AN EXAMINATION OF THE ACCEPTABILITY OF NYAKYUSA 1996 BIBLE AMONG THE NYAKYUSA OF RUNGWE AND KYELA IN TANZANIA

Submitted by:-

Ipyana Andembwisye Mwangota

This Dissertation is submitted in partial fulfillment of the requirements for the award of a Masters of Theology (MTh) from St. Paul's University.

September 1st, 2016.

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Supervisor: Prof. Aloo Osotsi Mojola.

Co-Supervisor: Prof. Diphus Chosefu Chemorion.

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DECLARATION

This dissertation is a product of my own work and is not the result of anything done in collaboration. It has not been previously presented to any other institution. I agree that this dissertation may be available for reference and photocopying at the discretion of the University.

SIGNATURE OF STUDENT_____ DATE _____

I/we confirm that the work reported in this dissertation has been done by the student under my/our supervision.

SIGNATURE OF SUPERVISOR _____ DATE _____

SIGNATURE OF THE CO-SUPERVISOR _____ DATE _____

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ABSTRACT

The purpose of the study was to evaluate the level of utilization of the Nyakyusa 1996 Bible. The study was guided by the following objectives; (i)To evaluate the level of utilization of the Nyakyusa 1996 Bible, (ii) To identify factors affecting the acceptability of Nyakyusa 1996 Bible, (iii) To examine the performance of mother tongue Bibles in Tanzania,(iv) To make recommendations on the way forward regarding Bible translation among the Nyakyusa people. The study employed qualitative and quantitative research design. Questionnaires, interviews and Focus Group Discussion (FGD), were used to collect data. Questionnaires were administered to 40 respondents while the (FGD) comprised four groups of 40 members, 10 members in each group. The interviews were conducted with four bishops who were considered as key informants. The quantitative results were analyzed using excel application and presented in tables while the qualitative data were presented using narration. The study found out that people actually knew about the existence of the Nyakyusa 1996 Bible. The majority did not buy the Nyakyusa 1996 Bible because they could not understand it. The Nyakyusa people found the Nyakyusa 1996 Bible difficult, it had difficult terms and language signs that could not be comprehended. The utilization of the Nyakyusa 1996 Bible was found also to be affected by the mixed cultures in Nyakyusa areas. This has led to many churches using Swahili Bibles so as to cater for those who are not Nyakyusa. Swahili Language has also become very popular among the youth and the old. People prefer to communicate in Swahili and this has affected the usage of Nyakyusa 1996 Bible. Swahili is becoming the first language for many young people who grow up speaking Swahili and hence aren't able to use their native language. The study therefore recommended that the Bible Society of Tanzania, consider revising the Nyakyusa 1996 Bible and this time involve the community and the church leaders. Finally, the study also suggested that church ministers should encourage the use of the Nyakyusa 1996 Bible by the church members.

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LIST OF ABBREVIATIONS

F G D : Focus group discussion

SIL : Summer Institute of Linguistics

SC : Seed Company

ST : Source Tools

TT : Target text

TL : Target Language

TNBS : Tanzania National Bureau of Statistics

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CHAPTER ONE: INTRODUCTION

1.1 Chapter Overview.

This chapter deals with the nature of the problem which is being studied. It states the objectives of the study and the methods in which it was conducted to achieve the set objectives. The content of this chapter was presented within a broader context, which will make it easier to connect this study to similar ones carried out by other researchers. In this way, gaps in the collective knowledge were identified and filled by the findings of the current research.

For about twenty years now, the Nyakyusa people have had their own full translated Bible. However, due to the spread of Swahili language to every corner of Tanzania, people prefer to use the Swahili Bible than the Nyakyusa Bible. Despite the existence of the Nyakyusa 1996 Bible, some Translation organizations have started translating a new Bible in Nyakyusa.

1.2. Background to the Problem.

1.2.1. A Brief History of the Nyakyusa Bible.

Christianity among the Nyakyusa was brought by the German missionaries about a century ago. They helped the Nyakyusa people to develop an alphabet and translate the New Testament. The translated New Testament in Kinyakyusa used the old German-based spelling system. Despite the existence of Christianity among the Nyakyusa for about 100 years, among them were just nominal Christians and they continued to practice elements of their traditional religion.

According to Mojola,(1999:99) the missionaries of Berlin Missionary Society (Lutheran Mission), arrived in Southern highland in September 25th, 1871. These were Carl Nauhaus, Christians Schumann and Christoph Bunk. These missionaries came from Southern Africa, through Lake Nyasa and set up a station at Pipagika near Manow. They christened this place as

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Wangemannshshe in honor of Dr.Theodor Wangemann who directed the work of the Berlin Mission from 1866 to 1894. From 1891 the mission work expanded from Pipagika to Manow in 1892, Ikombe and Mwakaleli in 1893.

Another group of missionaries, the Moravians, led by Theodor Meyer came to Kyela and Rungwe in 21st August 1891. Other pioneer Moravians were Theodor Richard, G.Martin and J. Haefner Oscar Gemuseus, P.Hollan, J.Kretschmer, H.Bauer, E.Boeh, E.Bechmann and others. Due to the harsh climate, some died at Ipyana village and were buried there. They decided to move to Kikota where they found good environment but the chief of Kikota did not want foreigners in his land. He decided to send them to Mount Rungwe on 21st August 1891.They set up mission work there and the climate was so friendly to them. The work expanded to Ipyana, Lutengano in 1894, Utengule in 1895, Mbozi and Isoko in 1900, Ileje in 1906, Mwaya in 1907 and Kimbila in 1908. Numwagile Fyabalema was the first woman to be converted in Rungwe on February 7th 1897, and the Moravians spread within a short time among all Nyakyusa places (Mojola,1999:99).

After the First World War, the Scottish Livingstone mission was invited in 1917, to come to Malawi and take over the Moravians and Berlin Missions. These missionaries were the ones that established the translation of Nyakyusa- Ngonde New Testament.

Summer Institute of Linguistics (SIL) made a report in 2014 that, Nyakyusa New Testament was published in 1966 by missionaries and it was called “Nyakyusa Ngonde”, while the full Bible was published in 1996 and it was called Nyakyusa 1996 Bible.

Mojola, (1999:20) argues that the Bible translation has since the beginning remained at the cutting edge of mission and continues to play a key role in opening up dialogue with popular cultures and with the idioms and speech of the heart as well as laying the foundations for the

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language of the church and liturgy, Christian evangelism, and even of theological discourse. According to him, Bible translation is fundamental to the life and growth of the Church, to the task of theology and the need to contextualize the Christian message thus making it relevant to the needs of receptor cultures and communities. "Translators were usually the first theologians in any language or community. They have to grapple with all the complex problems arising out of the need to express the ancient and eternal message of the Bible in their own language. They faced the challenge of how to translate Biblical concepts, ideas, practices, festivals, rituals, spiritual beings, cultural artifacts, metaphors, beliefs, in terms that make sense to the local vernacular" (Mojola, 1999:20).

1.2.2. How the Nyakyusa People got the First Bible

The Nyakyusa 1996 Bible was translated with the help of the Bible Society of Tanzania in partnership with the churches in Nyakyusa. The Bible Society of Tanzania has a wide range of responsibilities. It has three Pillars: Translation, publication and distribution. In the recent past this Bible Society has added more projects such as; Faith comes by Hearing, Literacy, Trauma Healing and Good Samaritan, (Bible Society 2015:2). All these activities facilitate people to pursue a spiritual life and civilized life. To fulfill this mandate, the Bible Society is employing Bible translators in order to avail the entire nation and the different communities with Bibles.

The translation in Nyakyusa involved the following translators: - Teacher Kaisi Mwamatandala, Bishop Stephen Mwakasyuka, and Rev. Mwatonoka, (Mojola 1999:21).

1.2.3. The Nyakyusa People

The historical account of Nyakyusa people states that, "Nyakyusa came from Southern Africa, and crossed over to Tanzania because of tribal wars" (Leclerc, 2013:3). These people speak Nyakyusa language and they belong to the Bantu family. According to 2012 census, the

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estimated population of the Nyakyusa people is 1,080,000 (TNBS, 2013). The Nyakyusa community has highly qualified theologians and well-educated people. Traditionally, they have been the dominant group in the area and their language has gained a lot of prestige over the years.

1.2.4. Geographical Location

The Nyakyusa people live in the northern part of Lake Nyasa. In Tanzania, their area extends to Mbeya city and the eastern border is the Livingstone mountain range where the Safwa and Kinga live. The Nyakyusa language spoken in Malawi is called Ngonde and also spoken in the northern corner of Karonga. Nyakyusa language extends to Kyela around Lake Nyasa where they grow; bananas, rice, yams and they are also fishermen. This language is also spoken in Rungwe where they grow bananas, tea, coffee, yams and sweet potatoes. Geographically, there are differences between Rungwe and Kyela on the weather conditions. Rungwe District is very cold and experiences a lot of rainfall yearly except mid-September. Kyela District experiences rainfall between October to May and it is hot all the time, compared with Rungwe. Nyakyusa people are farmers because they live in a very fertile area. Bananas and rice form is their daily diet.

1.2.5. Culture, Belief and Rituals

According to Wilson, (1959:229), the traditional religion of the Nyakyusa people has three elements;

1. They believe in the survival of the dead and the power of senior relatives, both living and dead of their descendants.
2. They believe in medicine, which is in mystical powers, residing in certain material substances which are used by those who have the knowledge to do so.

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3. They believe in the powers of witchcraft to harm others.

There were two fundamental principles of social groupings in the Nyakyusa society, "kinship and age, and the distinction between the ancestor cult on one hand and witchcraft and breath of man on the other, coincided with these. The ancestor cult in its domestic aspect concerned families and lineages." (Wilson, 1959:229)In its public aspect it concerned chiefdoms and groups of chiefdoms for the chieftainships were hereditary and dead chiefs were thought to have power over the countries and people they once ruled.

According to Wilson, (1954:229), in Nyakyusa, there was little development of art and craft except in relation to building substantial and beautiful huts and long houses. The main form of artistic expression was ritual. During death, marriage, birth, and misfortunes, families' rituals were celebrated, also annually before the break of the rains as well as in drought, pestilence, famine or other public misfortune. Sacrifices were made on behalf of chiefdoms and groups of chiefdoms to immediate royal ancestors and more distant heroes.

Symbols were understood by everyone but others were not. Example "Itoki" which means 'banana fruits', stands for a man's private part, while "Iselya" which means a sweet banana eaten ripe, stands for a woman's private part. These symbols were understood only to elderly people and not to young people; elderly people were best informants of these matters. Wilson shows the differences on rituals issues and beliefs between Nyakyusa Ngonde, Selya and Kukwe. The example is on the food used in rituals for husband and wife which varies from one group to another group, (Wilson, 1971:108)

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1.3. Statement of the Problem

The church in the Nyakyusa area partnered with the Bible Society of Tanzania to translate the full Bible in Nyakyusa which was published in 1996. It was printed and distributed but most Nyakyusa people prefer to use the Swahili Bible versions, than the Bible in their local language. Currently, the SIL and SC are carrying out another Nyakyusa Bible translation. The question is: why have these translation agencies opted to translate a new Bible and not to revise or use the Nyakyusa 1996 version. This research was geared towards examining the utilization of the Nyakyusa 1996 Bible.

1.4. Purpose of the Study

There were many translated Bibles in Tanzania that are not used. This appears to be a waste of resources. This study aims at sensitizing the Bible Society and other translation organizations to open their eyes to challenges facing the use of the translated work. The study may provide an insight to the translation organizations, which are involved in the Nyakyusa Bible translation. This may help in deciding whether to use the Nyakyusa 1996 Bible old version or to continue translating a new Bible.

1.5. Objectives of the Study

The objectives guiding this research are:-

1. To evaluate the level of utilization of the Nyakyusa 1996 Bible.
2. To identify factors affecting the acceptability of Nyakyusa 1996 Bible.
3. To examine the performance of mother tongue Bibles in Tanzania.
4. To make recommendations on the way forward regarding Bible translation among the Nyakyusa people.

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1.6. Research Questions

The following are the research questions informing this study:-

1. What are the factors affecting utilization of the Nyakyusa 1996 Bible?
2. What are the factors affecting the acceptability of Nyakyusa1996 Bible?
3. What is the performance of mother tongue Bibles in Tanzania?
4. What recommendations can be made to Bible translation policy makers?

1.7. Scope of the Study

This research focuses on the Nyakyusa 1996 Bible, specifically in Kyela and Rungwe in Tanzania, the places where the two dialects are found. The Literature review in this study focuses on the documents that talk about Bible acceptability and relevant translation theories.

1.8. Significance of the Study

This study makes a contribution to the existing knowledge on Bible acceptability. It informs the Bible Society of Tanzania and other translation agencies about the performance and effectiveness of the Nyakyusa 1996 Bible. This helps policy makers to develop better policies for the future translation work. The findings of the study act as a stimulant for further research and investigations in other aspects of Bible translation.

