

**A STUDY OF CULTURAL TERMS, LOAN WORDS AND FIGURATIVE
EXPRESSIONS IN THE 1965 GĨKŪYŪ BIBLE TRANSLATION**

PRESENTED BY

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DECLARATION

This dissertation is my original work and has not been previously presented for award of a degree in any other university.

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DEDICATION

This project is dedicated to my sons, Ben Kieru M., Julius Ruruma M. and Michael Ithagu M., who have learnt early to be firm resolute pillars, and have been this to me in no small measure. I love you sons. To my parents and siblings, who have lent me support in diverse ways, sometimes to the extent of denying themselves much, and to Professor Martin C. Njoroge, my friend, who believed I could do this long before I did, and got me to believe it too.

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ABSTRACT

Effective translation where the source text (ST) features culture bound practices, terms and figurative expressions can be a challenge. Ineffective presentation and translation of such culture bound practices, terms and figurative expressions can and does inhibit receptor comprehension of the target text (TT). The researcher held the belief that culture bound practices, terms and figurative expressions from the original Hebrew and Greek texts were present in the 1965 Gīkūyū Bible. This study was a quest through the 1965 Gīkūyū Bible for these features and an evaluation of the effectiveness of their translation. To this end, the researcher first identified such texts in *The Holy Bible, King James Version Easy Reading (2001)*, which the researcher used as a working source text, and in their translation in the 1965 Gīkūyū Bible. These were then analysed within three categories, loan or new words, figurative expressions and references to novel cultural practices. These select texts were analysed in light of the extent to which translator choice of words with which to present them in the 1965 Gīkūyū Bible were likely to inhibit receptor comprehension. The select texts were also used to prepare questionnaires. Responses to the questionnaire items were used to corroborate the researcher's findings from the analysis of select texts. The sample texts' analysis as well as the questionnaire responses were analysed and interpreted within the Skopos Theory, the Cultural Theory and the Speech Act Theory. The study brought to the fore the fact that ST culture bound practices, terms and figurative expressions in the 1965 Gīkūyū Bible were, for the most part, ineffectively presented. Majority of receptors have trouble comprehending the 1965 Gīkūyū Bible specifically where such texts occur. The study therefore recommended several strategies that would effectively present ST culture bound practices, terms and figurative speech in the TT in a way that would maximize comprehension by the TT recipients. This study is in five chapters. Chapter one sets out introductory information, chapter two contains the literature review and the theoretical framework, chapter three sets forth the methodology used in the study while chapter four lays out the data, its analysis interpretation and discussion. Finally, chapter five presents the summary of findings, recommendations and conclusions of the study.

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LIST OF ABBREVIATIONS AND ACRONYMS

NT..... New Testament

OT..... Old Testament

SL..... source language

ST..... source text

TL..... target language

TT..... target text

OPERATIONAL DEFINITION OF TERMS

Presentation: This is the way in which something is said, offered or explained to others. In this study, the term covers choices made by translators in their offer of information from the ST to the TT especially where the wording indicates culture bound terms, figurative expressions and reference to culture bound practices.

Culture: These are beliefs, knowledge, values, way of life, art, customs, language shared by a community. Language is an integral part of society and of any society's culture as it encodes all that is shared by that community.

Culture bound practices (novel cultural practices): These are traditions found in the ST that are foreign to the consumers of the TT. Text that refers to these practices may not make sense to the TT receptor if presented in the translation without accompanying explanations.

Culture bound terms: These are terms used for concepts that are culture specific, such as weights, dates, currency, time and items of clothing. They are usually peculiar to the language used by a particular community.

Loan or new words: These are words used to lexicalise, in Gīkūyū, concepts and phenomena found in the ST that are foreign to the Gīkūyū speaker's world of experience. These may have been translated literally, coined or "Gīkūyūnised" during translation.

Figurative expressions: These are items in which words or phrases are used in a different way from their normal literal meaning. If translated literally from the ST, they are meaningless to the TT recipient. Examples of these are sayings and proverbs. This category also covers expressions in the TT, which, if translated back into English, are seen to have acquired, during the process of translation, an altogether different meaning from the one they had in the ST.

Translation: A written communication in one language, derived from a written communication in another language, which has the same meaning or closely approximates the meaning of the written communication from which it is derived.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

This study falls under the field of translation studies. It focuses on the Gĩkũyũ translation of the Bible. Gĩkũyũ is a language whose speakers are in Africa, mainly in Kenya. Gĩkũyũ is the language of 6,562,000 Kikuyu people of Kenya, making it the largest ethnic group of the country (*Kenya Population and Housing Census - Kenya National Bureau of Statistics 2010*).

Interest in the study was aroused when the researcher, in the course of reading the Gĩkũyũ Bible, came across 1Samuel 2:1. In this verse, a woman named Hannah, formerly childless, prays after her wish to have a son is granted. The Gĩkũyũ Bible records that in her exultation she says “*Na rũhĩa rũakwa rũkaambarario nĩ ũndũ wa Jehova.*” (Gloss: And my horn is elevated/exalted because of Jehovah). Not having understood Hannah’s statement, the researcher sought elucidation from the *King James Version Easy Reading (2001)*. It reads “My horn is exalted in the Lord”. This did not facilitate comprehension of Hannah’s statement as it holds much the same literal meaning as the Gĩkũyũ Bible translation and does not enlighten as to the deep meaning of the phrase.

Translation of universal concepts, such as day and night, does not pose a problem. However, when the concept to be translated is culture specific and therefore foreign to the target culture (such as dates, currency, calendars), this poses a difficulty. This difficulty comes about because texts reflect the cultures for and in which they were

written, and every language is a historically evolved self-contained system, diverging, on a large scale, from other languages in the substance of expression. Language encodes all that is shared by a community. Thus, differences in cultural practices are also encoded in language. The Bible originates from cultures that are different from that of the Gīkūyū receptor. The Old Testament (OT) was originally written mostly in Hebrew; the New Testament (NT) was originally written wholly in Greek. This study assumed that some culturally bound terms and texts that refer to novel cultural practices in the Hebrew and Greek texts were literally transferred into the 1965 Gīkūyū Bible. Nida and Taber (1964) make it clear that there are not always formal equivalents between language pairs. The use of formal equivalents might at times have serious implications in the TT since it distorts the grammatical and stylistic patterns of the receptor language, and by extension, the message. This researcher is in agreement with Nida and Taber (1969) that dynamic equivalence is to be recommended in translating culturally bound practices, terms and figurative expressions. Nida and Taber (1982) argue that in dynamic equivalence, “Frequently, the form of the original text is changed; but as long as the change follows the rules of back transformation in the source language, of contextual consistency in the transfer and of transformation in the receptor language, the message is preserved and the translation is faithful.”

The researcher submits that it is of utmost necessity that Bible translations communicate the intended meaning and effect of the ST to the receptor who seeks to understand the original message of the Bible and the tenets of Christian faith. Thus

this study was carried out to verify whether the 1965 Gīkūyū translation of the Bible was equal to this task.

1.2 Statement of the Problem

The original languages of the Bible – Hebrew, Aramaic and Greek – represent cultures that are majorly different from the Gīkūyū culture. Thus, the Bible has terms and figurative expressions as well as references to culture bound practices that are foreign to the Gīkūyū receptor. It is rare for a translation to be an exact transmission of meaning from one language to another because languages differ in syntax, contexts that contribute to the lexis of each language and figurative expression. At best, translation can be seen as a close estimate of the original. Mismatches in meaning between the ST and the TT therefore do occur in references to culture bound practices and terms as well as figurative expressions where translator choice of words for the TT may fail to communicate the intended meaning of the ST. The researcher sought to establish these mismatches because there are many readers of the Gīkūyū Bible who rely solely on it for biblical information. An efficiently translated text is therefore of utmost importance to such readers.

1.3 Research Objectives

This study aimed to:

1. identify texts in the 1965 Gīkūyū Bible which indicate source text culture bound terms, figurative expressions and reference to culture bound practices.

2. analyse texts in the 1965 Gīkūyū Bible which indicate source text culture bound terms, figurative expressions and reference to culture bound practices so as to assess the effectiveness of their translation.
3. suggest ways of effectively presenting texts which indicate source text culture bound terms, figurative expressions and reference to culture bound practices.
4. test receptor comprehension of texts in the 1965 Gīkūyū Bible which indicate source text culture bound terms, figurative expressions and reference to culture bound practices.

1.4 Research Questions

The research attempted to answer the following questions:

1. What features in the 1965 Gīkūyū Bible indicate source text culture bound terms, figurative expressions and reference to culture bound practices?
2. How effectively have source text culture bound terms, figurative expressions and references to culture bound practices been presented in the 1965 Gīkūyū Bible?
3. In what ways can source text culture bound terms, figurative expressions and references to culture bound practices be effectively presented?
4. Do Gīkūyū Bible receptors of the 1965 Gīkūyū Bible face difficulties in comprehending source text culture bound practices, loan words and figurative expressions?

1.5 Research Assumptions

1. There are texts in the 1965 Gĩkũyũ Bible that bear source text culture bound practices, loan words and figurative expressions.
2. There is evidence of ineffectiveness in the presentation of texts that bear source text culture bound practices, loan words and figurative expressions in the 1965 Gĩkũyũ Bible.
3. There are ways of effectively presenting texts that bear source text culture bound practices, loan words and figurative expressions.
4. Receptors of the 1965 Gĩkũyũ Bible face difficulties in comprehending source text culture bound practices, loan words and figurative expressions.

1.6 Justification and Significance of Study

The Bible has been described by Mugambi (1995) as a most important text in Africa that affects many lives. There have been revisions to the Gĩkũyũ Bible since 1965, such as the Kikuyu Bible ‘Kiugo Gĩtheru kĩa Ngai’, published in November 2013 and launched on 5th April 2014. However, the researcher established, according to Pastor Lee Mburu, Deliverance Church, Olkeri, (personal communication, August, 13, 2009) that a good number of Gĩkũyũ Bible readers have formed great attachment to their 1965 version and refer solely to it. Scrutiny and revision of this text, which is what this study hopes to contribute to, is vital for several reasons.

One reason is based on the premise that translation ought to be the interpretation of the meaning of a text in one language and the production, in another language, of an

equivalent text that communicates the same message. This study sought to find out whether the Gĩkũyũ Bible does communicate the same message as the ST, especially where some terms, figurative expressions and references to cultural practices in the ST are novel to the Gĩkũyũ recipient.

Secondly, the Bible is a text that has been read for centuries, thus, the researcher sees a well-written Gĩkũyũ Bible as a fitting repository of the Gĩkũyũ language. *The Cruden's Bible Concordance* (1987) informs us that the first Bible printed in the United States of America was Eliot's Indian Bible in 1663. The Indian language in which it was done is extinct in spoken form but a record of that language remains in print in the Bible translation. Indigenous Kenyan languages either are in danger of or are already suffering attrition due to factors not relevant for discussion here, and every avenue by which they might be preserved should be utilized.

Thirdly, writings in indigenous languages are few as evidenced by the limited shelf space they occupy in bookshops and libraries in comparison to publications in other languages such as English and Kiswahili. Texts that are well written in any language are accurate records of that language. If references to source text culture bound practices, terms and figurative expressions remain ineffectively translated, they may later be assumed to have been part of the Gĩkũyũ language and culture. The Gĩkũyũ Bible thus ought to be amended to a nearly flawless record of the language lest the assumption be held, in posterity, that the culture bound texts under study here were part of Gĩkũyũ expression and culture.

The researcher is in agreement with the Kenyan theologian, Mugambi (1995, 142) who says that:

The Bible is central to African Christianity. It is the most widely read book in tropical Africa. The Bible is the most widely available book in both urban and rural areas. It can be regarded as the most influential book in Africa. The Bible affects many lives. Since it is a record of God's dealings with man, most read it to understand and discern God's word to man.

Pursuant to this view, the researcher felt that since the Bible is a text that is of such wide influence on generation after generation, it ought to be repeatedly placed under thorough scrutiny. With each instance of scrutiny, the text ought to undergo remediation or excise of elements that inhibit communication of the initially intended message. This study was an exercise in such scrutiny.

1.7 Scope and Limitations

This study focused on the prevalence of reference to culture bound practices and terms as well as figurative expressions in the Bible, and the efficacy of their presentation in the Gĩkũyũ Bible.

Ideally, a translation should be studied in comparison to the original ST. The Old Testament was originally written in Hebrew and Aramaic, and the New Testament in Greek (*International Standard Bible Encyclopaedia*, 2005). However, the researcher worked with English as the SL since the researcher is not at all versed in Hebrew or Greek. This study therefore used an English version of the Bible; *King James Version Easy Reading* (2001) as a working ST. It is a revision of the *KJV* (1611)

which was made from the original Hebrew and Greek texts. It is therefore assumed to be close to the original Hebrew and Greek manuscripts in meaning.

The Bible is a library since it is composed of sixty-six books. Study of the whole of it within the time available was not feasible. The researcher had to, of necessity; work with a representative sample of the sixty-six books. The details of how the researcher arrived at the representative sample are in **3.4.1**.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This section presents a brief overview of translation, translation studies and Bible translation; and expounds on the theories that informed this study.

2.1 Literature Review

2.1.1 Translation and Translation Studies

The term “translation” has several meanings. One meaning is in reference to the subject field of translation; another meaning is in reference to the product of the translation process and thirdly, the term refers to the process of translating (Munday, 2001). This process was described by Catford (1965) in these terms: [...] the replacement of textual material in one language (SL) by the equivalent textual material in another language (TL).

Through the process of translation, important texts for scholarship and religious purposes that would be inaccessible due to language barriers are availed to the target audience. The translators of the *1611 King James Version* showed cognizance of this in their preface:

Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtaine, that we may looke into the most Holy place;... (Preface to *King James Version*, 1611).

Translation was, for a long time, treated as a secondary activity and a decidedly low status was given to it. As Bassnett-McGuire (1980) rightly points out, the general attitude that it was a secondary activity, and something that could be done by anybody who knew two languages, made Translation Studies remain in the dark for long.

