen that in some cases there wasn't any effort made or if it was made, it was too literal and not good enough.

This research investigated the challenges of transferring world view in the translation of the book of Leviticus to Dholuo as a case study. We showed how the world view of a people is the reality, is their perception of how things ought to be and is expressed in their culture: how they live out their perception of reality.

In summary therefore, this research showed the challenges of transferring the source culture world view to be interpretable to the target culture world view and to be understood the same way.

The study had three objectives which are already met. The first objective was to identify portions and expressions in the source text in the book of Leviticus in the Bible which suggests a

significant world view element from the source culture. It chose to have portions and expressions denoting birth and reproduction, corporate identity, ritual laws, differentiating clean and unclean, cause and effects and covenant. The second objective was to identify the equivalent linguistic expression in the target text. The third was to establish if any efforts were made by the translators to establish equivalences at the world view level and the final objective was to draw conclusion relevant to the research questions.

5.2 DISCUSSIONS
Here, we give some concluding remarks on what has come out of the whole study.

a) There is a shift to translations getting meaning based rather than literal or word to word translations, as I went through the selected texts, some words were translated so appropriately that they fitted well. e.g. humility translated as 'bolruok' in Dholuo, ritual uncleanliness translated as 'gak'. Yet on the other hand, there was no attempt to even try to translate some words or give its equivalent i.e. up there in my analysis in the last chapter, there was no attempt to translate the word 'saddle' at all instead saying 'gima ibetie ka ji nitie e wuoth'! literally 'what people sit on when they go for a journey'.

b) The bible in Dholuo is written from the South Nyanza variety of Dholuo. I come from Central Nyanza and I times have problems with the choice of words used e.g. It was said in Leviticus that when a man who has seminal emission and is unclean touches pottery, it must be broken, in Dholuo, it said…"**agulu nyaka negi**.." literally meaning 'the pot must be killed'. In our Dholuo variety, we say, '**agulu mondo oto'**. Toyo is the same as breaking. I gave it as the wrong equivalence for that word.

c) One acute difficulty was the choice of system when modern equivalent for weight and measures were required. During the analysis of the portions and expressions for

equivalences, GNB tried to give equivalent measures of the Hebrew weights and measures of the OT in modern language but the Dholuo Bible gave the weight and measures literally from the Hebrew texts making them meaningless because they are not in use. The weights should be given equivalent measures which can be meaningful to this modern audience.

d) In the part discussing Bible Translation in Africa, we have these sentiments "this thus wherever Christianity spreads, it takes on the culture and languages of the new believers" This means that missionaries and translators of the Bible had to consider the target culture of the target audience because the biblical culture had to adapt to the target culture to make meaning of the bible to them.

e) The business of establishing equivalences has challenges in two situations that are not the basis for adaptation:

   i). when there is no possible equivalent in the native culture. When there is no equivalent, it is possible to introduce a foreign meaningless words. But it is also unwise to use too many meaningless words if one wants to be understood. The translator is not to make changes in the meaning of the words just in order to make the cultural equivalence slightly stronger.

   ii). when the literal translation gives an entirely wrong meaning. There are instances in which a clause rendering of the original gives an entirely wrong meaning.

f) There are also problems that arise from cultural differences. People from different cultural background respond in different ways to different things and concepts of the bible. These are especially true of those whose cultural and educational limitation have not permitted them to be acquainted with other ways of life than their own.

g) The themes of Leviticus of the presence of God, holiness, covenant, place of ritual, wrath of God and the fundamental aspects of the human beings resound with the Luo/African beliefs, taboos, the place of the blood, blood sacrifices and rituals. The worldview here was surprisingly similar that there wasn't any need to find equivalents. The idea of one being unacceptable because of a situation they find themselves in and having to go through cleansing rituals to be acceptable back in society resounded in both cultures.

h) The issue of the contextual gap is something that translators have to live with. As Bible readers, we must frankly acknowledge that we often cannot identify with certainty with the text of contextual assumptions which the communicator intended his audience to access. In some cases, the biblical text evokes some of these assumptions so strongly that there can be no room for reasonable doubt but in other cases, we have to admit to considerable uncertainty. The latter cases include those in which the text depends on particular aspects of cognitive environment which were specific to the original interlocutors, and which we therefore do not and cannot know precisely. This source of under-determinancy is the direct result of the secondary nature of the communication.

5.3 CHALLENGES ENCOUNTERED

I realized that the time that was given to do research and present research findings was not enough for the background research needed which took me to two theological Universities, one of them teaching bible translation and also having other work on Dholuo though amongst them there was none on looking at the effectiveness of translations of the bible. I also had to visit and contact 3 Bible translation organizations. This necessitated my deferring my graduation by a year.

I'm physically challenged and I use a wheelchair. Mobility was quite time consuming and an expensive affair as most times I had to hire a taxi to take me to the places I had to go.

There's also the limitation of such research like I'm doing never having been done before. Whatever has been done, as will be shown in the Literature Review is on different aspects. Even the ones on Dholuo were on different aspects and this was delimitation.

Even Bible translation staff is on consultations and are very mobile. Some had gone outside the country and I had to wait for chunks of time for their return. Some, I'd phone or email and they would send stuff I'd asked for at their own convenience. I also encountered very taciturn personnel who would not pick calls, answer emails or did not have the information sought. There are very few personnel involved in Bible translation in Kenya. Once, after tracing the right person, I was questioned on information I was given when I visited a translation organization, it was false information. The person I was given to answer my questions was not a bona fide translator. I even had to give his name to identify him when I got the right person.

I would have liked to have interviewed Bible translation personnel but it was not possible. Bible translation is still an ongoing process in Kenya and, like I said earlier, the personnel are consultants who are very mobile and getting them one on one wasn't easy or possible.

5.4 RECOMMENDATIONS FOR FURTHER RESEARCH
Probably further research need to be done to find out the best way and recommendations of accommodating different varieties of language of the same language group in looking for equivalence so that the Bible would have the same meaning to audiences of different varieties of the same language.

Apart from Relevance Theory that has been used in this study, other theories could be used to check the effectiveness of finding equivalences.

Apart from addressing the challenges of transferring the writer's world view using the translation of the book of Leviticus, other biblical books with strong world view presence could also be studied.

The issue of how to close the contextual gap when the stimulus is retold in a second situation where the required context may not be accessible to the second audience could also be explored for further research.

The coincidence of the Luo and Jewish worldviews being similar on the issues discussed here also warrants further research.

Some equivalent to Biblical weights and measures would be a great research subject.

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