1.9. Limitations of the Study

This research was limited by the size of the geographical area; it was not easy to investigate the entire population in the Nyakyusa speaking region. The researcher was limited with availability of funds and time, which may allow detailed information.

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1.10. Chapter Summary

This chapter provides background details about the study indicating the background of the problem, statement of the problem, purpose of the study, objectives of the study, scope of the study, significance of the study and limitations of the study. The chapter gives a framework showing how the research was conducted.

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CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction.

The Nyakyusa live in south west Tanzania, in Mbeya Region, occupying the district of Rungwe and Kyela. There is considerable emigration to other places in Tanzania and to the neighboring countries of Zambia and Malawi.

2.2. Nyakyusa General Survey.

The Ngonde people are living in mountains of Northern part of Malawi; their settlement is along the Songwe River. The Ngonde people speak the same language like Nyakyusa people. Their popularity in this field rests upon the excellent studies conducted by Geoffrey Wilson and Monica Wilson, who carried out their studies in Nyakyusa between 1934 and 1938.

Wilson, (1954:229) found out that the Political system was a complete set of institution interest groups, which governed their functions. The Nyakyusa have retained the system of chiefdoms. It has been said that the Nyakyusa had about 100 chiefdoms, but in Ngonde tribe the system were different, because they were practicing the Centralized Chiefdom.

According to Charsley, (1969:278), the chief's decisions could not be challenged by anybody. Some Nyakyusa chiefs accepted the mission work while other chiefs did not. The spiritual and social development in the societies where mission work was rejected was very low.

Mojola, (1999:100) argued that, it had been proved that the mission work in Nyakyusa Area went well; many people were converted and since that time people have been worshipping God all courtesy of the mission work of 1891.

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2.3. Different Theories in Translation.

Gulliver, (2015:16-20) recommends that translation must aim at reaching people or to communicate; He argued that "The source producer has produced the text that is to serve as the source for translational action. Production of the text must motivate the people who receive it". In recent years, there has been a rising interest in examining how language and other cultural realities interact with each other. "When you move into another language that is located in and forms part of different culture and the interaction between languages and Culture are quite different".

Nida and Taber, (1969:172-73) argue that, what translators must determine is the response of receptor to the translated message. This response must then be compared with the way in which the original receptor presumably reacted on the message. Correctness must be well to the reader as the translation intended to be well understood. About the issues of grammar, Nida and Taber argues that "the function of the elements in a phrase and hence their relationship to the element, can only be done by careful examination of the contents".

According Nida and Taber, (1969:39), translating the Bible needs: analyzing, transferring and restructuring the message. They continue to say that "translation must make sense and be understandable" (Nida and Taber, 1969:39). They argued that, to ensure good translation, the use of a language that is clear and understandable to the people is important rather than putting words that are very difficult to reorganize and read.

For them, every language has its own characteristics which give its specialty, for Example:-Word building capacities, Unique patterns of phrase, and special discourse types of poetry and songs.

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Nida and Taber, (1969:40) conclude their theory by recommending that translation must be reorganized and must follow all the translation procedures of giving meaning and be tested. These two scholars make it clear that we must remove and must omit all the ambiguity, grammar issues and must reorganize semantic. Translation must reproduce meaning and must be natural.

"Translation process starts with analyzing the source language text (Source Language Tools). At this stage, linguistic capability to correctly interpret and understand the source language text is highly needed. Knowledge about the subject matter will support the translation work at this stage. One among the challenges that translators may encounter at this initial step is perhaps lack of clarity of the Source Language Tools and the issue of untranslatability" (Nida and Taber, 1969:41) .

Lack of clarity in the Source Language Tools may be found in unedited text. In this case, translators need to work harder in comprehending and analyzing the meaning of the source text. In addition to the possibility of lack of clarity in an unedited Source Language Tools, cultural gaps may result in the issue of untranslatability. When translators come across this problem, they may use the internet as a one-stop solution to this problem. They search and learn about a particular term related to a certain culture. However, they should equip themselves with skills to formulate keywords; otherwise they may not find the information that they seek. In addition to being skillful in making keywords, they should also be selective in determining which sources of information to trust.

The second stage in translation process is transferring the message into the target language text. Here, translators can use dictionary, thesaurus, and any other relevant supporting materials. The ability to choose the appropriate equivalent in the Target Language Text is a must to have to

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ensure that the message is correctly presented in the Target Language Text. One of the challenges that may appear at this stage is lack of equivalents in the Target Language Text.

The third stage is the restructuring process. As every language has its own system, shifts in translation are unavoidable. This is acceptable so long as the meaning or the message in the Source Language Text is correctly presented in the Target Language Text. This stage can also be regarded as an editing stage that involves decision making. At this stage translators will need to decide which equivalent to use or which strategy to apply, whether to make the translation faithful as in legal translation or to produce a dynamic translation like in translating a literary work. Apart from being required to be linguistically capable in understanding the source language, they must also be able to express themselves in the target language. They have to be aware of the pragmatic context and minimize the occurrences of grammatical mistakes in the Target Language Text. For instance; in translating a text from Indonesian into English, translators must understand the correct use of tenses, articles, preposition, phrasal verbs, etc.

In order to produce a natural translation, translators have to know the idiomatic expression in the receptor language. They can search whether their translation (a phrase or expression) is the common or idiomatic expression in the Target Language by feeding it to the search engine. If there are very few or even no results at all that may indicate that the phrase is not common idiomatic in the Target Language and thus, they have to find another one that is more commonly used by native speakers of the Target Language. Reading the texts in Source Language Text, especially the texts written by native speakers will essentially help in improving the quality of translation products. Last but not least is the proofreading process. Sometimes translators edit their work several times yet they do not recognize some mistakes. Here, the role of a proofreader

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is needed to check the work, so that the translators can confidently submit their work to their clients (Nida, 1988:42).

Problems should not prevent translators from taking up a challenging translation work. They should realize these problems are always there in any field. Therefore, instead of regarding them as barriers or obstacles, they can regard them as challenges and use them positively to motivate themselves to continually learn to enhance quality, to strive to better themselves and finally to work hard to be experts in the field. "No easy task faces the man and woman bold to translate tribe tongues. The translators must struggle within sound and grammatical patterns of amazing complex. There are some languages that the way you speak is not the same you write and others words are spoken with the mouth closed, others, tiny alteration of tone changes the meaning and words" (Nida, 1988:42).

Normally, there are also some languages with different forms in Linguistics and this makes the translators and receptor to get stack when reading the Bible. Translation work can be enjoyable when people and translators are able to Speak, Read, and Pronouns words and tones properly.

Gulliver, (2015:19) observed that, "Translation is one of the types of human communication or ways of using language. This made up several simultaneous interested layers of structure including sound writings system, grammar and semantic. Communication through language or some other medium is also complex. It is often through of as spreading the meaning or sending message, from one person to another person, or from source to receptor".

1. The conscious choice of translator.
    - This may depend on the educational level of the translators.

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2. Exegesis is needed.
    - This means exegesis will help to get a clear picture which will help translation to have a meaning that communicates to receptors.
3. Background of the translator.
    - Translators come from different background and sometimes they can have influence on the translation project.

Nord, (1997:22) argues that, "We understand that communication as being carried out by means of signs, which are verbal or nonverbal behavior associated with a concept or meaning by the producer, the receiver, or both". The meaning associated with the sign need not be the same for both the producer and the receiver.

The use of signs is teleological in the sense that it aims at particular goal. In order to obtain the intended goal, the producer and receiver must have the same kind of agreement about the meaning of the sign. Signs are conventional and thus culture specific.

Nord, (1997:27) Makes the case for skopos theories which emphasize the importance of the target text in a target situation. According to her, the purpose of the text matters because it is the one which determine the clear acceptability of the receptors. Also she proposes another idea of the inter-textual and intra-textual coherence. This means the viability of the brief depends on the circumstances of the target culture not the source culture. Since she has defined translation as a translational action involving a source text, the source is usually part of the translation brief. In terms of action theory, however, the agents that are (sender, receiver, initiator and translator) must play together.

Vermeer, (1982:26) argued that the dynamic concept of text meaning and function is common enough in modern theories of literary reception. Vermeer sums it up by saying that any text is

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just an 'offer of information' from which each receiver selects the items they find interesting and important. Applying this concept to Kinyakyusa 1996 Bible we could say that a target text is an offer of information that is formulated by a translator in a target culture.

Nord, (1997:23) was concerned about the problem of the agreement between the producer of the text and the receiver of the text about meaning of the text. He said that without an agreement the translation will end up not understood by the receiver.

Nord, (1997:23) argued that "any translation work action must be conceived in action". Nord mentioned the theory that, "any action in translation must aim purpose".

Nord, (1997:173) argued that translation must aim to reach people or must aim to communicate; he said "The source producer has to produce the text that is to serve as the source for translational action. Production of the text must motivate the people who receive it."

Smalley, (1991:217) said that communication is an interaction between people, in which they take reciprocal roles as a source and receptor, the source expresses the meaning to receptor through that medium like language. Using the Smalley concept above, it means that if the Source cannot express the meaning, then the receptor cannot get the real meaning.

2.4. Different Argument on Acceptability.

Chemorion, (2009:5), states that, the theory of "acceptability" is not a recent concept, rather it has existed "as old as the practice of Bible translation" itself. He lists pioneer Bible translators such as St Jerome, John Wycliffe, Erasmus, Martin Luther and William Tyndale who had both found it appropriate to look at their translations viability in different perspectives. For Chemorion, the importance of acceptability in translations is that it is a sure way for selling the products. This is because people will only buy a translation they consider "valuable and

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necessary" in their context. (For more discussion see Chemorion 2009:5) But also there is another argument that acceptability of the translation occurs when those who accepted the translation actually use it. It is one side to purchase the product and another side is to use daily. When the Bible is accepted people will use it for several purposes.

Conradie et al., (1995:1-2) argues that the Bible has an integral place in the act of worship which merely being read, exposed or used in the Christian liturgy, it provides "vocabulary for prayer and hymns". Using the words of the Bible in prayer and in songs provides a lens through which a Bible is read or presented among the Christians. In this case the hymn can be regarded as a simpler Bible for the people.

The principle of acceptability ensures that the Bible reaches its intended purpose; to address people's needs. This is what Christian Nord calls "a translation skopos that is client-oriented… [and] regards the notion of function as an overriding criterion" (Nord, 1999:4)

Quoting Nord, (1997:125) (Chemorion, 2009:5) says that, "functional translation is one that fulfills the intended communicative purpose as defined by the client or commissioner in the translation brief" such as anticipations, desires, what is known, and contexts of the recipients for the translation. Chemorion goes on to argue that, people use difference translations for different purposes, which a translator must take into consideration. These include; audience source text language, the target text language and target text cultural setting. In other words, Bible translators work towards bringing reconciliation between "the source text, author and the target text audience".

Nord, (1997:28), state that, a functional translation is one that responds to the 'prospect, needs, previous information, and situational conditions' of the recipient for whom it is anticipated. Since different types of translations are required for different functions, it is essential for

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translators to agree on the function for which a particular audience needs a translation and the nature of the translation that would be most suitable for that function. It is important to note that a translation that is produced without bearing in mind the functional preferences of the receptor audience source text language using the target text language within its target text cultural setting. In other words, Bible translators mediate between the source text author and the target text audience.

The cultural information that is often encountered in the translation process includes proper names, key terms, symbolic actions, animals, tools, festivals, etc. Since cultures are bound to change from context to context, Bible translators have to adjust the culturally conditioned message of the Scriptures to fit into the contemporary culture. In order for the Biblical cultural information to be meaningful in the target text culture, the translator needs to supply a code that makes appropriate sense in the target text culture. However, there are some things that would look extremely strange and complex to comprehend because they are culture specific.

2.5. Manifestations of Acceptability.

Conradie et al., (1995:1) holds that, the first manifestation of the acceptability of a translation is when people have a compelling desire to acquire a copy of the translation once it is published. People will not spend their money on buying a copy of a translation unless they consider it valuable and necessary for them to possess. In situations where a translation is acceptable, Christians in particular would want to purchase their own copies of the mother tongue translation as their primary resource for spiritual nourishment. Sometimes even illiterate elderly people buy the translation so that their children or grandchildren can read it to them. On the contrary, when a translation is not acceptable, it would become difficult to sell because people may not want it.

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The second manifestation of acceptability of a translation occurs when those who bought the translation actually use it. It is one thing to buy a translation out of initial excitement and another thing to find it essential for daily use. When a translation is acceptable, people will use it for several purposes, some of which are listed in (Conradie et al, 1995:1-2).