While translation itself is an ancient practice, Translation Studies as a discipline is relatively new. Translation Studies is a term first proposed by James Holmes in his key defining paper delivered in 1972. According to Holmes, as cited in Munday (2001), Translation Studies are concerned with “the complex problems clustered round the phenomenon of translating and translations”. Thus, translation studies bridge the angle between pure, that is theoretical and descriptive research, and applied translation, which involves translator training, translation aids and translation criticism.

Translation Studies has become more prominent. This is evidenced by the increase in the number of both undergraduate and postgraduate courses in translation and interpretation in colleges and universities around the world. They have many postings of offers for courses on translation on the internet. There is also a proliferation of conferences, books and journals on translation in many languages (Munday, 2001). This field of study is also offered in some Kenyan universities. At Kenyatta University, it is offered at undergraduate level and as Translation Theory and Interpretation at graduate level.

To the best of the researcher's knowledge, no other work has been carried out on receptor comprehension of the Gĩkũyũ Bible. Various other works and studies have, however, been done within the field of translation; to cite a few:

Shitemi (1990) examined translation theories in relation to practice used in literary translation. He arrived at the conclusion that good translations stay within the boundaries of the semantic style of the original and that equivalence between the ST and the TT is affected by environmental and cultural differences as well as translator competence.

Mojola (1999) offers an overview of the enterprise of Bible translation in East Africa from its beginnings in 1844. His is an informative discussion of Bible translation in the languages of the three countries and it offers answers to questions such as how many languages in the three countries have Bible translations; what processes led to production of available translations; how many have partial translations; how many do not have Bible translations and what is being done about it. Mojola's work is especially invaluable in shedding light on the Gĩkũyũ Bible translation background, its beginnings, the translators, the periods during which they worked and where they were located as they did the translation; as well as revisions done up till 1999.

Wangia (2003) studied aspects of mistranslation in the 1951 Lulogooli Bible and arrived at the conclusion that mistranslations in the categories of syntax, loan or new words and concepts as well as ambiguity or obscurity, use of archaic words and mistranslation of figurative language hampered receptor comprehension.

Kariuki's (2004) "Translation and Interpretation of Documents into Gĩkũyũ: A Case Study of the Draft Constitution of Kenya" made a case for the translation of documents of national importance into Gĩkũyũ since some Gĩkũyũ speakers were unable to access the documents due to language barriers as they were not proficient in either English or Kiswahili.

Wanjohi (2005) in her "Translation Strategies Employed by Radio Presenters: A case study of Gĩkũyũ FM Radio Stations" found that Gĩkũyũ presenters did encounter technical terms without Gĩkũyũ equivalents and that they employed several strategies to translate them into Gĩkũyũ.

2.1.2 Bible Translation

The term, The Bible, means 'The Book'; that is, a book so much beyond any other in importance as to be worth naming as though there were no other book at all (*Cruden's Bible Concordance*, 1987).

The term Bible is Greek and when first used it was biblia or "the books", which is plural for biblion, derived from Byblos, the inner bark of the papyrus. By the 5th Century, the Greek Church fathers applied biblia to the whole Christian scripture. Later, the word passed into the Western church and "The Books" became "The Book". (*The New International Dictionary of the Bible*, 2000)

The separate books of which the Bible consists were written at different periods from the year 1520 BC, when the book of Job was written to the year 96 AD, when the Revelation of John was written. (*Cruden's Bible Concordance*, 1987)

The Bible books are broadly divided into the Old and New Testaments. These terms are used to distinguish between the Jewish and Christian origin scriptures. The Old Testament has books produced by writers under God's covenant with Israel; the New Testament contains writings of the apostles, members of the new covenant people (*The New International Dictionary of the Bible*, 2000).

The Bible and its translations have been pivotal the world over. Translation of the Bible was the battleground of conflicting ideologies in parts of Europe for more than a thousand years especially during the Reformation (Munday, 2001).

Among the first translations of the Bible is the Septuagint. At about 200 to 300 BC Greek was the most widely spoken lingua franca. The chiefs of the Egyptian Jews had a translation into Greek made for use by Hellenistic Jews, that is, Jews of the classical Greek civilisation (*Cruden's Bible Concordance*, 1987).

A Jewish scholar named Aquila, dissatisfied with the Septuagint, undertook to produce a Greek translation of the Hebrew Scriptures early in the Christian era. He represented each Hebrew word with its Greek equivalent. The result was a rendering so literal that it was unintelligible for readers who did not know both Hebrew and Greek (Metzger, 1992).

Another Greek translation was prepared by Symmachus, an Ebionite Christian. Ebionites were a group of Jews who, during the early history of the Christian Church, accepted Jesus as the Messiah, accepted the Gospel According to Matthew but rejected the Epistles of St. Paul and continued to follow Jewish law and celebrate

Jewish holidays of Jewish background. His theory and methods were opposite those of Aquila so his work was paraphrastic, that is, altered by paraphrasing. His intention was to produce an elegant Greek rendering (Metzger, 1992).

The Latin Vulgate Bible was translated by Jerome in 390-405 AD in Palestine. He felt that the old Latin translation of 200 AD was not close enough in accuracy to the original Hebrew and Greek. (Metzger, 1992).

The preface to *King James Version Easy Reading (2001)* informs us that Martin Luther translated the NT portion of his German Bible from 1520-1522. He later completed the OT in 1537. Luther's German Bible consolidated the Reformation in Northern Europe and forged the style of the German language thereafter.

In the fourteenth century, the church underwent a period of transition, in which it was neither in the Middle Ages nor the Reformation. The "Great Schism" was a period when for forty years there were two rival popes, one at Rome and the other at Avignon. John Wycliffe was convinced that the only way to defeat Rome was to put the Bible into the common person's hands. Under his auspices the New Testament came out in 1380 and the Old Testament in 1382. The translation was from the Latin and not from the original languages of the Bible (*The New International Dictionary of the Bible*, 2000).

According to the preface to the *Revised Standard Version (1952 & 1971)*, William Tyndale's was the first English translation to be made directly from the original Hebrew and Greek, and the first to be published. So well did Tyndale do his work

that the *KJV* reproduced about ninety per cent of it in the New Testament. His work became the foundation of subsequent English translations including those of Coverdale, 1535 by Miles Coverdale; Thomas Matthew 1537; the Great Bible, 1539, so called because of its size and impressive quality, and the Geneva Bible, 1560, which was the first Bible to be in verses. Some of The Geneva Bible's rendering and marginal notes made it unacceptable to many of the clergy so Archbishop Parker, aided by eight bishops and some scholars set to work and completed the Bishops' Bible in 1568. However, the Geneva Bible remained more popular and was more widely used.

The King James Version owes its existence and name to James IV of Scotland. He facilitated the setting up of three committees that worked from 1604 to 1611 to produce the King James Version (*King James Version Easy Reading, 2001*).

Several other translations, too numerous to mention here, have come into existence due to concerns such as changes in the English language, the perceived built-in masculine and cultural linguistic biases of both the ancient languages and the English language as well as differences in ideology and culture among the ever widening audiences who now interact with the Bible (*Good News Bible, 1994*).

Mojola, (1999) informs us that Bible translation in Africa is as old as Bible translation itself. Its beginnings go back to Alexandria, Egypt about 200 to 300 BC when the Hebrew Bible or the Old Testament was translated from the original Hebrew into Greek. In Egypt, where Christianity goes back to the apostolic period, the Bible was translated into the ancient Coptic language as early as the 3rd Century

AD. The 19th and 20th Centuries saw the spread of Christianity in the rest of Africa as well as Bible translation accompanying European imperialism and colonialism.

In the initial stages of Bible translation, missionaries tended to work along demographic lines – translating only in the major languages, that is, those which were widely spoken, being trade languages or the lingua franca in regions, hence the choice of languages such as Swahili or Luganda, or the development of “union” translations. They were based on the rationale of using a language that would be understood across a wide area (Mojola, 1999).

A weakness of Bible translations that persists to the present day is translation being done, not from the original languages, Hebrew and Greek, but from other major languages such as English. This roundabout way no doubt has the effect of alienating, in some ways, the receptors of the translated texts from the intended meaning and impact of the original texts (Mojola, 1999).

Background information on Bible translation work in Gikūyū indicates that initial efforts were uncoordinated and reflected denominational rivalry and competition. A.W. Macgregor of the Church Missionary Society (CMS) based at Kabete, working with his assistant Enoke Boi, had the Gospel of John published in 1903 by the British and Foreign Bible Society (BFBS). A.R. Barlow, representing the Church of Scotland Mission (CSM) based at Thogoto had the Gospel of Mark published in 1909 by the National Bible Society of Scotland (NBSS). F. H. McKenrick of the Africa Inland Mission (AIM) based at Kijabe had Paul’s letter to the Philippians published by their mission press at Kijabe. Later, efforts at a unified and co-ordinated

strategy the United Kikuyu Language Committee (U.K.L.C.) were successful. The committee was formally constituted in 1912, representing various Protestant Missionary Societies. The aim was a united action in translation. Each member of U.K.L.C. had to have special knowledge of the Gĩkũyũ language. Among the objectives of U.K.L.C. were to reduce the Gĩkũyũ language to writing and to give the Holy Scriptures to the Gĩkũyũ people in a uniform translation of the Bible in their own language as speedily as possible. These efforts resulted in the first Gĩkũyũ New Testament in 1926, translated mainly under the guidance of H. Leakey and A. R. Barlow and published separately by the BFBS at London and the NBSS at Edinburgh. A revised edition with Psalms appeared in 1936 and the Old Testament in 1951 published under the same arrangements. The chief translators of the OT were L.J. Beecher and A.R. Barlow. A complete and revised Bible came into circulation in 1965. The main translators were R.G. Calderwood, Ayub Kinyua and Meshullam Wachira. This revision was a product of interdenominational cooperation between the CSM, AIM and PAGM (Pentecostal Assemblies of God Mission). Native Gĩkũyũ speakers' input was minimal (Mojola, 1999).

Work on the NT yielded a new common language translation, that is, intelligible among the dialect areas of Mathĩra, Nyeri, Muranga, Kĩambu, Ndia, Gĩchũgũ, in 1995, and a revised Gĩkũyũ Bible was launched on the twelfth of July 2008. Further, the most recent revision of the Gĩkũyũ Bible 'Kiugo Gĩtheru kĩa Ngai', was published in November 2013 and launched on 5th April 2014. However, this study

was based on the 1965 Gĩkuyu Bible since it is in wide circulation and use (personal communication, August, 13, 2009 Pastor Lee Mburu, Deliverance Church, Olkeri)

The researcher endorses the sentiment expressed in the preface to the *Revised Standard Version* (1952 & 1971, vii): The Word ... must stand forth in language that is direct and plain and meaningful to people today.

2.2 Theoretical Framework

Translation depends on various theories and on the genre of text involved (Newmark 1988). Theories are a necessity within translation. Gile (1995) posits that theories help gain a better understanding of translation and interpretation. Through theories one understands phenomena, such as why authors write the way they do; understands translation difficulties, such as why it is sometimes difficult to re-express the same message in a different language, and also understands translation strategies and why it might be necessary for a translator to change some information elements when going from source language (SL) to target language (TL). An understanding of theories provides a translator with advantages. These include an explanatory framework, which helps in avoiding errors to do with strategy and theoretical concepts; as well as models, which help in choosing appropriate strategies and tactics when faced with novel situations.

This study adopted three theories: the Speech Act Theory, the Skopos Theory and the Cultural Theory.

2.2.1 The Speech Act Theory

The Speech Act Theory was advanced by philosopher J. L. Austin in his work which was published in 1962 under the title *How to Do Things with Words*. It was thereafter developed by Searle, Austin's student (Malmkjaer, Kirsten and James (Eds), 1991). Austin proposed that while some utterances simply state facts; these he called commissives, others, which he called performatives, do things, so that saying equals doing. In making an utterance, a speaker does things with words. The researcher is working on the premise that the Bible is recognized and used by the Christian church as the inspired record of God's revelation of Himself and of His will to mankind (*The New International Dictionary of the Bible, 2000*). It is utterance of God to man. The Christian who reads it is expected to be affected by the words and to conform to the precepts therein. Thus the utterance of God does something that affects and modifies the outlook, attitude and behaviour of the Christian. This utterance, as is characteristic of all performatives, consists of three types of linguistic acts, viz,

- (a) Locutionary acts: This means the speech act or acts that have taken place or the act of "saying something." In this study, the locutionary acts are the words of the Bible addressed to man.
- (b) Illocutionary acts: This is the act performed in saying something by means of some kind of conventional force associated with it either explicitly or implicitly. Simply put, these are the real actions which are performed by the utterance, where saying equals doing, such as in welcoming or warning someone. The illocutionary act and the message therein must be

comprehended in the same way by both the sender of the message and the recipient if the effect desired by the sender is to be achieved.

- (c) Perlocutionary acts: This is the act of producing certain consequential effects upon the feelings, thoughts or actions of the audience, with the design, intention or purpose of producing it. These are the effects of the utterance on the listener who is, for example, welcomed or warned. The actual act performed in this case is called perlocution.

For the audience to be affected in feelings, thought or action as intended by the speaker, that audience must first comprehend the speaker's utterance as intended by the speaker, failure to which the perlocutionary act's effect is lost in the illocutionary act. Cultural implications may be the cause for the loss. For example, to cite from Decker (1998); where Jesus says "I stand at the door and knock" in Rev 3:20; some cultures may take him to be a thief because, in those cultures, only a thief knocks first to see whether anyone is at home before robbing the house! A friend will shout, not knock.

