# Examining the Viability of Bible Translations in Languages with Multiple Dialects: A case study of Lusaamia-Lugwe Translation Project.

By

Serumaga Peter Lumbuye

MTH/LMR/1513/15

This Dissertation is submitted in Partial Fulfillment of the Requirements for the Award of a Master of Theology (MTH) From St Paul's University

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Supervisor: Prof. Kees de Blois

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.

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SIGNATURE OF CO-SUPERVISOR ----------DATE ----------

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## ABSTRACT

Bible translations in areas with multiple dialects have always faced a challenge of deciding which dialect to use for a translation. This is usually due to limited personnel, financial resources or lack of experts in all the existing dialects in a particular community. Bible agencies have been resorting to unifying dialects, thus creating a hybrid dialect that would result into a hybrid translation. In some cases, these versions end up belonging to none, after taking a lot of resources to develop. The Lusamia-Lugwe translation project is no exception to this approach. This research has examined the performance of such translations. The Lusaamia-Lugwe Bible translation committee opted to unify Lusaamia and Lugwe dialects to come up with Lusaamia-Lugwe Scriptures. The fact that this cluster has Lusaamia spoken in Uganda, Lusamia spoken in Kenya and Lugwe, increased the researcher's interest in venturing into establishing how, the policy of unifying or standardizing dialects affects the acceptability of a translation. Some Bible translation agencies are still using this model of translation. Basing on the Lusaamia-Lugwe Bible translation, this research has made recommendations which may be considered while making decisions on whether it is ideal to merge dialects in a community of diverse dialects. This research was conducted in Busia district of Uganda and Busia county of Kenya. It was conducted among the Basaamia, Bagwe and other dialects of Luyia to establish the level of intelligibility between these dialects in relation to Bible translation. The objectives of this research were: To study the historical background of the Basaamia-Bagwe and how it has affected Bible translation. To establish the need for sociolinguistic research in the receptor culture before starting a translation project. To identify the sociolinguistic factors among the Basaamia and Bagwe affecting Bible translation. To identify factors affecting the acceptability of Bible translation that takes place among multiple dialects. Questionnaires and interviews were used to collect data and conduct a linguistic survey on the dialects of Lusaamia and Lugwe using the portions of Luke 15, Mark 1, and John 1, translated into both Lusaamia and Lugwe to establish the level of intelligibility. This was beefed up by the information I picked from the existing literature about the Basaamia-Bagwe, Luyia, multiple languages and Bible translations. The data was analyzed using Statistical Package for the Social Sciences (SPSS). This helped me to tabulate data and determine the percentages. Qualitative techniques were also used to assess the findings, making conclusions and recommendations. Based on the findings of this research, the Lusaamia and Lugwe are mutually intelligible. They can afford to use one Bible. The Bagwe are demanding for their own translation for cultural, social, political reasons different from intelligibility. This research recommended to translate for one dialect first and later adapt the text to suit other dialects which can either be printed or availed in electronic format to be accessed online or on smart phones, to avoid the cost of printing for all dialects.

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## ABBREVIATIONS AND ACRONYMS

**ABS:** American Bible Society

**BFBS**: British and Foreign Bible Societies

**BSK:** The Bible Society of Kenya

**BSU:** The Bible Society of Uganda

**CMS**: Church Mission Society

**DIT:** Dialect Intelligibility Testing

**DRC**: Democratic Republic of Congo

**FAM**: Friends' Africa Mission

**NCDC:** National Curriculum Development Center

**NT**: New Testament

**OT**: Old Testament

**RTT:** Recorded Text Testing

**SIL:** Summer Institute of Linguistics

**SPSS**: Statistical Package for the Social Sciences

**UBS**: United Bible Societies

**USAID**: United States Agency for International Development

## OPERATIONAL DEFINITION OF TERMS

**Acceptability:** In this research the term "Acceptability" refers to the extent to which a translation is positively received by the target audience and utilized for the purpose for which it was produced.

**Dialect:** The term dialect comes from the Latin *dialectus*, meaning *way of speaking*. It has generally been used to refer to a subordinate variety of a language.

**Dialect Intelligibility Testing (DIT)** refers to the procedure for determining the measure of relative understanding between dialects or languages which are presumed to have some relationship. Mutual intelligibility may be determined by asking the informant, counting sameness, using the structural status or testing the informant. Asking the informant is considered the least reliable on the grounds of its inherent subjectivity, but it still remains the most widely-used method for DIT.

**Dialectology:** is a branch of sociolinguistics that studies the systematic variants of a language. It is the study of the way sounds, words and grammatical forms vary within a language. The term is usually used to describe the study both of accents (the varying sounds used within a language) and dialects (the differing grammatical structures and words used).

**Inter-confessional translations:** These are translations that cross confessional boundaries, that is, involving many Christian denominations (Catholics, Protestants, Orthodox and other Christian denominations).

**Language with Multiple Dialects:** This is used in this research to mean a language with more than one variation, in phonology, lexical and grammatical variations.

**"*Omwenengo*":** This is a title given to the cultural leader of the Bagwe of Eastern Uganda.

**Translation:** The term "translation" as applied in this study has three meanings: It refers to process of transferring information from one language into another language for a given communicative function. It refers to the process of retelling information or meaning as exactly as possible from one language using another language to achieve the desired response. The term

"translation" is also used to refer to the product of the translation process, for example, "the Good News Bible (GNB) translation. Thirdly, the term translation is also applied in reference to the general subject field, such as "Translation Studies." The context will inform the reader what the term means.(Chemorion, 2008:15)

**Sociolinguistics** is the descriptive study of the effect of any and all aspects of society, including cultural norms, expectations, and context, on the way language is used, and the effects of language use on society. Sociolinguistics focuses on the society's effect on language.

**Source Text**: The term "Source text" (ST) is used to refer to the text that is being translated into another language. The source text may be referred to as "foreign text" and is usually written in a different language which is referred to as "source language".

**Target Text:** This refers to the language that is being translated into. It can also be referred to as the "Target Language". The target text implies the text that has come up as a result of a translation process.

**Union Bible Translations:** These are translations carried out by bringing together different dialects or communities, like in the Swahili Union Bible that used standardized Swahili that would be understood both in Kenya and Tanzania. The product is a hybrid product that is intended to serve all the respective communities.

# CHAPTER ONE: BACKGROUND TO THE STUDY

## 1.0 Introduction

The Bible is an entire library, not a single book, written in one language, during a short period of time in history. It was written over a period of many centuries. It is composed of 66 books that form the first canon. These are the 39 books of the Hebrew Bible, and the 27 books of the NT. The OT was written in Hebrew and Aramaic, while the NT and the 15 books of the second canon (Deutero-canonical books) that do not form part of the Biblical canon of the Jewish people, in *koine* Greek. Very few people can understand these languages today. The Bible would have remained an incomprehensibly closed book for the vast majority of the inhabitants of the globe if there was no translation.

"No other book has been translated over such a long period of time as the Bible, portions of no other literary work have been rendered into as many languages, and no other document is today the object of such intense translation activity as the Bible" (Noss, 2007:1).

The Wycliffe Global Alliance presentations of Scripture and Language Statistics of October 1, 2015, noted that, out of the 7000 languages in the world that are in active use, only 2,900 languages have at least one book of Scripture (554 complete Bible, 1,333 New Testament and some portion, 1045 just portions). About 1.5 billion people do not have the full Bible available in their first language. Over 663 million of these have the New Testament; others have portions or at least some level of translation work has begun. There is known active translation and/or linguistic development happening in 2,267 languages across more than 130 countries.

Information provided on the UBS website(United Bible Societies, 2008) indicate that, the United Bible Societies is currently involved in over 500 translation and typesetting projects covering a number of languages worldwide. The UBS translates the Bible for big and small languages, national and international languages. In the 1996 World Assembly, the UBS Fellowship set itself a goal that by 2010 an easily understood Bible should be available in every language with more than 500,000 speakers. Thus a language with more than 250,000 speakers

ought to have a New Testament, those with more than 100,000 speakers to have a Bible portion. In the real world however, the local Bible Society decides where to invest her resources in serving the churches of a particular region. There are still exceptions, where a national Bible Society may translate the scriptures into their languages of fewer people groups and there are sister agencies which may translate Scriptures for a very small language group.

In Uganda, out of the 41 individual languages listed for Uganda in the Ethnologue, there are 5 Institutional languages[1], 26 are developing, 6 are vigorous, 2 are in trouble, and 2 are dying (Lewis et al., 2015). A language may be considered endangered or in trouble due to its speakers stopping the use of that heritage language and begin using another. Parents may also begin to use only that second language with their children and gradually the intergenerational transmission of the heritage language is reduced and may even cease. As a consequence, there may be no speakers who use the language as their first or primary language and eventually the language may no longer be used at all. A language may become dormant or extinct, existing perhaps only in recordings or written records and transcriptions.

Language is the most essential component of the culture and identity of a people. It is the reservoir of culture and, according to Prof. Okoth Okombo of the linguistics and communication skills faculty of the University of Nairobi, most of the cultural wealth of a community is stored in its language – their philosophy of life, stories and medicinal practices. "The death of a language is like the burning of a library," he said. The death of a language does not mean its people have died or phased out, the critically endangered and disappearing of languages come about mainly through the increasing assimilation by larger language groups, (Okoth Okombo, 2016).

[1] Vigorous languages are languages that are not developing, but neither are they endangered since they enjoy vigorous face-to-face use in daily life by all generations. Developing languages are languages that are in the initial stages of development. Literature in a standardized form is being used by some though this is not yet widespread or sustainable. "Institutional" languages are languages that have been developed to the point that they are used and sustained by institutions beyond the home and community. They are referred to individually as Educational, Wider Communication, Provincial, National, and International.

By 2018, in Uganda, the Bible was translated into 17 local languages, 8 other languages had only New Testaments and more than 2 others have only portions of scripture. Some of which had multiple dialects and they were standardized. These include Runyoro-Rutooro, Runyankore-Rukiga, Lusoga, Lumasaaba and many others. The Bible helps in availing the people with Scripture but also in preserving the language. Any language that has no written literature stands a high risk of dying. For most translation projects that have no orthographies, it is recommended that these projects start by developing orthographies, followed by mother tongue literacy. Once they learn how to read and write in their mother tongue, they may compose hymns/songs or write books in their respective languages. Thus preserving the language from getting extinct.

This research studied how Bible translation is done in languages with multiple dialects, how choices are made and how these decisions affect acceptability of the translation by the respective community.

### 1.1 Languages with Multiple Dialects: The Swahili Experience

Swahili is an international language that is spoken in Tanzania, Kenya, Uganda, DRC, Rwanda, Burundi and parts of South Sudan. Swahili has multiple dialects for example, Kimvita Swahili (Mombasa Swahili), along the Kenyan coast we have, Kitikuu (Kibajuni), Kisiyu, Kipate, Kiamu, Kishirazi (or Chichifundi) and Kivumba (or Kivanga). There is also Kiunguja (Zanzibar Swahili). Where Swahili is used in everyday life or as an official language it influences a number of local languages. A case in point is the Samia of Kenya has a lot of Swahili influence while that of Uganda has a lot of Luganda influence because it is the trade language. Languages, on top of being influenced by the lingua franca of a particular country, they are also influenced by their neighbours, national languages or official languages in their respective countries, so when a language is crossing a certain border, the scenario of pulling ropes in order to come up with a unified translation increases.

The Bible Society of Tanzania together with the Bible Society of Kenya put resources together with the help of BFBS and came up with a Swahili Union Bible. In this edition they used the standardized Swahili orthography. History has it that, the wind of standardization which started

blowing in the 1920s overlooked not only Kimvita but also its important northern cousin the Kiamu dialect in favour of the Kiugunja dialect spoken in the town of Zanzibar.

According to Aloo Osotsi Mojola,

> "The first translation of the Bible in the new official Standard Swahili was represented by the translation of the Gospel of Luke by G. Dale which was revised by G. Pittway and H.J. Butcher. This was published in 1934 by the BFBS, London. This was the beginning of the so-called "union" translation. It should however be noted here that the translation of Dr Karl Roehl and his colleagues - Martin Nganisya, Andrea Ndekeja and Martin Klamroth, could actually lay claim to being the first NT (1930) or complete Bible (1937) in standard Swahili. Roehl's translation was overtaken by the new "union" translation, as it was an attempt to unite two major Swahili dialects - Kimvita and Kiunguja, symbolized by Mombasa and Zanzibar, Taylor's 1914 Kimvita Bible and Steere 1891 Kiunguja Bible, UMCA and CMS. It was based on the grammatical and morphological forms of Kiunguja but freely used lexical items from Kimvita" (Mojola, 1999:6-7).

Another translation which is based on Standard Swahili is *Biblia Habari Njema* which is an interconfessional translation that was released simultaneously in Kenya and Tanzania on 24th March, 1996. Other Bibles in Standard Swahili are *Biblia ya Uzima* and *Neno* translations.

According to Lyndon Harries,

> "The Union Version of the Swahili Bible published by BFBS in 1952 is a major contribution to Christian life in East Africa. Earlier translations especially the work of Bishop Steere in the Kiunguja dialect set a very high standard of scholarship which has been consistently maintained.
>
> The Kimvita dialect is closer than Kiunguja to what might be called the classical tradition of Swahili speech in the sense that it approximates more closely in its literate form to the type of Swahili employed by Muslim writers. The long tradition of Swahili literature expressed in verse with Islamic themes was centered in Lamu,

> north of Mombasa and Kiunguja, the dialect of Zanzibar was never the literary dialect. The general trend of modern Swahili literature mostly sponsored by European agencies has been away from the traditional manner perhaps because of the strongly Islamic and therefore Arabic content of the latter. This has meant the predominance of the Kiunguja dialect in establishing modern standard Swahili"(Harries, 1954:78-80).

There were other Swahili dialects along the Kenyan coast that were not as widely spoken as Kimvita. Kimvita was the most prestigious dialect of Swahili poetry but it was not chosen as base for standardization. One wonders whether the criteria used to choose the dialect they opted to use left no issues of acceptability of the scriptures in the various regions that speak Swahili! Language changes from country to country due to the politics in the area and language policies. The available literature on Union Bibles, indicate that political, financial and linguistic factors influence a lot on the choice of dialect to use for translation. Most policymakers go for the dialect that is either superior, used by many people compared to the rest or one that appears to be well positioned geographically. Reference to such dialects that have been unified or standardized, was made by the researcher while making recommendations on dealing with dialectical challenges in translation. The researcher was interested in the 'give and take process that takes place during dialectical harmonization for multi-languages involved in a translation.

### 1.2 Translations into Luyia Dialects

Among the many languages with multiple dialects in Kenya and Uganda, this research has paid special attention to Luyia because Lusaamia and Lugwe fall under this language group.

Bible Society of Kenya in partnership with The Bible Society of Uganda has been translating the Bible into Lusaamia-Lugwe. Lusaamia happens to be a dialect of Luyia. According to Rachael Angogo Kanyoro, Luyia is a non-existent language. It is a cover-term used for 17 language groups spoken in Western Kenya (Kanyoro, 1983). Other scholars identify 18-19 dialects of Oluluyia. According to Mojola, it is clear that the 19 or so Luyia dialects cannot be served by the same shared literature written in any one of the dialects or an artificial "union" language created

to maximize communication among them (Mojola 1999:38). Among these many dialects, clusters were formed and scriptures translated as follows:

### 1.2.1 The Lulogooli Bible

Lulogooli is spoken by over 618,000 people in Vihiga and Kakamega counties of Kenya. It has lexical similarity with Idakho-Isukha-Tiriki. It is a member of macrolanguage Oluluyia.

The first portion of scripture in any of the Luyia dialects was the Gospel of Mark in Lulogooli that was published in 1911. The Lulogooli NT was published in 1929 by ABS. The OT was published in 1951. However, in 1987, efforts to develop a common language Lulogooli started because they found the old one written in an unsatisfactory orthography plus other translation issues. The common language NT was published by BSK in April 1997.

### 1.2.2 The Lunyole Translations

The Lunyole of Kenya first received portions of scripture in 1915 translated by Gertrude B Kramer and published by Gospel Trumpet Company in Anderson, Indiana, USA. The NT was published in July 1936, and the NT with Psalms, was published in 1953. The new Lunyole common language translation was started in 1985 and in February 1997 the NT was launched, while the complete Lunyole Bible was published in 2002.

### 1.2.3 The Luhanga Scriptures

The first portion of scripture in Luhanga was translated by Archdeacon W. Chadwick. This was the Gospel of Matthew which was published in 1914. Chadwick had mainly targeted Lumarama and Luwanga speaking communities. When Canon A.J. Leech took over responsibility for this translation after the death of Archdeacon Chadwick, he decided to create a "union" translation for the Lumarama, Luwanga, Lukisa and Lutsotso dialects but with some lexical items taken from Lusamia, Lukhayo and Lumarachi. This 'union' translation was given the name *Luhanga* and is different from *Luwanga*, a real language. In this union translation Luke was published in 1916, NT in Luhanga appeared in 1939. This was used in all CMS Luyia speaking churches. By

all Anglicans in Luyialand. The difficulty to understand the Luhanga version in many areas led to the demand for a new "union" Luyia which all Luyia could understand (Mojola 1999:43).

### 1.2.4 Oluluyia "Union Version"

In 1942 a committee chaired by Archdeacon W.E. Owen of the CMS decided to start the OT translation in a "union" Luluyia designed to serve these Luyia groups: Lubukusu and Lutachoni, Lulogooli, Lwisukha, Lwidakho, Lutiriki, Lukabras and Lunyala (Kakamega), Lusamia, Lukhayo, Lunyala (Busia), Lumarachi and Lusonga, Luwanga, Lumarama, Lukisa, Lutsotso and Lunyole. Miss Lee Appleby of CMS was tasked to translate this 'union' version. A new standard orthography of Luluyia was created using the grammar of the central dialects but free to use vocabulary from all dialect areas. The book of Genesis was the first portion of this translation in 1954. The NT with Psalms came out in 1968 and was published by the Bible Society in East Africa. The complete Bible was published by BSK in 1975. It was poorly received except in the central dialects: Marama, Wanga, Kisa and Tsotso. In other areas intelligibility was generally low. This led to the later translations of Lubukusu, Lulogooli, Lunyole and Central Luluyia (Lumarama, Lukisa, Luwanga and Lutsotso) to take place.

### 1.2.5 The New Oluluyia Translation

According to Mojola (1999:47), the new central Luluyia translation project was interconfessional and was expected to be based on either Lumarama or Lukisa. The vocabulary of this translation was free to draw from Luwanga and Lutsotso as well. It started in 1993 and was launched by BSK on 23rd July, 2016 at Bomani grounds, Mumias, intended to serve the Abamarama, Abakisa, Abawanga and Abatsotso communities.

### 1.2.6 The Lukakamega-Lutiriki Translation

The Abakakamega and the Abatirichi people make up a cluster of three dialects {Lwisukha, Lwidakho (commonly called Lukakamega) and Lutiriki}. They are found in the administrative districts of Kakamega and Vihiga. They are approximately 325,000 people that is, 95,000 Abidakho, 135,000 Abisukha and 100,000 Aba Tirichi (Available online: www.biblesociety-kenya.org/ (Accessed: 7/5/2018). These dialects are mutually intelligible and the translation used

the same orthography. The interconfessional project was initiated in June 1997 with Lwidakho forming the basis of the translation but terminology equally picked from all dialect areas to ensure wide spread acceptability and intelligibility. The complete Bible was launched in 2014.

Among these Luyia dialects this research concentrated on the Basaamia and Bagwe. The Saamia of Uganda are found in Busia, Namayingo and Bugiri districts; near the Kenyan border, Lake Victoria is the southern boundary. Some pockets of Lusaamia-Lugwe speakers exist in the districts of Tororo, Jinja, Buyikwe and Kayunga. According to the census results quoted in the SIL Ethnologue, by the time of the 2014 population census of Uganda, there were about 521,000 Basaamia-Bagwe in Uganda that is, 421,000 Basaamia and 99,900 Bagwe. Total users of the language in all countries were 646,000 people. This language is still active and vigorous and it is used in homes, markets, in religious circles and at work by all age groups. Regarding language development, mother-tongue literacy in Lusaamia is not yet taught in schools due to lack of materials in Lusaamia-Lugwe (Lewis et al., 2015).

### 1.3 Lusaamia-Lugwe Bible Translation Project

According to the information in the Lusaamia-Lugwe Translation Project file at the BSU offices in Kampala, on 4th November, 1986, Canon Benezeri T. Kisembo, the General Secretary of BSU, wrote the first letter to Rt. Rev. Nicodemus Okille the Bishop of Bukedi Diocese requesting for two Lusaamia speaking people to be trained as translators at Eldoret in Kenya. In his letter, Canon Benezeri indicates that Rev. M.D.V. Hatende of Africa Inland Church of Uganda, was chairing the Lusaamia-Lugwe Bible Translations before it was taken over by BSU. On November 21st, 1990, Bishop N.E. Okille wrote to BSU committing the Diocese of Bukedi diocese to support the translation project. This letter was following the visit Dr Aloo Mojola and Can. Kisembo had made to Busia and advised the local community to write their request for Bible Society involvement in the translation. BSU approved the first budget to work on this project in 1990 and was expecting to join hands with Bible Society of Kenya in the budget year 1991/92. On 13th August 1991, a joint meeting of 28 church leaders from Church of Uganda and Pentecostal churches met and formed a translation committee comprised of Rev. Peter A. Okumu as chairman, and the following members: Rev. George Samuel Okambo, Rev. Fr. Wabwire, Rev.

J.B. Oguttu, Rev. Alex Baraza, Rev. Sam Okumu and Rev. Aggrey Ogema. This same meeting elected members of the administrative committee and the review committee. However, by 8th September 1995 the General Secretary of BSU wrote to the translation advisor BSU indicating that he had met the General Secretary of BSK, Rev. Henry Kathii who had indicated that he needed more time to prepare if the project was to be sponsored by BSU and BSK. At this stage nothing was translated or published yet.