According to Conradie et al., (1995:1), people read the message in the Bible in order to reflect on it and apply it to their lives. For this reason the Bible is read in church or during personal and family devotions. It is also read in schools and political gatherings or elsewhere. The Bible, for example, plays an important role in the worship of Christian congregations. The Bible is not only read, explained and applied in Christian liturgies: biblical phrases also play a role in the worship itself. It provides the vocabulary for many of the prayers and hymns. Christian hymns may even be called the "Bible of the laity" since they present an already and relatively simple "Bible" to the laity. To a certain extent Christian hymns provide the "spectacles" through which the Bible is read.

The third manifestation of acceptability of a translation occurs when certain aspects of the translation begin to affect the life of the people in general. For example, some people may convert to Christianity after reading parts of the translated Scripture. Other people, especially the illiterate, may memorize certain verses from the translation and quote them when necessary.

Wendland, (2002:184) argues that, communication needs to be a truly shared process in which audience is "an active consumer of the message" brings to a text their own distinct, expectations, values, norms, biases, experiences, perspectives, and cognitive frameworks, all of which greatly influence either to foil or to facilitate the message that they perceive, understand and ultimately react.

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For this reason, Wendland,(2002:184) urges that planners and organizers of Bible translation should not simply anticipate or overlook the intended target audience: Rather, they must make every effort to find out beforehand the specific nature of their listenership, not only their perceived needs, but their actual expressed needs and goals for the translation The above discussion suggests strongly that Bible translation organizations should not assume that a particular type of translation is suitable for the whole community simply because it is the type of translation preferred at organizational level. Rather, the translation agency should work jointly with representatives of the intended audiences from the target language community to identify a type of translation that is best suited for each audience.

Hill, (2006:179) also stressed this point by cautioning translators against thinking that they are best suited to design translation products on behalf of the community they serve. In her view, translators should discuss with the community the pros and cons of various approaches of translation and leave the community to choose what is best for them. (Chemorion, 2009:2) quoting Nord, says each target audience into whose language a translation to be produced has two possible roles to play in translation process.

First, the target audience may play a passive role to the translation, and not just waiting for the complete product. In this case the target audiences can nature the decision makers, as to what type of translation needs to be done. Second, the target audience could play the more active role of being the 'initiator of the translation. The role of initiator affords the target audience the opportunity to participate in establishing the vision of the translation project as well as in planning, implementing and evaluating the translation process.

Andersen, (1998:2) 'acceptability' is a principle in Bible translation which makes the Bible to be good in the eyes of the receivers. He emphasizes the accuracy, clarity and naturalness. According

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to him, audiences perceive that the text is an authentic and trustworthy version of the original message'. (Andersen, 1998:2) He argues that the receptor audience's evaluation of a translation is subjective, but if a translation is properly done lacks the things the receptor language regards as the mark of authenticity, the translation may not be accepted. In response to Andersen's views, (Larsen, 2001:44) c.f. (Chemorion, 2009) agrees with Andersen on the need to acknowledge the existence of the fourth criterion for a good (Bible) translation, namely that the receptor audience expects to see certain things in a translation before they can trust it as a true word of God. According to Larsen, accuracy, clarity and naturalness are well-known criteria for an objective evaluation of a translation.

Larsen, (2001:42), argues for the principle of acceptability by stating that, acceptability is indispensable in Bible translation. Larsen states: 'If accuracy, naturalness, and clarity are like the indispensable three legs of a stool, then acceptability is like the seat on the stool. He gave an example that "you want to trust the legs to be solid but the seat should also be comfortable and may be even beautiful". He continues to say that although the concept of 'acceptability' has only been articulated recently, issues of acceptability in Bible translation are as old as the practice of Bible translation. (Larsen, 2001:44) c.f. (Chemorion, 2009:5).

Hill, (2006:179), argues against the belief that a viability of a Bible translation for a community is based on the people's preference, instead for him, should be in relation to the whole audience. This can be achieved when the translation agency works together with audience representatives to determine appropriateness.

He continues by cautioning translators or any other person involved in translation that they should not think that they are best suited to design translation products on behalf of the community they serve. In her view, translators should discuss with the community the pros and

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cons of various approaches of translation and leave the community to choose what is best for them.

However, Glassman, (1981:12) opines that "practically none of the pioneer translations of the Bible ever saw light of day without incurring the displeasure of many detractors". Even today, no mother tongue translation of the Bible can be used effectively unless it is acceptable.

Larsen, (2001:43) commented that, translators producing the major language translations may have the best credentials but they too must consider their target audience, and so must balance accuracy with acceptability. In other words, the target audience has certain expectations based on tradition, and the translators must take these expectations into account in order to have a translation acceptable to their target audience. This principle of paying close attention to tradition is especially evident in the translation of the name of God (C.f. Chemorion, 2009).

When dealing with the skopos of translation, (Nord,1997:12) states that one of the most important factors in determining the purpose of the translation is the target text audience with its culture-specific knowledge of the world, its expectations, and its communicative needs. (Oittinen, 1993:53) points out that the expectations of the target language readers are also included in the function of translation, and taking them into consideration is a way of being loyal to the future.

Nida's theory (functional equivalence theory) was the first communicative translation theory, and while he, together with Taber (Nida and Taber, 1969:28) focused on equivalence and faithfulness to the source text, the basic idea behind his concept of functional equivalence is that "the translator should focus on extra-linguistic and extra-textual factors such as the reactions of the target language readers (Vehmas-Lehto, 1999:56). Dynamic equivalence thus sometimes requires not only deviating from the linguistic form, but also of the meaning of the source text, in

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order to bring the translation closer to the culture of the recipient of the translation. The theory is communicative: translation is interaction that involves the translator relaying a message from the source language sender to the target language receiver" (Nida and Taber, 1969:58).

When dealing with the skopos theory translation, (Nord, 1997:12) states that one of the most important factors in determining the purpose of the translation is the target text audience with its culture-specific knowledge of the world, its expectations, and its communicative needs.

Oittinen, (1993:53) points out that the expectations of the target language readers are also included in the function of translation, and taking them into consideration is a way of being loyal to the future readers of the translation and to the author of the original alike.

Zhongying, (1990:102) writes that a writer usually has to consider what his or her audience is before writing, and that the writer has to write in different ways according to what the audience is, as people's culture, customs, and other situational factors differ.

Oittinen, (2000:74), states that domestication involves assimilating a source text to the cultural and linguistic values of the target culture. Whereas foreignization is a method of translation, that involves retaining some significant foreign aspects of the source text. Hatim, and Mason, (1997:145), state that in domesticated texts, foreign cultural values are expressed in familiar and unchallenging ways to the target culture through assimilation to a dominant culture. They describe foreignization as a method of minimal translator mediation: the characteristics of the source text are made entirely visible, and few concessions are made to the reader.

According to Oittinen, (1995:74), texts are always dialogic and contain the points of view and intentions of the writer and the readers alike. She argues that if a translator is not allowed to be in a dialogic relationship with the text, his or her translation will not reach out to its target language readers .She states that if translators try to neutrally convey the text to the reader, it will remain

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distant to the translators In this way, the text becomes a taboo that cannot be changed. This, in turn, will lead to awkward and poorly functioning translations that are not specifically targeted to anyone in particular. She argues that in order to succeed, translators have to make the words into their own, and that translations necessarily contain the translator's own intentions (Oittinen, 2000:31).

Vehmas-Lehto, (1999:19) points out that, a translation may require explication, in other words, making a clear-cut explanation of something that is deductible in the source text but that has not been expressed overtly. She states that the reader of a translation is in an inferior position than the reader of a source text, as the reader of a target text is not equally familiar with the state of things in the source culture, and his or her position should thus not be made more difficult by leaving parts in the text that are unclear. When parts of the source text would not function in the target language when translated as such, pragmatic changes are called for pragmatic adaptation involves modifying the denotative meaning of the source text in order to make the reception of the message easier for the target readers. Thus, denotative meaning is modified on the basis of situational factors such as the receivers and the function (skopos) of the translation. Pragmatic adaptations are common to all communicative translation theories: dynamic equivalence, functional equivalence, and the skopos theory.

Vehmas-Lehto describes them as a natural part of translation. (Jakobsen, 1993:68) states that whenever a translator defines the purpose of the translation and who it is for, reformulation, paraphrase, explication, etc, become a natural part of the process of translating, as cultures express ideas and shape concepts and texts in different ways. Thus, original text production is required in translation. Pragmatic adaptations are made due to differences in time, place, and text function, the different background information of the receivers, the differences between the

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source and target cultures, and because of differing conventions (Vehmas-Lehto 1999: 101). Some scholars look at translation as manipulation and actually argue that a translation should be manipulative. Manipulation theory looks at translation from the target readers' point of view Aaltonen, (2002:388). Instead of concentrating on the similarities between a source and target text, manipulation scholars focus on the differences between the two. A translated text is seen as an independent entity, yet it is also seen as a part of its cultural context because the focus is on the receiver. Translations offer insight into the time and place they were made.

Oittinen, (2000:163) does not agree with the notion that translations should not change the original even when it could lead to improvement. She states that if the translator does not try to make the text function better for the target readers, the translator is being disloyal to both the target readers and the author of the original. The target language readers are less likely to make the text their own if it has poor elements from their point of view.

From all these various ideals concerning acceptability of the Translation work, the researcher can conclude that, striving for one form translation work will rule out aiming at another form. Theories of translation gives us a large picture on how translation must take form of the target text and target Audience, because any argument that is not proper to the translation work will generally determine whether the translation should be equivalent in a formal or dynamic way. According to these scholars mentioned, translators need to set their mind on the people to whom they translate the scripture in order to maintain the Acceptability. All levels that will lead to the hopeless task needed to be ignored, because the target audience will determine how the translation was done.

Larsen, (2010:9) discusses about the acceptability of the Bible translation. In his work, he explores the use of footnote in the Bible as the tools of the Bible to be accepted by the intended

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audiences. He reports that, "Footnotes are used to give additional information and background which cannot be included in the translation itself. This background information may explain the reason for the choices made in the translation or give background for these choices. By giving added background and reasons in theologically challenging verses, footnotes can both defend the chosen translation and suggest alternative translations". Larsen discusses about the Danish Living Bible which was translated by the International Bible society. He argues that many people were dissatisfied because the Danish Living Bible was not having any interpretations, footnotes and cross references. He reported that the format of the Bible was also not attractive to people who read it. The reasons for not accepting the Danish living Bible was because the translators were comparing the Living Danish Bible with the authorized version which had many such notes, and they appreciated those notes. To avoid the mistakes that were done before, they had to revise the Bible and put all the references, notes as well as book introduction in order to make the Bible acceptable. He used some questions to get a clear picture of the accepted Bible, for example he used questions like; - How will the intended reader understand this translation? Will the intended reader accept this translation?

Larsen argued that "The Living Bible was originally launched as a 'paraphrase' and later criticized for being a 'paraphrase'. Even though most Bible translators today no longer speak in terms of a dichotomy between a 'real translation and a 'paraphrase', many lay people still think in such terms." For him he believed that "the key point is not how literal or non-literal the translation is, but whether the translation communicates what we consider to be the intended meaning in a clear and meaningful way to the average reader".

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2.5.1. Who is the Intended Audience?

The meaning based principle is to show that the Bible is ought to be understood by everyone who reads the text without putting footnotes. But footnote were intended for the theologian in the Bible teachings and the Bible study. Larsen said that "the footnotes are not directed to the casual reader who simply wants to read the Bible and understand it without complications. Footnotes are directed towards the theologians; Bible students and people who are already familiar with the literal versions" The main concept here is that, many translations need to be clear and understood by everybody either by putting footnote or by making the words easy to be understood by the readers.

2.5.2. What Type of Footnotes are Used and When?

According to House, (2009:43) footnotes should be used

1. "When terms for measurements or money are used in the translations which are not in common use among the receptor audience.
2. When the meaning of a word or expression is unknown or very questionable.
3. When the word chosen did not quite cover the range of meaning.
4. When wordplay is used in the original in such a way that it needs explanation.
5. When there are several options for the translation, especially if the passage is theologically significant and the exegesis not agreed-upon by commentators.
6. When different denominations have significant differences in terms of interpretation.
7. When a Biblical word is used which non-church goers may not be familiar with?
8. When some cultural background may help in a fuller understanding of the translation.
9. When there is a significant textual problem.

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10. When the New Testament quotes the Old Testament or when the Old Testament has significant reference to a New Testament theme".

2.6. Evaluating the Translation of Bibles

Wendland (2008:226) argues about the issues of evaluating the translation Bibles; he said "The Bible while being tested must respect the primary target constituency during the draft stage of the product or after it's has been published. Such audience assessment procedures are an essentials part of the various quality of translation"

To Wendland, quality assessment is good to be done because it may investigate the effect right away before the Bible gets to the target audience. He used the Multiple framework for qualitative assessment when Judging the acceptability of the Bible or draft in relation to given audiences.

In testing the quality of the Bible (Wendland, 2008:226) and (Gile, 2009:39) agrees on the six key factors, that need to be incorporated in testing the Text. They have discussed about six major concepts: Fidelity, Proximity Authenticity, Intelligibility, Idiomacity, and Relevancy.