Hatim (1998) describes translation as an attempt at successful performance of speech acts. A translator should aim at inducing the same illocutionary force in the TL as in the SL. This means that the TT utterances must have the same meaning as the ST utterances. Once this is done, the translated text can be expected to produce, in the TL, the effect intended in the ST, thus also achieving the same perlocutionary act. For a perlocutionary act to be met the addressee has to first comprehend the illocutionary act. In this study, the perlocutionary effect level was assessed by the

respondents' responses to questionnaire items. Correct responses indicated that the correct illocutionary force had been induced by the texts. Incorrect responses were an indication that the respondents did not decode the text as intended and expected in the ST, which led to the conclusion that the incorrect illocutionary force had been induced by the select texts. Incorrect responses led to the logical conclusion that the effect upon the feelings, thoughts and actions of the respondents were not the ones originally expected and intended in the ST. The perlocutionary act's effect was therefore deemed to have been lost.

2.2.2 The Skopos Theory.

Skopos is Greek for 'aim', 'purpose' or 'goal'. It is therefore a suitable name for a theory which focuses on such aspects of the translational process as interactional dynamics and pragmatic purpose. The function or "skopos" intended for a translation in the target context determines the translation methods and strategies to be employed so as to produce a functionally adequate result. Vermeer, as cited in Shuttleworth & Cowie, (1997) maintains that an awareness of the requirements of the Skopos "expands the possibilities of translation, increases the range of possible translation strategies, and releases the translator from the corset of an enforced - and hence often meaningless - literalness". The translator thus becomes a target-text author freed from the 'limitations and restrictions imposed by a narrowly defined concept of loyalty to the source text alone' (Schaffner, 1998b). Thus, within this theory, the Bible translator is at liberty to use all methods to ensure that the original message reaches the receptor, based on Vermeer's assertion that "the end justifies the

means”; to come up with the result of the translation process – which she calls a “*translatum*”.

The basic underlying rules of the theory are:

1. A *translatum* or TT is determined by its Skopos.
2. A TT is an offer of information in a target culture and target language concerning an offer of information in a source culture and source language.
3. A target text does not initiate an offer of information in a clearly reversible way.
4. A target text must be internally coherent.
5. A target text must be coherent with the source text.
6. The five rules above stand in hierarchical order, with the Skopos rule predominating.

(Reiss and Vermeer, 1984)

The rules of particular interest in this study were rule two and four. Rule two is important as it relates the ST and the TT to their function in their respective linguistic and cultural contexts indicating that the translator is the key player in a process of intercultural communication and production of the *translatum*. Rule four touches on a Skopos rule concerning how the success of the action and information transfer will be judged: this is the coherence rule, linked to internal textual coherence. The coherence rule states that the TT “must be interpretable as coherent with the TT receiver’s situation...given their circumstances and knowledge” (Reiss and Vermeer 1984). The Gīkūyū receptor’s situation is that certain expressions and references to cultural practices from the Bible are novel. The translator has the mandate to employ strategies to bring the Gīkūyū Bible into a state of “coherence with the TT receiver’s situation”.

Skopos Theory subscribes to a view of communication which posits *feedback*, that is, response by the text receiver, as an essential part of any form of interaction. The reaction to the message once it is delivered indicates the extent of the message's 'success'. Nord (1997) explains that a message is deemed successful if, in the target situation, it elicits no 'protest', that is, to indicate that the message is not received in the manner intended and/or expected. To the extent that the text receiver does not comprehend the translated text as intended, there is a "protest", and to the extent that the recipient does comprehend it as intended, there is "success". This study analysed select texts which were culture bound, made reference to culture bound practices and some which were figurative in nature so as to highlight factors that may cause comprehension problems. The extent of "success" or "protest" in the presentation of these texts in the 1965 Gikūyū Bible was then verified via receptor "reaction" determined from responses to questionnaire items which had been derived from the select texts. A correct response signalled "success" while an incorrect response signalled a "protest".

2.2.3 The Cultural Theory.

According to Karamanian (2004), translation under this theory is the transposition of thoughts expressed in one language by one social group into the appropriate expression of another group entailing a process of cultural decoding, recoding and encoding. An effective translator has to translate not just the language but the cultural implications as well. He or she must render meaning from the source culture to the target culture as accurately as possible. Bassnett-McGuire (1980) points out

that culture does impact on and constrain translation, and that translation is usually easier when done across related cultures. Snell-Hornby (1988) says the concept of culture as a totality of knowledge is fundamental in our approach to translation. Because language is an integral part of culture, the translator needs proficiency in two languages as well as in-depth knowledge of two cultures. In other words, he must be bilingual and bicultural. While it is highly improbable for an individual to be bicultural, the focus here is on communicating the meaning of the source text in a form to be understood and appreciated by the TT receivers. Some words and expressions such as idioms, proverbs, euphemisms and allusions, some terms used to name phenomena as well as certain cultural practices may be peculiar to the source culture and if reproduced in the TT its readers would be unlikely to understand them, yet the translator must find a way to ensure that the TL accesses the intended meaning and effect of the ST. This study sought to verify whether the translator's choice of words in the Gikūyū Bible for the presentation of ST culture bound terms, references to culture bound practices and figurative expressions accesses the meaning and effect of the ST.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This section sets out the site of the study, study population and sampling, research instruments, data collection procedures and presentation.

3.1 Research Design

The study used a descriptive research design. This involves the systematic collection and analysis of data in order to answer questions or test hypothesis concerning the status of the object of research (Ogula, 1998).

3.2 Site of the Study

This study was carried out in Kĩambu District, one of the dialect areas of the Gĩkũyũ language. The researcher could not realistically study all the dialect areas of Mathĩra, Nyeri, Muranga, Kĩambu, Ndia and Gĩchũgũ. The researcher wrote all the six areas on pieces of paper and folded them, shuffled them and picked one. It had the name Kiambu area and by these means, Kiambu became the site of the study.

The study was confined to a population who were members of churches because, logically, they were most likely to use the Bible. The study population was drawn from the membership of two churches that are corporate ministries of the New Life Covenant Churches. These are Ting'ang'a and Ndumberi churches which were ideal for the study because the church membership of the two churches is mainly of native

Gĩkũyũ speakers. Also, the two churches use Gĩkũyũ in worship and in reading of the Bible during church services.

3.3 Research Population

The target population was of native speakers of Gĩkũyũ who also used Gĩkũyũ in Christian worship during which they used the Gĩkũyũ Bible. The research sample was made up of seven men and seven women from each of the two churches participating in the study, to give a total of twenty eight respondents. This study did not factor gender as a variable; the numbers of men and women was equal for representativeness and all-inclusiveness.

While it is possible to find tens of suitable respondents in any one church, the logic behind having two and not one church participate in the study was to reduce the chances of all the respondents being aware of the meanings of all or most of the texts under study.

3.4 Sampling Techniques and Sample Size

In this study, sampling was in two sets. One is for the select texts from the Bible while the other was for respondents.

3.4.1 Bible text samples

The Bible is a large collection of books. The researcher could not hope to study the whole of it in the time available. The researcher therefore randomly picked a representative sample of the books of the Bible from which select texts would be isolated. The books in each category, as outlined below, were written on pieces of

paper that were then folded up. For each category, two pieces of paper were picked. The names on these papers were put down as the representative books for that category.

Several different categorisations of the Books of the Bible exist. The researcher settled for the categorisation proposed in the *Cruden's Bible Concordance* (1987) justification. The categories and the books picked per category were:

- Pentateuch: Deuteronomy and Exodus
- Historical books: Judges and 1 Samuel for the
- Prophetic books: Jeremiah, Isaiah and Revelation
- Poetic and Wisdom books: Job, Ecclesiastes and Song of Songs
- Historical books of the NT: Luke and Acts
- Letters or Epistles: 1 John for the.

The researcher then enlisted the help of three competent Gĩkũyũ speakers and readers. Two of them were recommended by Alfred Kirubi, Bishop of New life Covenant Churches, since he had worked with them in church engagements where communication had been in Gĩkũyũ. One of them had previously worked with the researcher in writing Gĩkũyũ stories and had shown appropriate competence. The researcher explained the task to these individuals. Books to be read by each individual were assigned randomly. The researcher wrote the names of the books on slips of paper. Each individual picked three slips and read the books whose names were written on these three slips. The researcher, however, read four books, bringing the total number of books to thirteen. The researcher and the assistants read the

randomly sampled books of the Bible while marking texts that were deemed to have a meaning problem within the three categories of interest in this study, that is: culture bound practices, loan or new words and figurative expressions. The researcher then picked texts that were most suitable for the study from among those that had been marked. Texts were picked for each category, five texts with reference to culture bound practices, five texts with loan or new words and six with figurative expressions.

3.4.2 Respondent sampling technique and sample size.

For practical reasons, the respondents were native speakers of Gĩkũyũ who attend church regularly and who used Gĩkũyũ in Christian worship during which they used the Gĩkũyũ Bible. A group of seven men and seven women were drawn from each church. The number of this sample population was met by a "snowball" technique. This approach utilizes the social networks of participants in the study to recruit potential new participants as recommended in Milroy, Lesley & Gordon, (2003) since the technique serves to reduce the rate at which potential subjects decline to participate. The researcher approached the pastors of the two churches involved in the study, explained the essence of the study to each of the pastors then the pastors recommended individuals who fitted the researcher's specification for respondent qualities. These recommended individuals then introduced the researcher to other individuals who fitted the bill. The respondents were individuals ranging in age from twenty to sixty years of age. They had minimum education level of Form Four so as

to ensure literacy and comprehension of questionnaire items. A necessary quality also was that they be able to read and write in Gīkūyū.

3.5 Data Collection Procedures

Data collection was in two stages. The first involved putting together a list of select texts. The procedure used to identify these texts is extensively explained in **3.4.1**. The select texts' special qualification was that they indicated presence of culture bound terms, made reference to culture bound practices or were figurative in nature. These select texts were analysed in light of the extent to which they would be likely to inhibit receptor comprehension. The texts were analysed within three categories: Novel Cultural practices, Loan or New words and Figurative Expressions. The output of the questionnaires drawn from the select texts was later used to confirm the findings from the analysis of these texts.

Questionnaires were used to draw data from the respondents. The rationale for using questionnaires was to corroborate the researcher's findings and conclusions from the analysis of select texts. Through the questionnaire responses, it was possible to establish the receptor comprehension rate of the analysed texts and to affirm to what extent these texts caused comprehension problems.

Another reason for using questionnaires was that since the texts had been picked by the researcher intuitively with the assumption that they would pose comprehension problems, a record of responses was instrumental in either supporting or falsifying this assumption.

The responses to the questionnaire items also helped to determine the magnitude of the effect of mistranslation on receptor comprehension.

The study employed two different questionnaires, one for each church. This was because incorporating all the questionnaire items in one questionnaire would have yielded a questionnaire of unreasonable length, causing respondent fatigue, especially considering that the respondents were expected to use several books of the Bible and to reflect deeply before providing answers to each of the questionnaire items.

The questionnaire items consisted of simple comprehension questions asking respondents to explain the meaning of a verse or word or to rephrase a verse or word. The rationale behind the use of comprehension questions rather than, for example, True or False and multiple-choice items was that this study sought to test comprehension itself. Comprehension questions leave little room for guesswork or the chance to pick a correct answer by luck. A respondent who gave a correct answer did understand the import of the text under study.

The second stage involved collection of data via responses to the questionnaire items. The researcher visited the two churches involved in the study, one church at a time, to carry out the data elicitation exercise. Having congregated the respondents, the researcher set the respondents at ease by assuring them that the exercise was not a test, consultation was allowed, and that it was prudent for them to read the verses before and after the select text and to reflect on the meaning before providing an answer. The questionnaires were administered by the researcher on the spot; none of

the questionnaires were taken away to be returned later. This measure ensured more productivity and it reduced non- response.

Each respondent filled an individual questionnaire. This aided during the assessment of individual comprehension levels of the texts under study.

The researcher provided writing materials and Gikūyū Bibles to the respondents so that no reference was made to personal notes or other references.

3.6 Data Management and Ethical Considerations

The researcher assured the respondents that the information they would give would be treated with utmost confidentiality and that it was purely for research purposes. The researcher recognised that since the research was a critique of the Bible, this might offend some respondents on the grounds of religion. The respondents were assured that this was in no way an effort to vilify or besmirch the Bible. It was, instead, an effort to make Bible information more accessible to them and to other readers.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.0 Introduction

This chapter presents a discussion of findings within the framework of the first three objectives that guided the study.

The first objective was to identify texts in the 1965 Gīkūyū translation of the Bible that indicated source text culture bound terms, figurative expressions and reference to culture bound practices.

The second objective entailed analysing select texts from the 1965 Gīkūyū translation of the Bible that indicated source text culture bound terms, figurative expressions and reference to culture bound practices.

Thirdly, the study sought to test receptor comprehension of texts in the 1965 Gīkūyū translation of the Bible that indicated source text culture bound terms and referred to culture bound practices.

4.1 Categorisation of Select Texts

This study was based on the premise that since the Bible was authored in cultures that were vastly different from that of Gīkūyū receptors', there was bound to be transference of ST culture bound terms, figurative expressions and reference to culture bound practices in the 1965 Gīkūyū Bible that may cause difficulties in receptor comprehension. The first step therefore involved identification of such texts,

as explained in 3.4.1, and categorisation of the identified texts into relevant classifications.

Data analysis began with the detailed study of the select texts from the Gīkūyū Bible. This was done to bring out factors that were likely to inhibit receptor comprehension. The researcher used competence in the Gīkūyū language, various Bible versions, Bible encyclopaedia and commentaries in the analysis of these select texts. Sixteen texts which indicated source text culture bound terms, figurative expressions and reference to culture bound practices were identified as fitting within the specifications above. Some of the texts had subsections, so they yielded more than one questionnaire item. The table shows select texts that formed the data sample.

Table 4.1: Summary of Select Texts

SELECT TEXT CATEGORIES						
Bible Book Categories	References to culture bound practices		Loan or new words		Figurative expressions	
Pentateuch	1	Deuteronomy 18:10			10	Exodus 3:14
					11	Exodus 4:26
Historical	2	Judges 11:30-39	6	1 Samuel 30:7	12	1 Samuel 2:1
Poetic and Wisdom	3	Song of Songs 1:7			13	Job 2:4
					14	Ecclesiastes 12:2-5
Prophetic	4	Jeremiah 44:18	7	Isaiah 6:2	15	Revelation 22:15
			8	Revelation 21:18		
Gospels and Acts	5	Acts 1:26			16	Luke 16:22
Epistolary			9	1 John 2:18		

4.2 Analysis of Select Texts

The select texts are spelt out and analysed below. The texts were in Gĩkũyũ in the formulating of questionnaire items. The back translation is presented here for the benefit of non-Gĩkũyũ readers.