### 1.3.1 Lusaamia-Lugwe NT Draft by Justice James Munange Ogoola

In January 1999, Justice James Ogoola handed over 3 diskettes and hard copies of the New Testament in Lusaamia-Lugwe, to Canon Benezeri Kisembo, the General Secretary of BSU. Its title was "Endagano Njiaha". On February 6, 1999, Canon Benezeri Kisembo held a meeting with the church leaders in Busia who accepted to form a committee to edit this translation and form a team of reviewers to deal with Justice Ogoola's translation. Justice Ogoola accepted to this advice from Bible Society. The churches demanded to have at least one of the Gospels to be published so that they can test the translation. Unfortunately, when these diskettes were sent to Dr Peter Renju in Nairobi (Translation Consultant), they could not open in any of the UBS computers at the regional offices. The letter of 20th September 2000, written by Dr Dapila N. Fabian (Translation Consultant) to Mr Henry Kalule (General Secretary), indicate that the draft gospel of Matthew was given to a sample of Youth in Busia who were unable to read it, claiming that Lusaamia-Lugwe was not taught in schools and churches were using English, Luganda and Swahili. The Youth that were picked from the Cosmopolitan Busia could speak a new form of Lusaamia mixed with Luganda, Kiswahili but could not read it. The meeting of church leaders that sat on 26th July 2000 resolved that the Ugandan Saamia writing system was not good and was not developed, so they agreed to use the writing system of the Kenyan Saamia that was being used as medium of instruction in schools. However, participants admitted that the Saamia of Kenya and the one of Uganda have some difference. Like Justice Ogoola, Mr Joseph P. Ayieko, a Kenyan, had started the translation process all by himself and had translated most of the New Testament books into Lusaamia. These were to be checked by consultant before they could be launched for testing. In November 2000 a team of translators was interviewed and Rev

Okambo George passed the interview and was released in January 2001, by Rt. Rev. Dr. N.E. Okille to join the translation team. The Catholic Church recommended Rev. Fr. Augustine Odaro to be recruited on full time basis as translator. The team was to start translation on 1st May, 2001. They started with the translation of Biblical Key Terms as they benchmarked with the work that was translated by Joseph P. Ayieko and Justice James Ogoola.

### 1.3.2 BSU Sociolinguistic Research on Lusaamia-Lugwe

Information got from the Lusaamia-Lugwe Project file at Bible House, Kampala indicate the following sociolinguistic information that was recorded in 2000. The name preferred by the speakers of the language was recorded as Lusaamia and other name as Lugwe. This was classified as Bantu with total speakers estimated to be 1 million people. Christians were 84% of the total population, 14% Muslims and 2% other religions. The speakers of the language viewed it as superior language and it was used as medium of instruction in primary schools and was taught in lower primary schools in Busia and Namayingo districts. The language was used by majority of churches for worship and it was also used in homes by all the family members. The language was used on radio broadcasts.

Lusaamia-Lugwe has a well-defined sound system (phonology) and grammar (morphology) structure. As one studies and examines their orthography, one needs to bear in mind the specific needs of the language and its people. Linguistic, Psycholinguistic, sociological, educational (pedagogical) principles need to be considered as decisions are being made on Lusaamia-Lugwe.

### 1.3.3 Lusaamia-Lugwe New Testament

In 2011, BSU launched the Lusaamia-Lugwe NT in Busia with the hope that it would serve the needs of Christians in the Lusaamia-Lugwe speaking region. Unfortunately, these New Testaments are moving slowly. The marketing manager of BSU tried to make radio advertisements and radio talk shows with the intentions of promoting these NTs but this did not make major significant increase in the sales. The Programs manager of the BSU indicated that the first print of 5,100 copies of Lusaamia-Lugwe New Testaments was made in 2011. In 2012 they were able to sale 1,178 copies, 416 copies were sold in 2013, 378 copies in 2014 and 486

copies in 2015. He also noted that the sales made in 2015 were made with the help of the promotion drive he made around Busia, while running radio advertisements. From the numbers given above only 48.2% of the first print has been sold in the last 4-5 years that is an indication of slow movement of these New Testaments.

According to the review meetings report of September and November 2015, held at Maryland Inn Busia-Uganda, the Saamia of Kenya are reported to be complaining about the Lusaamia-Lugwe NT, that it doesn't speak to them satisfactorily. When Bible Society of Uganda noticed the slow moving stock of the Lusaamia-Lugwe NTs, they contacted their sister society in Kenya to promote these NTs across the border. Efforts of promoting the NT have been made to the extent of partnering with the Bible Society of Kenya on the translation of the OT. The translation team representing the Saamia of Kenya claimed that they feel the dialect used to translate the NT was influenced by Luganda. In order to solve these queries BSK and BSU decided to form a joint team of translators and reviewers to do the translation together. Sample copies of the book of Joshua, Ecclesiastes and Jonah were printed to test the translation and the translators are gathering community feedback to help them improve their translation.

As if the slow movement of the stock was not enough, the Bagwe community in Uganda under the leadership of Pastor Wilson Waswa with the backing of the Bagwe cultural leader "*Omwenengo*", went ahead to start drafting their own translation, claiming that the current NT and the portions so far published of the Old Testament don't speak to them. They feel they don't understand Lusaamia very well and they would rather solicit for resources to make a new translation in Lugwe dialect than read the 'so called' imposed Lusaamia-Lugwe translation. Those advocating for a Lugwe translation argue that, the 1995 constitution of the Republic of Uganda recognized Lugwe as a separate language. Continuing with Lusaamia-Lugwe Bible translation makes them feel marginalized. Pastor Wilson alleges that it is like pushing them back to the colonial days. The only difference now is that the seeming 'colonial master' is on linguistic grounds. So as the BSK-BSU joint translation is running the Lugwe parallel Bible translation has finished translating the whole of the NT minus technical help from qualified translation experts. They are soliciting for money to publish it.

On the side of the BSK-BSU joint translation, the completed portions of the Bible translated by the joint team, were received and accepted well by the community of the Basaamia but the Bagwe and some of the Ugandan and Kenyan Saamia are finding it hard to accept the terms borrowed from Swahili and Luganda respectively. This will be elaborated further in chapter four of this research. The challenge this project is facing are similar to those faced by other inter-confessional Bible translations. In such projects translation teams usually look for terms that are acceptable to most of the intended audience. This approach has not been embraced well by some churches in Busia region. Some terms are associated with certain churches and this complication adds to the dialectical challenges of the translation. Thus putting into consideration the linguistic differences and any other biases will determine the future and reception of this translation.

### 1.4 Statement of the Problem

Bible translations in areas where there are multiple languages or dialects face a challenge of determining the language or dialect to use for translation. The dilemma becomes more complicated when the language is spoken across borders. Some translation agencies in the past decided to solve this challenge with the 'union' approach that involves standardizing dialects but ended up creating what one would call a hybrid dialect. Some Bible translation agencies are still using this model of Bible translation. Lusaamia-Lugwe translation project is a living example of the above circumstances that is running a translation that is intended to serve both the Basaamia and Bagwe. The products so far published; the NT and some portions of the Old Testament are not being sold at a speed the publisher would have expected. A group of Bagwe has also started a parallel Bible translation in Busia, alleging that the Lusaamia-Lugwe translation does not speak to them. The Kenyan Saamia seems not to be enthusiastic about the Lusaamia-Lugwe New Testaments.

This research investigated whether it is ideal to merge dialects during translation of Bibles for a community of multiple dialects. Using Lusaamia-Lugwe translation project this research established the viability, of merging dialects during translations.

## 1.5 Research Objectives

1. To study the historical background of the Basaamia-Bagwe and how it has affected Bible translation.

2. To establish the need for sociolinguistic research in the receptor culture before starting a translation project.

3. To identify the sociolinguistic factors among the Basaamia and Bagwe affecting Bible translation.

4. To identify factors affecting the acceptability of Bible translation that take place among multiple dialects.

## 1.6 Research Questions

1. What is the cultural, political, historical context behind the Lusaamia-Lugwe Bible translation project?

2. How has the cultural political background of the Basaamia and Bagwe affected Bible translation?

3. What is the role of research in a translation project?

4. What are the sociolinguistic factors affecting the Lusaamia-Lugwe Bible translation project?

5. What are the factors that influence the viability or acceptability of Bible translations that are developed after unifying dialects?

## 1.7 Significance of the Study

In the world of Bible translation, agencies and translation teams are faced with a challenge of identifying a dialect to use for translation among languages with many dialects. Some Bible agencies opt to use the "union" approach or standardize the orthography for translation work. These translations have been done before successfully and were accepted but others have not performed well. Some are faced with the challenge of community acceptability.

The Lusaamia-Lugwe NT was translated under similar circumstances and published in 2011. It has not been received at a speed the Bible Society of Uganda expected. This research looked at the challenges faced by translations that take place where dialects have to be unified to come up with a hybrid dialect. The findings of this research may aid the ongoing, or planned projects that face dialectical challenges plan better. A number of Bible Societies are running projects that are faced with dialectical challenges that can benefit from this research for their acceptability and thus saving a lot of resources.

This research may also help the Bible Society of Uganda know why the Bagwe are clamoring for a Lugwe Bible translation and not the joint Lusaamia-Lugwe Bible translation. It may help Bible Society know whether it is functionally valid to have a Lugwe translation project run alongside the existing Lusaamia-Lugwe translation project.

### 1.8 Scope of the Study

This research looked at the viability of merging dialects while carrying out translation, taking Lusaamia-Lugwe translation project as a case study. This research studied the performance of the joint Lusaamia-Lugwe New Testament. It also looked at the relationship between standardizing dialects and translation acceptability or viability.

It was not able to study the performance of all the relevant Bible translations in Uganda with merged dialects due to limited time and resources, but based on the case study to make sound assessments. The study did not go into a detailed linguistic research that would dig out detailed linguistic differences between dialects but made substantial research that may help policy makers that carryout translations among communities that have diverse dialects.

### 1.9 Limitations of the Study

This research was limited by language barrier since the researcher didn't speak Lusaamia nor Lugwe. Research assistants who spoke the languages of the area were of great help in solving that limitation. It was not easy to investigate all the potential respondents due to immigration issues that come with crossing borders.

This research was limited by financial resources and time that could not allow for a more extensive linguistic study among the sampled dialects. However, what was done was detailed enough for drawing conclusions.

The above limitations were overcome by the researcher making library research and using representative samples to inform the study. Research agents who speak the local language were used on both the Kenyan and Ugandan side to delimit the challenge of language, immigration issues. The agents were cheaper than the researcher carrying out the research independently.

## 1.10 Conclusion

This chapter dealt with the general background of Bible translations in the world and Uganda in particular. It also looked at languages with multiple dialects using the Swahili and Luyia experience. These languages were selected because of their proximity and influence on the Lusamia-Lugwe translation project, whose history was also dealt with in this chapter. The statement of the problem, research objectives and questions, significance of the study, scope of the study and limitations encountered were all presented. The historical background was intended to establish the performance of other translations that were done in languages with multiple dialects. Special reference was made on the Lusaamia-Lugwe Bible translation project that was used as a case study of this research.

# CHAPTER TWO: REVIEW OF RELEVANT LITERATURE

## 2.0 Introduction

In this chapter, the researcher looked at related literature and divided it according to sub themes derived from the research objectives. The first part of the literature review was done on the historical background of the Basaamia-Bagwe, beginning with their bigger family the Luyia, the standardization of the Luyia languages, dialects and how they have been handled during Bible translations. The second part addressed translation and the relevant theory that informed this study. The last part of this chapter looks at related literature on the factors that affect acceptability of Bible translations.

## 2.1 Historical Background of the Basaamia-Bagwe

In order to understand clearly the history of the Basaamia and Bagwe, we need to study briefly the history of the Baluyia to whom the Basaamia-Bagwe belong.

### 2.1.1 Brief history of the Baluyia

According to Kenya's Information Guide (Kenya Information Guide, 2015), "the Luyia tribe, also known as the Baluyia, or Abaluyia, is a Bantu tribe living in western Kenya and some crossing to some parts of Eastern Uganda. Their true origin is disputable. According to their own oral literature, Luyias migrated to their present day location from Egypt. Some historians, however, believe that the Luyia came from Central and West Africa alongside other Bantus in what is known as the Great Bantu Migration." According to John Osogo, the Baluyia stayed in Bunyoro for some time during their journey from either Egypt or West Africa.(Osogo, 1966:21).

Though they are considered to be one tribe, the Luyia consist of 18 sub-tribes, each speaking a different dialect of the Luyia language. The two largest Luyia sub-tribes being the Bukusu and Maragoli. Other sub-tribes include the Banyala, Tachoni, Banyore, Batsotso, Gisu, Idakho, Isukha, Kabras, Khayo, Masaaba, Saamia, Kisa, Marachi, Marama, Tiriki and Wanga. Out of all these dialects, this research paid special attention to the Saamia and Bagwe as a case study.

According to Itebete (1974:89), it is not easy to determine the boundaries of the Luyia. People are likely to have begun feeling the 'commonality' of dialect as a result of the 'locations' into which Buluyia was divided for administrative convenience. It is possible that some people within an area thought they would gain something by claiming a unity for the location in which they lived and hence for the dialect which they spoke, was essentially not language-based but kinship-based. The Isukha and Idakho's fluctuating boundaries of locations might seem to corroborate this point. "Linguistically it would be difficult to prove that Lwisukha and Lwidakho are separate dialects, unless one took as criteria small differences in vowel quality and quantity and some tonal variations. By most other criteria the two constitute one dialect. The two areas where transition from one to another is at all sharp are among the Balogoli and Babukusu. There seem to be very few differences between the four central dialects which were chosen to form the basis of the standardized orthography and one might wonder, indeed, whether they might not be regarded even as a single dialect."

Itebete summarized the Luyia groups as follows*:*

"Northern: (i) Babukusu (ii) Batachoni (those speaking Lubukusu)

Central: (i) Bawanga, Bashisa, Bamarama, Bamarachi, Batsotso

(ii) Basaamia, Bakhayo, Banyala (Lake)

(iii) Banyala (North), Bakabras, Batachoni (those speaking Lukabras)

(iv) Banyole

Eastern: (i) Batiriki, Bisukha, Bidakho

Southern: (i) Balogoli"

According to Kanyoro(1983:79), the Luyia are a cluster of distinct and identifiable dialects. They have a high degree of correspondence at all levels but they differ from one another to the

extent that a separate treatment of each is justifiable. Based upon intelligibility tests, availability of linguistic data, and the attitudes of the speakers of the Luyia dialects, a possible practical grouping for literary purposes was suggested as below:

"Nothern: 1. Bukusu

2. Saamia, Nyala-K, Nyala-B, Xayo, Marachi

Central: 3. Wanga, Kabras, Tsotso, Marama, Kisa

4. Nyore, Tachoni

Southern: 5. Idaxo, Tirik, Isuxa

6. Logooli" (Kanyoro, 1983:79).

According to Mojola (1999:38), the term "Abaluyia" was brought into popular vogue in the 1930s and 1940s in order to galvanize these groups into political solidarity, to create a new political block, and to forge a new ethnic identity as was happening elsewhere in Kenya. In the days of the pioneer missionaries the cover term "Abaluyia" did not exist as the name of an ethnic group but a chain or continuum of mutually intelligible dialects, starting with Lubukusu and Tachoni in the extreme north, Lunyole and Lulogooli in the extreme south and Lusamia in the extreme west. Mojola presents the Luyia dialect cluster as follows:

1. "Bukusu, Nyala (K)
2. Logooli
3. Samia, Khayo, Nyala (B), Marachi
4. Wanga, Marama, Kisa, Tsotso
5. Nyole

6. Idakho, Isukha, Tiriki

7. Kabras, Tachoni" (Mojola 1999:181).

These groupings are considered close to one another and if a translation was to be made it would be wise to consider the groupings given above if the people are to understand the translation more. It should be noted that, these people came to this region using different routes and the name 'Luyia', was new to them. They belong to a number of different tribes. These communities, "have been quite independent of each other, and in some cases there were very considerable differences between the dialects they spoke, although these were in the main mutually intelligible group" (Appleby, 1954:181).

The above information is important for this research since it forms the background for understanding the Basamia and Bagwe who are the target groups for this research.

### 2.1.2 Standardization of Luyia

The unification or standardization of the Luyia dialects arose after the coming of the colonial government and missionaries. The continual use of separate dialects by the community was found confusing by the administration, and the churches that worked in Western Kenya. This was because this region was perceived to be a single language zone though some dialects, even those closely related ones, were unacceptable to some groups, while others, even distantly related ones, were accepted (Kanyoro, 1983:49).

Missionaries that evangelized Western Kenya in the sixties and seventies opted to have a united church with one language prevailing as the language of the educated people. However, they noticed that unifying dialects was not going to be an easy task. Finding an acceptable middle ground for each of the dialect areas was their greatest challenge. These dialects are not linguistically similar and their words differ considerably from place to place, and semantic shift has caused even cognate forms to come to apply to quite different concepts (Kanyoro, 1983:47).

In order to determine which dialect to consider they had to look at what dialect was prominent, dominant, with a bigger population, its greater cultural richness, and so on. The political situation of the area determined which dialect to consider. A community with a stronger chief who was able to influence others had higher chances of having his dialect considered. At that time the three outstanding chiefs were Mumia, Mulama and Murunga who all spoke Mumia's and their power could be seen to increase easily. Rev. W. Chadwick in 1914 considered the above reasons and the railway passing near the Mumia plus the government already helping the area, to recommend that they use Mumia dialect to determine the dialect of standardization. Next to that he recommended Kakamega's dialect which had the Roman Catholic mission to be used by all the Luyia. In 1924 another unification was attempted by Rev. Owen but was deemed unripe until 1940 (Itebete, 1974: 94).

There were four recognized language varieties catering for four areas of mission influence prior to 1942. These were: (1) Luhanga, used by CMS which was in somewhat a standardization of some of the central dialects, (2) Lunyore which was used by the Church of God, (3) Luragoli used by the FAM, (4) Luwanga was used by the Catholics, who also used other dialects.

The important thing was to find out the difference between the dialects and the extent to which the orthographies represented different solutions to essentially similar problems. The major differences were in the field of semantics and phonology. Thus the main question was which dialect or dialects should constitute the basis for a standard form of Luluyia.

According to Itebete (1974:97), the debates that were ultimately to lead to standardization began in the late thirties and early forties following the formation of a working committee to act as a Kenya Advisory Committee of the British and Foreign Bible Society. The American Bible Society was also interested in discussions that would lead to the production of less costly editions of the Old and New Testaments using a more economical approach to translation in a linguistically diverse reality, but the Church of God withheld its support for a 'Union' Testament for some time on doctrinal grounds. In opposition to the arguments for unification and standardization were those which stressed that the Word of God should be understood by the

local people and assumed that any unified written form would be unintelligible to a large number. There was also prior to 1942, a certain amount of opposition to any form of experimental translation of the Scriptures. It is said the local people (Luyia) doubted how the ownership of the unified orthography would be (Itebete, 1974:97).

The experiment to standardize and unify the orthography went on despite the doubts plus certain amount of opposition. This was mainly under the leadership of the CMS. To enable schools to use vernacular, the government was in favour of standardization of the orthography. Since the community wanted to benefit from the grants by government they had to accept. The experiment was ready to take place in early 1940s. This was supported by educated local people who had got in contact with Swahili and English were aware of the advantages accruing to a language with a standardized orthography (Itebete, 1974:97).

With the help of the Reverend Beecher, Lee Appleby and her committee decided to adopt the following principles: "1) The orthography was to be based upon the phonology of the majority of the Abaluyia; 2) The grammar was to be that of the central dialects, without any attempt to compromise by taking elements from other areas; 3) All common words in use in all dialects of Luyia were to be accepted." (Lee Appleby, 1955:184)

The first tentative orthography was ready for use by 1944. It appears to have received quite extensive publicity: Appleby describes how "articles were printed in vernacular paper; leaflets were distributed through local native councils and schools; a booklet explaining the rules of orthography was prepared, largely for use of teachers, and school text books were published, and small, cheap books on popular subjects" (Appleby, 1954:185).

According to Kanyoro (1983:51), the Africans were not enthusiastic about forming a unified orthography in the early stages. It faced some resistance at the beginning but later on they focused on the Luyia Bible that Deaconess Appleby and her assistant, Mr. Jares Isalu, had begun translating in 1943. For the translators, this involved a lot of travelling in each dialect area to test the new language, and to gather more lexicons to expand its resources. The translation and preparation of the Luyia Bible took 32 years and in 1975, the publication finally reached the

Abaluyia; at a big gathering at Kima Mission Station (Church of God), Luyia people from all of the dialect areas gave thanks for the new Bible.

Kanyoro continues to note that:

> "A year later, reports from Bible House in Nairobi stated that sales of this version of the Bible had dropped to a worrying level. This was determined from a survey which had been undertaken to ascertain the public response to it; apparently while most people knew about it, most also preferred not to own one. From those who did have copies, there were complaints about its "difficult" words (i.e. words from dialects other than their own, made especially problematic when the word looked the same, but had an unfamiliar meaning). The fewest complaints came predictably from Marama, Wanga and Kisa. The speakers of Tsotso recognized these differences, but seemed to cope with them quite happily. Just a few miles to the south, however, the Isuxa and Idaxo were struggling with them, and in general preferred not to. The Tiriki and Logooli, already possessing a Bible in their own dialect, showed little or no interest at all." (Kanyoro, 1983: 51)

In addition, Logooli does not use the velar fricative and uses 7 vowels, which would make having a single orthography virtually impossible. The north-western dialects, Xayo, Saamia, Marachi and Nyala, could cope with it more easily, especially in the Catholic and Anglican dominated areas, but the Bukusu seemed to have the most difficulty of all. This was partly due to the attitude of the Quakers (which must also have been a factor in the indifference of the Logooli and Tiriki speakers), but also to linguistic and lexical difficulties; over half of the indexed 'dictionary' at the back of the Bible, which is meant to give translations of the more unfamiliar words, are in fact Bukusu words. The rest of the dialects could adjust to the Union version more or less equally though perhaps not so much for the Nyore. It is the language of the unionized Luyia Bible which estranges its readers. The orthography is reasonably representative of most (though not all) of the dialects, and has been adopted by some people with varying degrees of fidelity for their own private correspondence, etc. Other literary materials have been produced in the committee's handbook and this compromise, such as it is (i.e. using the committee's

orthography but not its language) was the most positive achievement of the whole venture (Kanyoro, 1983:51).

The standardization process tried to consider all the Luyia language groups as a whole but did not give enough importance or attention to dialectical differences between specific sub-tribes of the Luyia like the Saamia and the Bagwe, which this research investigated.