1. Fidelity is how accurate the translation in terms of representing the prime essence of the semantics
2. Proximity: How closely, relatively speaking, does the translation reflect the structural and stylistic form of the original language
3. Authenticity: How "authentic" do Target Language speakers perceive the translation to be in relation to its form or meaning?
4. Intelligibility: How clear and understandable is the target language text with respect to both content and intent
5. Idiomacity: How natural is the translation stylistically in terms of literary artistry and rhetoric with respect to its various major and minor genres both writing and when heard.

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6. Relevancy: How difficult is the translated test to handle conceptually in relation to the beneficial cognitive.

2.6.1. Views on Evaluating Translation

In order to know that translation is good, (House, 2009:49) says "translation must have Subjective views which reflect in the quality of a translation and which express in terms of 'the faithfulness to the originals flavor, spirit or its local color'. These subjective judgments are based on two different kinds of criteria: - (1) How far the translation captures what the original writers intend to convey. (2) How far the translation does makes effective sense for its readers. The quality of a translation is then believed to depend on the extent to which the translators temperamentally in tune with what the writer intended by a text and how readers might interpret it". She insisted on the subjective approach to be very critical analyzer to evaluate the level of the quality Translation.

2.6.2. Translation Quality Assessment.

According to House (2009:49), in order for the translation to be evaluated, the quality translation assessment must be done. In doing the quality translation assessments eight criteria must be followed:

1. A translation should be a word for word rendering of the original.
2. A translation should give the Idea of the original.
3. A translation should read like an original work.
4. A translation should read like a translation.
5. A translation should reflect the style of the original.
6. A translation should reflect the style of the translator.
7. A translation should read like a contemporary of the original.

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8. A translation should read like a contemporary of the translator.

2.6.3. Response Based Behavioral Views

These view aim to make a translation to be verifiable and reliable on the way it will be determined, when the translation is good. It has to do with the psychological influence (Behaviorism). Therefore the claims that the translation is good can be valid when the recipient responds positively to it.

2.6.4 Target Text Related Views

House, (2009:47) argues that the quality of translation can be assessed according to how the translation functions in the system of the target language Literature and the Culture. Here the procedure is as follows; the translated text is critiqued without reference to how it came into being, then an analysis is carried out of specific solution to translation problems pointing out if the translation has been imported to the target culture system.

2.6.5. Definition of Term in Translation of the Bible.

In order to capture the evaluation of the Bible translation we need to know in deep the terms that are being used in the translation acceptability. There are some definitions that when used bring clear meaning on what is needed to be said. Definition of terms show up the relationship between acceptability in the Target text and Receptor audience;

1. Acceptability is the result of the translator's initial decision to the subject him/herself to the norms prevailing in the target culture (Palumbo, 2009:5)
2. Accuracy is the situation on how the translation referred to the correctness of the given translation.

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Palumbo (2009:6) argues that "in this sense the translation (of a word, and utterance or an entire text) is equivalent to a good or Right translation, with no further specification. The term sometimes is used in discussing the assessment of the translations; however the term can be used also to narrow sense and to distinguish from other parameter of assessment."

3. Adequacy is used in the Literature on translation to characterize the relationship between the Source Text (ST) and Target Text (TT). (Palumbo, 2009:18) is adding by saying that, "Subscription to the norms active in the Text Language (TL) on other hand, would lead to an 'Acceptable' translation.

These three terms bring a clear meaning of what should be done on translation and in order for the Bible to be accepted any translation must interpret these three terms and get a real answer. Before taking up the translation work, the terms must be in the minds of people and after the translation.

2.7. Theoretical Framework

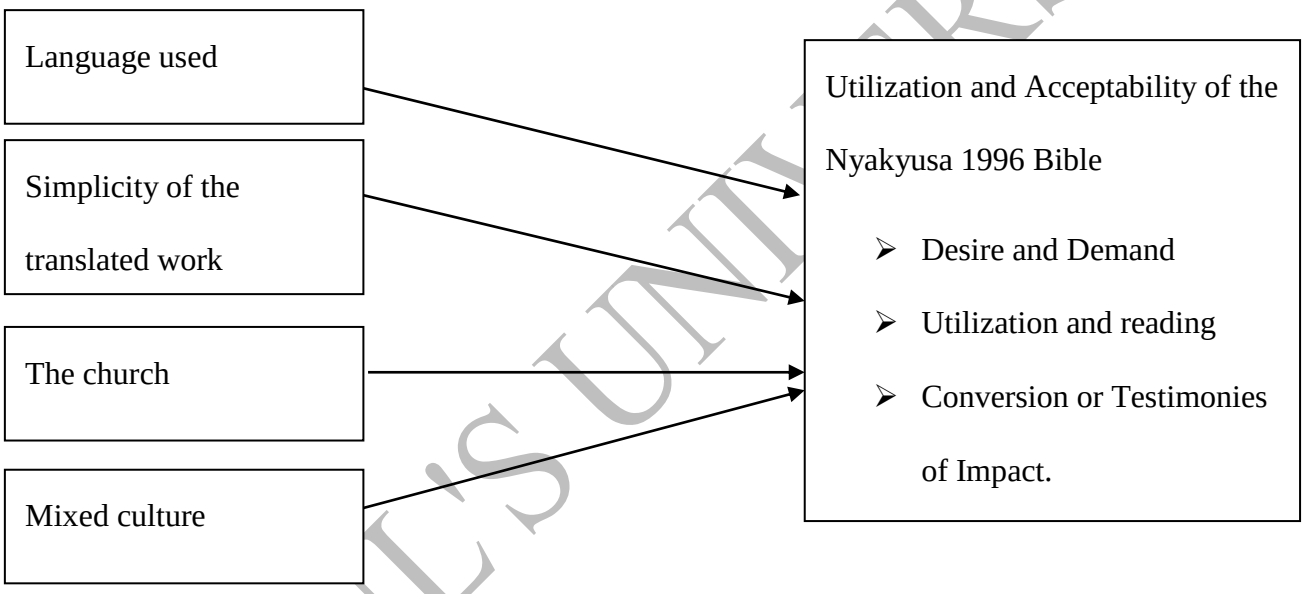
A theoretical framework is a set of broad ideas and principles taken from relevant fields of inquiry and used to structure a subsequent presentation (Reichel,1987:2). A variable is a measurable characteristic that assumes different values among subjects. An independent variable is a variable introduced to effect or determine a dependent variable. A dependent variable is a variable dependent on another. The dependent variable was the utilization of the Nyakyusa 1996 Bible while the independent variables included the language used, simplicity of the translated work, the church, and mixed culture. In this study the skopos theory was used to determine the dependent variables. (Vermeer,1982: 119).

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2.8. Conceptual Framework

Conceptual framework is an investigative instrument which helps to systematize the ideas and capture the real thing, which the investigator will remember and apply. Based on the theory above the figure below is showing the summary of variables (Independent and dependent variables).

INDEPENDENT VARIABLES **DEPENDENT VARIABLE**



The language that is used and popular within a community affects the utilization of the native Bible in the church because people are used to communicating in one particular common language. If the translated work is not easy for people to read and comprehend, they shy away from it and look for the easier substitutes. For a Bible to be fully utilized and accepted it has to be translated carefully and the use of complex words or signs should be avoided.

The church is one of the major influences of how people use a certain Bible or not. If the church only uses a certain version of the Bible, it influences all its members to acquire and use that

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particular Bible. (Nord, 2001:2191) described in skopos theory about Translation brief that, the church must decide what translation do they want, needs must be very clear, because every translation must follow rules of translation. In translation brief there is no bad or good translation the determination comes from the people intended.

If the Nyakyusa 1996 Bible is not used in the church, this can bring many answers that either the Church involvement were very low or they did not the proper rules of translation brief, then its utilization becomes low. Recently people have been migrating from one place to another which has led to mixed cultures. This has led to people having to communicate in a language that everybody can understand, for example Swahili in Tanzania. Therefore in churches, a common language has to be used and that includes using the Bible that is also understood by everybody. This can lowers the utilization of the Nyakyusa 1996 Bible or any other native Bible.

2.9. Chapter Summary

The chapter has outlined a review of different scholars that highlight the acceptability of the Bible and its related topics which talk about the acceptability of the Bible. It therefore compares and contrasts the nature of the different challenges which face the acceptability in the Bible translation.

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CHAPTER THREE: RESEARCH METHODOLOGY

3.1. Introduction.

This chapter is a description of the selected methods that were used in studying the utilization of the Nyakyusa 1996 Bible. The description includes setting of the study research process, sampling frame and sampling techniques. The research design is discussed giving justification for the particular design that was chosen. The methods of data collection, the research instruments and ethical considerations for the research are also discussed as well as methods of data analysis were covered in this chapter.

3.2. Research Design

This study used a qualitative descriptive approach and quantitative approach. This was based on facts that qualitative research is more concerned with understanding the social phenomenon from participants perspective (Smith, 2008:322). These methods allows for the exemplification of the procedures and events themselves. Beside this, a research is more concerned with the future, present, and past experience of study. (Smith, 2008:322) argues that, research enables the researcher to know all the events right from the past, present and future outcome from the ground. A key objective of using a qualitative approach is to obtain information by exploring, identifying and examining an issue by questioning, engaging and observing those who are involved with in this study also the main reasons of using quantitative approach is to analyze the data clearly using figures and tables which can bring clear data percentages of the study.

The design also employed a survey (case study) research methodology that helped collect data that was vital in determining the utilization of the Nyakyusa 1996 Bible in Nyakyusa society. This data was collected from a number of carefully and purposively selected respondents. The

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case study methodology (survey) was ideal since the researcher dealt with a large population. More so, it was convenient to use tools such as interviews through questionnaires, observations and focus group discussions with this design (Jean, 2008:13). Survey research design was mainly used because of the low costs and easy accessibility to information. Judging opinions with a carefully designed survey can help one to change strategies. Establishing the aim of the research was the most important single step of survey research (Jean, 2008:13).

3.3. Area of Study

This study was carried out at Rungwe and Kyela in Mbeya Region, where Nyakyusa people (Kukwe and Selya) dialects are found. I have chosen the place because I am familiar with the place and it is the place where the Nyakyusa 1996 Bible is used.

3.4. Sampling Procedure.

The study employed a purposive sampling technique for obtaining the direct respondents for the research. Purposive sampling means that, participants are selected to serve a specific purpose.

Hatim, (2001:10) defines Purposive Sampling as a non-probability sample that conforms to certain criteria. However, (Neumann, 2000:16) says that purposive sample refer to a judgment that appears to be representative of population, in other words, the chance that particular sampling units will be selected for the sample depends on the subjective judgment of the researcher. In this study, samples of Eighty four people were purposively selected to represent the Nyakyusa Community as follows:

1. Samples of focus groups was selected from four different locations, that is, two groups of ten people each; was from Kyela District and two others from Rungwe District.

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2. Sample of four church leaders was selected from four main churches which are active in the area of study. Two Bishops represent mainline churches and another two Bishops represent the Pentecostals Churches.
3. The researcher use questionnaires to collect information from forty people who was purposively selected and presumed to have necessary information for this study.

3.5. Data Collection.

Data collection relates to the gathering of specific information aimed at proving or refuting some facts. (Kombo and Tromp, 2006:99) in this study both primary and secondary data were used in order to collect information needed for this Research. Questionnaires were used to collect information from people who were far, direct interviews were conducted; such as, focus groups discussions and observations were used to collect data for this study. The selection of these tools was directed by the situation of data required. This means the time availability and the type of respondent and observations. In focus group four groups were involved. I employed ten people in each group to assist me to get information. This helps a researcher to obtain personal observations, to get good impact and good outcomes. (Bagnoli and Clarck, 2010: 101) states that focus groups are designed to generate understanding, challenges and to bring change to the pertaining idea.

Mugenda and Mugenda, (2010:5) argued that when doing sampling, questions in the questionnaires must be coded to control the responses. The interviews were scheduled and administered individually to guard confidentiality and took care of unethical practice.

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3.5.1. Primary Data

A questionnaire was distributed to all the respondents to be filled. Also an individual interview and focus groups, especially to Old age and young age, was used in order to get information.

Data was collected from respondents for the specific purpose of this research study (Mugenda and Mugenda, 2003:11). Descriptive surveys allowed the collection of data in the form of questionnaires and interviews. Ethnographic design was used (Pavlish, C and Ho, 2009:292) where Interviews, questionnaires and focus group discussions (FGD) were the main sources of primary data in this study. The interview questions were unstructured while the questionnaires were both structured (with set responses) and open ended in which the respondent gave their own answers, (Mugenda and Mugenda, 2010:5). The structured questions were fixed and identical for all respondents, which made it possible to compare between sets of data (Sax, 2003:15). Some primary data was also collected from the respondents by the use of interviews developed to obtain face-to-face responses from the sample. The unstructured questions in the interview schedule supplemented the structured questions, (Mugenda and Mugenda, 2010:5).