The select texts were analysed to assess the effectiveness of their presentation. This analysis was done independent of the questionnaire items and questionnaire responses. The meanings of the select texts were arrived at by consulting several Bible versions as well as Bible encyclopaedias, dictionaries, commentaries and concordances. The meanings thus obtained constituted the data through which comparison was done with the import of the texts as presented in the Gĩkũyũ Bible. Conclusions were made as to the extent of resemblance between the Gĩkũyũ Bible's meaning and the meaning obtained from the Bible versions, Bible encyclopaedias, dictionaries, commentaries and concordances consulted. Resemblance between the Gĩkũyũ Bible's meaning and the meaning obtained from the Bible versions, Bible encyclopaedias, dictionaries, commentaries and concordances indicated that the text had been effectively presented in the Gĩkũyũ Bible while a discrepancy indicated that the translation was not effective in delivering the ST meaning to the TT recipient.

4.2.1 Texts which refer to Culture Bound Practices

1. Gũcokerithia Maathani 18:10 (Deuteronomy 18:10) *Hatikanoneke mũndũ o na ũrĩkũ ũkũhĩtũkithĩria mũriũ mwaki- inĩ, o na kana mwarĩ...*

Back translation: ... there should not be seen any person who would make the son walk through fire, or even the daughter

KJV Easy Reading Edition Deuteronomy 18:10 *There shall not be found among you any one that makes his son or his daughter to pass through the fire...*

The Amplified Bible Deuteronomy 18:10 *There shall not be found among you anyone who makes his son or daughter pass through the fire...*

The explanatory note in *KJV Easy Reading Edition* says this is to “practise a pagan rite”. The *NKJV Study Bible* informs us that this text refers to some ancient pagan customs that demanded that a son or daughter be offered as a sacrifice in the parents’ endeavour to learn about the future or to seek favour from a deity. This knowledge is in no way available to the Gīkūyū Bible receptor as evidenced by the meaning gathered from the back translation. This brings into focus the principles of the Speech act Theory concerning loss or sustenance of perlocutionary force, the perlocutionary force being the effect produced on the feelings and thoughts of the addressee in the magnitude intended, via the effect produced by the illocutionary act. The illocutionary act here is the text of the Gīkūyū Bible, and the message therein. It is likely that the receptors of the Gīkūyū Bible get the impression that the verse simply warns against a son or daughter being made to walk through fire in a ritual, with the worst possible consequence being burnt soles. While such an act is abhorrent, the act of burning up one’s own child for whatever reason or gain is even more repugnant. The Gīkūyū Bible reader’s feelings and thoughts ought to be affected in the magnitude intended by the ST. This is not likely to be the effect

produced by this text as presented in the Gĩkũyũ Bible. The translators are seen to have succeeded only in the literal translation of the language but neither in the effect meant to be produced in the reader nor in communicating the cultural implications of the text. A failure is thus cited within the Cultural theory and the Speech Act Theory since the TT recipient is unlikely to access the meaning and effect of the ST.

2. Atirĩri Bũrũri 11:30-39 (Judges 11:30-39)

*11:30-31 ...kĩrĩa gĩothe gĩkandũnga thome kiumĩte na gwakwa mũciĩ-rĩ...
nĩngakĩruta gĩtuĩke ihaki rĩa njino.*

11:39 ...agĩcokerera ithe, “nake akĩmwĩka o ta ũrĩa ũhoru ũcio oigĩte watarĩ”

*Back translation: ...whatever will meet me at the door coming from my home...I will
give it as a sacrifice, burnt.*

...she went back to her father and he did to her as he had said he would do

KJV Easy Reading Edition Judges 11:30-39

*11:30, 31 ...that whatsoever comes forth of the doors of my house to meet me...shall
surely be the Lord’s, and I will offer it up for a burned offering.*

*11:39 ...she returned to her father, who did with her according to his vow which he
had vowed: and she knew no man.*

The Amplified Bible Judges 11:30-39

11:30, 31 ... Then whatever or whoever comes forth from the doors of my house to meet me ... it shall be the Lord's, and I will offer it or him up as a burnt offering.

11:39...she returned to her father, who did with her according to his vow which he had vowed. She never mated with a man.

Jephthah is described in the Book of Judges 11:1 as a mighty man of valour. He delivered Israel from the oppression of the Ammonites, as recorded in Judges 11:1-33, and judged Israel for six years, as found in Judges 12:7. A judge in the book of Judges means a ruler, rather than one who judges in the sense of trying a case. 'Judges' is the name given to rulers who were raised by God, as found in Judges 2:18, to preside over the affairs of the Israelites during the interval between the death of Joshua and the accession of Saul.

From a surface reading of the text where Jephthah makes and keeps his vow, it is easy to assume that Jephthah offered up his daughter as a burnt offering. However, a deeper understanding of the cultural practices of the day refutes this impression.

The *NKJV Study Bible* points out that this text does not explicitly say that Jephthah killed his daughter, only that he carried out his vow. When the verse goes on to say that "she knew no man" this may be taken to mean that she was sacrificed by being dedicated to a life of perpetual virginity. Several arguments can be made for this interpretation. Firstly, human sacrifice was contrary to the Law of Moses (as found in Leviticus 18:21; 20:2-5; Deuteronomy 12:31). Until the reigns of Ahaz and

Manasseh centuries later (as found in 2 Kings 16:3; 21:6) where these kings led the people contrary to the laid down law of God, there is no record of human sacrifice in Israel, even by those who followed deities whose worship included human sacrifice.

Secondly, the great respect Jephthah had for God and the regard in which God held him would have prevented him from making such a perverse offering. This conclusion can be made in consideration of Jephthah's deep relationship with God, seen in the fact that the Spirit of God saw it fit to use him (as found in Judges 11:29), his acquaintance with the law of Moses, to which burnt human sacrifices were abhorrent, as well as the place he holds in the roll of the heroes of the faith in the Epistle to the Hebrews (as found in Hebrews 11:32).

Thirdly, the fact that Jephthah permitted his daughter to bewail her virginity for two months, and the information provided that Jephthah's daughter "knew no man" (in verse 39), fits an explanation of perpetual virginity or celibacy better than human sacrifice.

Fourth, the Bible provides evidence that such devoted service for women, in a life of perpetual celibacy, did exist at the central sanctuary (as found in Exodus 38:8; 1 Samuel 2:22; Luke 2:36, 37). In ancient Israelite society, a father had power to prohibit a daughter to marry. He could set her aside to live out her life in the temple as a sacrifice to God.

The New International Dictionary of the Bible directs us to Leviticus 27:1-8 where we may contemplate the possibility of someone vowing to give himself or some

person of his household to the Lord and making provision for the redemption of such a person by the payment of money. Through the experience of Samuel, it is clear that sometimes persons coming under a vow were handed over for the service of the sanctuary (as found in 1 Sam 1:11). It is therefore thought by some that Jephthah redeemed his daughter with money and gave her up to the service of the Lord as a perpetual virgin. That may be the meaning of her request that she be allowed to bewail her virginity for two months, and the reason for the statement that “she knew no man”.

These arguments strongly favour the conclusion that Jephthah did not offer his daughter up as a burnt offering but a Bible reader who does not go into the trouble of crosschecking their understanding of these verses via a variety of literature will arrive at the conclusion that he did after reading the Gīkūyū Bible. Thus, the extent of “success” as posited in the Skopos theory is seen to be greatly reduced since the reader’s understanding of the text will be different from the meaning it actually bears in the ST. The message of this text is seen to elicit a “protest” as posited in the Skopos Theory since the message is not received by the TT recipient in the manner intended and/or expected in the ST. The cultural background to the options Jephthah had and those he did not have once it was clear that his daughter was the subject of the vow he had made are important if the TT recipient is to understand how he kept his promise. Thus, within the Cultural Theory, this calls for translation, not just of the words, but also of all cultural implications inherent in this portion of the Bible.

3. Rũimbo rũa Suleimani 1:7 (Song of Songs 1:7) *...thima-rĩ, nĩ kĩ kĩngĩtũma njikare ta mũndũ mũhumbe maitho ndũru-inĩ cia a-thiritũ aku?*

Back translation *...even so, what would make me be like a person whose eyes are covered among the flocks of your companions?*

KJV Easy Reading Edition The Song of Songs 1:7 *...for why should I be as one that turns aside by the flocks of your companions?*

The Amplified Bible The Song of Songs 1:7 *...For why should I [as I think of you] be as a veiled one straying beside the flocks of your companions?*

This text brings out contrast in its rendering when the Gĩkũyũ Bible and the *KJV Easy Reading Edition* are compared. The Gĩkũyũ Bible talks of “one whose eyes are covered” while the *KJV Easy Reading Edition* talks of “one that turns aside”. The *New International Version* closely approximates the Gĩkũyũ Bible in its presentation of the text as it reads “*Why should I be like a veiled woman beside the flocks of your friends?*” However, *The Strong’s Exhaustive Concordance* apprises us that to “*turn aside*” is to wrap, cover, veil, clothe, be clad, cover oneself, put on. This means that the *KJV Easy Reading Edition* text is of the same import as the NIV and the Gĩkũyũ Bible.

Concerning this verse, Everett and Pfeiffer (1962) inform us that it was the custom of prostitutes to veil themselves (as found in Genesis 38:14). The woman in The Song of Songs is professing her true love and she wishes to avoid any appearance of unfaithfulness and impurity especially in the presence of other men who are her

beloved's companions and friends. The rendering of this verse in the Gĩkũyũ Bible does not even allude to this meaning, thus the Gĩkũyũ Bible reader is not likely to get the import of this text. The custom and culture of an individual covering the face because that individual is a prostitute is one that is far removed from the Gĩkũyũ Bible receptor. The Cultural Theory stipulates that this cultural information ought to be made accessible to the TT reader to facilitate comprehension. The translator here must also make a choice of words for the TT that address the TT receiver's limited or non-existent knowledge of this custom as propagated by the coherence rule within the Skopos theory. A failure is therefore cited in the translation of this text in both the Skopos Theory and the Cultural Theory.

4. Jeremia 44:18 (Jeremiah 44:18) *No kuuma hĩndĩ ĩrĩa twatigire gũcinĩra mũthamaki mũndũ wa nja wa kũrĩa igũrũ ũbumba, o na tũgĩtiga kũmũitangĩra indo cia kũnyuwo-rĩ, tũtũire tũũrũrũo nĩ indo ciothe...*

Back translation: *But since we stopped burning incense to the female ruler of above, and also we stopped pouring for her things to drink, we have remained with loss of all things...*

KJV Easy Reading Edition Jeremiah 44:18 *But since we left off to burn incense to the queen of heaven, and to pour out drink offerings to her, we have wanted all things...*

The Amplified Bible Jeremiah 44:18 ***But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything...***

The New International Dictionary of the Bible says the queen of heaven was the female deity to whom, with their families' aid and connivance, Hebrew women made offerings (such a practice is also found in Jeremiah 7:18). The most likely identification is with Ashtoreth, goddess of love and fertility.

The Gĩkũyũ Bible rendering “*mũthamaki mũndũ wa nja wa kũrĩa igũrũ*” (female ruler of above) does not communicate that this is a goddess. Instead, it may mislead one to think the text refers to royalty. The idea of a goddess is foreign to the Gĩkũyũ receptor. Granted, the receptor may have been exposed to the knowledge that there are communities that do worship goddesses, but this understanding should not be left to chance, and the translator ought to employ strategies that guide the TT recipient to understanding the referent of “Queen of heaven”. A correct understanding of the referent of “Queen of heaven” would signal “success” but failure to do this will elicit a ‘protest’ as found in the Skopos Theory, since the receptor’s understanding of the referent will be different from the one intended in the ST.

5. Atumwo 1:26 (Acts 1:26) ***Magĩkĩmacukĩra mũtĩ, na mũtĩ wa Mathia ũgĩthurũo...***

Back translation: *And they cast lots, and the stick of Matthias was selected...*

KJV Easy Reading Edition Acts 1:26 ***And they gave forth their lots; and the lot fell upon Matthias...***

The Amplified Bible* Acts 1:26 *And they drew lots [between the two], and the lot fell on Matthias;

The Zondervan Pictorial Encyclopedia of the Bible explains, "to cast lots" is to employ lots in the decision of any matter, lots being the stones, pebbles, pieces of wood or potsherd used in casting lots. However, the casting of lots was not by chance, according to scripture, but was under the disposition of God.

The Easton's revised Bible Dictionary informs us that the lot was resorted to by the Hebrews with strict reference to the interposition of God, and as a method of ascertaining the divine will as found in Proverbs 16:33 – The lot is cast into the lap, but the decision is the Lord's alone. (*Revised Standard Version*, 1952 & 1971).

Some instances where the lot was used are: at the division of the land of Canaan among the several tribes in Numbers 26:55 34:13; at the election of Saul to be king in 1Samuel 10:20,21; at the distribution of the priestly offices of the temple service in 1Chronicles 24:3,5,19 Luke 1:9; at the choice over the two goats at the feast of Atonement in Leviticus 16:8 and in Acts 1:24-26, where Matthias, who joined the eleven disciples left after Judas died, was chosen by lot.

Israelites believed that God revealed His will through the sacred lots, Urim and Thummim, small objects that were kept in the breastplate of the high priest's ephod. These sacred lots were used to decide between alternatives. An example of this is in 1 Sam 14:41-Then Saul said, "O Lord God of Israel, why have you not answered your servant today? If this guilt is in me or in my son Jonathan, O Lord God of

Israel, give Urim; but if this guilt is in your people Israel, give Thummim." And Jonathan and Saul were indicated by the lot, but the people were cleared (*Revised Standard Version*, 1952 & 1971). With the rise of personal prophets in Israel, the more mechanical Urim and Thummim were less used.