### 2.1.3 Dialectology and the study of Luyia

A dialect, as opposed to a language, has not found universally agreed upon definition. Kanyoro (1983:22-23) quotes Gaston Paris as having made a controversial statement that there was actually no such a thing as a dialect, in as much as within a language community, however there were many regional variations, there were always people who understood other people, and those people ultimately constituted the entire speaking population of that language.

According to Cecilia Szeto (2000), intelligibility is often used to classify speech varieties as languages or dialects. In drawing the distinction, the degree of intelligibility between speakers of two different speech varieties can often indicate how close these varieties are. While talking about intelligibility as a criterion for the language-dialect classification or to group dialects of one language family, linguistic aspects like phonological and lexical factors are usually considered. Grammatical factors, on the other hand, are normally not focused upon when intelligibility is being concerned. Grammatical divergence is an important factor in distinguishing different languages within one language family.

It should be noted however that some languages may be mutually intelligible but they may be called different languages due to cultural and sociolinguistic considerations. Political and social conventions often override considerations of mutual intelligibility, for example the varieties of Chinese are often seen as one language, also the varities of Arabic and the Scandinavian languages though they are mutually intelligible they are seen as separate languages.

Various methods have been used to establish the mutual intelligibility of small and large languages and dialects all over the world. A major division can be made between investigations in which subjects are asked how well they think they understand the other language (opinion

testing) and investigations testing how well subjects actually understand the other language (functional testing) (Gooskens, 2013).

According to Gooskens and Schneider:

> "The standard Recorded Text Testing (RTT) method uses a short text recorded from a speaker of the speech variety to be tested. The subject hears the text, with questions about the text in his or her own mother tongue interspersed following the portion that contains the answer to the question. The subjects are required to answer these questions. An alternative approach to the standard question format is the RTT retelling method, which requires subjects to listen to a narrative that has been broken down into natural segments of one or two sentences each, and to retell the recorded text, segment by segment. For each segment, the number of correctly retold core elements are counted, and the segment scores are added up to obtain the overall score for a given RTT text" (Gooskens and Schneider, 2016).

RTT based on a model developed by Eugene Casad (1974) involves eliciting and recording autobiographical narrative texts generally lasting 2–3 minutes each. The researchers insert questions for measuring comprehension into the stories to make test tapes of each speech form. They then play the tapes to a series of individual listeners, who are given scores based on the number of questions they answered correctly. Intelligibility can be measured at several levels of the linguistic hierarchy from sounds to larger entities like words, sentences and whole texts.

"There are many reasons why it could be useful to establish how well speakers of related varieties can understand one another: such knowledge is relevant to language planning and policy making, it can shed light on the dynamics of language contact and it is needed for standardisation and development of new orthographies in communities where no standardised orthography exists. However, conventional approaches to intelligibility testing, such as 'recorded text testing' (Hickerton et al. 1952; Pierce 1952; Voegelin & Harris 1951), are time consuming to score, and difficult to implement consistently. In Europe, fast and efficient intelligibility testing has been successfully carried out across closely related varieties (Vanhove 2014; Schüppert & Gooskens 2011a, 2011b, *inter alia*). However, these methods assume that test subjects are literate and computer-savvy" (Gooskens and Schneider, 2016).

Paris was the first to use the term (speech) chain. Paris' chain theory for example, seems to be especially applicable in the Luyia situation; results show quite clearly that mutually unintelligible peripheral Luyia dialects are nevertheless linked by chains of intelligibility; no Luyia dialect exists which cannot be understood by speakers of another issue central to the study, and specifically to the Luyia dialect (Kanyoro, 1983:25).

According to the research made by Kanyoro (1983:150) the following results emerged from the Dialect Intelligibility Testing (DIT) on Luyia languages:

*Language being tested*

| | Logooli | Idaxo | Nyala-K | Bukusu | Wanga | Saamia | Nyore |
|---|---|---|---|---|---|---|---|
| Logooli | 1.00 | 0.93 | 0.67 | 0.54 | 0.84 | 0.68 | 0.93 |
| Idaxo | 0.89 | 1.00 | 0.65 | 0.63 | 0.92 | 0.70 | 0.92 |
| Nyala-K | 0.55 | 0.90 | 1.00 | 0.95 | 0.92 | 0.94 | 0.89 |
| Bukusu | 0.21 | 0.60 | 0.89 | 1.00 | 0.82 | 0.80 | 0.71 |
| Wanga | 0.42 | 0.86 | 0.85 | 0.79 | 1.00 | 0.96 | 0.92 |
| **Saamia** | **0.20** | **0.71** | **0.95** | **0.84** | **0.94** | **1.00** | **0.88** |
| Nyore | 0.66 | 0.85 | 0.65 | 0.60 | 0.91 | 0.77 | 1.00 |

*Language of test subject*

*Source:* (Kanyoro, 1983:150)

From Kanyoro's findings “the overall indications were that the entire Luyia area is marked in general by a fairly good degree of understanding but, at the same time, very good understanding between any two groups was rare, in fact no two dialect groups share both-way intelligibility to

this degree, viz. between 95% and 100%. Furthermore, in as far as significant inter-intelligibility is concerned, Saamia appears to be quite separate from the eastern group, including Idaxo and Logooli, while Logooli and Bukusu also seem to be distinct in major ways from all other Luyia dialects. Wanga is most likely to be understood by a random selection of speakers of other dialects, while Logooli is least likely to be understood.

The percentage of the text in Union translation which the informants failed to understand is, speakers of Bukusu failed to understand approximately 18% of the three scripture texts presented, the Logooli 13%, the Idaxo 9.5%, the Nyala-k 8.5% and Saamia and Nyore only about one word in twenty, i.e. they had a rate of misunderstanding of only about 5%.

Although Bukusu and Logooli both scored poorly, they had their own scriptures by 1950s. Kanyoro's research did not cover the issues between the Saamia and Bagwe which this research has addressed in relation to Bible translation. Kanyoro may have avoided handling the groups that are associated with the Luyia of Kenya living in Uganda like the Bagwe, for political and geographical reasons. This research targeted, the Bagwe and the Basamia in both Uganda and Kenya, for socio-political and religious reasons, so that their languages can receive scriptures and develop their orthographies.

### 2.1.4 The Saamia

John Osogo (1966:96-99) classifies the people in this region as: “the Abasamia proper, the Abakhekhe, Abakangala and Abagwe. Part of the Basaamia live in Kenya and the other part in Uganda in adjoining territory. They are separated by river Sio (Suo) as the boundary between them. The dialect of Saamia spoken on the Ugandan side has a slight variation. The language spoken by the Saamia of Southern Busia on the fringe of Lake Victoria speak OLusaamia and those of North Busia district closer to Tororo District speak Olugwe. The two dialects are difficult to differentiate by non Saamia speaking people but easily discernible by the natives.” This information does not tell us the variations between the Saamia and Bagwe. This research looked at the variations between the Saamia and Bagwe in relation to the Bible translation.

According to the SIL Ethnologue, “Lusaamia has the following dialects, Lugwe, Saamia, and Songa. Saamia has lexical similarity of 88% with Oluwanga, 80% with Olunyole, 62% with Lumasaaba, 59%–61% with Luganda, 52% with Luidakho-Luisukha-Lutirichi, and 51% with Lugwere.” The Ethnologue presents the similarity between other dialects which may be important for translation and assessing the need for another project but does not tell us exactly the difference between Lugwe and Saamia which this research is investigating. The information provided here, presents Lusaamia and Lugwe as if it is one language yet the speakers of Lugwe are demanding for a separate translation, an area which this study investigated.

According to the SIL Sociolinguistic Survey (July, 2004), the Bagwe live in the northern sub-counties of Busitema, Bulumbi, Dabani and parts of Masafu. The Basaamia are more concentrated in Masaba, Lumino, Lunyo, parts of Masafu sub-counties and Busia County in Kenya. Busia Municipal Council is a mixed community but is located in the Bagwe area. In Buteba sub-county, about 95% of the population is Iteso. Masafu and Buhehe sub-counties are in the center of the county where the Bagwe and Basaamia are mixed; people there call themselves Basaamia-Bagwe and their language Lusaamia-Lugwe. Yet when it comes to Bible translation they want Lusaamia and Lugwe separated.

### 2.2 Translation as Communication

To establish the relevance of Bibles translated among multiple dialects, the researcher used the relevance theory to inform this study.

Human beings tend to pay attention only to information that they feel is relevant to them. If the translation has to communicate, it should capture one's attention. Herbert Grice posited that we communicate by recognizing intentions, not by decoding alone. Deirdre Wilson and Dan Sperber developed Relevance Theory that builds on Grice's insights and explains how context is selected and meaning inferred. Relevance Theory is particularly helpful to Bible translators, because it provides a comprehensive model for understanding communication. It also provides conceptual tools for understanding how context is selected and built. This is important, since contextual

differences between the first and contemporary audiences of scripture are large and must be addressed if communication is to succeed (Hill, 2006:14).

Relevance Theory posits that communication is inferential. Meaning the translator as a communicator ought to guess the background information possessed by his or her audience and develop a product to say just enough to stimulate in the audience certain assumptions they have, so that between what is said and what they know, the audience can infer the intended meaning. The message in the translation evokes certain assumptions, and these form the context in which the utterance is processed. This means that translators and the people receiving the translation ought to understand the biblical contextual information if they are to understand the scriptures translated for them. Much as Harriet Hill (2006:15) advocates for the translators and readers to understand the biblical context in order to understand scripture, if the dialect used to express that context is not understandable to all, then the Scriptures will not be understood. This research aimed at finding out whether the case of Lusaamia-Lugwe translation is with context and content of the scriptures or the medium in which it is expressed.

Translation is one way of using language in human communication. Communication is sending messages or transmitting meaning from one individual to another, from a "source" to a "receptor". Bible translation is secondary form of communication. You have a sender (an author), then translator (lingual-culturalist) and then the recipients. The translator needs to be competent in both lingual cultures. Must know the source language culture and receptor language culture (Hill, 2006:13-14). For this research the receptor culture was that of the Basaamia and Bagwe.

According to Hill (2006: xiv) to prepare relevant contextual adjustment materials; translators need to know both the source cultural context and the receptor cultural context, and this requires cultural research. Contextual mismatches may lead to rejection of the translation. Thus in any translation, translators ought to make research so that they can prepare the right and meaningful key terms. This research investigated whether there was research in the receptor culture of the Basaamia both on the Ugandan and Kenyan side and among the Bagwe, before the translation project started.

Elaborating on the Participatory Approach to Bible Translation (PABT) Chemorion (2010:22), noted that, functionalist theories of translation advocate for purpose-driven translations, taking into consideration the views of all stakeholders throughout the translation process, and the need to ensure adequate intercultural communication during the transfer process. This participatory approach sounds interesting and able to make the translation acceptable but he does not give what intercultural communication should entail when translations are crossing borders or are involving more than one dialect aiming at coming up with one translation. This research aimed at filling in that missing link that exists between translations that cross borders and use the "union model" of translation.

Nord (1991:4, 1997:28), notes that, translating is an activity aimed at producing a target text that fulfills specific communicative functions in the target language situation. A functional translation is one that fulfills the intended communicative purpose as defined by the client or commissioner in the translation brief. This research studied whether the Lusaamia-Lugwe translators have helped the text to play the communicative role as they bridge the cultural gaps of the intended audience. Emphasis was put on the roles of the stakeholders as suggested by Nord (the initiator, source text producer, the translator, and the target text addressee) that are supposed to be involved in this translation project. Thus for Lusaamia-Lugwe project studying the role of the churches, community leaders, funding agencies, making cultural research etc, was very vital for the success of the project.

### 2.3 Translation Acceptability and Multiple Dialects

Hill (2006:1) encourages involving equipped church and community leaders so that they are able to make informed decisions about the kind of translation product and program they prefer. When communicators start with a product, and then try to get the audience interested in that product, they do not often succeed. Successful communication starts with the audience and responds to their interests. Successful communication can be seen as a two-step process. Getting the audience's attention is the first step, keeping their attention with relevant products the second. If communicators don't get their audience's attention, their efforts to design relevant products will go unnoticed. This research tried to find out if this factor applied to the Lusaamia-Lugwe translation and suggested recommendations for future translation projects.

A translation without errors is no better than a poor one if the intended audience never reads or hears it. People give their attention to the stimuli that seem the most likely to be relevant. To attract the audience's attention, communicators must do this in such a way that audience realizes what it is they are trying to communicate. People may be attracted to translated Scripture, but not for the reasons the translator intended. For example, rather than giving attention to the message of Scripture, they may be interested in the status it brings to their language. This research was to find out if the slow moving stocks of Lusaamia-Lugwe New Testaments are influenced by such factors.

Gladwell (2000:30-88) clearly puts it that translators need to work with opinion leaders because they are the persuasive people in the community who others follow. Some opinion leaders are connectors, who have very wide, albeit superficial, social networks. Others are information specialists, who can always be trusted for reliable information. Others are salespeople, who are able to persuade people to adopt a change. This research aimed at finding out if this prerequisite was not taken care of by the Lusaamia-Lugwe and other cross-border translation projects.

Chemorion (2008:65) advocates for representative participation of the community in all the stages of the translation if it is to be accepted and used effectively. He encourages clients to make good translation briefs that can be used as yardsticks for judging the quality of the translation. If the clients cannot make informed translation briefs, then translators should take it upon themselves to make proper translation based research that will involve the target community. This research established that the level of involvement of the community at times goes beyond what is required by the translation. The translation ends up being influenced by political, cultural, prestigious factors especially of the so called superior dialects in the community.

### 2.4 Translation and Sociolinguistics

In this research, sociolinguistics centering on the study of language variation and change has been helpful in analyzing the society of the Saamia and Bagwe and the effect it has had on the respective dialects to the extent that, having one translation has become a challenge.

According to SIL Lusaamia-Lugwe Sociolinguistic Survey Report (SIL, 2004), the Basaamia-Bagwe say that they have good relationship amongst each other and have a lot of intermarriages. They share the same culture and are the same people, according to the interviews they conducted with government officials and groups. Basaamia-Bagwe believes they are one. Despite that good report about the two dialects some sects are raising fire that seems to indicate a big difference between the Basamia and Bagwe that this research investigated.

According to Ong (2015:78) "Most Bible translators use sociolinguistic theories, since Bible translation involves the study of particular cultures and societies and their relationship with both target and receptor languages." This applies to the task that this research was on, the researcher studied the culture and society of the Bagwe, Basaamia, the surrounding societies and their relationship towards the Lusaamia-Lugwe translation that the translators had not given enough emphasis. This does not mean that other translation theories that examine how words and expressions in the source language are best translated in receptor language are based on sociolinguistic theories (diglossia, bilingualism etc).

Lesley Milroy (2003:4) presents the principles set out by Weinreich, Labor, and Herzog (1968) that, "a language system that did not display variability would not be imaginary but dysfunctional, since structured variability is the essential property of language that fulfils important social functions and permits orderly linguistic change." In relation to Lusaamia-Lugwe translation the variation that has occurred over time between Lusaamia and Lugwe obscures understanding amongst the readers. Thus the sociolinguistic and variation theories helped the researcher understand the dialectical differences between Lusaamia and Lugwe as shown in chapter 4 and 5.

Smalley (1991:15-16) notes that in order for the translator to communicate the intended message without distorting it, the translators need training, experience and personal skills. The translator must have good understanding of the original meaning and have an ability to express that meaning as accurately and effectively as possible for the type of person who will use the translation. It is not enough to pick a teacher, a pastor, a priest, a preacher or nurse who knows the receptor language but does not know the original languages of the Bible and make him or her

a Bible translator unless if he or she is going to work with trained personnel in Bible translation that will do the exegesis of the scriptures in order to get the original meaning.

Smalley continues to note that the primary types of training and experience that are needed on a translation team are biblical exegesis and interpretation, translation theory and method, insight into the language and culture of the translation, skill in writing, and a critical ear for the nuances of language as appropriate to the audience for which the translation is being made. Each of these requirements is complex and difficult, but skillful, balanced and coordinated exercise of all of them helps to increase accessibility and diminish distortion.

> "Bible translators are something of a motley crew when matched against ideal criteria. Biblical scholars sometimes consider themselves to be the most qualified to translate, but a lifetime of writing for an audience of fellow scholars may be no preparation for writing a translation intended for ordinary people in the churches. Scholars may also have an unsuitable understanding of the translation task. A journalist, on the other hand, may write well, but lack the needed biblical background as well as the necessary understanding of the principles of translation" (Smalley, 1991:16).

Thus there is need to balance the skills as translation managers from the relevant committees. Smalley (1991:85), looks at the influence of the theology of translators and Bible readers. He notes that, Bible translators necessarily come to their task with theological assumptions about what translation is and how translation of the Bible should be done, some of those assumptions explicit and others not even clearly realized. This implies that they form a folk theory of translation that affects their work. Bible readers also have their theological assumptions which establish what they expect of translations and what they will accept in new ones. Translations are heard, read, received or rejected in part because of preconceptions. A new translation in a new language, for example may be rejected because it does not literally match the translation in the dominant language of the area, even though it may be much clearer and more accurate. This research studied whether the Lusaamia-Lugwe translations are affected by the above overtones.

## 2.5 Theoretical/ Conceptual Framework

Communication across languages and cultures is a markedly complex issue, and translation is more than just a careful linguistic transfer: it is a purposeful action designed to achieve the most effective result in a target group. The theoretical framework that influenced this study is the relevance theory because it brings out the context of the translator and audience better especially in languages with multiple dialects.

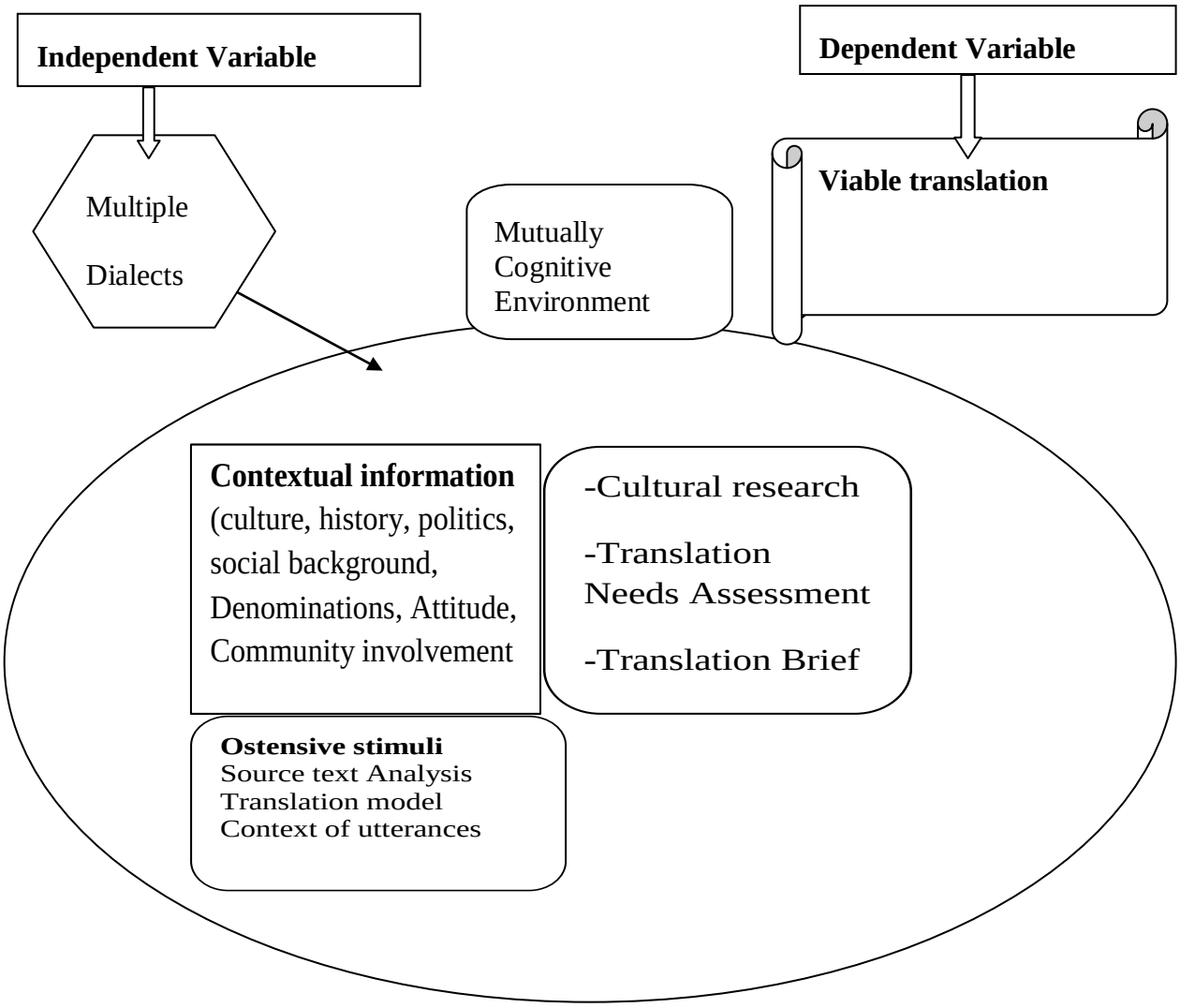
Relevance theory argues that the hearer/reader/audience will search for meaning in any given communication situation and having found meaning that fits their expectation of relevance, will stop processing. It claims to provide a logical and cognitive account of relevance. It attempts to capture the notion of relevance in communicative situations through contextual effects. Sperber and Wilson's theory begins with some watershed assumptions that are typical of pragmatic theories. Namely, it argues that all utterances are encountered in some context and that utterances convey a number of implicatures. In addition, they posit the notion of *manifestness*, which is when something is grasped either consciously or unconsciously by a person (Sperber & Wilson, 1995).

The potential context that could be used in the interpretation of a text or utterance is that part of the cognitive environment that is mutually shared between communicator and audience. "Any shared cognitive environment in which it is manifest which people share, is what we call a mutual cognitive environment" (Sperber and Wilson 1986a:41). Thus the translator has to make sure the translation is in a mutually shared environment for it to be understood by the intended audience.

According to Sperber and Wilson (1986a), the crucial mental faculty that enables human beings to communicate with one another is the ability to draw inferences from people's behaviour. Looked at from the translator's point of view his/her task is to produce a stimulus from which the audience can infer what he or she 'means', or, in terms of relevance theory, what his informative intention is. Relevance theory applies to 'ostensive-inferential communication'. This consists in making manifest to an audience one's intention to make manifest a basic layer of information,

this 'basic layer of information' being the communicator's informative intention (Sperber and Wilson 1986a:54).