3.5.2. Secondary Data

Secondary information was sourced from published and unpublished material with literature on the acceptability of the Bible. These included textbooks, journals, and other relevant literature. The data in these secondary sources was used to support the research objectives and the primary data. Mugenda and Mugenda, (2003:12), Personal observation was also used during the process of data collection to confirm some of the responses in the questionnaires (Brown and Clerk 2006:78) from the respondents.

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3.6. Chapter Summary

This Chapter focused on methodology and attempts to give the rationale for the methods and approaches that were used in data collection. Through the method suggested, the study used some tools prepared to collect information relevant to the research objectives. The study used structured interviews schedule in the face to face, focus groups and questionnaires, together with observations through interactions with the target groups. Participants were requested to voluntarily assist in availing the needed information. Data analysis was done through thematic analysis method, after which conclusions were reached and recommendations made.

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CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1. Introduction

This chapter presents and discusses the findings of the study on the impact of the acceptability of Nyakyusa 1996 Bible. The chapter displays, explains and makes inferences on the data that was collected using the discussed methodologies. The data was collected using different methods as indicated in the preceding section. In the event of focus group discussions, the researcher used the voice recorder machine to record responses from the respondents. During group discussions, the researcher keenly listened to verbal and observed non-verbal responses from which the researcher made deductions and later made inferences and conclusions.

4.2 Study's Return Rate

Table1: Below shows how data was collected and the return rate for each method

Research tool	Kyela	Rungwe	Total response	Outcome	Percentage %
Questionnaires	17 out of 20 people	19 out of 20 people	36 out of 40 people	36 out of 40 people	95%
Focus groups Discussion	20	20	40	40	100%
Interviews	2	2	4	4	100%

Data was collected using questionnaires, FGD and interviews. 40 questionnaires were distributed; 20 in Kyela and another 20 in Rungwe. Two focused group with twenty people each were used and the researcher held interviews with key informants drawn from four different denominations; two from mainline churches, that is, Lutheran and Moravian bishops and the other two were from Pentecostal church and Tanzania Assemblies of God.

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The response rate for questionnaires was 95% while FGD and interviews were 100% each. The response rate was enough to draw conclusions.

4.3. General Information of Respondents.

4.3.1. Gender of the Respondents

Table 2: Indicates the gender of the all respondents

PLACE	WOMEN	MEN	TOTAL
KYELA	11	9	20
RUNGWE	12	8	20
TOTAL	23	17	40

Source: (Research findings, 2016)

The table above shows the gender representation of the two focus groups in Kyela and Rungwe. There were more women in both groups than men. There were 23 women and 17 men.

Women paid attention and most of them came with the 1996 Bibles and they were able to read. Of the men who participated in FGD, only two had carried their Bibles and only four were able to read the Nyakyusa 1996 Bible.

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4.3.2. Gender of the Questionnaire Respondents

Table 3: Indicate the gender of the questionnaire respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	14	36.8	38.9	38.9
	Female	22	57.9	61.1	100.0
	Total	36	94.7	100.0	
Missing	System	2	5.3		
Total		38	100.0		

Source: (Research findings, 2016)

The table above shows the gender representation of the questionnaire respondents in Kyela and Rungwe. There were more women in both groups than men; there were 36.8% men and 57.9% women. This percentage covers a total of 94.7 percent of the people who attempted to answer the questionnaires. The remaining 5.3 % did not indicate their gender. From the above table, it can be deducted that more women attended the church and also used their Bibles more frequently than male. This is also the case in many churches where women members outnumber the male members.

4.3.3. Education Level of Respondents

The researcher also sought to find out the educational level of the participants because he believed that it was a critical determinant in understanding the different objectives of the topic.

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Table 4: The education level of the respondents in FGD

PLACE	Group 1		Group 2	
KYELA	Primary school	5	Primary school	7
	Secondary school	4	Secondary school	3
	Diploma	1	Diploma	0
	Degree	0	Degree	0
	Masters	0	Masters	0
RUNGWE	Primary school	3	Primary school	10
	Secondary school	4	Secondary school	0
	Diploma	2	Diploma	0
	Degree		Degree	0
	Masters	1	Masters	0
TOTAL		20		20

Source: (Research findings, 2016)

From the above table, the majority of those who participated in FGD were primary and secondary school graduates. This is represented by 36 respondents while only 4 were diploma and masters holders. Based on results on the table above, the researcher concluded that the participants had a level of education that could allow them to read, comprehend, write, discuss and contribute intelligently when asked to do so. However, professional intelligence is of great importance since it boosts the individual's understanding of the Bible and other documents.

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Table 5: The Education levels of the questionnaire respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Primary	9	23.7	26.5	26.5
	Secondary	17	44.7	50.0	76.5
	Diploma	4	10.5	11.8	88.2
	Degree	2	5.3	5.9	94.1
	Masters	2	5.3	5.9	100.0
	Total	34	89.5	100.0	
Missing	System	4	10.5		
Total		38	100.0		

Source: (Research findings, 2016)

The table above shows the education levels of the questionnaire respondents in Kyela and Rungwe. 23.7% were primary level, 44.7% secondary level, 10.5% Diploma and 5.3% were undergraduates and masters holders each. This shows that majority are in secondary and primary level meaning that majority are able to read and write. Reading and writing is one thing while understanding is another. Education beyond secondary school trains a person to be able to interpret fully the words they read. The education level of the respondents had an effect on how people read and understood the Bible

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4.4. Level of Utilization of the 1996 Bible

4.4.1. F G D and Interviews

Many of Nyakyusa people in Kyela group knew about the Nyakyusa 1996 Bible, but many did not have the 1996 Bibles neither in their homes nor in churches. A Kyela group member said that ministers especially pastors and priests in the Church don't use Kinyakyusa even in the villages, they assume everybody knows Kiswahili. Few Kyela group members used it at homes and sometimes in churches but complained about the complex language used in the Bible. Many youth use Swahili as the first language, they only talk Nyakyusa when they are at home and when they meet an older person.

All the Rungwe group members from Manow had the Nyakyusa 1996 Bible and used them both at home and in their various churches. A church like Manow Lutheran Church uses the Nyakyusa 1996 Bible and the preaching is in Kinyakyusa. The Rungwe group members of Manow reported that Nyakyusa is the language they use to communicate and hence the acceptability of the Nyakyusa Bible. Even the youths in the Rungwe group were conversant with the Nyakyusa 1996 Bible and had no problems reading it, the researcher cited Luke 8:4-15 so that they can read in Nyakyusa language.

(NRS89, 1989: Luke 8:4-15)

The Parable of the Sower

*"**4**.When a great crowd gathered and people from town after town came to him, he said in a parable: **5**"A sower went out to sow his seed; and as he sowed, some fell on the path and was trampled on, and the birds of the air ate it up. **6**. Some fell on the rock; and as it grew up, it withered for lack of moisture. **7**. Some fell among thorns and the thorns grew with it and choked it. **8**. Some fell into good soil, and when it grew, it produced a hundredfold." As he said this, he called out, "Let anyone with ears to hear listen!"*

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The Purpose of the Parables

9.*Then his disciples asked him what this parable meant.* ***10.*** *He said, "To you it has been given to know the secrets of the kingdom of God; but to others I speak in parables, so that 'looking they may not perceive, and listening they may not understand.'*

The Parable of the Sower Explained

11. "Now the parable is this: The seed is the word of God. ***12****. The ones on the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved.* ***13*** *The ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe only for a while and in a time of testing fall away.* ***14.*** *as for what fell among the thorns, these are the ones who hear; but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit do not mature.* ***15****. but as for that in the good soil, these are the ones who, when they hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance.*

Also the youth of Rungwe group, they were also able to do the Lord's Prayer in Kinyakyusa and recite Nyakyusa memory verses. The Manow members reported that the Nyakyusa 1996 Bible was not only used in churches but also in open air crusades, burials and during mission works. A member of the Rungwe Group reported that many young did not go to church and that even those who do go do not use the Nyakyusa 1996 Bible because they use Swahili language for communication.

The Bishop of the Moravian church Kennan Salim Panja reported that, Nyakyusa 1996 Bible is used in some places where Kinyakyusa language is used frequently. He said that for him the use of the Nyakyusa 1996 Bible is determined by the geographical location of his dioceses. He argues that the spread of Swahili in the Nyakyusa area, is affecting the use of the Nyakyusa 1996 Bible.

The Lutheran assistant Bishop Geoffrey Mwakihaba gave the Geography of his Diocese (Konde diocese), which lies typically in Nyakyusa Area and therefore, there is no way he could avoid using the Nyakyusa 1996 Bible. He himself read the word of God in Mathew 15:1-5 by using Kinyakyusa. The researcher witnessed, when he was reading the Nyakyusa 1996 Bible without any trouble.

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He added that, when ministers are being sent to the congregation, they must know Kinyakyusa well and have the Nyakyusa 1996 Bible. New members who join the church have to get Nyakyusa Bible so that they can follow-up the service. The bishop gave an example of a day he preached using both Swahili and Nyakyusa and at the end of the service there were many complaints of not understanding the message due to the mixing of languages.

Bishop from Assemblies of God reported that he normally use the Nyakyusa 1996 Bible whenever he is in the villages where people are using the same language. People in those Areas also use the Bible but some time they get challenges of where to get the Bible. This is because the people who sell it don't reach to the villages, therefore, the bishop is the one who reads and explains to them because he has the Bible. In towns he uses Swahili because many people use Swahili.

The Pentecostal Bishop reported that the Nyakyusa 1996 Bibles are not available to the people. According to him, this contributes to the people not reading the Bible. Another reason is that in town the Swahili Bible is very common and therefore those who have the Nyakyusa 1996 Bible can only use it at home. He did not have the Nyakyusa 1996 Bible himself.

4.4.2. Finding from Questionnaires

Questionnaires were distributed to Nyakyusa Christians of Rungwe and Kyela to cover the sample area. In Rungwe, the Questionnaires were distributed to Rwangwa, Ibungu Kiwila and Bulyaga. The questionnaires were distributed to Kyela town, Matema, Ngonga and Kilwa, (20 questionnaires each group). The response was good; the researcher was given full cooperation in getting information concerning utilization of the Bible, therefore being able to see the situation on the ground.

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The result was as follows;-

The table 6: The utilization of the Nyakyusa 1996 Bible

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	36	94.7	94.7	94.7
	No	2	5.3	5.3	100.0
	Total	38	100.0	100.0	

Source: (Research findings, 2016)

The table above shows that majority were aware of the existence of the Nyakyusa 1996 Bible. 36 respondents out of the 38 questionnaires that were returned agreed to be aware of the existence of the Bible while only two were not aware. Of those who knew about the existence of this Bible, very few owned it and used it both at home and in church. From the table above, the study deduced that people knew about the Nyakyusa 1996 Bible but did not own them. Majority also mentioned that they used Swahili both in church and at home and therefore there was no need of buying Nyakyusa 1996 Bible. The study also concluded that majority loved using Swahili Bible because of its simplicity and that's why they did not own the Nyakyusa 1996 Bible. With the modern technologies and modernization, churches have adopted the use of a common language that accommodates every member especially so as to attract more members. Earlier churches would lose members especially those who could not understand the native language used at the individual church.

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Table 7: The use of the Nyakyusa 1996 Bible

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	17	44.7	47.2	47.2
	No	19	50.0	52.8	100.0
	Total	36	94.7	100.0	
Missing	System	2	5.3		
Total		38	100.0		

Source: (Research findings, 2016)

The study also wanted to determine the use of the Nyakyusa 1996 Bible by the respondents.

The table above shows the utilization of the Nyakyusa 1996 Bible. 17 respondents used the Bible though not both at home and church. Some had the Nyakyusa 1996 Bible at home but did not use it in church because their churches used Swahili Bibles. 19 respondents did not use the Bible neither in church or at home. This represented 44.7% and 50% respectively.

Despite the fact that many churches even in the village are using Swahili Bibles, there are still those who are strongly attached to their native Bible and always use it whenever they get a chance. People will use Swahili Bible at church but whenever they are at home they make use of their Nyakyusa 1996 Bible. Old people more especially, still hold the culture deep in their hearts and showed their love for their native language by some suggesting that the minister use the Nyakyusa 1996 Bible in church because they uplift them and they understand the word of God better when read to them in Nyakyusa.

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4.5. Factors Affecting the Acceptability of Nyakyusa 1996 Bible

4.5.1. F.G.D and Interviews

The study set out to determine the factors affecting the acceptability of the Nyakyusa 1996 Bible and the data collected from all the methods used is discussed below. Members of the Rungwe group who resided in Rungwe town were not even able to get a copy of the Nyakyusa 1996 Bible. A member from Rungwe town reported that she had one which got lost but she couldn't get a replacement which forced her to get a Kiswahili Bible. The Rungwe town members were in need of the Nyakyusa 1996 Bibles but did not know where to find them.