The 1999 Smiths Revised Dictionary says the people cast lots for various purposes. The various issues for selection such as names and dates were marked on pieces of wood or potsherd and these lots were then shaken together in some convenient receptacle or the fold of a garment, till one came out.

The *NKJV Study Bible* informs us that it was customary for the Jews to determine the will of God on certain questions by this method. The names of Matthias and Justus, probably written on stones, were put in a jar that was shaken until one of the names fell out. The name that fell out of the vessel would be the one that God had chosen to take the place of Judas.

Casting lots is therefore reference to a practice that is highly culture specific. A person who has made the choice to read the Gīkūyū Bible to understand the beginnings of the church, of which the choice of a disciple to replace Judas is an important part, would find the obscure reference to this practice an obstacle as it would be a concept they would have difficulty visualizing. Such a reader should be assisted by translator choices in cultural decoding of the ST as well as recoding and encoding in the TT language and cultural sense as propounded within the Cultural theory. This is not manifested in the presentation of this cultural practice in the 1965 Gīkūyū Bible.

4.2.2 Texts with Loan or New words

6. 1 Samueli 30:7 (1 Samuel 30:7) ...*Daudi agĩkĩra Abiatharu...Ta ndehere ebodi haha.*

Back translation: ...*David, told Abiathar... bring me the ephod here.*

KJV Easy Reading Edition 1 Samuel 30:7 *And David said to Abiathar...bring me the ephod here.*

The Amplified Bible 1 Samuel 30:7 *David said to Abiathar the priest...bring me the ephod.*

David, his men and their families had set camp at Ziklag. At one time, while David was absent with the army of Achish, the Amalekites invaded Ziklag, burnt it and carried away captive David's wives and children as well as those of his men. David and his men returned to find the desolate state of their city. His men threatened mutiny. In this text, David is in a deep crisis. So major is it that his life is in danger because his men are threatening to stone him. A decision must, of necessity, be made and this David does only after asking for the ephod. The ephod is therefore seen to be very important and deserving of more than the cursory mention it gets here.

The *KJV Easy Reading Edition* appends an explanatory note to the verse which indicates that an ephod is a "priestly garment or turban".

The *NKJV Study Bible* informs us that the ephod has been described variously as a cape or a vest made of fine linen with brilliant colours. Its two main sections covered the chest and back, with seams at the shoulders and a band at the waist.

The New International Dictionary of the Bible explains that the ephod was a sacred vestment originally worn by the high priest and made of “gold, and of blue, purple and scarlet yarn, and of finely twisted linen” (as found in Exodus 28:6-14; 39:2-7). It was an ornately and expensively decorated garment. Later, persons other than the high priest wore ephods. Samuel wore a linen ephod while ministering before the Lord (as found in 1 Sam 2:18).

The Zondervan Pictorial Encyclopedia of the Bible explains that the ephod was a close-fitting, armless outer vest of varying length, but generally extending down to the hips. In the OT it was almost exclusively a priestly garment, or one used in the worship of God. It was given special prominence as part of the high priest’s vestments. Its ceremonial breastplate containing twelve gemstones inscribed with the names of the twelve tribes, was attached to a set of rings on the ephod. This breastplate also contained the sacred lots known as Urim and Thummim, which is why it was considered of great value, especially at times of crises when important decisions had to be made. When David needed to know in advance whether the people of Keilah whom he had befriended would hand him over to King Saul, he had Abiathar consult God by means of the ephod (as found in 1 Sam 23:9-12).

After reading 1 Samuel 30:7, the Gīkūyū receptor will appreciate that the ephod was something of great importance since it helped David determine a course of action at a perilous time. The ephod is not part of Gīkūyū vestment and the adaptation of “ephod” into “ebodi” does not assist the receptor to understand what the ephod is. It is simply translation of language but it does not transmit the cultural content. It

therefore falls short of the Cultural Theory stipulation that the translator has to translate not just the language, but the cultural implications.

7. Isaia 6:2 ...*Na igûrû riake hakarûgama Aserafi*

Back translation: and above Him were standing seraphs

KJV Easy Reading Edition Isaiah 6:2 ... *Above it stood seraphim;*

The Amplified Bible Isaiah 6:2 ...*And above Him stood the seraphim;*

The International Standard Bible Encyclopaedia tells us that seraphim, in Jewish theology, are connected with cherubim and ophanim as the three highest orders of attendants on Yahweh, and are superior to the angels who are messengers sent on various errands.

The Zondervan Pictorial Encyclopedia of the Bible informs us that seraphim were an order of supernatural or angelic beings similar to the cherubim. They stood beside or hovered above the heavenly throne of God as functionaries and attendants. They acted as agents and spokesmen for God (Isa 6:6, 7). A chief duty was that of praising God.

The Gikũyũnisation of the term “seraph” or “seraphim” does not communicate that these were angels of a superior rank to other angels.

8. Kûguûrîrio 21:18 *Naguo mwakîre wa rûirigo rûu rûarîo warî wa njathibi ...*

Back translation: And the manner of construction of its wall was of jasper;

KJV Easy Reading Edition (Revelation 21:18) The construction of its wall was of jasper;

The Amplified Bible (Revelation 21:18) The wall was built of jasper,

The Zondervan Pictorial Encyclopedia of the Bible informs us that jasper is a precious stone frequently noticed in Scripture. It is usually red, brown or yellow, but rarely it may be green, blue or black, and the brighter-colored varieties are used as gem stones (as seen in Exodus 28:20 and Ezekiel 27:16) It was the last of the twelve inserted in the high priest's breastplate and the first of the twelve used in the foundations of the new Jerusalem (as seen in Revelation 21:19) It was the stone used in the superstructure of the wall of the new Jerusalem.

We therefore see that jasper was a stone of great value. Its being rendered simply as *njathibi* does not communicate this sense. The fact that it is used in the construction of a wall may cause the reader to assume that it is one of the common types of stone used in construction of walls.

9. 1 Johana 2:18 (1 John 2:18) ...*ta ūrĩa mwaiguire atĩ mũmena Kristo nĩegũka...*

Back translation: ...*as you heard that the one who hates Christ will come...*

KJV Easy Reading Edition 1 John 2:18 ...*as you have heard that antichrist shall come...*

The Amplified Bible 1 John 2:18 ...*as you have heard that the antichrist [he who will oppose Christ in the guise of Christ] is coming...*

Antichrist is a combination of two Greek words: *anti* meaning “instead of” or “against”, and *Christos*, meaning “anointed one”. *Antichrist* means one who seeks to take the place of Christ, who will exalt himself above God (*NKJV Study Bible*).

The explanation in *The New International Dictionary of the Bible* is that the term derives from Greek *antichristos*, that is, “against” or “instead of” Christ. The word *antichrist* means one who usurps Christ’s name and rights.

The choice of words for this text in the TT clearly needs to capture the notion of “against” or “instead of” Christ in the word “antichrist”. The Gikūyū Bible renders it “mūmena Kristo”. *Mūmena* is derived from “mena” which means, “hate”. “Mūmena Kristo” therefore means “one who hates Christ”. Because it is perfectly possible to hate one without necessarily wanting to take their place or usurp their name and rights, the use of “mumena Kristo” in this text is seen to not fully capture the essence of the term “antichrist”. This defeats the purposes of the ST and a “protest”, as stated in the Skopos Theory, ensues since the TT does not communicate what was originally intended in the TT. The bracketed explanatory note in *The Amplified Bible* (he who will oppose Christ in the guise of Christ) makes the text much clearer.

4.2.3 Texts with Figurative expressions

10. Thama 3:14 (Exodus 3:14) *Nake Ngai akītra Musa afīrī, NIŃ NDŪIRE O TA ŪRĪA NDŪIRE...*

Back translation: *And God told Moses this, I HAVE ALWAYS BEEN AS I HAVE ALWAYS BEEN*

KJV Easy Reading Edition Exodus 3:14 ***And God said to Moses, I AM THAT I AM...***

The Amplified Bible Exodus 3:14 ***And God said to Moses, I AM WHO I AM and WHAT I AM, and I WILL BE WHAT I WILL BE...***

The name of God as I AM THAT I AM is not part of Gīkūyū expression and the substance of this name may be easily lost in the Gīkūyū rendering as found in the Gīkūyū Bible of 1965.

The Zondervan Pictorial Encyclopedia of the Bible explains that the account of Moses' call to lead the Hebrews out of Egypt (as found in Exodus 3:14-17) contains the statement of the Lord in which He depicts His divine character in the words, "I AM WHO I AM" or "I Am The One Who Is". While this statement has been understood in various ways, the context emphasizes the continuity of the promise made to the forefathers of Israel (as found in Exodus 3:13, 15-16).

The words I AM WHO I AM connote the continuity of God's dealings with his people. "I am the God who is," or "I am the God who continues to be," is understood thus; the God who appeared to Moses was the same God who gave His promises to their forefathers. The God of Moses was the God of Abraham (*The New International Dictionary of the Bible*, 2000).

The Zondervan Pictorial Encyclopedia of the Bible further explains that this is the name of God given by God to Moses when Moses asked for credentials that would convince the children of Israel that God had indeed authorized him to lead them out

of Egypt. The disclosure of the name was given at the burning bush that aroused Moses' curiosity because the bush burned with fire, but was not consumed, an indicator of the constant and the eternal. The giving of this name was preceded by God's declaration to Moses that He is "the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob" Thus the name "I Am," or "I Am that I Am," overarches the past and the future history of the children of Israel and suggests that what God is in the present, He was in the past, and will be in the future to this people.

"*NIŃ NDŪIRE O TA ŨRIŃA NDŪIRE*" means "I have always been as I have always been", as the back translation shows. This substantially curtails the meaning of I AM THAT I AM since it communicates the idea of God who remained constant in the past. There is the covert possibility of Him changing. Translator choice of words does not communicate the meaning of the ST in a form to be appreciated and understood by the TT receptor, a prerequisite of the Cultural theory. It is possible for the erroneous impression to be created by the Gĩkũyũ translation that God may change, eliciting a different understanding and feeling from that intended by the ST, thereby creating an instance where the translation falls short of the expectations of the Speech Act Theory.

11. Thama 4:26 (Exodus 4:26) **Nĩwagĩtuĩka mũ'hikia na njĩra ĩo ya thakame...**

Back translation: You have become my husband by way of that blood...

KJV Easy Reading Edition Exodus 4:26 ***"You are a husband of blood!"***

The Amplified Bible Exodus 4:26 A *husband of blood are you because of the circumcision*

The ordinance of circumcision was appointed by God. As found in Genesis 17:10, 11, it was established and was so important that Abraham, though ninety-nine years of age, was circumcised on the same day with Ishmael, his son, who was thirteen years old when God gave the ordinance that circumcision was to be the special badge of his chosen people and a sign of their consecration to him. It was thus made a necessary condition of Jewish nationality. Every male child was to be circumcised when eight days old (as found in Leviticus 12:3) on pain of death, a penalty which, in the case of Moses, appears to have been demanded of the father, when the Lord "sought to kill him" (Exodus 4:24), because his son was uncircumcised.

John Gill's 1809 exposition of the Old and the New Testament, revised and edited by Larry Pierce, (1994-1995) informs us that having perceived that it was the neglect of circumcising her son that was the cause of the divine displeasure against her husband, Zipporah quickly performed the ceremony and saved Moses' life. She addresses Moses as *mũ'hikia na njĩra ïo ya thakame* or "a bloody husband to me", that is, a costly and bloody husband to her, since she was forced to redeem his endangered life with the blood of her child, by which Moses, in a sense, received life anew, having been saved from certain death.

The verse, as translated in the 1965 Gikũyũ Bible, gives one the notion that Zipporah became Moses' wife at the moment when she threw the foreskin at his feet and tells him that "*you have become my husband by way of that blood*". Thus it is clear that

the words used by the translators to present this text do not communicate the full import of the words “husband of blood”. The translation presents the surface meaning of the words but not the full cultural implications. The meaning of the words is therefore narrowed down in scope. The TT receiver does not comprehend the translated text as intended, so there is a “protest” as postulated in the Skopos Theory.

12. 1 Samueli 2:1 (1 Samuel 2:1) ...*Na rūhĩa rūakwa rūkaambarario nĩ ũndũ wa Jehova;*

Back translation: *...And my horn is exalted because of Jehovah...*

KJV Easy Reading Edition 1 Samuel 2:1 *...and my horn is exalted in the Lord...*

The Amplified Bible 1 Samuel 2:1 *...my horn (my strength) is lifted up in the Lord...*

This text was the germ that bore this study. The researcher read it in the course of personal Gĩkũyũ Bible study and had trouble comprehending what Hannah meant. The researcher then sought to know the meaning of the text from fellow Christians of Gĩkũyũ origin but of the six who were consulted; none could decipher Hannah’s meaning. Some would not even hazard a guess. It therefore became clear that there was a problem with the text and that translator’s choice of words for it was not communicating the originally intended meaning.

The explanatory note in the *King James Version Easy Reading (2001)* gives the meaning of “horn” as “strength”.

The *NKJV Study Bible* says a horn was a symbol of power (as found in 1 Kings 22:11; Micah 4:13). Consequently, the Lord is said to exalt the horn of the righteous and to cut off the horn of the wicked.

The New International Dictionary of the Bible explains that horns were worn in the East, that is, Persia and Media, which lay east from Jerusalem, as a symbol of exaltation and power. Jehovah was David's horn of salvation. He exalted the horn of His people, and broke the horns of the wicked (as found in Psalms 18:2; 75:10; 148:14).