In translation we use more of linguistic communication which is the strongest form of communication: it introduces an element of explicitness where non-verbal communication can never be more than implicit (Sperber and Wilson 1986a:175). A translator should use relevance theory as they do translations for multi dialects to approach the different cognitive environments that exist in the various dialects so that the audience can infer using all the implicatures of the message in the Bible. The different environment that may affect the level of understanding of the audience has been conceptualized in the next diagram:



The independent variable is translating the Bible into multiple dialects, while the dependent variable is producing a viable translation that will be acceptable to the community. To achieve this the translator and the readers must reach a mutual cognitive environment (MCE) that infers contextual clues from the cognitive environment and ostensive stimuli that helped translators to analyze and translate the source text. An acceptable dialect that will make a translation meaningful and interpreted by the readers as optimally relevant should be used. The product can be printed first in the preferred dialect, later adapted into other dialects for print or electronic media.

## 2.6 Conclusion

This review of literature has looked at what is written on the background of the Basaamia-Bagwe, translation as communication and how the relevancy theory affects translation acceptability. This research noted the tenets of this literature that can be recommended to translation projects with multiple dialects.

## CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

### 3.0 Methodology

In this research I used triangulation methodology that combined sociolinguistic approaches of data collection with document analysis plus qualitative methods. In this approach social and linguistic variations among the Basaamia and Bagwe were studied by examining linguistic variables and sociolinguistic variables. A sociolinguistic survey was conducted and words that are used in the two dialects were gathered through narratives and listening to people speak. The researcher would find these people at social gatherings like church and market places and observe the way they speak, carryout some interviews or ask them to fill self-administered questionnaires. The researcher also used some texts in either Lusamia or Lugwe in which the respondent (for adults) would be asked to translate the text of the dialect that is not their own. This would aid in determining the level of intelligibility. Words that are peculiar to another dialect were gathered and percentages of intelligibility were computed from texts and narratives the respondents dealt with.

A language can be a good variable in its pronunciation and can very quickly reveal something about the individual or speaker that he or she may not want others to know. Thus sociolinguists seek to observe speech as people use it when they are not knowing that they are being observed, that is in the "observer's paradox", which may lead to anonymous surveys. In this research interviews and inquiries about people's culture, social life, and religious life were conducted.

For dialect intelligibility test, I asked the Bagwe to translate a selected text from the Lusamia Bible translation and I asked the Basamia to translate the Lugwe Bible text. I correlated the words that were got right and those that were not correct to form intelligibility conclusions.

Studying the social class variables (education, occupation, income), helped the researcher gather information on the attitudes of the people, opinions, habits or any other social issue that affects language and translation. Like Ong puts it, "Sociolinguistics is able to account for the dynamic interplay of the three basic components of a community: people, language and society, providing a framework through which the researcher can organize and interpret the available linguistic

data" (Ong, 2016:71). The researcher used also comparative linguistic techniques to study written documents that yield insights into secondary encoding of speech.

A case study and historical research design were also used to collect data. The case study helped me to limit the research and the historical design aided the identification of the history and culture of the Baluyia in general and that of the Basaamia-Bagwe. This research analyzed the available literature on the origins of the Basaamia-Bagwe, on sociolinguistics and related theories to translation.

### 3.1 Area of Study

This research was carried out among the Basaamia in Busia County in Kenya, Busia district of Uganda and among the Lugwe speaking community in Uganda plus some neighbouring tribes.

### 3.2 Sampling Techniques

The researcher assessed the relevant dimensions of variation within the community. The researcher found out whether ethnicity, gender, or social class of a person would affect the kind of language he or she uses. The researcher used purposive sampling because using random sampling in Busia municipality could involve people who live in Busia but don't speak the native language and are not able to give relevant information. I purposively sampled 120 key people from the area of study. I selected 30 people from the Basaamia of Kenya, 30 people from the Basaamia of Uganda, 30 people from the Bagwe and 30 people from selected opinion leaders in the area and the neighbouring dialects.

Qualitative approach was used in this study but the analysis of quantitative data was done using Statistical Package for the Social Sciences (SPSS). This is software used for statistical analysis in social sciences and in survey developments. I also conducted a linguistic Survey and historical research design, where I was able to collect information by administering questionnaires and conducting some interviews with key informants. This was an appropriate design for collecting information about people's attitudes, opinions, habits or any other social issues.

### 3.3 Data Collection

Both primary and secondary data was needed for this research as elaborated in the following subsections.

#### 3.3.1 Primary Data

Self-administered questionnaires were used to collect data during the sociolinguistic survey. The researcher used comparative linguistics to analyze translated texts in Saamia and Lugwe. Some members were given the portion Mark 1 to translate it into either Lusamia or Lugwe. This text was recorded and in both Lusamia and Lugwe dialects respectively. A group of Samia speakers was given a recorded text in Lugwe and asked which words they remember and the Bagwe were given the Lusamia text and asked the same questions. However this was time consuming and the respondents were a little nervous, while others were influenced by the attitude they had on another dialect. Because of these influences the researcher concentrated on the translated texts and identified intelligibility based on text comparisons. In this survey, translations of Mark 1, Luke 15, and John 1 in Saamia and Lugwe were analyzed. A comparison of the Lugwe translation with the Lusaamia translation of the respective chapters helped the researcher identify words which are used by one community and are not understood by the other. The findings of this study formed the basis of drawing conclusions and recommendations regarding mutual intelligibility among the Basaamia and Bagwe. I chose Luke 15 which brings out the element of storytelling, the narrative on the lost sheep (Luke 15:1-7), the lost coin (Luke 15:8-10) and the lost son (Luke 15:11-32). I compared the differences between the Saamia translation and the Lugwe translation of the same text through back translations. Mark chapter 1, has a number of different scenes that enabled me study and collect a long lexicon of these dialects: the preaching of John the Baptist (Mark 1:1-8), Baptism and temptation of Jesus (Mark 1:9-13), Jesus calling the four fishermen (Mark 1:14-20), a man with the evil spirit (Mark 1:21-28), Jesus healing many people (Mark 1:29-34), Jesus preaching in Galilee (Mark 1:35-39) and Jesus healing a man with dreaded disease (Mark 1:40-45). The various episodes provided enough vocabulary to study the lexical differences between Lusaamia and Lugwe. John 1, is harder than the first two portions and in its study, variations that exist between the Lugwe and Lusaamia translations were

observed. This text comparison aided the identification of dialectical divergences that decision makers may use regarding Bible translations. This survey identified loan words, borrowed words and examined the linguistic issues embedded and the level of intelligibility between Lusaamia and Lugwe.

Questionnaires were developed and distributed to the respondents that filled and returned them to me. I also conducted some interviews with key respondents that were purposively selected for this research.

### 3.3.2. Secondary Data

Secondary data was collected from documentary evidence that was available from Libraries (specifically on the Luyia as community, translation among multiple dialects), Ministry of Gender and Culture of Uganda, websites and cultural institutions in Busia region.

## 3.4 Data Analysis

I used qualitative approach to analyze the data, that is, secondary data that was collected from journals, books, articles and any other literature was evaluated and analyzed and a report was written. The questionnaires were coded, categorized, and data entered into SPSS, evaluated and a report was written. Thus using SPSS software, tables, percentages were generated and used to present the quantitative data.

## 3.5 Conclusion

Sociolinguistic methods that looked at the social and linguistic variables were used in this research. For dialect intelligibility testing the researcher used the text translation approach, analysis of the word lists that were corrected through narratives at church and market places plus comparison of the translated texts with an eye of identifying which words were not comprehensible to the other respectively. Historical research design was also used to dig out library information regarding the problem. The borrowed words or loan words and other linguistic issues between the Basaamia and Bagwe formed part of the content of study that led to linguistic decisions.

# CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

## 4.0 Introduction

In this chapter I have analyzed the data that was collected from the field. Data from the questionnaires, interviews and surveys was coded, entered into SPSS software and is now presented in this chapter in percentages, bar graphs and pie charts with explanatory notes developed using qualitative methods. These have been analyzed to form the basis of the researcher's recommendations and conclusions.

## 4.1 Basaamia-Bagwe and the Bible Translation Project

This research was carried out in Busia district of Uganda and Busia county of Kenya. 140 questionnaires were distributed: 70 questionnaires were distributed in Busia County Kenya, while 35 questionnaires were distributed in the Samia speaking region of Uganda, and 35 others were distributed among the Bagwe of Uganda. 121 questionnaires were returned. Thus 86.4% of the questionnaires were returned. The following questionnaires were returned from the respective areas: 60 from Kenya, 30 from Samia speaking area Uganda and 31 questionnaires from the Bagwe. The Ugandans did not have a lot of hardships in feeling the questionnaire that was in English but some of the respondents from Kenya were asking if there were questionnaires in Swahili. Two reasons were responsible for not returning some of the questionnaires: 1) Some respondents were not available at the time of collecting them and they were not posted to the researcher, 2) Some respondents just received the questionnaires and didn't respond to the researcher. The samples were purposively selected from areas inhabited by the Basaamia, Bagwe, Bakhayo, Bakhekhe, Basoga, Japadhola and other tribes that migrated to this region.

### 4.1.1 Cultural Distinctiveness

From the interview schedule and some questions from the questionnaire like 3, 10, 15, 16 and 41, the researcher found out if the respondents knew their culture well. From the interactions the researcher had with the three categories of respondents, the Bagwe were more welcoming and hospitable. Comparing the Kenyan and Ugandan respondents the Ugandans were more

hospitable and ready to participate in the research. Some Kenyans preferred to use Swahili as they responded to the questionnaires and interviews.

When asked about the history of the Basaamia-Bagwe during the interviews, some people claimed that their ancestors migrated in different waves to this area. Some say they migrated from Ethiopia or Mt. Elgon. The Bagwe claim to have settled in this area before the Basaamia, however some of the Basaamia don't agree to this claim, they believe that each group settled in their respective areas but mingled with time.

The Bagwe narrated a legend of their origin that they were led by Musasaba later called Masaba whose great grandchild called Wawandale was the father of Mukwe. Mukwe with his wife Wamada and their children moved far and wide in the east as far as Marakweti until they were intercepted by war-like tribes the Pokot, Turkana, and Elegeya. He turned through Luhya land and they dispersed in several directions. Mugwere went to Pallisa, Nanyole went to Butaleja, Maero and his brother Munyala went to the South. Maero remained near Buteba at a place called Mawero near river Halukada. Munyala proceeded on and settled in Budalangi near Lake Victoria in Kenya. Maero and his brother are said to have given rise to the many clans of Bagwe. They are called Bagwe from their ancestor Mukwe. They believe a small group of Bagwe went to Bugisu land and settled in Magale. These were led by Mulundu who named his home Magale and his village Mbale.

The Basaamia are said to have come from Kenya via Lake Victoria as fishermen and settled in the region that was occupied by the Bagwe. The Saamia were led by Musamia and first settled in Nangina in Busia district Kenya, later moved to Funyula, crossed river Suo and settled in Lumino near Majanji around Lake Victoria. Today it is believed that real Saamia is spoken by people from Lumino, Majanji, Lunyo and Busime. Because of sleeping sickness in parts of the district, some Basaamia-Bagwe migrated to Tororo District, Soroti District and other areas.

To the question on who was their eldest ancestor 46.3% indicated that “Mukwe” was their eldest ancestor, while 5.8% said Obara was the eldest ancestor, those who said Were Achari Hagaba were 5% while 20.7% gave other names, 17.4% did not respond to this question. From the

responses many of the Bagwe knew clearly where they hail from, while many who said they speak Saamia gave various names for their ancestors.

### 4.1.2 Age

Using the variable 'age' from question 2 in the questionnaires, the respondents who indicated that they were 46 years and above were 35% of the total respondents, those who were between 36-45 years, the young adults were 13.2% and the youth 19-35 years were 38.8%. This could imply the following about the population: Among the adults who picked interest in this research 66.1% said they were Bagwe and 32.2% said they were Basaamia. The youth respondents were almost equal, the Bagwe were 48% while the Basaamia were 47%. From the enthusiasm these adults had in the research and Bible translation, one could read two things: 1) These people are interested in having scriptures in their mother tongue, probably because they have known spiritual issues better than the young ones or they use their mother tongue more often. 2) You would sense a longing of these elders to have Scriptures in their mother tongue as Bagwe. They would talk with passion on how they need to rally behind their king “Omwenengo” who is calling upon them to support their culture and tradition.

The traditional leader of the Bagwe attended one of the group interviews I conducted in Busia. In his words the 'Omwenengo' made it clear to his subjects that whether they have money or not, the Lugwe Bible translation project must continue and his subjects responded in affirmation. One would feel that identifying with the Lugwe translation project meant identifying with Bagwe culture and language. Thus the call for Lugwe translation sounded to be driven more by people’s attitude towards the Basaamia. One of the participants mentioned that, giving them scriptures in a language they don't understand fully is like sealing or hiding 'gold' from the Bagwe but revealing it to the Basaamia. These views may be classified as socio-psycho-linguistic arguments towards translation.

### 4.1.3 Denomination

The variable about religious background or denomination (Question 4) was studied because some respondents were alleging that it is the Pentecostal and Anglican believers who are not using the Lusamia-Lugwe NT. The findings indicated that the Anglicans who participated were 32.2%, the Roman Catholics were 31.4%, and the Pentecostals were 33.9%. None of these denominations had a connection towards the use of scriptures and or the demand for the Lugwe Bible translation. The findings of this research have disapproved the assumption that the demand of Lugwe translation is probably inclined to denominational background. Responses on denomination and Lusamia-Lugwe NT use were analyzed. Pastor Waswa who is spearheading the Lugwe translation comes from Africa Inland Church of Uganda but in his translation team he has members from the Anglican Church and other Christian churches. Some respondents around Busia town disclosed that a number of people around Busia town are Muslims. When I asked them whether this had a relationship with Scripture distribution of the Lusaamia-Lugwe New Testament, they said the two are not related because there is general freedom of worship in the area. Some respondents from Uganda and Kenya noted that, the slow movement of Lusaamia-Lugwe NTs could be due to the packaging, they elaborated that, the title reads "*Embuliirisania Njiaha"* which according to them does not bring out the real covenant element with God, and they suggested that the title could be changed to read: *"Endagaano Enjiaha"*. They feel that this would bring out the meaning better as God's covenant with men.

It should be noted that some interviewees (Interviews the researcher conducted from 7-8 May, 2016 at St Augustine's Busia Town Parish) were curious to ask if in the OT the Lusaamia-Lugwe translation team was planning to include apocrypha books. When asked for their opinion, there were divergent views on the composition of the Bible. Pastors shared different beliefs about apocrypha or deutero-canonical books. Like Smalley (1991:99) puts it,

> "These are books which were not in the Hebrew canon, but included in the Septuagint translation and were part of the Bible of the early Greek-speaking church. They were included in the Latin Vulgate (against Jerome's wishes), and from there they were translated into European languages, including the King James version in English, from which they were later removed in many published

editions. Today they are used by Roman Catholics, Some Anglicans, Lutherans, the Orthodox churches and others."

They are used not for doctrine in protestant churches but for edification. Some people are against including them in the Bible and they may fail to support or accept a translation for that. The researcher explained to the interviewees that these days Bible Societies print two versions of a translation, one with and the other without apocrypha to allow the readers choose the version that best suits their needs.

Some interviewees related the discussion to the current problem of the so called 'missing verses' in some English Versions. It was noted that these are problems arising from the Greek text a translator uses for the NT translation. There is a group that believe that the '*textus receptus*' (received text) that was used by King James version of the NT is the best, but these texts derive from relatively late Greek manuscripts dating from Middle Ages. Smalley (1991:100) noted that they are now often called the "majority text" because they came at a time when the Gutenberg printing press was invented and many copies of this manuscript were distributed in monasteries in the middle Ages more than the older manuscripts. All translations of the NT from Greek were made from that type of text from the Middle Ages until late in the nineteenth century because it was effectively the only type available in Europe. People who hold that such a text should still be used often believe that God preserved that New Testament in that form through the centuries and made it the text of the church.

However other schools of thought believe that the NT should be reconstructed from the oldest available manuscripts and manuscript fragments going back to the first centuries, in some cases hundreds of years before the "received text" manuscripts. They believe all manuscript variants should be analyzed for evidence of their authenticity and compiled into a text more likely to be closer to the original form of the New Testament writings. Today a number of translators use the United Bible Societies' Greek New Testament text (latest edition), the product of an attempt to reconstruct the most authentic possible text from the oldest and most reliable sources.

Some theological distortions in a translation may inevitably enter into a translation despite the fact that responsible translators try to be fair with the evidence as they translate. When it happens at large scale, a translation may be rejected. That is why to minimize this a translation committee is better than having one single translator, plus having extensive checks by reviewers and testing the translation with the aim of lessening some theological distortions through the scrutiny and discussion of the translation committees. It should be noted however that evaluation and acceptance of a translation is often based on the reader's perception of the theology of the translators even more than on the translation itself. Some interviewees doubted the credibility of the Lusaamia-Lugwe translation team. Just like Smalley (1991:101) noted:

> "Non-acceptance of the Revised Standard Version (RSV) in its early years by some Christians was often based in considerable measure on belief that the translators did not have acceptable assumptions about the nature of the Bible. The New International Version (NIV) was later organized as a counter translation, to be translated by people who did have acceptable assumptions, from their point of view. Ironically, as it turned out, the two translations are remarkably alike, but some people still trust the New International Version and not the Revised Standard Version." Smalley (1991:102)

The critics were holding different theological positions on the translation of some key terms from that of the translators. This research considered the issues above and saw that some may have contributed to the performance of the Lusaamia-Lugwe Scriptures among the intended audience. The Bagwe feel they are not represented on the translation committee which makes them doubt if the language they understand was used in the translation of Lusaamia-Lugwe.

### 4.1.4 Education Level

Education is one of the variables that enhances or affects the perspective of an individual regarding tradition and culture. Question 5 was used to collect the data and the table below shows the education levels of the respondents:

**Education**

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|---|
| | Primary | 14 | 11.6 | 11.7 | 11.7 |
| | Secondary | 52 | 43.0 | 43.3 | 55.0 |
| | Vocational Institution | 35 | 28.9 | 29.2 | 84.2 |
| | Adult Education | 3 | 2.5 | 2.5 | 86.7 |
| | Graduate | 10 | 8.3 | 8.3 | 95.0 |
| | Postgraduate | 6 | 5.0 | 5.0 | 100.0 |
| | Total | 120 | 99.2 | 100.0 | |
| Missing | System | 1 | .8 | | |
| Total | | 121 | 100.0 | | |

**Source: (Research findings, 2016)**

The findings from the education variable indicate that those who studied above secondary school education were 40% of the sample population and those who were up to secondary school level were 55%. In relation to the problem of the study, those who studied above secondary school were more accommodative to refer to the name of their language as Lusaamia-Lugwe. Research findings showed that, the higher the education level of an individual the more accommodative the responses were to the unity or closeness of the two dialects. Many of the respondents who studied above secondary school felt that Lusaamia and Lugwe are mutually intelligible; some felt it is one language. They accepted that there are dialectical differences that are phonological in nature or even lexical but their responses indicated no urgent need for another Bible translation. They felt that in future another version could be thought about so that the community gets a variety of Bibles if the joint translation of Lusaamia-Lugwe does not meet the needs of the community. The students who responded to the questionnaire and interviews saw no difference between Lugwe and Lusaamia apart from a few phonological and tonal differences. Hence the importance of establishing the reasons behind the demand for two separate translations. This was a report on everyday language used in speech, marketplaces etc. Regarding reading mother tongue Scriptures, both the highly educated (Pastors, Teachers and Civil Servants) and the lowly

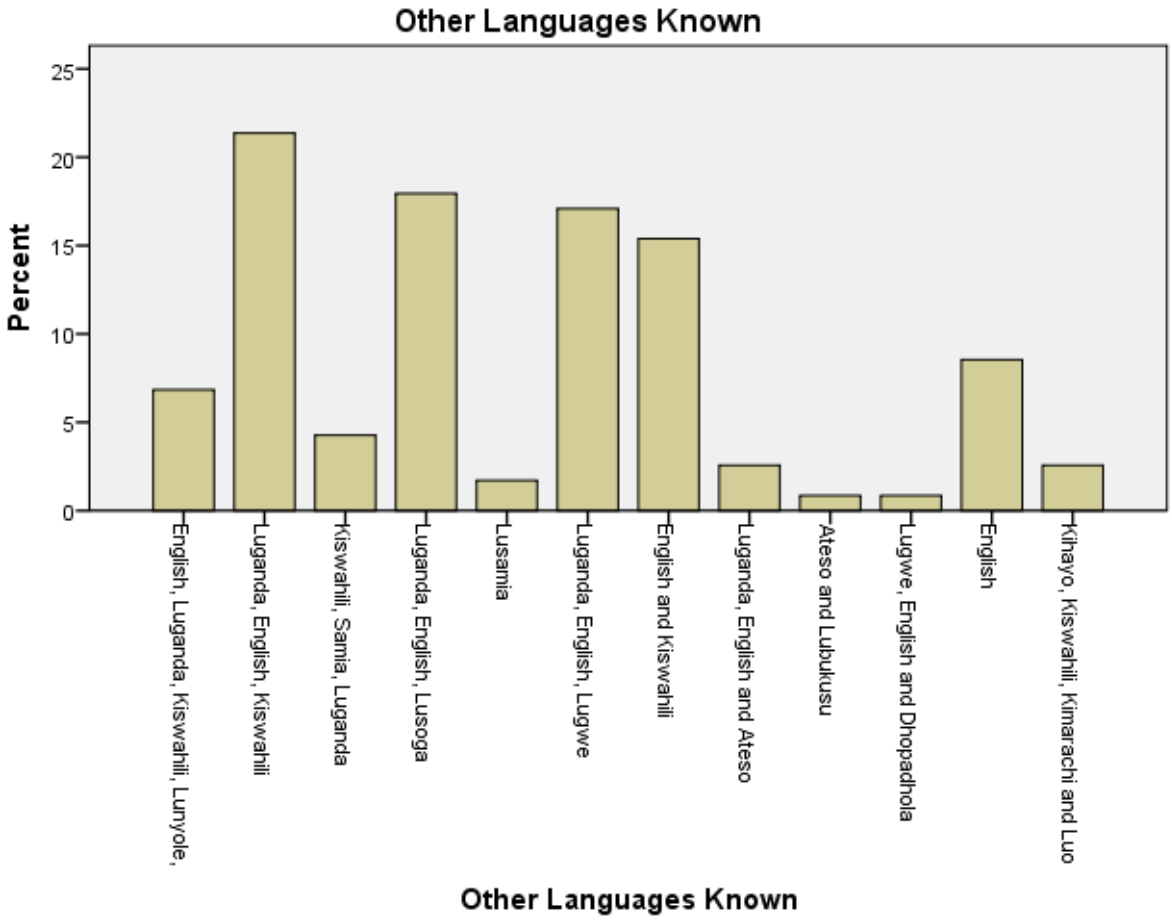
educated expressed scarcity of Lusaamia-Lugwe Scriptures but confessed that they find it easy to use the English, Luganda, Swahili, Luyia and any other Bibles.