Five members of the Kyela group reported that they don't use the Nyakyusa 1996 Bible due to Swahili language and because many pastors use more of Swahili rather than Kinyakyusa, though at home they speak Nyakyusa. Members of Kyela group said that it is difficult to read Nyakyusa 1996 Bible even though they were born in Nyakyusa Area. They reported that this was due to Kiswahili spread all over the places. One of the Kyela group members contributed by saying that Swahili language is spoken by all age groups in his place and therefore Kinyakyusa is only used at homes and sometimes in the street but there is also the so called "Swahili-Nyakyusa" language which means a mixture of the two languages. People therefore prefer buying Kiswahili Bibles than Nyakyusa ones. The members confessed being in need of the Nyakyusa 1996 Bible and promised to be the first to buy the Bible if made available to them. Some Kyela members did not read the Nyakyusa 1996 Bible because the language used is so difficult. A young girl from the Kyela Group argued that it is so hard for the youths to read the Bible in Kinyakyusa especially the 1996 due to the language style used. She said it is very difficult to differentiate between the current pronunciations of the words and the pronunciations before.

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Questionnaires

Table 8: The understandability of the Nyakyusa 1996 Bible

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	22	57.9	62.9	62.9
	No	13	34.2	37.1	100.0
	Total	35	92.1	100.0	
Missing	System	3	7.9		
Total		38	100.0		

Source: (Research findings, 2016)

The table above shows the data concerning understandability of the Nyakyusa 1996 Bible. The researcher raised the question of if people understood the Nyakyusa 1996 Bible. 22 people were able to read and understand the Nyakyusa 1996 Bible while 13 were unable. This represented 57.9% and 34.2% respectively. 3 people said that they never read nor use the Nyakyusa 1996 Bible. They represented 7.9% of the total responses.

Most of the people who could not read and understand the Nyakyusa 1996 Bible were the young people aged between 15 years to 39 years. The youth also reported that they did not use the bible because they did not understand it and also because they were used to communicating in. One of the respondents from Kyala reported that he only used the Nyakyusa 1996 Bible only when he is ministering in the village.

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Respondents ranging between 40 years and above seemed to understand and be able to read the Nyakyusa 1996 Bible. They attributed this ability to having read and used the Bible from an early age both at home and in church. This group of people grew up reading the Nyakyusa 1996 Bible and reported that when they use Swahili they can't understand.

Table 9: The challenges of the people on reading the Nyakyusa 1996 Bible

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	12	31.6	35.3	35.3
	Yes	22	57.9	64.7	100.0
	Total	34	89.5	100.0	
Missing	System	4	10.5		
Total		38	100.0		

Source: (Research findings, 2016)

The table above represents responses given on whether respondents experienced any challenge when reading the Nyakyusa 1996 Bible. 22 respondents reported that they experienced challenges when reading the Nyakyusa 1996 Bible. 12 respondents did not experience any problems. This represented 57.9% and 31.6% respectively. Majority of those who did not experience any hardship were the old people. Young people were the majority who could not understand the Nyakyusa 1996 Bible and reported that the language used was hard for them to comprehend.

Many respondents reported that Nyakyusa 1996 Bible was written using difficult words which many readers do not comprehend and which contradict with Swahili which is the widely used

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language. The Kiswahili Bible is spread all over the place so people have gotten used to Kiswahili rather than the Nyakyusa 1996 Bible. Respondents reported that they find Swahili Bible is easier to read and understand than Nyakyusa 1996 Bible. Young generation can't read the Bible especially in town because they use Kiswahili to communicate even at home.

The availability of the Nyakyusa 1996 Bible is a challenge especially to many who would love to own a copy for use at home. Many respondents reported that they do not have the Bible because they have no idea where to obtain it. They reported that the Bible society of Tanzania has not been distributing the Nyakyusa 1996 Bible especially in their areas. The Bible sellers only have the Swahili Bibles and this makes it very hard for even those who had the Nyakyusa 1996 Bibles but lost them and would like to replace them.

Respondents especially those who used the Nyakyusa 1996 Bible at home reported that they always used it alongside the Swahili Bible for clarifications in areas where they don't understand. Even the Nyakyusa respondents confessed of experiencing the difficulty in the language used in the Nyakyusa 1996 Bible. The word signs used in the Nyakyusa 1996 Bible were reported to be complex for many.

Despite the fact that some respondents were able to read the Nyakyusa 1996 Bible, most of them could not understand it, for example the word like *"Kalata ntandato"*. There are those who could both read and understand but the environments they lived in did not encourage the use of the Nyakyusa 1996 Bible because of the mixed cultures. They had to use the Swahili Bibles in order to follow up the service and the preaching was done in Swahili. In general, the challenges reported by the respondents falls under environment of mixed cultures, widespread of Swahili Language, availability and difficult words used in the Nyakyusa 1996 Bible.

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4.6. Recommendations on the Way Forward

Members of both groups; Kyela and Rungwe suggested that, the Nyakyusa 1996 Bible be made available to them. Most of them needed them but have no idea where to buy the Nyakyusa 1996 Bibles from. The respondents also suggested that the church and the Bible Society revise the Bible to an easier edition and also to develop a commentary for the Nyakyusa 1996 Bible. Some respondents suggested that the Bible Society should translate the Bible again but try to simplify the words and also collaborate with the church to initiate literacy programs for the members.

Planners and organizers of Bible translation should not simply anticipate or overlook the intended target audience: Rather, they must make every effort to find out beforehand the specific nature of their listenership, not only their perceived needs, but their actual expressed needs and goals for the translation. Hill (2006:179) also stressed this point by cautioning translators against thinking that they are best suited to design translation products on behalf of the community they serve. In her view, translators should discuss with the community the pros and cons of various approaches of translation and leave the community to choose what is best for them.

4.7. Chapter Summary

From the data collected by the researcher, it is clear that the Nyakyusa 1996 Bibles are owned by few and used by few. The utilization of the Nyakyusa 1996 Bible is still very low and this is caused by factors such as the widespread use of Swahili Language, mixed cultures, difficult words used in the Bible and the availability of the Nyakyusa 1996 Bible. Despite the fact that many people are Nyakyusa, they do not use the Nyakyusa 1996 Bible because of the reported difficult language used. Many respondents are willing not only to buy the Bible if made available to them, but also use it if the language is made simpler and easier to understand. Some are

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forced to use the Swahili Bibles especially in churches because their pastors conduct the service and preach in Swahili. The use of Kiswahili language is widespread which has made it difficult for people to communicate in their own native languages.

The Nyakyusa 1996 Bible has not been accepted by many people because of the reported complexity of the Bible. Christians will always go for that Bible which serves them right and that which is readily available. The utilization and acceptability of the Nyakyusa 1996 Bible have been hindered majorly by the complex language used. Other challenges include its availability and mixed cultures in the Nyakyusa Areas.

It is from the information in this chapter that the next chapter makes conclusions and gives recommendations.

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CHAPTER FIVE: - SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1. Introduction.

This chapter provides summary of the findings from the previous chapter and also gives the conclusions and recommendations of the study based on the terms of reference of the study on the acceptability of Nyakyusa 1996 Bible among the Nyakyusa of Rungwe and Kyela.

5.2. Summary

The study aimed at sensitizing the Bible Society and other translation organizations to open their eyes to utilization of the translated Bibles like Nyakyusa 1996 Bible as it has been said that, there are many translated Bibles in Tanzania that are not used.

The study provided insight into the translation organizations, which are involved in the Nyakyusa Bible translation.

The study intended to meet the following objectives:

1. To evaluate the level of utilization of the Nyakyusa 1996 Bible.
2. To identify factors affecting the acceptability of Nyakyusa 1996 Bible.
3. To examine the performance of mother tongue Bibles in Tanzania.
4. To make recommendations on the way forward regarding Bible translation among the Nyakyusa people

Summary was done based on each of the study's objectives;

5.2.1 The Level of Utilization of the Nyakyusa 1996 Bible.

From the previous chapter, the study found out that many people in Rungwe and Kyela know about the Nyakyusa 1996 Bible, but majority do not own it nor use it. The use of the Nyakyusa

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1996 Bible in most cases is determined by the Bible used in various churches. Many churches have adopted the use of Swahili Bible rather than the Nyakyusa 1996 Bible. Few churches like Lutheran especially in Manow insist on the use of the Nyakyusa 1996 Bible and it is in fact a requirement for the pastors to have the Nyakyusa1996 Bible. The church in this case determines the utilization of the Nyakyusa 1996 Bible among its members.

The widespread use of the Swahili language has had an effect on the utilization of the Nyakyusa 1996 Bible. Swahili is the national language in Tanzania and has become very popular among the citizens both young and old. The Swahili language has become the language of communication at homes, in meetings and also in churches. This is attributed to the fact that Swahili is easy to read, write and speak. Many people therefore prefer Swahili over Nyakyusa even when buying Bibles.

The utilization of the Nyakyusa 1996 Bible is low compared to the Swahili Bible most, especially because the Nyakyusa 1996 Bible uses complex language that is hard to understand. People reported not using the Bible, simply because they were not able to fully understand it and some had to use it alongside the Swahili Bible. Even those who used the Bible on a daily basis both at home and in churches experienced the challenge of difficult words used in Nyakyusa 1996 Bible. This made many people shy away from trying to obtain the Nyakyusa 1996 Bible and using it.

Availability of the Nyakyusa 1996 Bible has been problematic and a respondent reported having the Nyakyusa 1996 Bible, but lost it and has since never found a replacement from the market because the Bibles are not available. Many respondents wished to have the Nyakyusa 1996 Bibles but they were unable to find them in the market. Many wished to just have the Nyakyusa 1996 Bible for use at home though they used Swahili Bible in church. The majority of the

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respondents said that they did not own the Nyakyusa 1996 Nyakyusa Bible; because they were unable to find it from the market and that Bible distributers only distributed Swahili Bibles. The utilization of the Nyakyusa 1996 Bible is limited based on this factor.

Some respondents reported that they live in a mixed culture areas and not everybody understands Nyakyusa. This has promoted the use of Swahili not only in churches but also in social places. The services in church have to be conducted in Swahili so as to accommodate every member. This has also promoted the use of Swahili Bible rather than Nyakyusa 1996 Bible. The ministers also opined that they use Nyakyusa 1996 Bible only in villages where everybody understands Nyakyusa. Town people are used to communicate in Swahili language because of the mixed cultures in towns. The utilization of the Nyakyusa 1996 Bible in towns is very low courtesy of the mixed culture. The youths have not embraced the Nyakyusa 1996 Bible fully especially because they communicate in Swahili and consider Nyakyusa as the 'old language'. They prefer Swahili Bibles.

5.2.2. Factors Affecting the Acceptability of 1996 Nyakyusa Bible and the Performance of Mother Tongue Bibles in Tanzania

The study set out to determine the factors that affected the acceptability of the Nyakyusa 1996 Bible. The study found out that some of the factors that affected the utilization of the Nyakyusa 1996 Bible also hindered its acceptability. The dominating factor that affected the acceptability of the Nyakyusa 1996 Bible is the language used in the Bible. Many respondents reported that the Nyakyusa 1996 Bible used complex language that was difficult for people to comprehend. The people who used the Nyakyusa 1996 Bible both at home and in church, complained of experiencing language problems, they reported that often they come across technical words that they don't understand and also technical language signs. Majority gave up using the Nyakyusa

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1996 Bible, because they could not understand it. They claimed that Swahili Bibles were much easier to read and understand and were readily available.

Mixed cultures have risen due to inter-marriages and also migration of people from rural areas to urban areas. This is making hard for a specific language like Nyakyusa to be used especially in church services, fellowships, crusades and Bible studies. A language understood by all, in this case Swahili, and has to be used in order to cater for all the tribes represented. Children are learning Swahili as their fast language and therefore when they grow up they are unable to communicate in their native languages. The youths prefer the use of Swahili rather than Nyakyusa. This explains the inclusion of youth services in most churches so that the service is conducted in the language the youths are comfortable in and love. This is also a strategy of maintaining the youths in the church.

Respondents reported that the Nyakyusa 1996 Bible is not available. The Bishop of the Assemblies of God Keneth Kasunga reported that the Nyakyusa 1996 Bibles are very scarce and that sometimes the minister is the only person with the Bible and therefore has to read and explain to the Bible. This has made many churches to shy away from using the Nyakyusa 1996 Bible, because it would become very hard for the majority who don't own the Nyakyusa1996 Bible to follow the readings and sermon. Obtaining many Bibles for use in church is not possible since they are not available. Swahili Bibles are always readily available whenever one is in need of them.