Hannah therefore meant that the Lord had manifested her strength and glory to her vindication, and the silencing of her enemies – such as Peninnah, her co-wife, who “used to provoke her severely, to irritate her, because the LORD had closed her womb (*New Revised Standard Version* 1 Samuel 1:6). The Lord had taken away Hannah’s shame. This is not the information yielded by this text in the Gikũyũ bible. The expression used in this text is distinctly peculiar to the ST language. Its reproduction in the TT renders it hard to appreciate and understand for the TT receptors. This is a clear case of translation of the language but not the cultural implications. Thus, this text falls short what the Cultural Theory postulates – that the effective translator has to translate not just the language but the cultural implications as well. Beyond the TT recipient reading Hannah’s words as she said them, he or she ought to understand what those words mean.

13. Ayubu 2:4 (Job 2:4) *Nake shaitani agĩcokeria Jehova akiuga, Nĩ gĩkonde kĩa mwĩrĩ gĩkũũrĩte kĩngĩ...*

Back translation: *And he, the devil, answered Jehovah saying, “It is the skin of the body which has uprooted the other/another...”*

KJV Easy Reading Edition Job 2:4 *And Satan answered the Lord, and said, Skin for skin...*

The Amplified Bible Job 2:4 *Then Satan answered the Lord, Skin for skin!*

Information from the *NKJV Study Bible* says that the origin of the proverb “skin for skin”, utilized by Satan, is disputed. Some think it may have originated from the practice of battering animal skins. Others think the phrase is similar to the proverb “life for life, eye for eye, tooth for tooth” (as found in Exodus 21:23-25). In the last half of the verse, Satan charges that Job would be willing to lose his possessions or even his family as long as his life was spared.

The International Standard Bible Encyclopaedia indicates that to escape by the skin of the teeth' is equivalent to a narrow escape (as found in Job 19:20). When Satan says in his calumny of Job: "Skin for skin! All that people have they will give to save their lives (*New Revised Standard Version*, Job 2:4), he is of the idea that a man will endure or do the worst, even the flaying of his body, to save his life.

The expression “*nĩ gĩkonde kĩa mwĩrĩ gĩkũũrĩte kĩngĩ*” is not part of Gĩkũyũ figurative expression. The Gĩkũyũ receptor may therefore not readily decipher the connotations present in the phrase. The end of Job 2:4 may give a clue as to what Satan meant. He says: “*Nĩ gĩkonde kĩa mwĩrĩ gĩkũũrĩte kĩngĩ, ã-ni, o na mũndũ aaruta indo ciothe iria e nacio nĩguo akũũre muoyo wake*” (Back translation: It is the

skin of the body which has uprooted the other, *yes, a person will give away all that he owns so as to redeem his life*). However, Satan goes ahead to dare God to “stretch His hand and touch Job in his bones and flesh”, saying that this will cause Job to “curse God in His face”. One can only curse as long as one is still alive and so one may arrive at the conclusion that “skin for skin” is not about redemption of life. The reader is therefore left at a loss as to what the saying means. In the Cultural theory, such a situation is taken as one where the translator has not rendered meaning effectively and accurately from the source culture to the target culture, and has translated the language but not the cultural implications. The TT reader is not assisted, by the translator choice of words, to access the ST meaning.

14. Kohelethu 12:2-5 KJV, *The Amplified Bible* - Ecclesiastes 12:2-5

(i) *na riūa, na ūtheri, na mweri, o na njata itanahorio nduma*

Back translation: *And the sun, and light, and moon, and stars before they are put off into darkness*

KJV Easy Reading Edition: **While the sun, or the light, or the moon, or the stars, be not darkened**

(ii) *o na matu matanacoka gūkorūo ho, mbura yathira*

Back translation: *and when the clouds are no longer present, when the rain ends*

KJV Easy Reading Edition: **nor the clouds return after the rain**

(iii) *o mūthenya ūrīa aikaria a nyūmba makainaina*

Back translation: *to the day the keepers of the house will tremble*

KJV Easy Reading Edition: **In the day when the keepers of the house shall tremble**

(iv) *o namo makarau meinamie na thĩ*

Back translation: *and the strong shall bow themselves downwards*

KJV Easy Reading Edition: **and the strong men shall bow themselves**

(v) *o nague mũĩ ũrĩa wĩtagwo mũrothi ũrute kĩro*

Back translation: *and the tree that is called the (almond tree?) shall bring forth flowers*

KJV Easy Reading Edition: **and the almond tree shall flourish**

(vi) *o nayo ndaahi ĩtuĩke o ta mũrigo*

Back translation: *And the grasshopper shall become like a burden*

KJV Easy Reading Edition: **and the grasshopper shall be a burden**

This is one of the texts that the researcher came across in which the message is encrypted in truly culture specific verbal pictures. Its reproduction in the Gĩkũyũ Bible certainly elicits a protest, as pointed out in the Skopos Theory which indicates that to the extent that the text receiver does not comprehend the translated text as intended, there is a “protest”. The reproduction of the basic or surface meaning words does not assist the TT reader to access the deep meaning of the expressions.

The translator did not use words that would assist the TT reader to access the intended meaning and effect of the ST.

Asbury Bible Commentary gives insight as to the meaning of Ecclesiastes 12:1-5. Ecclesiastes 12 begins by pointing out that it is critical for the Creator to be remembered during youth. Such a commitment must be made while life is still enjoyed and the faculties and capacity to know and serve God are at their fullest, before the days of trouble, the decline and restraining years come (Ecclesiastes 12:1).

Beginning with Ecclesiastes 12:2, the frailty of old age is presented in a series of pictures. The diversity of pictures emphasizes the same thing; the debilitation of the body because of old age. This is a description of the infirmities and troubles of old age given in order to urge young men to regard God and religion, before these come upon them and they are no longer fit for service.

The Amplified Bible sheds light on the meanings of the various pictures:

- (a) *While the sun, or the light, or the moon, or the stars, be not darkened (**before sight is impaired**).*
- (b) *nor the clouds (**clouds of depression**) and return after the rain (**tears**).*
- (c) *In the day when the keepers of the house (**the hands and the arms**) shall tremble*
- (d) *and the strong men (**the feet and the knees**) shall bow themselves*
- (e) *and the almond tree shall flourish (**white hair**)*

(f) *and the grasshopper (a little thing) shall be a burden*

The language used in these texts is highly figurative. Though there is mention of how important it is to be industrious in serving God before old age in verse one, the meaning of the pictures of debilitation that follow the first verse is unfathomable as presented in the Gīkūyū Bible. There is a total loss of meaning in these texts. The *KJV Easy Reading Edition* and *The Amplified Bible* deal with this difficulty by appending explanations to each verse. These aid the *KJV Easy Reading Edition* and *The Amplified Bible* reader in comprehending the text. There is no such assistance for the Gīkūyū Bible receptor. The words and expressions here have a depth of meaning that is not presented in a form to be understood and appreciated by the TT receivers. The translation of this text is therefore faulted under the Cultural Theory since the TT does not access the intended meaning and effect of the ST.

15. Kūguñrīrio 22:15 (Revelation 22:15) *Kūu kūngī nja, nīkuo “magui” marī...*

Back translation: *elsewhere outside is where the dogs are*

KJV Easy Reading Edition Revelation 22:15 *For outside are dogs, and sorcerers...*

The Amplified Bible Revelation 22:15 *[But] without are the dogs and those who practice sorceries (magic arts)...*

The Amplified Bible does not append a bracketed explanatory note to the word “dogs”. The *NKJV Study Bible* and the *Easton’s Revised Bible Dictionary* say that *dogs* was a common expression used by Jews to speak of Gentiles (as found in Matthew 15:26).

Vincent's New Testament Word Studies enlightens us that 'dogs' was the term of reproach with which the Jews stigmatized the Gentiles as impure. In the Mosaic Law the word is used to denounce the immoral indulgence in sensual pleasure of pagan worship (as found in Deut. 23:18). In Matthew 15:26, the word is used for those whose moral impurity excludes them from the New Jerusalem. The word 'dogs' is therefore a term of reproach. When spoken by a Jew, it mainly signified the "impurity" of anyone who is a gentile, that is, not a Jew.

In Revelation 22:15, the term is used in the way Paul uses it when he speaks of false teachers as "dogs" (as found in Philippians 3:2). Considering the manner in which it is used in the Gĩkũyũ Bible, however, and also considering the TT receptor's circumstances and knowledge, the text easily lends itself to the interpretation that among those "outside" are real life dogs or the vilest of sinners. The TT receiver is therefore not likely to comprehend the correct meaning of the term "dog". Evaluation of this text within the Skopos Theory indicates that there is a "protest" – the TT message is not successful as it is not comprehended by the recipient as intended in the ST.

16. Luka 16:22 (Luke 16:22) ...*agĩkuuwo nĩ araika, akũigwo "gĩthũri-inĩ kĩa Iburahimu*

Back translation: ...*he was transported by angels; he was placed on Abraham's chest*

KJV Easy Reading Edition Luke 16:22 ...*and was carried by the angels into Abraham's bosom.*

The Amplified Bible Luke 16:22 ...and was carried by the angels to Abraham's bosom.

The NKJV Study Bible informs us that Abraham's bosom was the blessed place of the dead. This meaning is blurred by the Gikūyū Bible's use of "gīthūri-inī kīa Iburahimu".

The Zondervan Pictorial Encyclopedia of the Bible explains that "Abraham's bosom" is a figure of speech used by Jesus in the parable of Lazarus and the rich man to designate the state or place of security and significance with which Lazarus was honored upon his death. The figure is drawn from the banqueting custom of reclining upon one's side on couches at the meal. The configuration of the gathered company was such that the head of one would reach the chest of the one next to him. For purposes of conversation and fellowship, the one would lean his head back against the breast of the other. It was especially gratifying to be placed next to a special guest, and even more so, next to the host. To have leaned one's head against the breast of the principal guest, or that of the host, was proof of the existence of a special and intimate relationship with that person (such as in John 21:20 *New Revised Standard Version* ...Peter turned and saw the disciple whom Jesus loved following them; he was the one who had reclined next to Jesus at the supper and had said, "Lord, who is it that is going to betray you?" ...).

Lazarus, who, in his diseased and poverty stricken earthly life had had to beg to maintain his existence in contrast to the rich man who had fared sumptuously, is

pictured as feasting in the realms of bliss with the father of the race having been given the place of highest honor, to recline in the “bosom of Abraham.”

The New International Dictionary of the Bible explains that “Abraham’s bosom” indicates blessedness after death. The figure derives either from the Roman custom of reclining on the left side at meals; thus Lazarus would be in the place of honor at Abraham’s right, leaning on his breast, or from its appropriateness as expressing closest fellowship (as found in John 13:23 *New Revised Standard Version* ...Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved.). Since Abraham was the founder of the Hebrew nation, such closeness was the highest honor and bliss.

It is clear therefore that there is a great depth of meaning packed in the seemingly simple phrase “*gĩthũri-inĩ kĩa Iburahimu*” or “*into Abraham’s bosom*”. The people in the culture of the ST would understand that depth of meaning, but it is lost to the reader of the Gĩkũyũ Bible because the term is culture bound. This is another instance where the translator ought to have translated not only the language but also the cultural implications as stipulated in the Cultural Theory.

4.3 Suggestions for Effective Translation of Select Texts

The analysed texts above were picked by the researcher intuitively with the assumption that they could pose comprehension problems. The analysis of the select texts indicated that they might actually cause comprehension problems. This finding was supported by the variance in select text meaning, perceived after comparing the Gĩkũyũ Bible meanings with the meanings emerging from *KJV Easy Reading*

Edition, the working source text, and from several other Bible versions as well as Bible encyclopaedias, Bible dictionaries, commentaries and concordances.

The third objective of this study was to suggest ways of effectively presenting texts which indicate source text culture bound terms, figurative expressions and reference to culture bound practices.

Loescher (1991:8) defines translation strategy as "a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it."

Thus strategy is seen as a conscious effort by the translator to avail to the TT recipient all significances from within the ST that would otherwise be opaque.

The researcher put together a number of strategies which would effectively present ST culture bound text in the TT in a way that would maximize comprehension by the TT recipients, thus the following are suggestions on how the expected and intended meaning of the ST can be transferred into the TT. This was in line with the third objective of the study.

Several texts proved so difficult to comprehend that none of the respondents gave a correct answer to the questionnaire items derived from them. Two such texts were Ecclesiastes 12:2-5 and Jeremiah 44:18. Ecclesiastes 12:2-5 employs verbal pictures to describe the onset and troubles of old age while Jeremiah 44:18 describes a female deity in terms that led respondents to thinking that the deity was royalty, the high priest or even Jesus himself. Pedersen's (2005) suggestion of specification is a fitting method of availing ST meaning to the TT recipient in such cases. Specification

means leaving the ST unchanged but adding information that is not present in the ST, making the TT more specific than the ST. This is done in one of two ways: either through explicitation or addition. Explicitation is any strategy involving expansion of the text, or spelling out anything that is implicit in the ST. Thus in Ecclesiastes 12:2-5, beside each verbal picture, an explanation of it could be appended. Addition means that the added material is latent in the ST, as part of the sense or connotations of the culture bound text. By using this strategy, the translator intervenes to give guidance to the TT audience. This strategy would work well for the Jeremiah 44:18 text. In this text, “*mũthamaki mũndũ wa nja wa kũrĩa igũrũ*” is a direct translation of “Queen of heaven.” The ST readers understood that this was a female goddess, not so the Gĩkũyũ recipient. Addition of a phrase such as “*ngai ya mũhianano*” (a false god) would guide the recipient towards the accurate meaning of the text. The text could then read “*mũthamaki mũndũ wa nja wa kũrĩa igũrũ ũrĩa ari ngai ya mũhianano*”.

The Gĩkũyũ Bible renders “I AM THAT I AM” in Exodus 3:14 as “*NIĨ NDŪIRE O TA ŨRĨA NDŪIRE*”. In back translation, this means “I have always been as I have always been” which alters the meaning of the original text substantially. Yule’s (1996) suggestion would be a fitting solution here. It involves direct translation of the elements of the text into the borrowing language. “I AM THAT I AM” can thus be effectively rendered “*NIĨ NDĨ ŨRĨA NDĨ*”, a direct translation that bears, to a satisfactory degree, the import of the text as it is in the ST.