### 4.1.5 Language Vitality

Questions 7-14, 16, 27, 32, 33 and 37, of the questionnaire helped the researcher note a very positive attitude was expressed by the Basaamia and Bagwe towards their language. It is generally the preferred language of all segments of society and is the only language of many men and women, children, elderly, and uneducated people. From all the group interviews, it was concluded that it is very important to continue speaking Lusaamia-Lugwe because it is their language and culture.

To the question of other languages, they could speak, most respondents said they knew English, Luganda, Kiswahili, Kikhayo, Lunyole, Ateso, Dhopadhola and Luyia. It was interesting to notice that majority of the people would separate the dialects Lusaamia and Lugwe as indicated in 4.3 of this chapter. If one had identified as his or her tribe as a Mugwe then he or she would say the other language they knew was Lusaamia and vice versa. But when asked further on the difference between the two dialects they would say it is mainly phonological. The two groups would understand each other. The questions about the language they speak were intended to test the pride one had in his or her language and whether they were ready to read literature in their language.

It was however noted that apart from the NT in Lusaamia-Lugwe and a few portions of the gospels in Lugwe, there was no other local language literature known to the people. Most of them reported that the scriptures they read are mainly in: Swahili, Luganda, Luyia and Lusoga.




**Source: (Research findings, 2016)**

According to the results from the questionnaires, on the closest Luyia dialects to Lusaamia, the respondents said the following categories:

53.8% Lunyala (Ba Ndombi), Lunyole (Kenya), Lukhayo, Lumarachi, Lukhekhe,

21.5% Lumarachi, Lubukusu, Lugisu,

10.8% Lunyole (Kenya), Lugisu, Lugwe,

10.8% Lumataki, Luwanga, Lunyole (Kenya)

The respondents attempted to group the languages based on mutual intelligibility and Bible availability as follows:

1. Bukusu (Bungoma and Trans Nzoia counties) and the Batachoni (who speak Lubukusu) can use Bukusu Scriptures.

2. Logooli (Balogooli) these use the Lulogoli Scriptures.

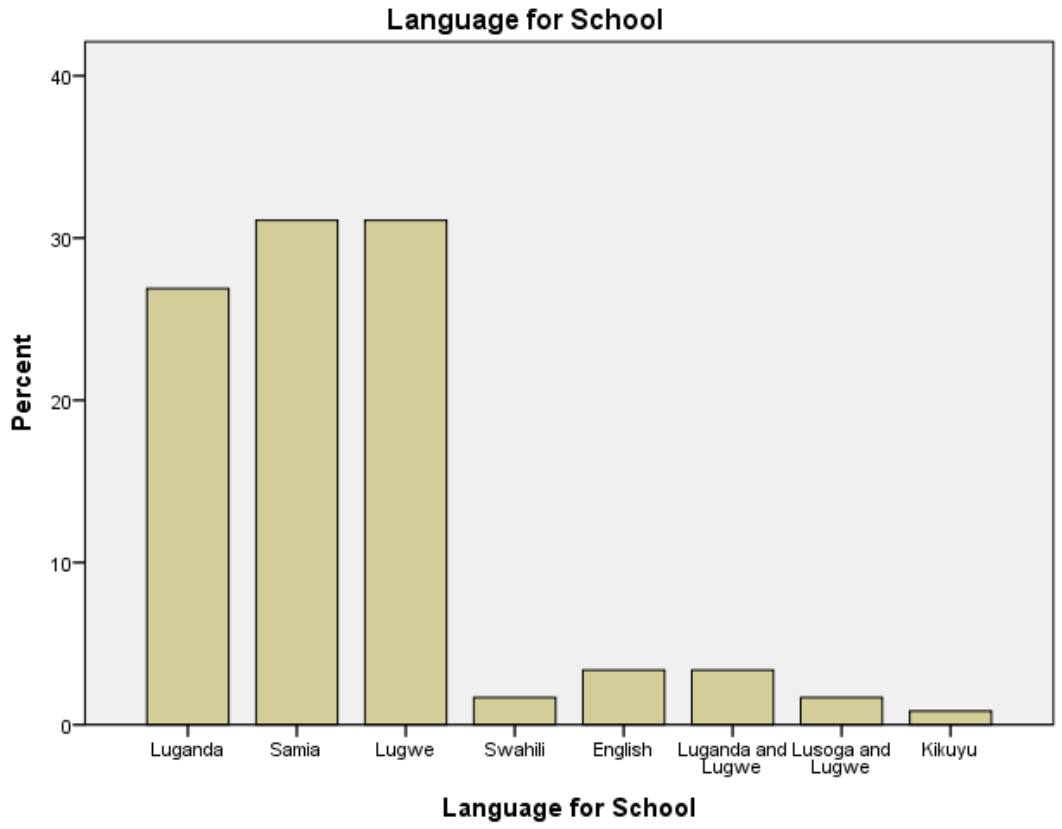
3. Isukha (Isuxa from Kakamega county), Idakho (Idaxo from Kakamega), Tiriki (Vihiga county) these can use the Lutirichi, Lwitakho and Lwisukha Bible.
4. Banyole (Kenya) these use Lunyole Scriptures.
5. Bakhayo of the South (Matayos sub-county of Busia County), Basaamia, Bakhekhe (Saamia Sub-county), and Banyala of the South (Lake region, Bunyala sub-county, Busia county), these too are close to one another and they may easily use the Lusaamia Scriptures.
6. Wanga, Marama, Kisa, Tsotso, these are currently using the New Oluluyia Union Bible.

Comparing these findings with those of Kanyoro (1983:79), the groupings are similar except Kanyoro puts the Marachi together with Saamia, Nyala-K, Nyala-B, Xayo. And Itebete (1974:89) in his third category, groups the Bamarachi with the Bawanga, Bashisa, Bamarama and Batsotso which is like the above research finding except that in my research findings the respondents divided the Bakhayo into two groups (North and South). The Bakhayo North are said to be in category 6 that can easily use the Luyia Union Bible. The Bakhayo of the South are said to be close to the Basaamia, Banyala of the South and Bagwe. This category can easily read the Lusaamia Bible.
What is unique with this research and the findings of Kanyoro plus those of Itebete is that, the Bakhyayo are split into two (North and South) and whereas Itebete puts the Banyole in their separate category and Kanyoro groups the Banyole with the Tachoni, this research finds the Banyole close to Banyala ba Ndombi (who are said to be close to Bagwe of Uganda too).

### 4.1.6 Language used at School and Mother Tongue Development

Questions 12, 13, 18-22 and 30-35, helped the researcher analyse the that efforts towards language development have been made and people showed interest in the Bible, hymn books, story books, culture and school books in Lusaamia-Lugwe. The SIL through the USAID funded project are helping them develop local language materials. When asked which languages they would prefer to be taught in schools especially in lower Primary classes, many preferred Lugwe, Lusaamia, Luganda and English. Many chose their mother tongue to be the first language for

their children. The Language policy in Uganda requires children of lower primary classes from Primary 1-3 to be taught in their mother tongue except for urban areas where a language used by the majority and an international language may be used. For upper Primary 4-7 English language is recommended. This policy if implemented will encourage mother tongue literacy in homes and schools.




**Source: (Research findings, 2016)**

From the diagram above, 31.1% preferred that schools teach lower primary or the whole primary section in Lusaamia. A similar percentage of 31.1% said children should be taught in Lugwe, 26.9% preferred that they teach children in Luganda, 3.1% preferred English, 3.1% wanted a combination of Luganda and Lugwe, 1.7% Lusoga and Lugwe, 1.7% Swahili.

After careful analysis of the information above, both Lusaamia and Lugwe were preferred equally as a medium of instruction but the number that preferred to use Luganda, the language of their former chiefs or colonial masters is not small, 26.9%. When added to the 3.1% that want

English because it is an international language, you get 30% preferring a foreign language. This could be the reason why the local scriptures are not used so much in churches or for personal reading.

### 4.1.7 Lusaamia-Lugwe Scripture Use

According to religious leaders who were interviewed, Luganda and English languages are used in churches for prayer and worship. They use Luganda, English, Swahili Scriptures and sometimes the Lusaamia-Lugwe NT. To question 28, on whether churches use the Lusaamia-Lugwe New Testament during services, 31.5% of the respondents said it is not used. They went ahead to give reasons of not using it. Most of those who said were Bagwe, alleged that they were not fully represented on the translation team of the NT, thus the language used is not fully understood by the Bagwe. The project team has been for a long time comprised of only two translators a Musaamia and a Mugwe. However, the Bagwe disown the Mugwe translator who was among the pioneer translators, claiming that he spent most of his time in Kenya and he lost the Lugwe language. They continue alleging that, he does not represent their linguistic interests well. When I talked to him, he accepted that he is a Mugwe but when listened to, during discussions, he seems to lean more on using Lusaamia. The translation team, in 2014 was beefed up with two translators from Kenya, one hailing from the region that speaks Lukhekhe near the Bakhayo and the other living near the Uganda-Kenya border.

Like Hill (2006:13) noted, “pragmatics recognized that meaning is also determined by situational factors: who says what, in which channel, to whom, with what effect, when, and how. This development enlarged the focus from the text to the context in which the communication took place.” This is what some of the Bagwe are claiming that the translators don’t represent them and the dialect used in the NT is not fully understandable to them.

The Kenyan translators feel that the 2011 Lusaamia-Lugwe NT was influenced by Luganda and they need to edit those parts as they harmonize the translation. Sometimes the Ugandan team feels disappointed that their efforts are not being recognized. Translator's discussions are a give and take debate but sometimes they get hot and you wonder what will follow. One of the Kenyan translators feels strongly that, BSK ought to look for funds and they adapt, tailor this translation

to suit the Kenyan Saamia. On the review team there are about 10 reviewers from Kenya and 10 reviewers from Uganda. Four of these are Bagwe, the rest are Saamia. The Bagwe feel that the NT only has the language label on the cover as 'Lusaamia-Lugwe' but the content is not written in Lugwe. They allege that only few Lugwe words were used in this translation. They seem to be looking out for words that are uniquely Lugwe forgetting those they share in common with the Basaamia. Interestingly when the two communities are speaking they need no interpreter. They understand each other very well, save for the intonation of some words.

The other issue the Bagwe raise against the NT is that, they feel that translators borrowed some words from Luo, Lukhayo and other neighbouring tribes. They list the following parts of the NT to be difficult to understand because of either borrowed words or misrepresenting the source text: Matthew 7:15-17, Acts 2:5-6, 9:1-10, Romans 6,16:4, 1 Corinthians 10, Ephesians 6:1-4, Luke 11:43,10:5, 13:1-5, Mark 13:3,13:5. Like Gile (2009:104) noted "for translation acceptability the translator has to make sure that the target-language version of the translation unit complies with fidelity requirements by checking that none of the relevant information in the Source Text has been omitted in the translation. Thus the translator ought to keep testing himself/herself against fidelity and acceptability of the translation".

**Use of NT in Churches**

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|---|
| | Not used | 35 | 28.9 | 31.5 | 31.5 |
| | Used | 24 | 19.8 | 21.6 | 53.2 |
| | Some use it but also English and Luganda | 20 | 16.5 | 18.0 | 71.2 |
| | I don't know | 11 | 9.1 | 9.9 | 81.1 |
| | Not used because of scarcity | 21 | 17.4 | 18.9 | 100.0 |
| | Total | 111 | 91.7 | 100.0 | |
| Missing | System | 10 | 8.3 | | |
| Total | | 121 | 100.0 | | |

**Source: (Research findings, 2016)**

The Kenyan team feels the Ugandans are influenced by Luganda and Ugandan team feel Kenyans are influenced by Swahili and neighbouring Luyia tribes. On top of the above reasons against the current NT, many respondents said they have never seen the Lusaamia-Lugwe NT and others felt that they did not know where to find it. They felt that is why the churches don't use it.

The Catholics and Pentecostal churches use Lusaamia or Lugwe in their churches more than the Anglican churches. Many Anglican churches use Luganda and English for preaching, praying and teaching Sunday school children. Those I interviewed claimed that prayers and liturgical books are in Luganda that is why they use Luganda. However, when studied carefully it looked like, using Luganda, English or Swahili gave one a higher status than using Lusaamia or Lugwe as a pastor. Most pastors feel it's fashionable to preach in a foreign language with an interpreter.

Those who have interacted with the Lusaamia-Lugwe draft orthography feel that the New Testament does not obey the writing system that aids their reading. They give examples like the key term "*Nasaae*" should have been written as '*Nasaaye*' if it was to be accepted as a borrowed word from Luo. When I asked the translators about their policy on borrowed words, they said, the rule is: when you borrow a term, you write it the way it sounds or the way you hear it. Respondents noted that, Lusaamia-Lugwe translation team has not paid enough attention to the linguistic factors of all the receptor dialects.

### 4.2 Language Variety Inter-comprehension

#### 4.2.1 Different Varieties

A number of linguistic surveys have been carried out on Lusaamia-Lugwe to determine the lexical similarity, intelligibility, and sociolinguistic dynamics between Lusaamia and Lugwe, to enable language development of Lusaamia-Lugwe to proceed successfully. In the SIL Preliminary report, of July 2004 (Heidi Anderson, et al), it is reported that "Lusaamia and Lugwe are mutually intelligible. The Basaamia and Bagwe say they can identify the sub-county where a Lusaamia or Lugwe speaker is from because of only small differences in pronunciation even for

secondary speakers of the language. Lusaamia-Lugwe comprises of two major dialects: Lusaamia and Lugwe. The third one, Lukhekhe is said to be not so major in terms of differences. Lusaamia is spoken in the southern parts of Busia, Namayingo and Bugiri districts. Lugwe is spoken in the central and northern areas of Busia district as well as Bugiri district, in Bulukuyi. Lugwe is further subdivided into sub-dialects and these are: Lulumbi, Lukhubaalo, Lusitema, Luweembe and Lukhada. Sometimes Lugwe is referred to as '*Olutebe'* and the people called '*Abatebe*'. These dialects have clans that fall under them. For Lulumbi there are 23 clans said to speak it, the Lukhubaalo dialect is spoken by 17 clans, the Lusitema dialect is spoken by 22 clans. The Lukhada dialect is said to be spoken by 14 clans and Luweembe (Abaembe) dialect is spoken by 8 clans".

### 4.2.2 Perceived Differences

Some interviewees noted that variations between Lusaamia and Lugwe are not many, others said they are similar. The difference comes in the use of word prefixes. The accent and pronunciation are slightly different. They use stereotypes to refer to one another. For example the Bagwe are said to have a "soft tongue" and are polite while the Basaamia are said to talk and act aggressively. The Basaamia and Bagwe are aware of the differences but they say they understand each other, even children are said to understand the differences, meaning there is inborn intelligibility. The children and youth can hardly distinguish Lusaamia and Lugwe.

It is worth noting that some cultural factors affect the way these two groups of people treat or view each other thus affecting the choice of the dialect for Bible translation. They have demeaning statements or stereotypes against one another as follows:

| **Demeaning/Jokes/Sayings Against the Saamia** | **Literal Meaning** | **Implication** |
|---|---|---|
| *Ousima (Obusuma) n'eng'eni* | "Sorghum/Millet bread and fish" | Saamia enjoy eating fish and millet |
| *Abeecha na maachi* | "People who came on water, by | They are believed to have |

| | | |
|---|---|---|
| | boat" | come via L.Victoria |
| *Abasamia abania mumachi* | "Saamia who defecate in the water" | Belittling statement because they are always fishing. |
| *Abaandu* (real people) other people "*Otundu*" | The Saamia are the real human beings others are 'small' beings | Sign of pride |
| Abakhongo | Big ones | The superior ones or big people |
| 'Abeene syaalo' | Owners of the village | Rulers |
| Emboko y'engire | The Buffalo has entered | The 'big man' is around |

Apart from the few demeaning statements, the sayings given above imply that, the Saamia are taken as a superior race or they take themselves to be above the Bagwe. That type of attitude can easily be translated into the choice of a dialect or language to be used. Someone raised an issue that even in mere stating "Lusaamia-Lugwe", when you decide to combine the dialects and get one name, beginning with "Lusaamia" and not "Lugwe" shows some superiority. However, that was one respondents' view that can't be generalized yet can't be neglected.

The following table shows statements or demeaning sayings that are said about the Bagwe. This will show us the attitude the neighbours have towards them.

| **Demeaning/Jokes/Sayings Against the Bagwe** | **Literal Meaning** | **Implication** |
|---|---|---|
| Abagwe abalya hungu, (Abalya Massa) | "Eat Caterpillars" | During famine the Bagwe would eat certain types of caterpillars. |
| Abalya amasija | Those who eat 'young beetles' | It is said that during famine Bagwe would eat young beetles that are found in grass thatched houses or split wood. |
| "Abalya enswa obwooba" | Those who eat white- | They eat termites, which the |

| | | |
|---|---|---|
| | ants and mushrooms | neighbours don't see as a delicacy. |
| Abagwe ni Babamasaaba abatya okhubaheba | Bagwe are Bamasaaba who feared circumcision | The Bagwe are cowards and are not part of the Saamia but are Bagisu. Others call them cannibals |
| Enguke nibasyani ba Bagwe | Bagwe are brothers of Baboons | They live near Busitema forest. |
| Abagwe bandu b'omulukaka handi byalya amachaunga | People of the Forest and eat wild fruits 'Amachaunga' | The Bagwe are less civilized. They eat wild fruits like animals. |
| Abagwe bayimi | Bagwe are hunters | In this community it is a skill or game for primitive people. |
| Omutebe, mutebe, Omukhada | They refer to them using clan names | This sounds like making them different or not part of the rest of the Basaamia |
| Awoola Syefula, | Sounds like rain on the iron sheets roof | The Bagwe are loud in speech. |

The above table indicates that the Bagwe are taken as second class citizens, they are primitive and inferior. That attitude automatically affects the choice of the dialect for translation.

The questions that were geared towards gauging people's attitude that could have implications on the choice of the dialect included; which tribe they considered is favoured politically and 67.8% said the Saamia are favoured politically because they are vocal and outstanding, they occupy key positions in leadership, academically 69.4% said that Saamia are wise because they eat fish and they are learned. Religiously, 58.7% of the respondents said that Saamia occupy key positions in the church. Those who are blessed or favoured naturally 48.8% responded that, the Bagwe are gifted by nature with arable land, the traditional leader or king is a Mugwe though the Saamia don't seem to recognize his authority and that Bagwe are polite and calm compared to the Saamia. On the look of things, this shows that the Bagwe feel inferior and they don't have an aggressive approach to fight for their share that could explain why they feel the NT translation has few Lugwe words used compared to Lusaamia. However, some elders felt that Bible translation language,

ought to be the original vocabulary, that God gave the first Basamia-Bagwe not the language of commoners. Translators were advised to dig out for archaic language, words which are not commonly used, so that the Bible can appear sacred and unique. It was evident that theological assumptions about language itself underlie the ways in which translators do their work and readers of the Bible react. Sometimes contemporary language translations are resisted because people feel they used the language of the common people not the classical or sacred language.

### 4.3 Differences Based on Wordlist Comparison

A lexical comparison based on wordlist that was done by the SIL Language Assessment team in 2004 using the method described by Blair (1990:30-33)[2] showed a lexical similarity of 88% between Lusaamia and Lugwe, based on 214 words. The preliminary lexical comparison between Lusaamia spoken in Uganda and Lusaamia spoken in Kenya showed a lexical similarity of 96%, however this was based on 85 words only, which shows a high similarity in the small sample used.