The widespread use of the Swahili language has become a factor that affects the acceptability of the Nyakyusa 1996 Bible. The Swahili language is the national language in Tanzania and is very popular among Tanzanians. Majority prefers communicating in Swahili and this has become like a culture. Many respondents reported that they preferred the Swahili Bible because they were

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used to Swahili more than Nyakyusa. It was very common in young people who communicate in Swahili unless when communicating with old people who could not communicate in Swahili.

Many churches use the Swahili Bibles and therefore the members have to use the Swahili Bibles. Some respondents reported having the Nyakyusa 1996 Bible at home, but they could not use them in church. With time the use of Nyakyusa 1996 Bible diminishes. Therefore, the church has been partly responsible of the acceptability of the Nyakyusa 1996 Bible.

Each language has its own system of symbolizing meaning to receptors, if translators omit that system; the receptor will reject the translation. The translation process starts with analyzing the source language text. The importance of acceptability in translations is that it is a sure way for selling the products. This is because people will only buy a translation they consider "valuable and necessary" in their context. This has not been the case for the Nyakyusa 1996 Bible. Acceptability of the translation occurs when those who accepted the translation actually use it. It is one side to purchase the product and another side is to use daily. When the Bible is accepted people will use it for several purposes. Nyakyusa 1996 Bible has attracted few buyers and readers meaning it have not been accepted.

5.3. Conclusions

Based on the discussed findings, the study made the following conclusions;

1. Majority of the people in Kyela and Rungwe are aware of the existence of the Nyakyusa 1996 Bible although only few own a copy.
2. The Bible society has failed in marketing and sensitizing people on the use of the Nyakyusa 1996 Bible. The Bible society has been unable to make the Bibles available to different places especially the Nyakyusa saturated Areas like Rungwe and Kyela. This

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shows negligence on their part which has led to majority to have to look for other available options.

3. The translation organization that worked on the Nyakyusa 1996 Bible did not consider the people who were to use the translated work. The use of the difficult words would have been avoided if the organization had done a survey prior to translating the Nyakyusa 1996 Bible. The fact those three quarters of the respondents reported experiencing difficulties when using the Nyakyusa 1996 Bible, It is clear that the version need to be revised.
4. The Nyakyusa 1996 Bible is accepted mostly by the old people who are able to read and understand the content easily. Young people who are used to communicating in Swahili have problems understanding the Nyakyusa 1996 Bible and therefore prefer the Swahili Bible.
5. Parents do not teach their children their native language; how to communicate and read in their native language. Many youths were unable to read the Nyakyusa Bible because they did not grow up using it or reading it. Majority reported that they did not use the Nyakyusa 1996 Bible at home.
6. Mixed culture is on the rise in Kyela and Rungwe. Mixed culture may arise from inter-marriages or movement of people from one place to another.
7. Swahili is one of the major factors that hinder the full utilization of the Nyakyusa 1996 Bible. It is not only the national language but also the most preferred language of communication among many people both old and young.
8. People and churches do not use the Nyakyusa 1996 Bible because of the complex language used and also its scarcity.

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9. The church plays a major role in the utilization of the Nyakyusa 1996 Bible.

5.4. Recommendations

After finding out how the Nyakyusa 1996 Bible has been utilized in Kyela and Rungwe, the following recommendations were suggested for consideration by the policy makers and the translation organizations. The recommendation can be useful to people who want to use it in any organization like Bible Societies, Wycliffe Bible translators, Seed Company, Summer Linguistics, Pioneer Bible translators, World for word and many other organizations who work in similar work.

1. The Nyakyusa 1996 Bible is not well distributed to the people.
2. The Bible must be revised because of the readability it has. Many people they like it but they get a challenge on reading words and sentences.
3. The translation organization or agencies must use the resources to teach people through Literacy classes, so that they can assist people on how to read a certain signs language in Nyakyusa.
4. During the study the researcher recognized that, people are demanding the Nyakyusa 1996 Bible. In the villages the researcher recognizes that over 15 years no one brought the Nyakyusa 1996 Bible. The researcher recommend that; The Bible Society must make sure the Bible is available to people in the area the language is spoken.
5. The Bible agencies must involve the church to help them making awareness of the Nyakyusa 1996 Bible and other old version.
6. The research must be done before and after translation is done, so that to make sure what we translate and what we give people are having the three pillar of translation to lead to the Acceptability; These are Clarity, Accuracy, Naturalness

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7. In this study, the researcher is conscious to note that this research is limited and it needs further research to be carried out in the related area. The researcher is conscious that the study was carried out with references of few villages, churches and few people, irrespective of the fact that Kyela and Rungwe has a lot of villages, churches and people.
8. The researcher recommends that, further research can be carried out on how the Nyakyusa 1996 Bible is being utilized. This will mean finding enough time to carry a research of this Nyakyusa 1996 Bible.

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APPENDICES

Appendix 1 (a): Questionnaire for Church Leaders in English.

1. General Information

a) The Church ……..

b) Position in the church?……

c) Age☐ 25-29 ☐ 30-34☐ 35-39☐ 40-65 ☐ 66-75

d) Gender☐ Male ☐ Female

e) Ducation ☐Standard Seven ☐Form four ☐Form six ☐Diploma ☐Degree or more……..

2. How many years have you saved the church?……

3. Which version of Nyakyusa Bible do you know?

……

4. Do you read the Nyakyusa 1996 Bible?☐ Yes ☐ No

……

5. Which Bible do you use when preparing the cermony?

……

……

6. Which Problems do you get when you use the Nyakyusa 1996 Bible?

7. What is your suggestion so that people could be motivated on reading the Nyakyusa 1996 Bible ?.....

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Appendix 1 (b): Questionnaire for Church Leaders in Kiswahili.

1. Taarifa za jumla.

a. Jina……

b. Kanisa Unalotoka ……

c. Nafasi yako katika Kanisa……

d. Umri☐Miaka 25-29 ☐ miaka 30-34☐Miaka 35-39☐miaka 40-65 ☐miaka 66-75

e. Jinsia☐ Me ☐ Ke

f. Elimu yako ☐Darasa la Saba ☐Kidato cha nne ☐Kidato cha Sita

Diploma ☐Degree ☐Au zaidi …….....

2. Miaka mingapi umehudumia kanisa? .....

3. Je unaijua Biblia ipi ya Kinyakyusa?

……

……

4. Je unasoma na kuitumia Biblia ya Kinyakyusa ya mwaka 1996?☐ Ndio ☐ Hapana

……

……

5. Je unatumia Biblia gani wakati wa kuanda mahubiri na Kuhubiri?

……

……

6. Unapata shida gani unapotumia Biblia ya Kinyakyusa ya mwaka 1996?

……

……

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7. Unafikiri nini Kifanyike ili watu wasome Biblia hii ya Kinyakyusa ya mwaka 1996?

……

……

8. Nini ushauri wako binafsi kuhusiana na Biblia hii?

……

……

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Appendix 2 (a): Questionnaire for Local Christians in English.

General Information

a) The Church ……

b) Position in the church?……

c) Age☐ 25-29 ☐ 30-34☐ 35-39☐ 40-65 ☐ 66-75

d) Gender☐ Male ☐ Female

e) Ducation ☐Standard Seven ☐Form four ☐Form six ☐Diploma ☐Degree or more……..

1. Have you seen the Nyakyusa 1996 Bible?☐ Yes ☐ No

If yes do yo have it at home…….

2. Do you use it in your daily services in the church or at home

☐ Yes ☐ No

3. Are you able to read and understand this Bible?

……

4. What about words written in this Bible, is it difficult or easy to read?

.....

5. What are the difficulties do you get when using this Bible?

……

6. Why many people are not using this Bible?

7. What should be done?

……

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Appendix 2 (b): Questionnaire for Local Christians in Kiswahili.

1. Taarifa za jumla.

a) Jina……..

b) Kanisa Unalotoka ……..

c) Nafasi yako katika Kanisa?……

d) Umri🖵Miaka 25-29 🖵 miaka 30-34🖵Miaka 35-39🖵miaka 40-65 🖵miaka 66-75

e) Jinsia🖵 Me 🖵 Ke

f) Elimu yako 🖵Darasa la Saba 🖵Kidato cha nne 🖵Kidato cha Sita, 🖵 Diploma 🖵Degree 🖵Au zaidi ……

1) Je umewahi iona Biblia ya Kinyakyusa?🖵 Ndio 🖵 Hapana

Eleza kifupi kifupi……..

…….

2) Je, wewe binafsi unaitumia Biblia ya Kinyakyusa ukiwa Nyumbani au Kanisani ?

🖵 Ndiyo 🖵 Hapana

3) Eleza unavyoitumia……

…….

4) Je unaweza kuisoma na kuielewa Biblia hii?.....

……

5) Vipi Maneno yaliyoandikwa kwenye Biblia hii ni magumu au mepesi?

6) Unapata Matatizo gani unapoitumia Biblia hii ya Kinyakyusa?.....

Eleza kwa Kifupi……

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7) Unafikili ni kwa nini watu hawaitumii biblia hii?.....

……

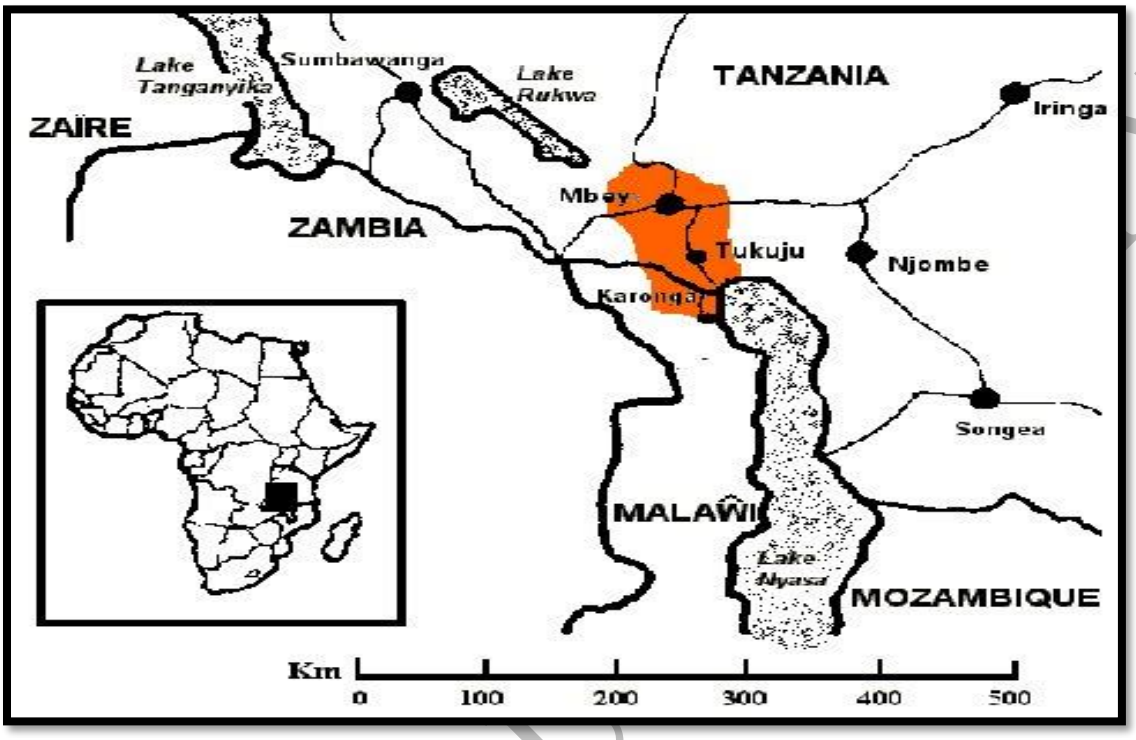
8) Nini Kifanyike ili kufanya Biblia hii watu waisome na kuipenda?.....

……

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Appendix 3: Nyakyusa Area Map

Figure 1: Map is showing the place where Nyakyusa people are found



Google Source 2016.