Leppihalme (1997) proposed translation strategies for allusions which would work well in presenting a variety of culture bound texts. These are the use of footnotes, endnotes, translator's notes and other explicit explanations. He suggests that these should not be supplied in the text but be explicitly given as additional information. These strategies would work well for Deuteronomy 18:10 where a lengthy explanation of the pagan practice of offering children as burnt sacrifice is necessary, so as to expand on the cryptic "*kūhītūkithīria mwakini*" (to make one pass through fire). It would also work well for Acts 1:26 where the manner in which the tradition of throwing lots was done needs to be clarified. Further, the translation of Revelation 22:15, where the meaning of "dogs" needs to be made plain and comprehensible, would be well served by this method.

Some texts' meanings may be difficult to access even with the aid of notes and cross references because the terms used may be highly culture specific. An example is found in Hannah's exultation in 1 Samuel 2:30. She says her "horn is exalted because of Jehovah". The concept of a "horn being exalted" is quite foreign to the Gikūyū reader. Comprehension of the text may be better served by dropping any reference to the horn and spelling out what Hannah meant, so that it is clear that Jehovah had deemed her righteous, had strengthened her and had taken away her shame – all of which is lost in the phrase "horn is exalted because of Jehovah". Another text which is almost as opaque as Hannah's exultation is in Job 2:4 where Satan, in saying that Job would do anything to save his life, employs the phrase "skin for skin". Nida and Taber (1969) offer the solution of non-idiomizing the

idiom so that rather than reproduce an idiom whose meaning cannot be accessed in its reproduction, the translator may spell out its meaning for the TT recipient.

Respondents resorted to guesswork in the case of Song of Solomon 1:7, when asked what “*mũndũ mũhumbe maitho*” meant (gloss: one whose eyes are covered), and even then, none even approximated the ST meaning. Leppihalme (1997) suggests that in such a case, the allusion should be reduced to sense by rephrasing. In the case of Song of Solomon 1:7, comprehension would be better served if the allusive phrase, in this case “*mũndũ mũhumbe maitho*” referring to a prostitute in the ST, were to be dispensed with and replaced with a Gĩkũyũ term such as “*mũtumia / mũirĩtu njangiri*” which means “a woman / girl who roams about”, a term which has especial connotations of promiscuity and which would make the meaning of the allusion overt.

Cross referencing is a method that is used to great advantage in Bible versions. While cross referencing may not be taken to be a translation strategy per se, it is worthy of note that the main concern here is receptor comprehension of the translated text. Translator effort is what avails the meaning of the ST to the receptor, and the translator can take up the licence offered by the Skopos theory which gives the translator leeway to use any and all methods to communicate the message of the ST to the TT receiver.

Also noteworthy is that the text under study here is the Bible, and cross referencing in the Bible is a valuable tool, particularly for the translator and also for the recipient because it is often the case that the explanation for one baffling word or

practice is to be found in another segment of the same text. Cross referencing would direct the reader, for example, to make an informed decision about what may have been Jephthah's options, final decision and action in Judges 11:30. The reader will be disabused of the notion that Jephthah may have offered up his daughter as a burnt sacrifice after reading that such an action was contrary to the law of Moses; but only if directed to read Leviticus 18:21, 20:2-5, Deuteronomy 12:31 and 18:10. The reader would also learn that devoted service for women, where they lived in lifelong celibacy, did exist in the source culture, as found in Exodus 38:8 and Luke 2:36, 37. This is why we are told that Jephthah's daughter "bewailed her virginity" and that she "knew no man". Her remaining unmarried and a virgin for the rest of her life is a direct consequence of her father's vow. At face value, Jephthah's action seems strange to the TT recipient, but it is not to the ST reader because it was possible to vow to give the self or another member of the household to the Lord. It was also possible to redeem the person by payment of money, as found in Leviticus 27:1-8. The receptor should be enlightened in this regard via cross referencing.

Another text which would be more comprehensible with the aid of cross references is 1 Samuel 30:7, where David asks Abiathar, the priest, for an ephod to aid him in seeking God's will. Guidance as to the form and purpose of the ephod would be useful if availed to the readers by directing them to its description in Exodus 28:6-14 and 39:2-7, and to its use and importance in Leviticus 8:7, 1 Samuel 2:18 and 1 Samuel 23:9-12 among other verses.

In the Song of Revelation 21:18, the speaker wishes to convey just how valuable the stones used to build a wall are. The readers of the Gĩkũyũ Bible, however, meet the Gĩkũyũnised word “*njathibi*” from the word “jasper” which reduces the scope of meaning considerably as it may simply mean “stones”, and this narrowing of meaning was evident in receptor responses. In a discussion, when asked what the “*njathibi*” were, they said these were good hard stones for building a strong wall. The Skopos theory gives a translator licence to use all methods to ensure that the original message reaches the receptor, and this licence could be used to good effect in many instances, such as to carry out what Beekman and Callow (1974) call descriptive modification. For this text, rather than use plain “*njathibi*”, the translator could use “*mahiga ma goro*”, that is, precious stones.

Bracketed explanatory notes are used as effective solutions to comprehension problems in *The Amplified Bible* and *The Message Bible*, while explanatory notes appended to texts are used in the *KJV Easy Reading Edition*. The bracketed notes expand on a word’s or a phrase’s semantic field and ST meaning, while the explanatory notes explain the meanings of underlined words or phrases. The preface to the *KJV Easy Reading Edition* (2001) says:

Experience has proved...that these explanatory words will often open up the meaning of a word or portion that often has been misunderstood or otherwise not understood.

Explanatory notes juxtaposed with text that is deemed difficult to comprehend are therefore a worthy method of improving receptor comprehension. A bracketed note or an explanatory note would, for example, make it clear what “*gĩthũri-inĩ kĩa*

Ibrahimu” (Abraham’s bosom) in Luke 16:22 means. A note to say “*ikenero*” (a place of pleasure) or “*kīhurūkoinī*” (a place of rest) would make the otherwise opaque idiom’s meaning quite clear.

Newmark (1981) suggests the strategy of unpacking as a strategy to avail meaning to the TT reader. This can be done in two ways, paraphrase and definition. In paraphrasing, the meaning of a sentence is amplified or rendered freely. In definition, the sense of a word is spelt out. Definition would be useful in presenting the term “Antichrist”. The Gīkūyū Bible renders it “*mūmena Kristo*” which means “one who hates Christ”. This rendering loses the shade of meaning in the ST which points to the Antichrist desiring to usurp Christ’s powers and to take His place. Defining the term “Antichrist” would appropriate this meaning better. “Anti” has the meaning “to usurp”. Thus the Antichrist is one who seeks to usurp Christ’s name and rights. This term could be rendered “*mūmena Kristo ūrīa wendaga gūikarīra gītī kīa ūnene gīa Kristo*” (gloss: the one who hates Christ and wants to sit on the seat of power of Christ).

4.4 Receptor Comprehension

The fourth objective of this study entailed testing receptor comprehension of the 1965 Gīkūyū Bible. This was done by means of questionnaires. The researcher formulated two questionnaires from the select texts. Each of the questionnaires was administered to fourteen respondents, which made up twenty-eight respondents.

The questionnaires were fundamental to the study, first, because they were an effective measure of receptor comprehension of the select texts and, by extension,

their comprehension of the Gīkūyū Bible. Second, the data obtained from their use vindicated the researcher's assertion that translator choice of words for the TT reduced the effectiveness of the Gīkūyū Bible in as far as passing the message of the ST to the TT recipients was concerned.

The questionnaires were made up of simple comprehension questions to which respondents gave written answers. For each item in the questionnaire, fourteen responses were expected from the fourteen respondents. In some instances, however, respondents were unable to give an answer so they would either leave a blank or indicate "I don't know" or "I don't understand what this means".

It is noteworthy that this exercise was for the purposes of testing receptor comprehension and so a respondent who left a blank, indicated "I don't know" or "I don't understand what this means" automatically qualified as one who did not comprehend the text, and the response was thus treated as an incorrect response.

Presented below are tables with the questionnaire items for both churches drawn from the select texts; tables with the performance of the respondents as well as charts for a visual presentation of respondent performance.

It is worthwhile to note that both churches dealt with the same number of Bible verses, but some of the verses yielded more than one questionnaire item apiece, leading to Church I having to deal with a larger number of questionnaire items. The number of questionnaire items per church is as set out in **Table 4.2** below.

Table 4.2 Questionnaire items per church

Church I			Church II		
Select text		Number of items	Select text		Number of items
a	Job 2:4	1	a	Exodus 3:14	1
b	Ecclesiastes 12:2-5	6	b	Exodus 4:26	2
c	Song of Songs 1:7	1	c	Deuteronomy 18:10	1
d	Revelation 21:18	1	d	Judges 11:30-39	1
e	Isaiah 6:2	1	e	1 Samuel 2:1	1
f	Jeremiah 44:18	1	f	1 Samuel 30:7	1
g	1 John 2:18	2	g	Luke 16:22	1
h	Revelation 22:15	1	h	Acts 1:26	1
		Total: 14			Total: 9

Table 4.3 Respondent performance in Church I

R	Questions														R S
	a	b						c	d	e	f	g		h	
		i	ii	iii	iv	v	vi					i	ii		
A	x	x	x	x	x	x	x	x	x	x	x	√	√	x	2
B	x	x	x	x	x	x	√	x	x	x	—	x	√	x	2
C	x	√	—	—	—	—	—	—	—	—	—	√	√	x	3
D	x	x	—	—	—	—	√	x	x	x	—	√	√	—	3
E	√	x	x	x	x	x	√	x	x	√	√	√	√	√	7
F	x	x	x	x	x	x	x	x	x	x	x	√	√	x	2
G	—	x	x	x	x	—	—	x	x	x	x	√	x	x	1
H	√	x	x	x	x	x	√	x	x	x	x	√	x	x	3
I	x	x	x	—	x	—	—	x	x	x	x	√	√	x	2
J	√	x	x	x	x	x	x	x	x	x	√	x	√	x	3
K	√	x	x	x	x	x	√	x	x	x	—	x	√	x	3
L	—	x	x	x	x	x	√	x	x	x	x	√	√	x	3
M	√	—	—	—	—	—	—	x	x	—	x	√	√	x	3
N	√	x	x	x	—	x	√	x	x	x	√	√	√	—	5
Correct responses	6	1	0	0	0	0	7	0	0	1	3	11	12	1	

Key: R – Respondents

RS – Respondent scores

From Table 4.3, it can be deduced that the texts from which questionnaire items **b**, **e** and **h** were derived were the most difficult to comprehend, while those from questionnaire item **g** were easier to comprehend.

Table 4.4 Respondent performance in Church II

R	Questions									RS
	a	b		c	d	e	f	g	h	
		i	ii							
A	x	x	x	x	x	x	x	x	x	0
B	√	x	x	√	x	x	x	x	—	2
C	√	x	√	√	√	x	√	√	x	6
D	√	x	√	x	x	x	√	x	x	3
E	√	x	x	√	x	x	√	x	x	3
F	√	x	√	x	x	√	√	x	x	4
G	√	x	x	x	√	x	x	√	x	3
H	x	x	x	x	x	x	x	√	x	1
I	√	x	x	x	x	√	√	√	x	4
J	√	x	√	√	x	x	x	x	x	3
K	√	x	√	x	x	x	x	x	x	2
L	√	x	x	√	x	√	x	√	x	4
M	x	x	x	x	x	x	√	x	x	1
N	√	x	√	x	√	√	x	x	x	4
Correct responses	11	0	6	5	3	4	6	5	0	

Key: R – Respondents

RS – Respondent scores

From **Table 4.3.2**, texts from which questionnaire items **b (i)**, **d**, **e** and **h** were drawn can be taken to have been the most difficult to comprehend in this set of select texts, while the item drawn from **a** was more easily comprehensible.

The tables below present summaries of correct and incorrect responses within the categories.

Table 4.5 Responses to Items on Culture bound practices

Questionnaire item derived from	Question and template of expected answer	correct responses	incorrect responses
Deut. 18:10	What is meant by “ <i>ūkūhītūkithīria mwakinĩ</i> ”?	5	9
Judg. 11:30	From the words “ <i>nake akīmwīka o ta ūrīa ūhoro ūcio oigīte watarī</i> ” how do you think <i>Jefitha</i> carried out the sacrifice he had made a vow about?	3	11
Song 1:7	What is the meaning of <i>mūndū mūhumbe maitho</i> ?	0	14
Jer. 44:18	Who is <i>mūthamaki mūndū wa nja wa kūrīa igūrū</i> ?	3	11
Acts 1:26	Explain, in your own words, how “ <i>gūcukīra mītī</i> ” was done.	0	14

Table 4.6 Responses to Items on Loan or New words

Questionnaire item derived from	Questionnaire item and template of expected answer	correct responses	incorrect responses
1 Sam. 30:7	What is “ <i>ebodi</i> ”?	6	8
Revelation 21:18	What is <i>njathibi</i> ?	0	14
Isaiah. 6:2	What does “ <i>Aserafi</i> ” mean?	1	13
1 John 2:18	Who is “ <i>mūmena Kristo</i> ”?	11	2
	What are the intentions of “ <i>mūmena Kristo</i> ”?	12	3

Table 4.7 Responses to Items on Figurative Expressions

Questionnaire item derived from	Questionnaire item and template of expected answer	correct responses	incorrect responses
Exodus 3:14	What does “ <i>NIĨ NDŪIRE O TA ŪRĪA NDŪIRE</i> ” mean?	11	3
1 Samuel 2:1	What does Hannah mean when she says “ <i>rũhĩa rũakwa rũkaambarario</i> ”?	4	10
Job 2:4	What do you understand by “ <i>Nĩ gĩkonde kĩa mwĩrĩ gĩkũũrĩte kĩngĩ</i> ”?	6	8
Ecclesiastes 12:2-5 What do you understand by:	<i>o na riũa, na ũtheri, na mweri, o na njata itanahorio</i>	1	13
	<i>o na matu matanacoka gũkorũo ho, mbura yathira</i>	0	14
	<i>o mũthenya ũrĩa aikaria a nyũmba makainaina</i>	0	14
	<i>o namo makarau meinamie na thĩ</i>	0	14
	<i>o naguo mũtĩ ũrĩa wĩtagwo mũrothi ũrute kĩro</i>	0	14
	<i>o nayo ndaahi ĩtũike o ta mũrigo</i>	7	7
Luke 16:22	What is the meaning of “ <i>gĩthũri-inĩ kĩa Iburahimu</i> ”?	5	9
Rev 22:15	Kũu kũngĩ nja, nĩkuo ‘ <i>magui</i> ’ marĩ What is ‘ <i>magui</i> ’ in this verse?	1	13
Exod. 4:26	Explain, in your own words, what Zipporah means by “ <i>mũ’hikia na njĩra ya ĩo ya thakame</i> ”.	0	14
	<i>In your opinion, did Zipporah marry Moses before, during or after the happening in Exodus 4:25-26?</i>	6	8

For every question, the maximum score was **14**. This means that if all the respondents had given the correct answer for a particular question, that question would have appeared in the table above as having **14** correct responses. However, in no question was the highest score attained.