The orthography (Lusaamya-Lugwe Language Board, 2015) that has been fronted for approval to the National Curriculum Development Center (NCDC), a body that approves orthographies in Uganda, identified the following differences between Lusaamia and Lugwe that this research has also noted from sample translations that have been analyzed:

**Lexical differences**

| Lusaamia | Lugwe | English |
|---|---|---|
| Okhweyalisa | Okhukona | To lie down |
| Okhukhoonya | Okhuyeeda | To help |

[2] Blair (1990:30-33) describes a procedure of comparing wordlists based on phonetic similarity. Regular sound differences are taken into account and grammatical features such as noun class markers and verb conjugations are disregarded.

| | | |
|---|---|---|
| Okhukayira | Okhulobera | To forbid |
| Esihyeno | Esimakombe | Ghost |
| Okhumalirisa | Okhukheneresa | To finish, suffice |
| Engila | Epeta, Empetta | Ring (of finger) |
| Ewondo | Eryongu | Pumpkin |
| Esimba/edalaŋi | Embuuchiramubimbi | Lion |
| Esiwolo (Obscene in lugwe) | Esiwolowolo/esinfwowooli | Tree shade |
| Olwanjaale | Olukhuuyo/olwajale | Plain, plateau |
| Oluya | Egwanga | Tribe |
| Esiro | Owiire | Night time |
| Amanaganda/amajanjalo | Amaŋoloole | Beans |
| Olukaka | Olusito | Hedge, fence |
| Esichakha | Olukaka | Forest |
| Okhufukirira | Okhukanya | To permit |
| Okhukaba | Okhuwa | To give |
| Okhunyonyola | Okhutoniofula | To explain |
| Obwimbikiti | Owukudu | Shortness |

**Some Word Comparisons between Lusamia of Uganda and Lusamia of Kenya**

| **Lusaamia-Kenya** | **Lusaamia-Uganda** | **English** |
|---|---|---|
| Ohulaama | Ohusaba | To Pray |
| Ohulehera | Ohuleheramo | To Forgive |

| | | |
|---|---|---|
| Ohuyoola | Ohubuulila | To preach |
| Ohuteema | Ohukesaho | To try |
| Esifuria | Esyepiki | Sauce Pan |
| Ohuheera | Ohudaha | To love |
| Ejokoni | Efumbiro | Kitchen |
| Amaragwe | Amanaganda/Amajanjalo | Beans |
| Enjugu | Amaido | Groundnuts |
| Abasikari | Abasirikari | Guards |
| Abalamaye | Abanamaye | Soldiers |
| Pilipili | Hamulari | Red pepper |
| Ebiriibwa | Emere/ Ebyohulia/eby'ohulya | Food |
| Omwekesa | Omusomesa | A teacher |
| Esikuuri | Esikuuro | Field |
| Ohwefwala | Ohwaambala | To dress up |
| Endika | Egaali | Bicycle |
| Ebitunguyu | Ebitunguru | Onions |
| Esikuuli | Esomero | School |
| Ebyefwalo | Ebyambalo | Clothes |
| Abuundu | Musifwo | Place |
| Peendekositi | Pentekositi | Pentecost |
| Obujinjani/Eneema | Esisa | Grace |
| Ohusaaya | Ohwekongooya | Worship |

| | | |
|---|---|---|
| Esabo | Ohuseembera | Holy communion |
| Esiyaanwa | Esirabo | Gift |
| Omukaati | Omugaati | Bread |
| Amabbeesa | Eseende | Money |
| Vehicle | Emotoka | Emetoha |
| Moto-cycle/ Motorbike | Esipikipiki | Epikipiki |

**Sound (Phonetic) differences**

Some regular ones switch between the voiced bilateral fricative [β] symbolized by letter <b>, when followed by sounds [o, u, or w] in Lusaamia, in Lugwe, always realized as <w>, as in:

| **Lusaamia** | **Lugwe** | **English** |
|---|---|---|
| Obufu**b**u | Owufu**w**u | 'bluntness |
| O**b**woki | O**w**ooki | 'sharpness' |
| Okhu**b**ona | Okhu**w**ona | 'to see' |
| O**b**weni | O**w**eeni | 'face' |
| Enga**b**uhana | Enga**w**ukhana | 'dissimilarity' |
| Engu**b**o | Engu**w**o | 'cloth' |
| Okhwi**b**ula | Okhwi**w**ula | 'to give birth' |
| Okhuko**b**ola | Okhuko**w**ola | 'to return' |
| Efu**b**u | Efu**w**u | 'hippopotamus' |
| Okhu**b**ola | Okhu**w**ola | 'to rot' |

The only exception seen: *Okhuwona* 'to get healed' and *omuwofu* 'blind person'.

Other differences are irregular such as:

[l], when before vowels [i.e] is substituted with [r], as in

| | | |
|---|---|---|
| E**l**oba | e**r**oba | 'land, soil' |
| E**l**yuba | e**r**yuba | 'sun' |
| E**s**ilooto | esi**r**ooto | 'dream' |

However, others behave differently, for example:

Esilaala 'stubbornness'

Esilongalonge 'statue'

The other difference is [d] and [nd] being replaced with [t], for example,

| Saamia | Lugwe | |
|---|---|---|
| Omun**d**u | omuu**t**u | 'human being' |
| Omuhulun**d**u | omuhuluu**t**u | 'adult person' |
| En**d**amu | en**t**amu | 'clay cooking pot' |

But not in others like: *edaala* for home, '*endalo'* for garden.

The other difference is [fw] being substituted with [s]

| | | |
|---|---|---|
| Okhu**f**wimba | okhu**s**imba | 'to develop a bold, feel bossy' |

But this is also irregular. Words like *okhufwirisa, okhufwinya*, and *okhufwisa* don't change

Another difference is [s] being substituted with [sy] for example

| Saamia | Lugwe | |
|---|---|---|
| Olume**s**u | olume**sy**a | 'lightening' |

But in words like *olwasa* meaning gap in teeth is irregular

[u] Being substituted with [a]

Olumes**u** olumesy**a** 'lightening'

But not in others like Olusu 'body odour'

Olusa 'greed'

[y] Substituted with [h], as in

Oluba**y**a oluba**h**a 'to wing'

Okhu**y**eera okhu**h**eera 'to breathe'

But with exceptions in others like *okhuyeeda*

[ŋw] being substituted with [nyw] as in

E**ŋw**e e**nyw**e 'you (pl)'

Okhu**ŋw**a okhu**nyw**a 'to drink'

[a] being substituted with [o], this appears as in

**Lusaamia** **Lugwe**

Omuk**aa**da omuk**oo**da 'lefthand'

Eby**a**khulya eby**o**khulya 'food'

But not in the others, for example, enda 'stomach'

Embaakala 'lizard'

There are also grammatical (morphological) differences between Lusaamia and Lugwe that the scope of this research will not address but may be found in other researches on orthography.

### 4.4 Language Varieties and Standardized Writing

Standardizing dialects has enormous advantages, Grenoble and Whaley (2006:157) presents some of the advantages as follows: standardizing a dialect can help the group to bond together and they will be able to be recognized and gain self esteem, secondly a standard orthography will help the people gain political and cultural unity. The numbers that come with standardization

make the community stronger and increase their bargaining power. However, they caution that standardization can lead to loss of linguistic diversity and social stratification based on fluency in the standard dialect as people who know the standard dialect feel proud, enjoy prestige and become superior to those who don't know it.

Taylor and Olson ( 2012:83-84) noted this, on the reasons for standardization of the Aboriginal dialects especially among the Dene: “it strengthens the languages and it overcomes the barriers of official status of the language and the dialects become understandable to one another”. Efforts to standardize Lusaamia-Lugwe were based on the linguistic principle “one sound, one symbol; one symbol, one sound”.

In this study only Lusaamia and Lugwe were considered, because they are linguistically serious and socially involved. These can affect the usability of the translation and other literature. However, it is worth noting that there is another socially upcoming dialect called Lukhekhe whose speakers claim to be unique and different from the Basaamia or Bagwe. According to Abraham Mulindwa (2005), Administration Department, New Hope Uganda, the Bakhekhe are about 3,403 on the Ugandan side. Though when you hear them speak you notice that the Bakhekhe can understand the two main dialects. Lusaamia-Lugwe was chosen to form the base of standardization, Lusaamia dialect being the main one to consider in the writing system, where possible have a balance between Lugwe and Lusaamia. It was recommended by the team that developed the current draft orthography that, when writing, the authors or translators should choose words that are understood by all dialects. Where they have various spellings, Lusaamia should be followed. This was not liked by the Bagwe. In the current draft of the orthography it was changed that all dialects will be treated equally though practically it is not possible. What needs to be noted is that, orthographies must be acceptable to the stakeholders especially the leaders who can influence the education system for it to take root, putting in mind the national language policies.

### 4.4.1 Linguistic Survey on Sample translations

In this study, texts from Mark 1, John 1 and Luke 15, which were originally translated directly into Lusamia were given to Lugwe speakers to identify words or parts that were purely Saamia

that needed to be changed to make the text understandable to the Bagwe. Different groups worked on different texts and the suggested changes were inserted into the text and the Lugwe teams were happy with the translation. The Lugwe text of the same chapters was later given to Lusaamia speakers and they were asked to change those parts that were purely Lugwe to make the text understandable to Lusaamia speakers. When the two groups completed their task. The researcher analyzed the texts to identify lexical and non-lexical differences that existed between Lusamia and Lugwe. Out of the 208 words that were identified from the selected texts, 16% were lexical differences and 84% were non-lexical differences.

From the sampe texts studied one would look at it positively that there is 84% lexical similarity between Lusaamia and Lugwe. When the text (of 100 words) translated in Lusaamia of Uganda was tested among the Samia of Kenya the lexical similarity was 94%.

### 4.4.2 The Orthography and Bible Translation

The first ever attempt to write a Lusaamia-Lugwe orthography was in 1993. It was called *"Esisina Sy'ohusoma N'ohusaata Olusamia-Lugwe (Esitabo Sy'omukaanda Kwamberi)"* This had five vowels (*a e i o u*) and the following consonants (*b c d f g h j k l m n p r s t w y*). The Saamia-Lugwe Language Bureau was working closely with the translators to develop a complete orthography. They had plans to teach the new orthography to the community but up to now the complete orthography is not yet published. The writing system being used in the translation sometimes is different from the draft orthography. For example, rule 10 of the current draft orthography that is likely to be approved states that: muted **h**, **y**, and **w** shall be written using their respective consonant symbols, as placeholders. This will help avoid unusual syllable for patterns for example:

| | | | | |
|---|---|---|---|---|
| <y> | Nasaaye | 'God' | *not* | Nasaae [Lugwe: Weere] |
| | Esi**y**aku | 'cluster' | *not* | esiaku |
| | Okhu**y**indira | 'live/last long' | *not* | okhuindira |
| <w> | okhu**w**oosa | 'to levy a tax' | *not* | okhuoosa |
| | A**w**ambi | 'near' | *not* | aambi |

<h> olubaha [Lugwe] 'wing' *not* olubaa {Saamia: olubaya}

Amahengere [Lugwe] ‘beans/maize mix *not* amaengere {Saamia: amayengere}

The current translation team has not respected that rule in many areas. They claim the Saamia of Kenya prefer not to respect the rule that it only applies to the Saamia and Bagwe of Uganda. So the current Bible translation that is about to be published has words like *Nasa**ae**, Yisir**ae**li, y**ae**, w**ae**, b**ae**, nimukulaasan**ia**mo, ohuch**ia**, ohwebodoohan**ia**nga, Filisit**ia**, Omuaram**ea**, ob**ua**ngi, S**ua**ri, ohut**ua**l.* There are many words that go against rule 10 of the draft orthography and if this rule is approved it will mean the Lusaamia-Lugwe Bible translation is written against the orthography.

Rule 5 of the draft orthography **“Writing < ŋ> versus ng”** The velar nasal, phonetically spelled [ŋ], shall be written as ' ŋ'. Examples

*E**ŋ**ini**ŋ**ini* 'star(s)' but current Bible translation has *eni**ng’ining’i, eng**'ini**ng**'ini*

*Okhudoo**ŋ**a* 'to remain' but current Bible translation has *ohudoo**ng**'a*

If the Lusaamia-Lugwe Bible is to be received well, the writing system being used should be the acceptable one and should not contradict that which is being taught in schools, and being used to develop other literature.

# CHAPTER FIVE: SUMMARY OF FINDINGS AND RECOMMENDATIONS

## 5.0 Introduction

In this chapter I have summarized the research findings, made a general conclusion and recommendations based on the research findings.

## 5.1 Summary of Research Findings

The 1995 constitution of Uganda recognizes Lusaamia, Lugwe and Luhehe as languages of Uganda. This made the Bagwe feel that they are an independent tribe that deserves their own literature in Lugwe not Lusaamia-Lugwe. The Bagwe claim that they were the first in the region but they have been overtaken by the Saamia in terms of politics, religion, academics and social life. The Bagwe see the Saamia as a threat to their culture and language. They feel the Basaamia are too vocal and have occupied all key leadership positions. Thus marginalizing other dialects. The Basaamia are proud of their language and they see Lugwe as an inferior dialect because of the many loanwords from Luganda. In order to keep afloat, the Bagwe are trying to do whatever is possible to revitalize their language and culture. Some Samia don't want to recognize and respect the cultural leader (*Omwenengo*), on grounds of his ethnicity, they claim they can't be ruled by Bagwe. It is said that, the Saamia are also thinking of electing their own traditional leader to show that they are not under a Mugwe.

Some of the Bagwe started another translation partly due to the feeling that it is prestigious to have a Bible in one's own language. The factors of redressing their pride in the community play a big role in the reasons for their Bible translation project.

The Church behind the Lugwe translation project is the same church that spearheaded the translation of the Bible in Lusaamia which later was taken over by BSU. This could mean two things: 1) this Church could be good at initiating translation projects as part of their mission. 2) The leaders of this church could be starting these projects for personal gains. However, this requires further investigation.

Regarding the use of Lusaamia-Lugwe NTs, it was noted that many people are not aware of the existence of this translation or where to purchase a copy. The Kenyans received negative

propaganda that the Lusaamia-Lugwe NTs were translated in a dialect that was influenced by Luganda and they don't want to purchase it. There is no deliberate effort made to promote these Bibles at the moment.

Neither the Saamia nor the Bagwe have an approved orthography. The Lusaamia-Lugwe translation and Lugwe translation have a lot of spelling inconsistencies that will need to be addressed. Literacy in the local languages is still low.

Most respondents felt that there is no big difference between Lusaamia and Lugwe. However, the existing linguistic differences need to be addressed during translations. Kenyan saamia has some differences with Ugandan Saamia. Lugwe has five dialects. Lukhekhe is another upcoming dialect in the region that translation agencies need to be aware of as they make decisions for the area.

The preliminary research before the translation started was not enough. No orthography was developed; church sensitization was not enough to the extent that the local community thinks the translation project belongs to Bible Society.

There is lack of mother tongue reading culture among the Basaamia-Bagwe. Churches use Luganda, English and Swahili for either preaching, taking readings, praying or even teaching Sunday School Children. Many feel the lingua franca is enough for business and church.

The Lugwe Bible translation team has limited biblical and linguistic training. The secretary they use does not use relevant translation software that would improve the quality of their work.

Generally, Lusaamia and Lugwe are mutually intelligible. When people speak in their daily work or business they need no translator. The differences that exist between the two languages wouldn't warrant a parallel translation if the translators deliberately decided to incorporate both dialects. This can only be possible with proper representation of all stakeholders on the translation team and all churches are willing to cooperate.

## 5.2 General Conclusion

In conclusion, this research dealt with challenges that come with translating for a community with multi dialects, using Lusaamia-Lugwe translation project as case study. This research looked at the historical background of the Luyia, in which family Lusaamia and Lugwe fall. Attempts to standardize the Luyia dialect and the performance of 'Union' Bibles were studied. It was noted that, Union Bibles are generally understood by a greater number of people than picking on one language. Possibilities of unifying cluster languages were studied. However, it was noted, in many instances, like interconfessional Bibles they end up belonging to none. People see them as foreign and this affects their usage. People prefer reading from their own language or dialect if it exists.

Like Chemorion (2016: 44-45) noted in his article *'Demystifying Complex Issues in Sabaot Orthography*' in: The University of Nairobi Journal of Language and Linguistics, developing an orthography increases identity of the community and keeps the language alive. It makes the language prestigious and people enjoy speaking it. The literature written preserves the culture, vocabulary and becomes the custodian of the community's heritage.

Based on the findings mentioned in the earlier chapters, the researcher concluded that it would be a good practice to aim at translating for all dialects beginning with those that are considered superior and have the biggest numbers of speakers. Before all languages are covered the translator should use reader's helps like footnotes and glossary to explain the possible options in other dialects, so that the reader gets to appreciate the renderings in other languages.

Knowing that language is a reservoir of culture, which controls human thought and behaviour, and sets boundaries for a people's worldview (Mazrui and Mazrui, 1998:53), no language should be denied a translation with the view that they can understand the neighbours translation. Translations preserve languages and so they need to be helped to develop orthographies and translations so that they can hear, read about God as they preserve their God given gift of communication.

### 5.3 Recommendations

For a translation to be accepted by the intended audience, all stakeholders must be involved. Once they participate in the initial stages of the translation, they will own the translation and they will keep a close eye on the development of the translation. This will increase the level of acceptability of the translation.

For areas that have multiple dialects, language intelligibility surveys should be carried out before determining which dialect to use if each of them can not have an independent translation. The translator should determine the dialect that is in the center that has the greatest number of language features in common with the greatest number of speakers in the area. One should select certain key points which experience has indicated represent certain dialect differences. Such items should be representative of all types of linguistic structure: phonology, morphology, syntax and lexicon. The location of the dialect is also important to consider especially if the language is spoken from a big area.

Alternatively, a master translation developed using the dialect spoken by the majority of the people should be done following the required translation principles, so that it acts as a working document from which other dialects can electronically adapt and tailor their own versions using the existing technology. If resources to print for other dialects are not enough, the adapted versions for smaller dialects can be accessed electronically.

Cultural differences in linguistics may be man-made language barriers. The stereotypes against one another which breed superiority, these together with political and social boundaries are the man-made barriers that can be overcome with an objective mind. Translators should always choose a style and language that will stand the test of time as the language grows.

Agencies may choose from Nida's (1961:43) solution to dialect problems using the four principal types he suggests as follows: “(1) a composite translation, which does not represent the precise form of expression of any one dialect but combines in so far as possible the usage of all dialects within a given language area considering those words that are understood by the greatest number of people and the most important dialects in some instances (2) a translation which attempts to employ predominantly the usage of one dialect, but contains some consideration in the text for

other dialects, and by the use of footnotes and a glossary indicates all the principal differences of words, (3) a translation which represents only one dialect, and (4) translations into more than one dialect."

It should be a basic principle and Bible Society endeavour or any other translation agency that everyone should have at least some part of the Word of God in a language which he or she can read and understand. If a translation needs assessment brings out the element of need and it is genuine, resources and personnel should not hinder God's Word from reaching a particular community. The reasons given for use of the trade language like one way of uniting the people who speak those dialects, the prohibitive costs of publication in the various languages and the lack of adequate personnel may be valid but careful attention should be paid to the existing problem. A number of times using a dominant dialect to translate or unifying the language may not yield the results the translating agency expected. People may be able to do business in a particular language yet not understand words which deal with the emotional and religious life (Nida 1961:31).

A translation of the Bible should be done to fill a religious need that can be achieved through intensive and extensive reading sensitization. Reading campaigns must be given a prominent position in the entire evangelistic and educational program. In order to encourage people how to read the Bible, literacy and other Christian books should be printed too. Having the Bible in one's dialect will be liberating the individual to the literate world and will break the chains of intellectual slavery. Having a Bible in a native language will encourage the growth of a native church. "A man's mother tongue is the one which speaks with strength and conviction in the difficult and perilous experiences of life" (Nida, 1961:35)

Objective representatives from the respective dialects should be part of the translation teams and should have constant training in translation principles.

Based on the findings of this research presented in chapter four I recommend that translation agencies working in Busia region, consider translating into one dialect with certain adaptations to suit the three major divisions in the area. That is, Lusaamia of Uganda, Lusaamia of Kenya and Lugwe. This will require use of footnotes and glossary for words that may have alternative

meanings in other dialects, although most new readers rarely read or appreciate reader's helps. It is easier to deal with dialect differences which involve the meaning of words than the grammatical forms or the phonemes. It should be noted that it is often quite impractical to give the people in each dialect the advantage of the translation of any considerable portion of the Bible because the expenses and problems of personnel are high. Thus beginning with the dialect that has majority of speakers is recommended; where resources are available other dialects can be considered gradually beginning with portions. Since BSU in conjunction with BSK have finished translating the Lusamia-Lugwe Bible and it is being prepared for publication, my recommendation would be for each country to consider using interlinearizer in Para Text to adapt a version that suits their communities.

This research recommends that for any Bible translation to perform well there should be constant market research on what the clients need. The readers should be sensitized on the translation so that they avoid developing psychological barriers based on 'hear says' about a particular Bible. Advocacy projects on Bible reading and usage should always follow the translations. It would not be helpful at all to finish a translation that people cannot read, so it is advisable that translation work should go along with literacy projects. Where possible let all translation projects start by developing and standardizing the rules of writing in consultation with the local language boards. Many expect the Bible to be the leading manual on everything, so the translators should aim at making sure it is perfect.

The researcher recommends further study on grammatical differences between Lugwe, Lusaamia of Uganda and that of Kenya. More work can be done to help the community develop a standard orthography or individual orthographies that will aid further language.

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## APPENDICES

### Appendix I: Questionnaire

Dear Respondent,

Greetings. I am Serumaga Peter Lumbuye, a student of St Paul's University-Limuru, Kenya. I have been permitted by the ministry of education and St Paul's University to carry out research in this area. I kindly request you to spare part of your precious time and respond to this questionnaire. The answers given will be used only for academic purposes and will be treated with confidentiality. Your contribution to acquisition of knowledge is highly appreciated.

PART I

1. Name (Optional).....

2. Age: (a) Below 18 (b) 19-25 (c) 26-35 (d) 36-45 (e) 46 and above

3. What is your tribe and clan.....?

4. Religion or Denomination.....

5. What is your highest level of Education? Put a tick on the respective level of education attained

(a) Primary School which class.....years.....

(b) Secondary School which class.....years.....

(c) Professional/ training institution.....years

Which course.....Qualification attained.....

(d) Adult education..... Years

(f) Graduate.....years

(e) Postgraduate.....years

6. Where do you live: Name of City/Town/Village.....?

District.....

7. What was the first language that you learnt to speak fluently? .....

8. Where did you learn this language? .....

9. How did you learn that language? .....

10. Does your language have more than one name? ..... Which one is that.....

11. Which other languages do you speak.....

12. Which language is used in conversations?

At home.....

At work place.....

At Church.....

At the Shop.....

13. Which language is used in your place of worship for?

(a) Prayers.....

(b) Bible or Koran reading.....

(c) In Preaching.....

14. Do you read scriptures in your local language? Which language is that.....

15. What is the name of the eldest ancestor of your tribe?.....

16. Are you proud of your language?.....

PART II

You have been selected to take part in this survey because we think your contribution to our understanding about who the Basaamia, Bagwe and the Luyia people are, is very important. We ask you to give the most honest answers.

17. Are you a Musamia or a Mugwe?.....

18. If you were asked to choose one local language to be used to teach children in primary school in your region, which one would you choose?.....

19. Why would you like everyone to learn that language?.....

20. Which other tribe understands that language? .....

21. Among the Luyia people which tribe or group speaks nearly as you do?.....

.....

22. Does your language have an orthography (rules of writing that language)? .....

What are some of those rules?.....

.....

.....

.....

.....

23. In the Lusaamia-Lugwe New Testament, which parts or words are hard for you to understand?

.....

.....

.....

24. What are the Lugwe words in the Lusaamia-Lugwe New Testament?

.....

.....

25. What do you think the Bagwe and Basaamia share in common in their language?

.....

.....

.....

26. What makes the Saamia texts difficult or unnatural to the Bagwe and Vice-versa?

.....

.....

.....

27. Are people happy to have the Bible translated into Lusaamia-Lugwe? Why?

.....

.....

.....