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Appendix 4: Table 10: Time frame

No.	Phrase	Timing
1.	Development of proposal	1st Dec 2015 to 31st Jan.2016
2.	Proposal writings chapter 1-3	1st Feb 2016 to 5th May,2016
3.	Presentation of proposal, chapter 1-3	06th May 2016
4.	Data collection	10th May 2016 to 31st May 2016
5.	Compilation of the whole work	01st June 2016 to 12th June 2016
6.	Submission of the Research work	13th June

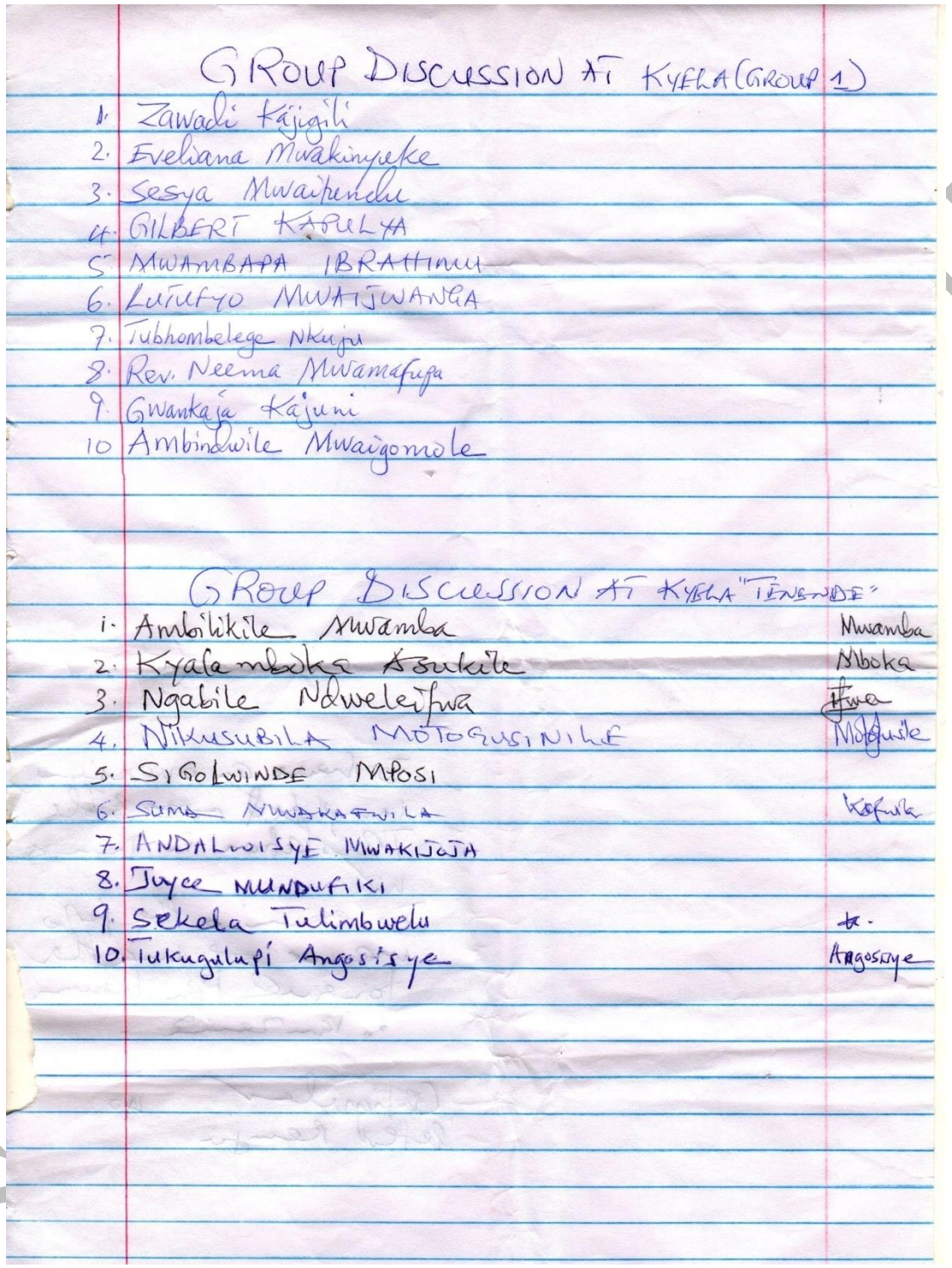
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Appendix 5: Table 11: The Research Budget

	Budget description of Item	Amount in Tanzania shilling. (Tsh).
	Travelling expenses	
	1. Dodoma –Kyela 30,000/=x2=	Tsh. 60,000/=
	2. Kyela-Matema 10,000/=x 2=	Tsh. 20,000/=
	1. Matema –Manow 5,000 x 2 =	Tsh.10,000/=
	2. Manow- Rungwe 10,000 x 2 =	Tsh 20,000/=
	3. Rungwe-Mbeya	Tsh.10,0000/=
	Sub-total	**Tsh. 120,000/=**
2.	Accommodation and meals 1.Dodoma to Mbeya 30,000 x 5 =	Tsh.150,000/=
	Food for focus group 5,000 each x 40 people =	Tsh. 200,000/=
	Printing Cost	Tsh 100,000/=
	Telephone	Tsh.20,000/=
	Binding.	Tsh.200,000/=
	Miscellaneous.	Tsh.100,000/=
	TOTAL EXPENSES	**Tsh.770,000/=**

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Appendix 6: Focused Group Discussion Members in Kyela and Rungwe



GROUP DISCUSSION AT KYELA (GROUP 1)

1. Zawadi Kajigili
2. Eveliana Mwakinyeke
3. Sesya Mwaipendu
4. GILBERT KAPULYA
5. MWAMBAPA IBRAHIMU
6. LUTUFYO MWAIJWANGA
7. Tubhombelege Nkuju
8. Rev. Neema Mwamafupa
9. Gwankaja Kajuni
10. Ambindwile Mwaigomole

GROUP DISCUSSION AT KYELA "TENSIDE"

1. Ambilikile Mwamba — Mwamba
2. Kyalamboka Asukile — Mboka
3. Ngabile Ndwelejwa — Jwa
4. NIKUSUBILA MOTOGUSINILE — Mgwile
5. SIGOLWINDE MPOSI
6. SUMA MWAKAFWILA — Kafwila
7. ANDALWISYE MWAKIJAJA
8. Joyce MUNDUFIKI
9. Sekela Tulimbwelu — Sekela
10. Tukugulupi Angosisye — Angosisye

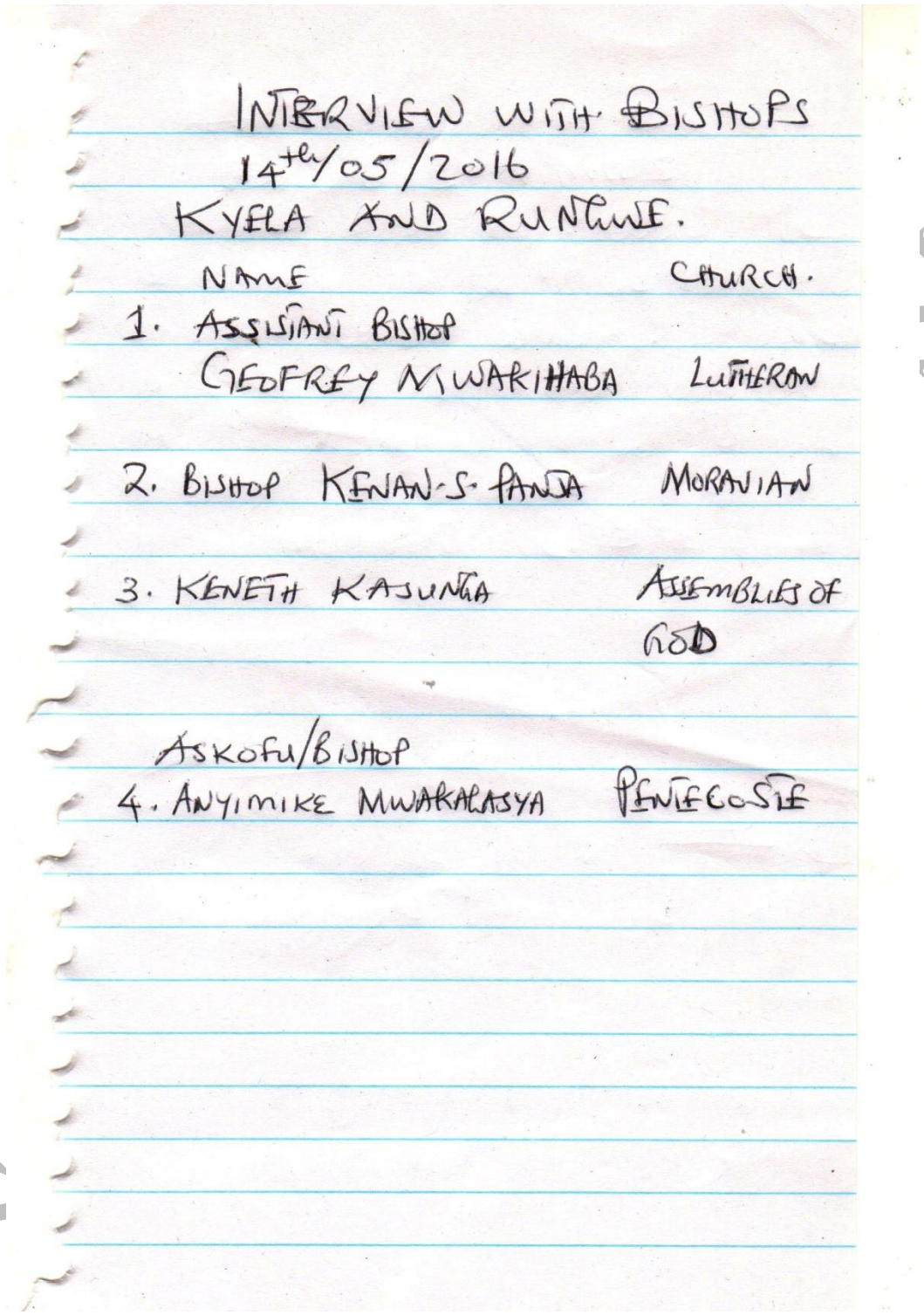
GROUP DISCUSSION AT RUNGWE (GROUP 1)

1.	NAOMI MKATONOKA	
2.	James Mwakisu	
3.	Daudi Mwandamba	
4.	Bupe Mwasajone	
5.	Joshua Mwailenga	
6.	Atugaula Mwaipona	
7.	Dimoni Mwandambo	
8.	Gwamaka Ndotela	
9.	Tumaini Syobha	
10.	Neema Mwamafupa	

GROUP DISCUSSION AT MANOW (GROUP 2)

1.	Adeni Katule	
2.	Gwankaja Tusaje	
3.	Alinanuswe Adamu	
4	Mwambipile Anangisye	
5.	John Mwatulo	
6.	Okey Jubeck	
7.	PETER MWAKINYUKA	
8	ROIDA MWABIPEMBE	
9.	Rose Nkuju	
10	Vaileth Tusaje	

Appendix 7: Names of the Interviewed Bishops



INTERVIEW WITH BISHOPS
14th/05/2016
KYELA AND RUNGWE.

	NAME	CHURCH.
1.	ASSISTANT BISHOP GEOFREY MWAKIHABA	LUTHERAN
2.	BISHOP KENAN S. PANJA	MORAVIAN
3.	KENETH KASUNGA	ASSEMBLIES OF GOD
4.	ASKOFU/BISHOP ANYIMIKE MWAKALASYA	PENTECOSTE

Appendix 8: Letter to the Respondents

(This letter Church leaders letter and people who understand English Language).

Rev.Ipyana Mwangota,

P.O. Box 175,

Dodoma,

Tanzania.

Mobile:- 0759028082

20th April, 2016.

Email ipya2009@gmail.com

imwangota@yahoo.com

Dear Respondent,

RE: RESEARCH STUDY

I am a student at St. Pauls University Limuru, currently pursuing a Master's Degree Program in Theology. I have chosen your church to carry out this study with the title:-*"An examination of the acceptability of Nyakyusa 1996 Bible"*, to be submitted in partial fulfillment of the requirements for the award of Masters degree in Theology (Old Testament/Translation) at St. Pauls University, Limuru Kenya.

You have been selected to participate in the study and the information you provide will be help me to know exactly the acceptability of the Nyakyusa 1996 Bible . I need your cooperation on this study. I request you to co-operation and fill the questionnaire fully and to the best of your knowledge.

Thank you in Advance.

Yours in christ,

Rev.Ipyana A.Mwangota

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(A Letter to the Respondents in Kiswahili)

Rev.Ipyana Mwangota,

S.L.P 175,

Dodoma,

Tanzania.

Simu:- 0759028082

20th April, 2016.

Email ipya2009@gmail.com

imwangota@yahoo.com

Wapendwa,

RE: UTAFITI.

Mimi ni mwanafunzi wa chuo Kikuu cha Mt.Paul Limuru Kenya.Nasomea shahada ya uzamili(Masters degree katika Theologia na Tafsiri.Nimechagua kanisa lako kufanya research yenye kichwa kisemacho, "*An examination of the acceptability of Nyakyusa 1996 Bible*". Research itakayowakilishwa ili kukamilisha matakwa ya kutunukiwa shahada ya pili ya uzamili katika Theologia (Agano la kale na Tafsiri) katika Chuo Kikuu cha Mt.Paulo,Limuru Kenya.

Umechaguliwa wewe kuhudhuria katika mahojiano wewe ili taarifa utakzo nipatia zisaidie kujua acceptability ya biblia ya kinyakyusa ya mwaka 1996. Nahitaji ushirikiano wako na kanisa lako.

Naomba pia ujaze fomu yamaswali kama ulivyopokea.

Ndimi katika utume,

Rev.Ipyana. A.Mwangota

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