28. Do Churches use the Lusaamia-Lugwe NT to take readings or preach from it? If No, why?

.....

.....

29. Are there any issues raised by the users of the Lusaamia-Lugwe translation? What are they?

.....

.....

30. Which of the following do you find easiest to read:

a) Lugwe

b) Lusaamia

c) Swahili

d) Luganda

e) English

31. Which of the following do you find easiest to write:

a) Lusaamia

b) Lugwe

c) English

d) Luganda

e) Swahili

32. What kind of literature (written materials) do you have in your language?

Lugwe..... Type of literature.....

.....

Lusaamia..... Type of literature.....

.....

Other language.....

33. What language would you like to be taught in primary school in your village?

.....

34. In your view are there activities which you can only carry out in your language? .....

If so what activities? .....

35. What kind of language would you wish to teach your children first?.....

36. Do you have a local radio station in your area?.....

In which languages do they broadcast programs on your local radio station?.....

.....

37. Which language would you prefer to be used on your local radio station?

38. What are the tradition jokes/sayings made about the Basaamia by the surrounding neighbours?

.....

.....

.....

39. What are the tradition jokes/sayings made about the Bagwe by the surrounding neighbours?

.....

.....

.....

40. Which tribe among the Basaamia, Bagwe or other Luyia tribe do you think is most favoured in your area and why?

Politically.....

Academically.....

.....

Religiously.....

.....

By nature .....

.....

41. Which words do Bagwe or Basaamia use that the other cannot understand at all?

Lugwe words.....

.....

Lusaamia words.....

.....

42. Which Luyia dialects are most close to your own? List them beginning with the closest.

.....

.....

## Appendix II: Interview Schedule

Dear Respondent,

Greetings. I am Serumaga Peter Lumbuye, a student of St Paul's University-Limuru, Kenya. I have been permitted by the ministry of education and St Paul's University to carry out research in this area. I kindly request you to spare part of your precious time and respond to the questions I will ask you. The answers you will give will be used only for academic purposes and will be treated with confidentiality. Your contribution to acquisition of knowledge is highly appreciated.

You have been provided with a sample Bible text translation (John 1, Mark 1 or Luke 15) in either Lusaamia or Lugwe translation:

Take time to read that text.

1. Is this Sample translation understandable? If no, why?

2. What makes the Saamia texts difficult or unnatural to the Bagwe and Vice-versa?

3. Which words are borrowed in this text? From which language are they?

4. What words don't you understand in this text?

5 Are those words spelt correctly? If not which ones are spelt wrongly and what is the correct spelling of those respective words?

6. Between Lusaamia and Lugwe, which one can most readily be understood?

7. Which other words do you know in Lusaamia or Lugwe?

8. What is difference between Lusaamia and Lugwe?

9. Is there any difference between the Lusaamia spoken in Kenya and that of Uganda?

## Appendix III: Table 1

The District had a number of ethnic groups. The largest ethnic group was that of the Basamia representing 46 percent of the population, followed by the Bagwe with 25 percent.

**Table 3.10: Ethnicity by sex**

| Ethnicity | Male | Female | Total | Percentage |
|---|---|---|---|---|
| Basamia | 48,955 | 52,085 | 101,040 | 44.9 |
| Bagwe | 26,965 | 27,511 | 54,476 | 24.2 |
| Bagisu | 14,379 | 15,143 | 29,522 | 13.1 |
| Basoga | 3,105 | 3,821 | 6,926 | 3.1 |
| Others Ugandans | 12,403 | 15,319 | 27,722 | 12.3 |
| Kenyans | | | 4,430 | 2.0 |
| Tanzanians | | | 224 | 0.1 |
| Other non-Ugandans | | | 668 | 0.3 |
| **Total** | **105,807** | **113,879** | **225,008** | **100.0** |

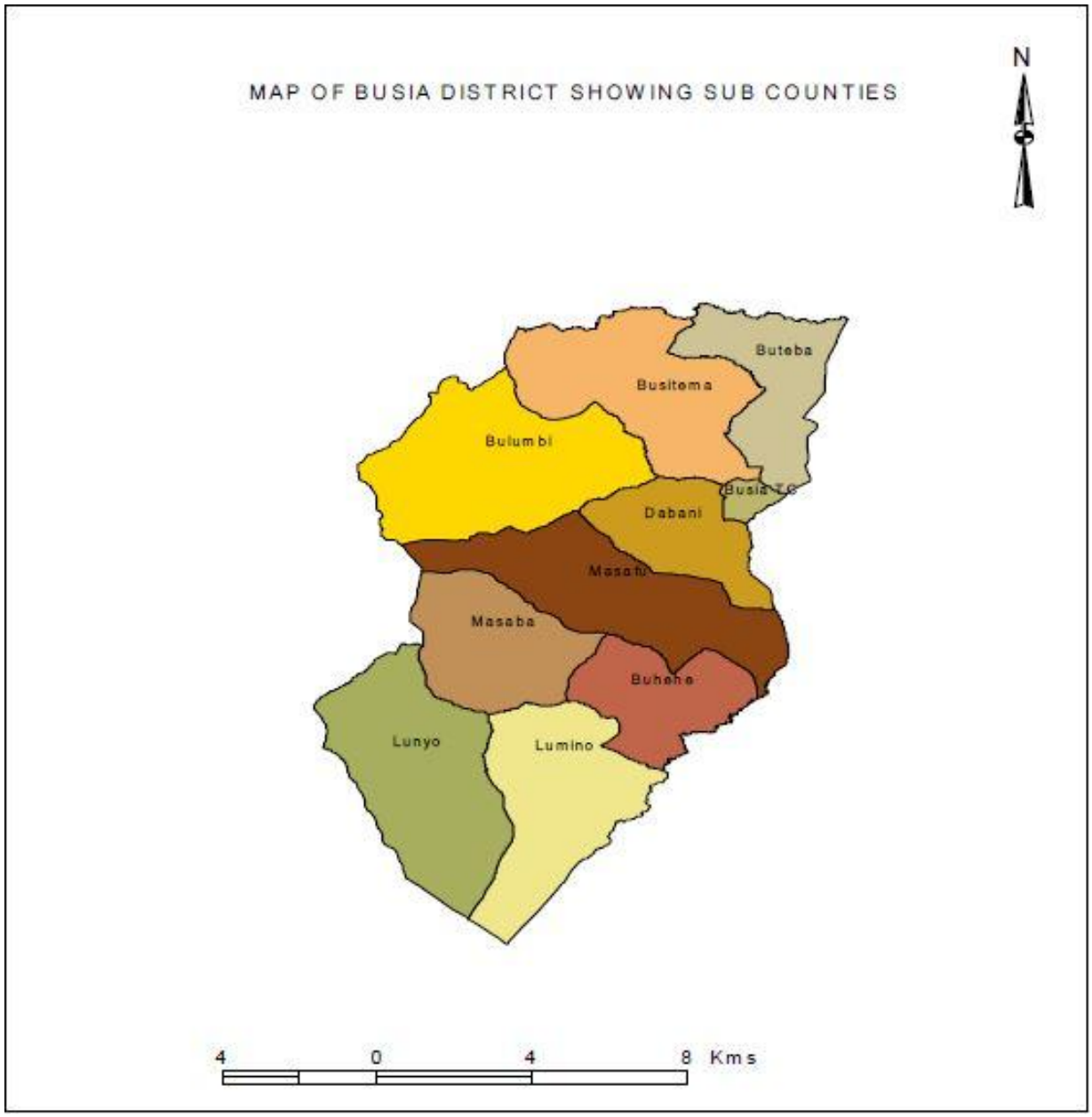
***Source: 2002 Uganda Population & Housing Census, UBOS***

**BUSIA DISTRICT POPULATION DISTRIBUTION BY SUB COUNTIES**

| District | 2010 | | | | 2011 | | | |
|---|---|---|---|---|---|---|---|---|
| | Households | Population | | | Households | Population | | |
| - | | Male | Female | Total | | Male | Female | Total |
| | | | | | | | | |
| Busia | 59,636 | 134,100 | 147,100 | 281,200 | 61,425 | 138,200 | 151,200 | 289,400 |
| | | | | | | | | |
| Buhehe | 4,081 | 9,400 | 10,300 | 19,700 | 4,207 | 9,700 | 10,600 | 20,300 |
| Bulumbi | 5,708 | 13,800 | 14,900 | 28,700 | 5,869 | 14,200 | 15,300 | 29,500 |
| Busia T.c. | 11,652 | 21,200 | 24,500 | 45,700 | 12,014 | 21,900 | 25,200 | 47,100 |
| Busitema | 6,108 | 14,900 | 15,300 | 30,200 | 6,294 | 15,200 | 15,800 | 31,000 |
| Buteba | 4,485 | 10,600 | 11,500 | 22,100 | 4,608 | 10,900 | 11,800 | 22,700 |
| Dabani | 4,236 | 10,200 | 11,100 | 21,300 | 4,357 | 10,500 | 11,400 | 21,900 |
| Lumino | 5,426 | 11,900 | 13,200 | 25,100 | 5,601 | 12,300 | 13,600 | 25,900 |
| Lunyo | 6,027 | 14,200 | 15,500 | 29,700 | 6,212 | 14,700 | 15,900 | 30,600 |
| Masaba | 4,566 | 10,600 | 11,900 | 22,500 | 4,690 | 10,900 | 12,200 | 23,100 |
| Masafu | 7,346 | 17,300 | 18,900 | 36,200 | 7,573 | 17,900 | 19,400 | 37,300 |
| | | | | | | | | |

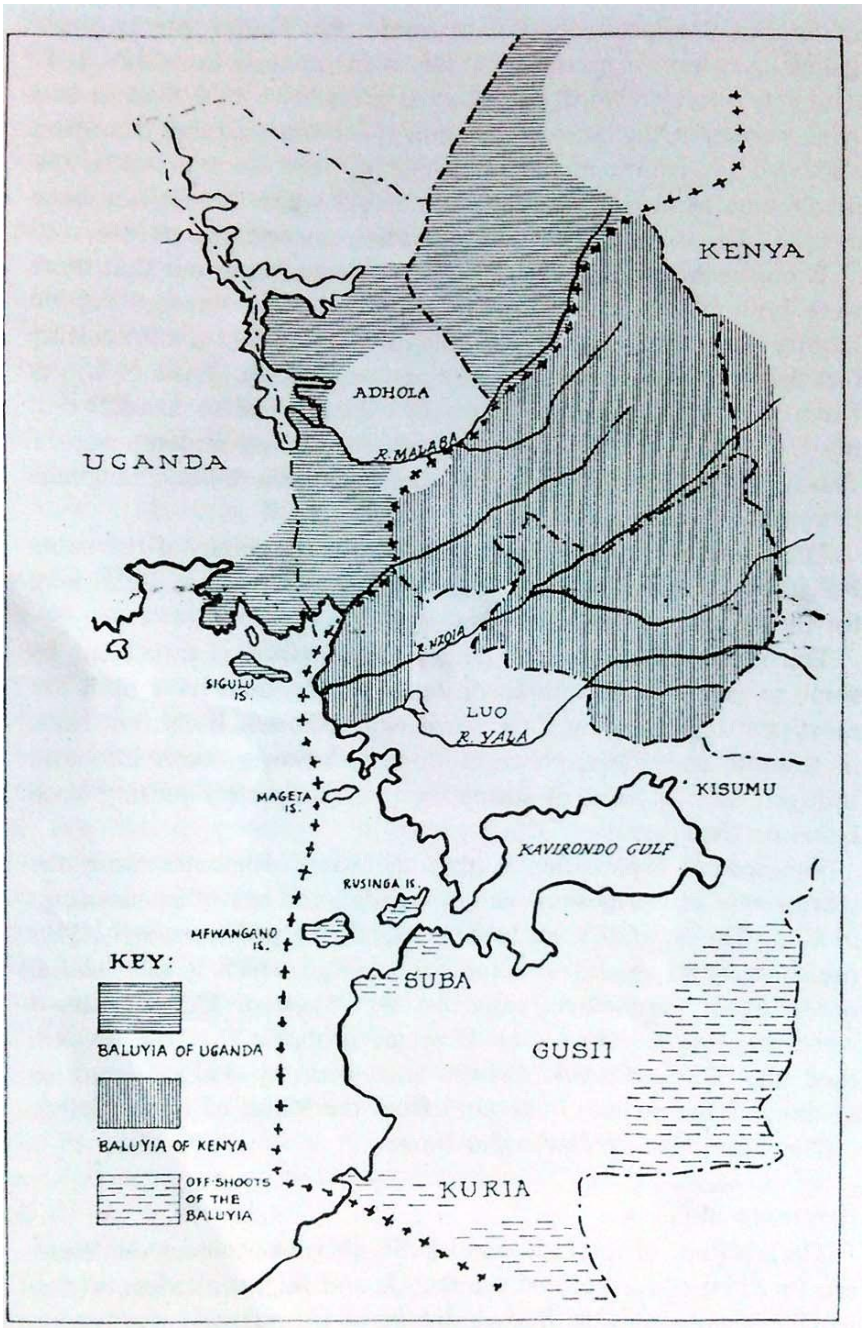
Source: Uganda Communications Commission Project Report (2010:1)

**Appendix IV: Map of Busia District**




Source: Uganda Communications Commission Project Report (2010:1)

**Appendix V: Map Showing The Luyia Settlement**

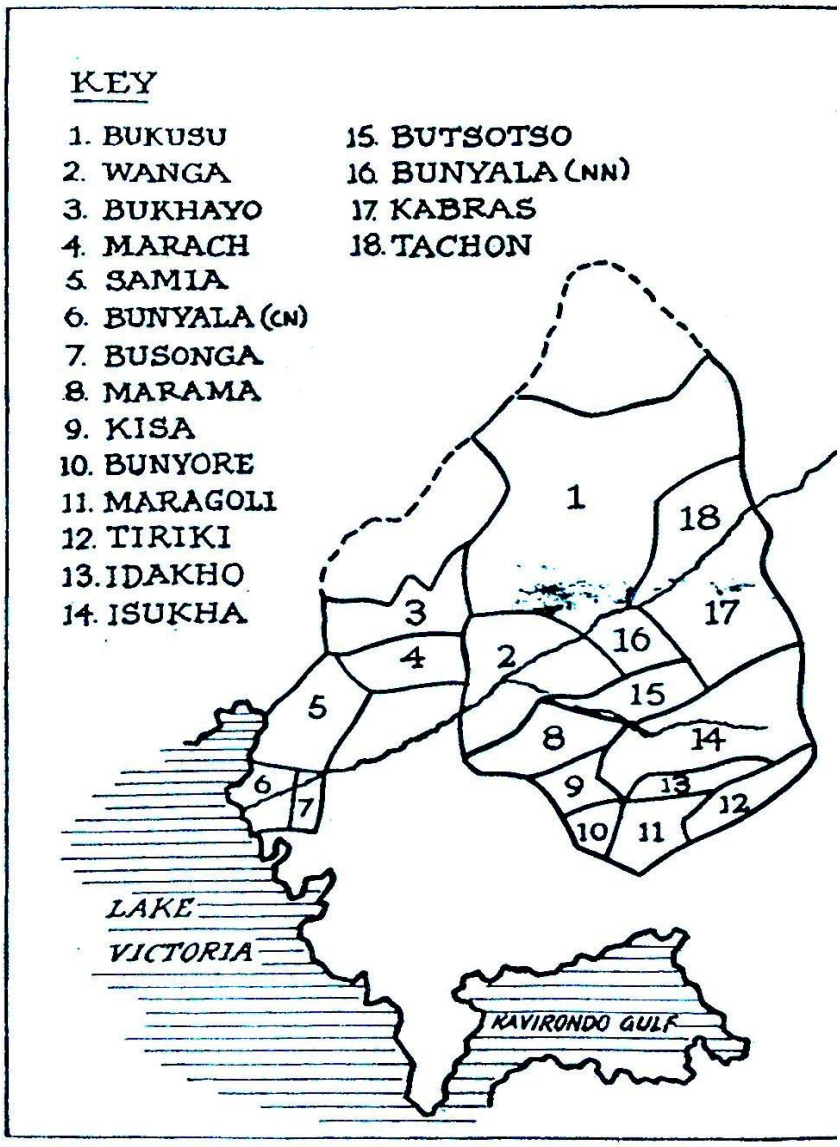



*1. The extent of Buluyia*

**Source: Osogo (1966:10)**

**Appendix VI: Map Showing the Sub-Tribes of the Luyia**

14 *History of the Baluyia*

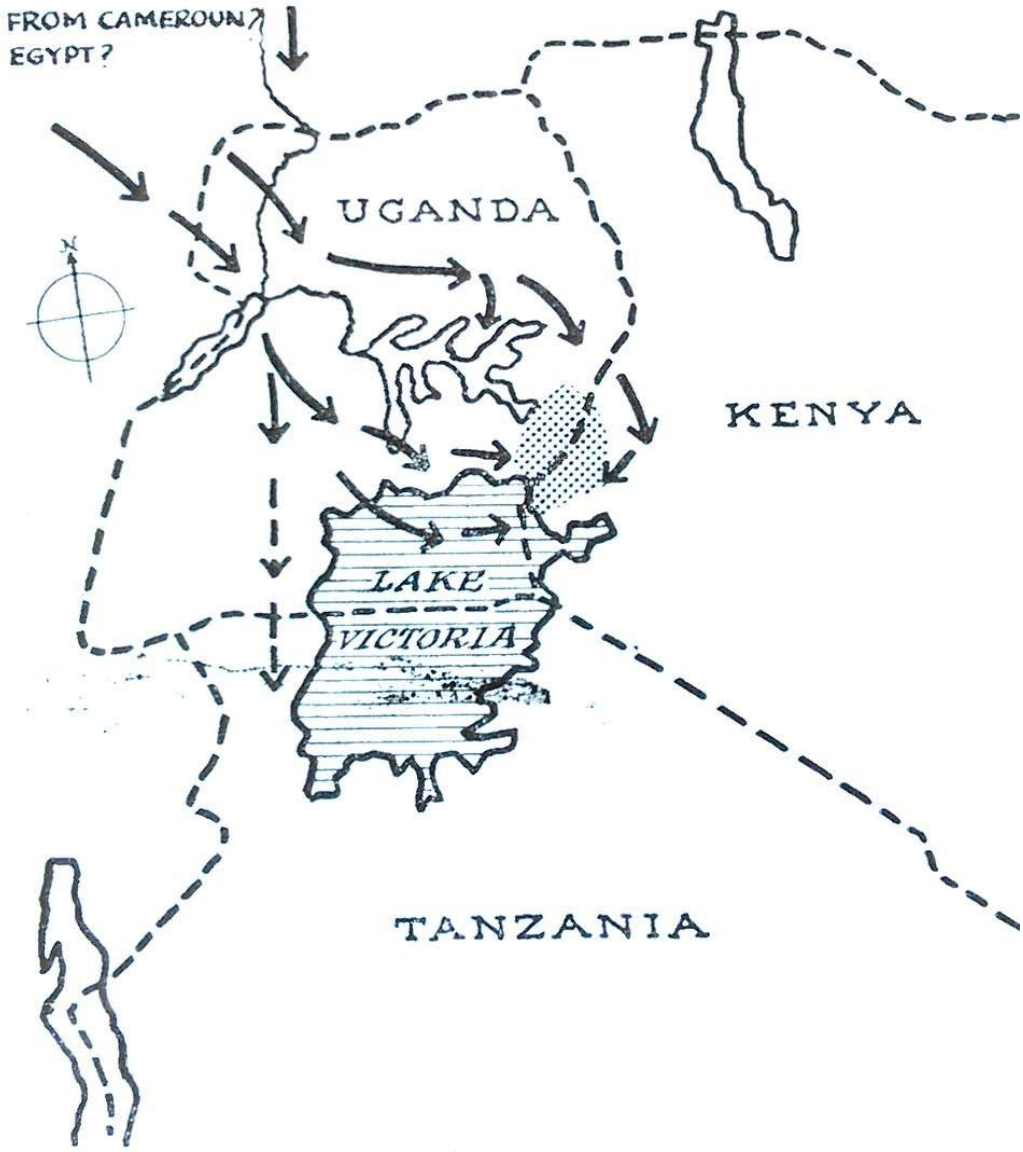



2. *The sub-tribes of Buluyia*

Source: Osogo (1966:14)

**Appendix VII: East Africa Luyia Migration**

*Where the Abaluyia came from*

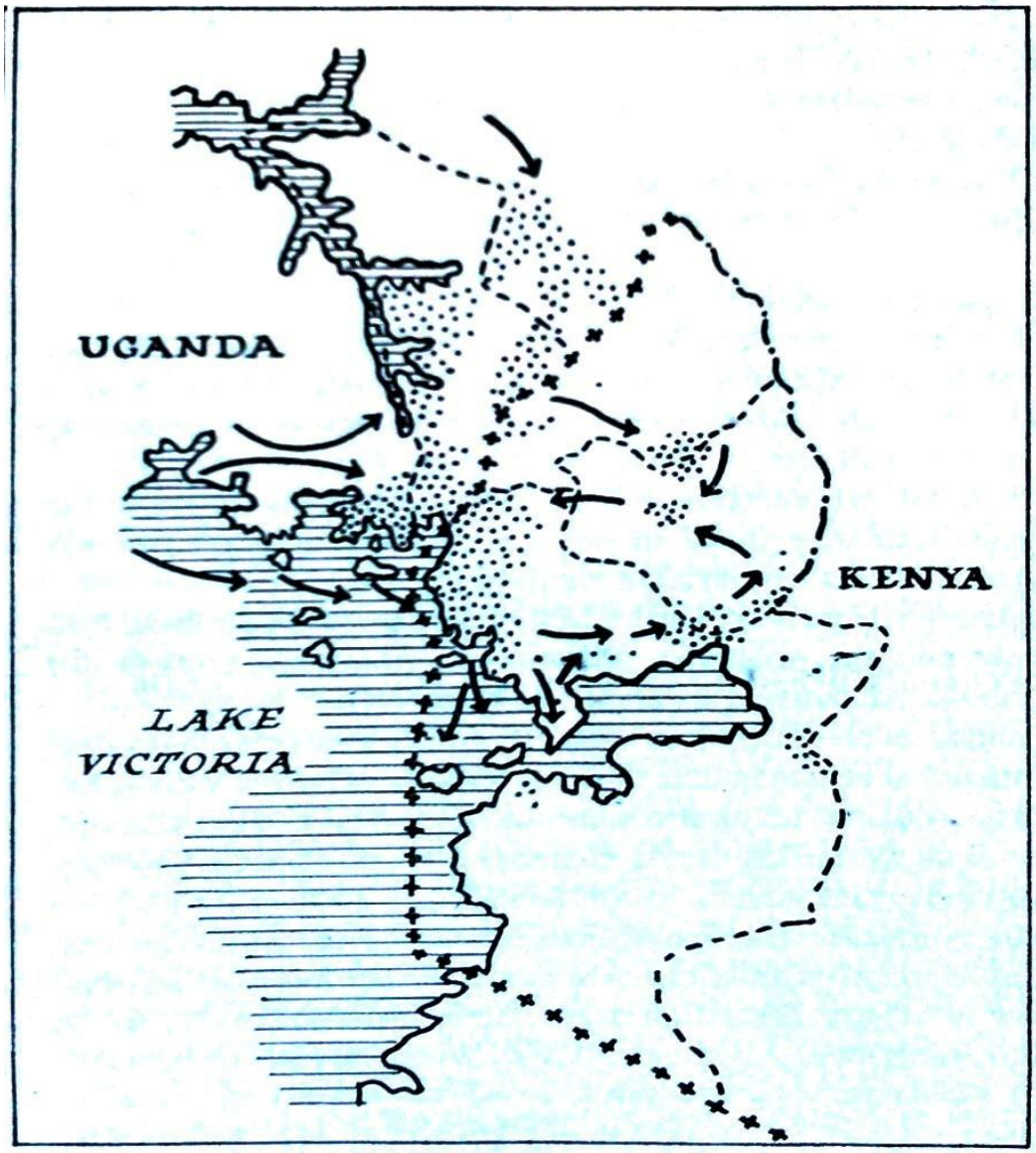



*3. East Africa: Luyia migrations*

Source: Osogo (1966:25)

**Appendix VIII: Western Province Luyia Migration**

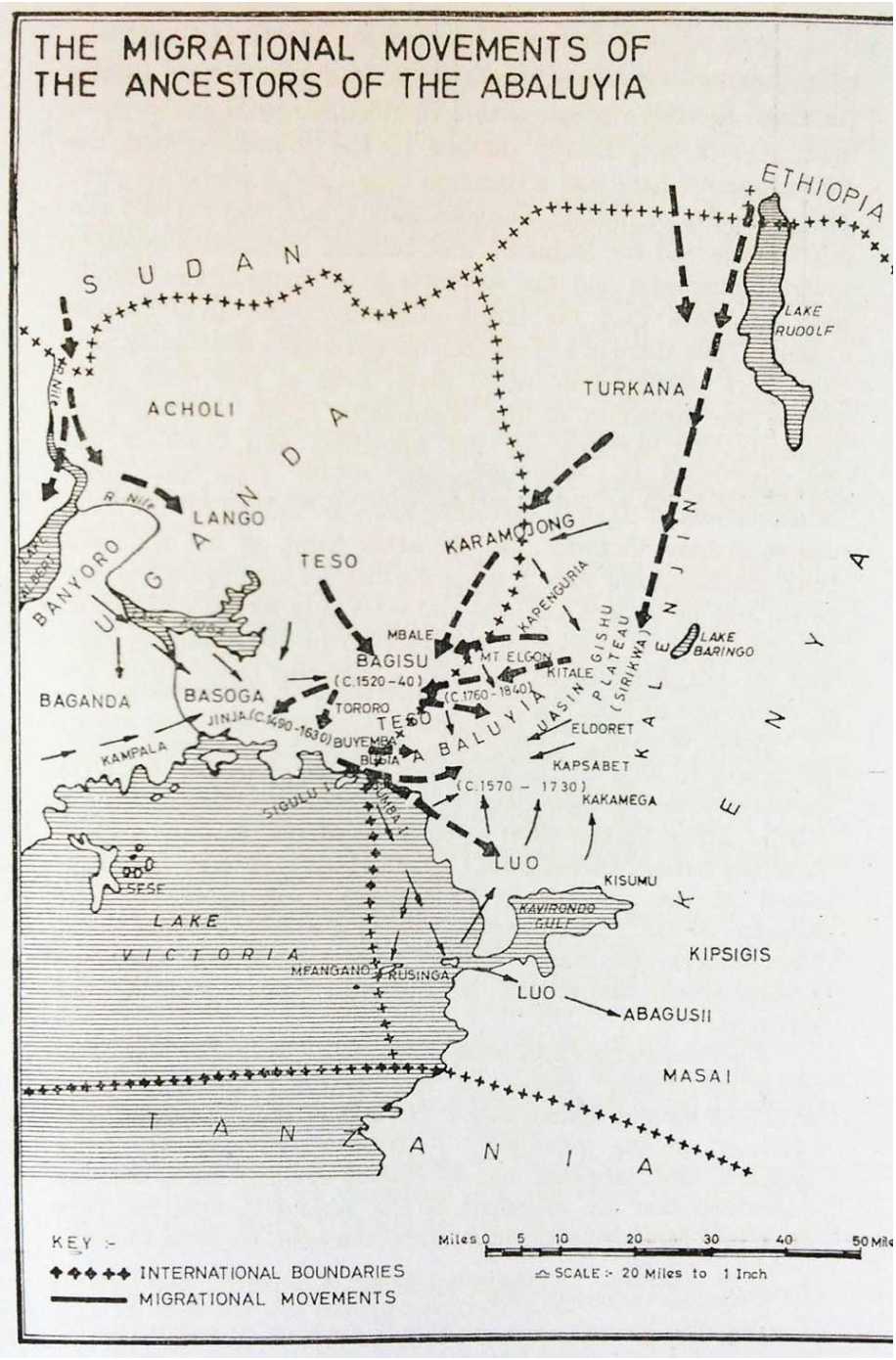





*4. Western Province; Luyia migrations*

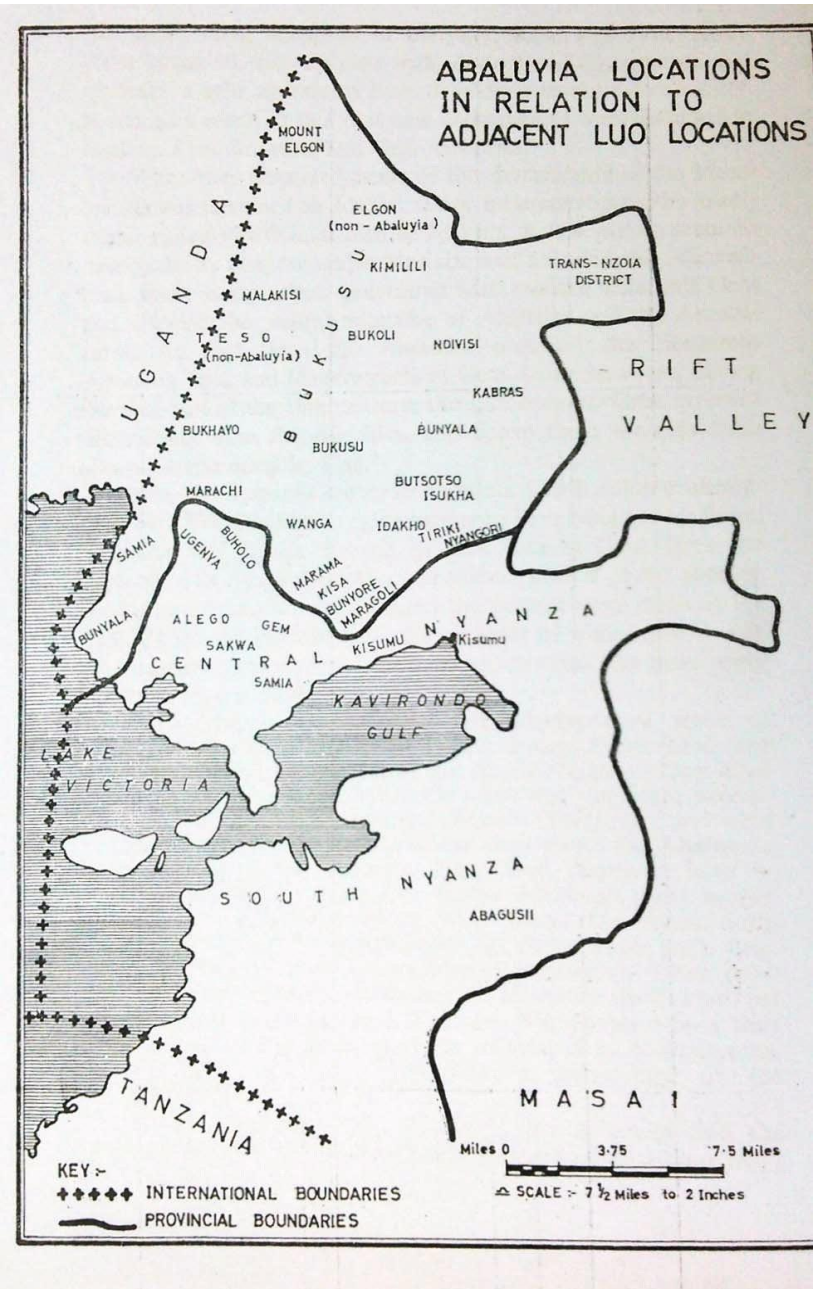
Source: Osogo (1966:29)

**Appendix** IX: Map Showing the Migration Movements of the Ancestors of the Abaluyia




Source: Were (1967:56)

**Appendix X: Map Showing Luyia Location in Relation to Luo**



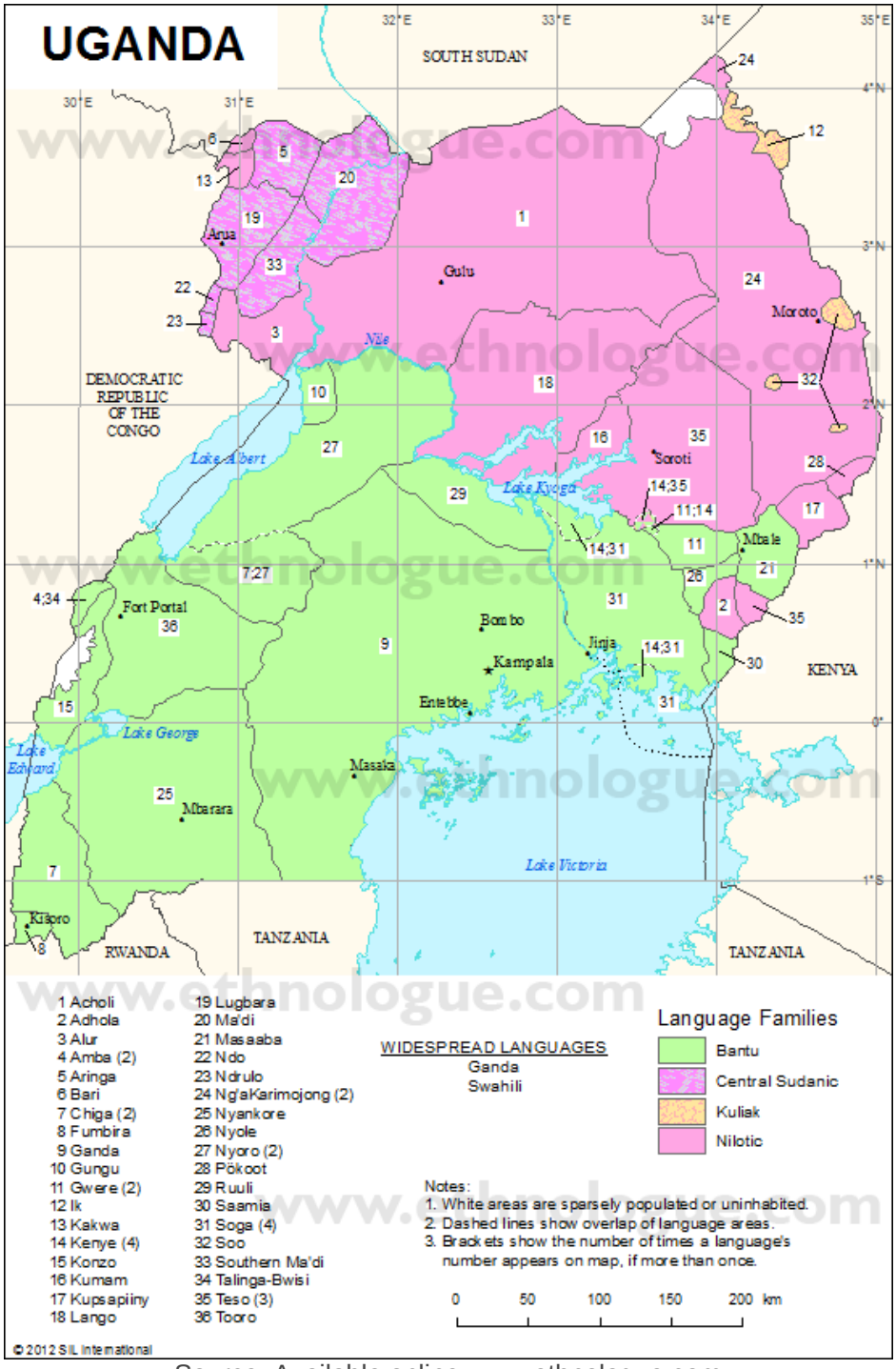

Source: Were (1967:82)

## Appendix XI: Map Showing Busia County



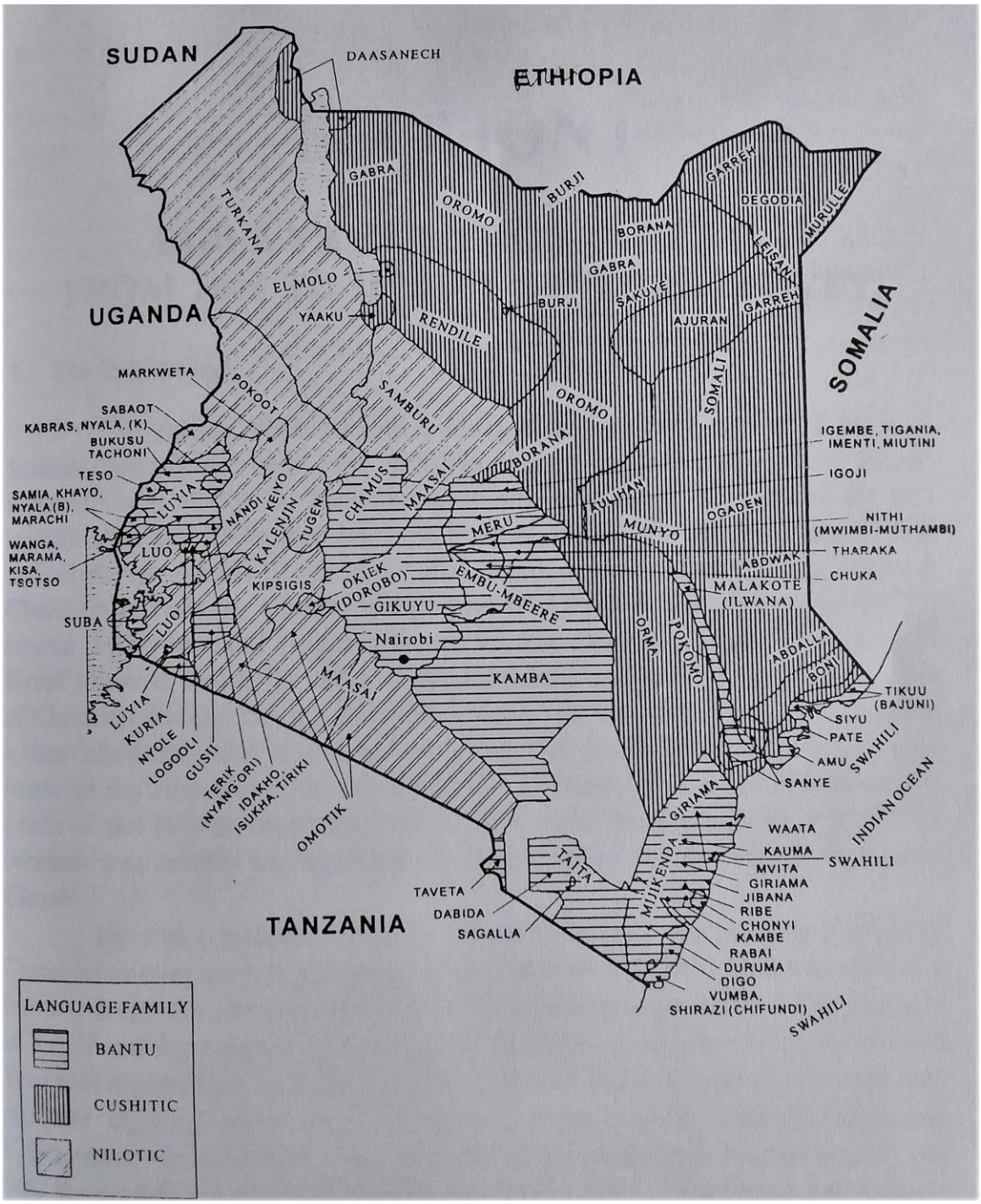

Source: The department of Community Development, Sports, Culture and Social Services - Busia County: Strategic Plan 2014 – 2018, Pg 11

## Appendix XII: Map Showing Languages of Uganda




Source: Available online www.ethnologue.com

**Appendix XIII: Map Showing Languages and Dialects of Kenya**




Source: Mojola (1999: XVII)

## Appendix XIV: List of Local Language Translations in Uganda

| No. | Name of Language | Publication | 1st Bible | Remarks |
|---|---|---|---|---|
| 1. | Ng'akarimojong | Bible + DC | 2011 | |
| 2. | Kumam | Bible + DC | 2014 | |
| 3. | Lumasaaba | Bible + DC | 2017 | |
| 4. | Ateso | Bible | 1961 | Revision going on |
| 5. | Dhopadhola | Bible + DC | 2018 | |
| 6. | Lusamia-Lugwe | Bible + DC | 2019 | |
| 7. | Lusoga | Bible + DC | 2015 | |
| 8. | Luganda | Bible + DC | 1896 | Catholic Bible exists |
| 9. | Runyankore-Rukiga | Bible + DC | 1964 | |
| 10. | Runyoro-Rutooro | Bible + DC | 1912 | |
| 11. | Acholi | Bible | 1985 | Revision going on |
| 12. | Lango | Bible | 1979 | Catholic Bible exist |
| 13. | Kakwa | Bible | 1983 | |
| 14. | Kinandi | Bible | | For Bakhonzo |
| 15. | Alur | Bible | 1936 | Catholic Version exist |
| 16. | Lugbara | Bible | 1966 | Catholic version exist |
| 17. | Kinyarwanda | Bible | | Translation for Bafumbira going on |
| 18. | Kebu | NT | 1995 | |
| 19. | Kupsapiiny | NT | 1996 | OT Translation going on |
| 20. | Ma'di | NT | 1977 | OT Translation going on |
| 21. | Aringa | NT | 2012 | |
| 22. | Lunyole | NT | 2017 | |
| 23. | Lugwere | NT | 2017 | |
| 24. | Lubwisi | NT | 2016 | |
| 25. | Lugungu | NT | 2017 | |
| 26. | Kwamba | Portion | 2014 | |

## Appendix XV: List of Local Language Translations in Kenya

| No. | Name of Language | Publication | Remarks |
|---|---|---|---|
| 1. | Turkana | Bible | 1972, 2002 (Common Language) |
| 2. | Lukakamega-Lutirichi | Bible | 2014 (Common Language with DC) |
| 3. | Logooli | Bible | 1951, 2008 (Common Language) |
| 4. | Dholuo | Bible | 1957, 1975 |
| 5. | Gikuyu | Bible | 1951, 2007 (Bible with DC) |
| 6. | Kiembu-Kimbeere | Bible | 2012 (Common Language with DC) |
| 7. | Maasai | Bible | 1992 (Common Language), 2016 Revision with DC |
| 8. | Ekegusii | Bible | 1988 |
| 9. | Kikamba | Bible | 1956, 2012 (Common Language + DC) |
| 10. | Kimeru | Bible | 1964, 2010 (Common Language + DC) |
| 11. | Oluluyia (Union) | Bible | 1975 |
| 12. | Oluluyia (Abamarama, Abakisa, Abawanga and Abatsotso) | Bible | 2016 (Common Language with DC) |
| 13. | Borana | Bible | 1995 (Bible + DC) |
| 14. | Kalenjin | Bible | 1969, 2014 (Revision with DC) |
| 15. | Kigiryama | Bible | 1908 |
| 16. | Nandi | Bible | 1939 |
| 17. | Swahili (Kimvita or Central) | Bible | 1914 |
| | Swahili (Kiunguja or Southern) | Bible | 1891 |
| | Swahili (Union or Standard) | Bible | 1950, 1952, Revised in 2004 |
| | Swahili (BibliaHabariNjema). | Bible | 1995 |
| 20. | Somali | Bible | 1979 |
| 21. | Kidawida | Bible | 1998 |
| 22. | Olunyole | Bible | 2002 (Lunyole Common Language) |
| 23. | Sabaot | Bible | 2012 |
| 24. | Pokoot | Bible | 2008 (Common Language) |
| 25. | Lubukusu | Bible | 1992 (NT), 2007 (Bible + DC) |

| | | | |
|---|---|---|---|
| 26. | Burji | NT | 1994 |
| 27. | Kipokomo | NT | 1902 |
| 28. | Kipsigis | NT | 1953 |
| 29 | Kisagalla | NT | 1994 |
| 30 | Kitaveta | NT | 1906 |
| 31 | Oluhanga | NT | 1939 |
| 32 | Igikuria | NT | 1996 |
| 33 | Tharaka | NT | 2001 |
| 34 | Daasanach | NT | 2014 |
| 35 | Digo | NT | 2007 |
| 36 | Duruma | NT | 2000 |
| 37 | Giryama | NT | 2004 |
| 38 | Endo- Marakwet | NT | 2009 |
| 39 | Lower Pokomo | NT | 2005 |
| 40 | Rendille | NT | 2018 |
| 41 | Chuka | Portion (Luke) | 2017 |
| 42 | Ilchamus | Portion (Matthew) | 2015 |
| 43 | Ribe | Portion | 1878 |
| 44 | Chonyi | Portion (Matthew) | 2016 |
| 45 | Samburu | Portion (Matthew) | 2014 |