The researcher used the data from the questionnaires, an indication of respondent comprehension, to arrive at conclusions as set out in the category-by-category analysis below. The total number of questionnaire items was **23**. It would have been

time and space consuming as well as repetitious to carry out a detailed analysis of performance in all **23** items. The researcher therefore chose to analyse comprehensively the questions that elicited the highest and the lowest scores, or approximated these scores in each category.

The responses to the questionnaire items that elicited the highest and the lowest scores are set out in tables below for analysis. Some of the respondents' answers were lengthy. These were made brief but they retain the respondent's intended meaning.

4.4.1 Texts which refer to Culture Bound Practices

Questionnaire items derived from select texts that referred to culture bound practices were five in number. Table **4.5** above shows that the performance in this category was generally low. The highest score was **5** in the third question and none of the fourteen respondents scored correctly in questions **1** and **5**. Below is the analysis of the questions with the highest, average and lowest scores in this category.

4.4.1.1 Item with highest score: texts that refer to culture bound practices

Gũcokerithia Maathani 18:10; *Hatikanoneke mũndũ o na ũrĩkũ ũkũhĩtũkithĩria mũriũ mwaki- inĩ, o na kana mwarĩ...*

KJV Easy Reading Edition; Deuteronomy 18:10 There shall not be found among you any one that makes his son or his daughter to pass through the fire...

The question for this item was: What is meant by “*ūkūhītūkithīria mwakini*”? (who will take through fire). This text alludes to a custom in which parents who wished to learn about the future or to seek favour from a deity sacrificed a son or daughter.

Table 4.8 Responses to Deuteronomy 18:10

R	Answers	score
A	Doing Canaanite rituals and magic-walking through fire	x
B	To sacrifice through or by fire	√
C	To sacrifice (human sacrifice)	√
D	Make a brother or a sister go through temptations	x
E	Never offer your children to the devil	√
F	Never use ungodly ritual to protect your child from misfortune	x
G	It is a pagan practice similar to witchcraft	x
H	To direct your offspring to sin	x
I	To pass something through the fire	x
J	To give (him /her) to be burnt with fire as if they are a sacrifice	√
K	There shouldn't be anyone who takes another towards evil	x
L	A sacrifice	√
M	Will take someone through fire	x
N	Passing over the fire	x
Total correct responses		5

The impression one gets from reading the Gīkūyū Bible is that the text simply warns against a son or daughter being made to walk through fire, perhaps in an act of witchcraft or magic, when, in fact, it is a warning against the much more serious act of offering up sons and daughters as burnt sacrifice. This misconception is evident in a majority of the respondents' responses. It is clear that there is ineffectiveness in the

translation of this text as cited within the Cultural Theory since the respondents did not access its correct cultural implications.

4.4.1.2 Item with the lowest score: texts that refer to culture bound practices

Rũĩmbo rũa Suleimani 1:7 ...*thima-rĩ, nĩ kĩ kĩngĩtũma njikare ta mũndũ mũhumbe maitho ndũru-inĩ cia a-thiritũ aku?*

The New International Version: Song of Songs 1:7 “Why should I be like a veiled woman beside the flocks of your friends?” For this text, the question was; “What is the meaning of *mũndũ mũhumbe maitho?*”(Gloss: one whose eyes are covered). This question had the least correct scores in the category of texts that referred to culture bound practices. The score was zero. The responses were as follows:

Table 4.9 Responses to Song of Songs 1:7

R	Answers	Score
A	One whose spiritual eyes have been made blind	X
B	Somebody without revelation / discernment	X
C	_____	X
D	Those who are spiritually blind	X
E	One who is unaware of how good it is to be in company of God’s loved ones	X
F	One who’s unable to see ahead spiritually beside the physical sight	X
G	Blind person	X
H	Why should I slumber or sleep (many are the enemies of the flock)	X
I	One who cannot see beyond what is before him / her	X
J	One who cannot see but is not actually blind	X
K	Someone who has been blinded. Made not to see	X
L	One who cannot see (a blind person)	X
M	One who cannot see what others are seeing	X
N	One who can’t see everything, like Elijah’s servant	X
Total correct responses		0

The notion of *mündũ mũhumbe maitho* alludes to the custom of prostitutes veiling themselves (as found in Gen 38:14-15). The woman in The Song of Songs is professing her true love and she wishes to avoid any appearance of unfaithfulness and impurity especially in the presence of other men who are her beloved's companions and friends. This meaning is not even approximated by the Gĩkũyũ Bible and this is evidenced by receptor responses. The zero score in this questionnaire item is a clear indication that the message was not successful and so a “protest” naturally ensued as stated by Nord (1997) within the Skopos theory. The meaning of this text is totally lost on the Gĩkũyũ Bible receptor.

4.4.2 Texts with Loan or New words

This category had **5** items. The highest score, **12**, was obtained in the fourth question. The lowest score was **0**, in question **1**.

4.4.2.1 Item with highest score: Texts with Loan or New words

1 Johana 2:18 (1 John 2:18) *...ta ũrĩa mwaiguire aĩ mũmena Kristo nĩegũka...*

Back translation: *...as you heard that the one who hates Christ will come...*

KJV Easy Reading Edition 1 John 2:18 *...as you have heard that antichrist shall come...*

The questionnaire item here was, “What are the intentions of “*mũmena Kristo*”?

Probable answer: To take the position and power of Christ.

Table 4.10 Responses to 1 John 2:18

R	Answers	Score
A	To rule Him	√
B	To take rule from Christ	√
C	To be in the place of Christ	√
D	To be above Him	√
E	To reign above God	√
F	To go away from God	X
G	He hates Christ	X
H	To be the greatest ruler	√
I	To be exalted	√
J	To rule the world	√
K	To be the highest	√
L	To rule instead of God	√
M	To be above Christ	√
N	To go above God	√
Total correct responses		12

Most of the respondents correctly understood that the purpose of the anti-Christ was to take Christ’s position and power.

4.4.2.2 Item with the lowest score: texts with Loan or New words

KJV Easy Reading Edition Isaiah 6:2 ... *Above it stood seraphim;*

Isaia 6:2: ... *...Na igûrû riake hakarûgama Aserafi*

KJV Easy Reading Edition: Isaiah 6:2 ... Above it stood seraphim;

For this item, the question was: What does “Aserafi” mean? (Gloss: seraphs)

Table 4.11 Responses to Isaiah 6:2

R	Answers	Score
A	Angels	x
B	Many angels	x
C	_____	x
D	Angels of God	x
E	A greater angel than other angels	√
F	Angels	x
G	Angels	x
H	Angels	x
I	Carvings	x
J	Beings with wings	x
K	Angels	x
L	angels	x
M	_____	x
N	Flying angels	x
Total correct responses		1

In a discussion about this question, respondents said they had heard of “*aserafi na akerubi*”, that is Gīkūyū for seraphim and cherubim, especially in songs. They had never given the terms much thought and had simply assumed that they were angels. The rendering of “seraph” as *aserafi* is seen to not have availed, to the TT recipient, the particularly high status of seraphim in comparison to other angels. They therefore took them as angels at the same level as other messenger angels.

4.4.3 Texts with Figurative expressions

Texts selected for the quality of being figurative expressions were eight in number. Those used to form questionnaire items were, however, thirteen because one of the texts in this category yielded six questionnaire items while another one yielded two. The highest number of correct responses was **11**. Five questions had a score of

zero, which indicates that the respondents had greater trouble comprehending texts in this category than those in the other two categories.

4.4.3.1 Item with highest score: Figurative expressions

Thama 3:14 *Nake Ngai akĩra Musa atĩrĩ, NIĨ NDŪIRE O TA ŪRĨA NDŪIRE...*

KJV Easy Reading Edition Exodus 3:14 And God said to Moses, I AM THAT I AM

The back translation of the Gĩkũyũ Bible rendering of this text is “I have always been as I have always been”. This is in direct contrast with the spirit of “I AM THAT I AM”, which alludes to an entity that does not change. The researcher sought to know whether the translator choice of words for this text has led to a loss of the intrinsic meaning of I AM THAT I AM as meaning “...who does not change”. In a discussion, most of the respondents admitted that they had based their answers upon knowledge that was outside of the Gĩkũyũ Bible, and that if they had based it on the Gĩkũyũ text alone, they would have taken the text to mean “I have always been as I have always been”. A reply such as “I am who I am” is taken to have been lifted directly from English or other versions and is therefore deemed an incorrect response since it in no way demonstrates the receptor’s comprehension of the Gĩkũyũ text. It is laudable that the notion of “God does not change”, which is the basic meaning of the name given to Moses by God, is quite clear to most of the respondents.

The question for this item was: What does “*NIĨ NDŪIRE O TA ŪRĨA NDŪIRE*” mean? (Gloss: I have always been as I have always been)

Table 4.12 Responses to Exodus 3:14

R	Answers	Score
A	I am whom I am	x
B	I am God who changeth not	√
C	He is what He is, what He has been and what He will always be	√
D	God is God. He does not change	√
E	I change not	√
F	I am everlasting. God does not change His nature	√
G	I never change. I am the same always	√
H	God has never changed	x
I	God never changes the way he is	√
J	God never changes	√
K	I am God who never changes	√
L	God does not change and for ever and ever He remains the same	√
M	I have been as I have been	x
N	It is the name of God	√
Total correct responses		11

4.4.3.2 Items with low score: Figurative expressions

Kohelethu 12:2-5 **KJV Easy Reading Edition**: Ecclesiastes 12:2-5

The sixth question is one of the questions that did not elicit a single correct response. The questionnaire item was; What is the meaning of “*o nago mūtĩ ūrĩa wĩtagwo mũrothi ūrute kīro*” (Gloss: and the tree that is called the almond tree shall bring forth flowers). It was drawn from **Ecclesiastes 12: 5 (v) KJV Easy Reading Edition: and the almond tree shall flourish**

Table 4.13 Responses to Ecclesiastes 12:5(v)

R	Answers	Score
A	When the almond tree shall bring out seeds	x
B	The way of prosperity	x
C	_____	x
D	The spiritual fruits of the kingdom of God	x
E	Our prayers do not give fruit because there is no breakthrough	x
F	And the tree known as almond tree flowers	x
G	_____	x
H	Maybe the tree takes long before bringing forth flowers	x
I	_____	x
J	The tree takes long to bring forth flowers	x
K	The tree doesn't blossom easily	x
L	This tree doesn't normally blossom but at that time it will blossom	x
M	_____	x
N	When we bear fruit as Christians	x
Total correct responses		0

From the responses, it is clear that the respondents used the surface meaning of the text to respond to the questionnaire item, and where they attempted an explanation at a deeper level, they went off the mark completely.

This text refers to a characteristic of the almond tree during its flowering season. When the almond tree is in full bloom, the white flowers are so numerous that they appear like a white covering of the tree. *The Zondervan Pictorial Encyclopedia of the Bible* explains that the reference in Ecclesiastes 12:5 may be because the numerous flowers of the almond appear white from a distance, like the white hair of old age.

The metaphor is therefore vastly appropriate – but only for one who has previous knowledge of the characteristics of the almond tree – which the Gīkūyū recipient of the Bible doesn't have.

The metaphors in these verses are meant to appeal to the pictures in the minds of the readers so that the message of the text is more forcefully brought home. This is not what happens as demonstrated by the performance in the question(s). What is seen instead is an almost absolute lack of comprehension. This is cause for emphasis on translation, not just of the language, but the cultural implications of a text as well.

Ecclesiastes 12:2-5 emphasizes the need to serve God while youthful and before the limitations of old age set in. This is a message that is essential to the cross section of receptors and is relevant for generation after generation of Bible readers. It should have the necessary perlocutionary act – that is, have the necessary effect on the feelings, thoughts and actions of the Bible receptor. The performance here shows that the respondents did not decode the meaning of the text correctly. The perlocutionary act's effect is lost in the illocutionary act, which is the text, leading to loss of meaning.

4.5 Analysis of Performance in General

Respondent performance shows that the respondents had difficulty interpreting the select texts. During review, respondents expressed surprise at their apparent inability to comprehend a number of the selected texts. Among the reasons they gave for this was that most of the texts had apparently inaccessible deep meanings. An example of this is Ecclesiastes 12:2-5, which uses word pictures from the

environment to depict the onset of old age. They also felt that the texts had concepts too foreign to readily comprehend, such as The Song of Songs 1:7 which speaks of “one who covers the eyes” to allude to prostitutes. A number of respondents also expressed concern about translator choice of words such as *NIÏ NDÛIRE O TA ÛRIÏA NDÛIRE* (I HAVE ALWAYS BEEN AS I HAVE ALWAYS BEEN) for I AM THAT I AM. They were of the opinion that this did not carry the full import of the source text message, a sentiment that the researcher wholly agrees with.

Several deductions can be made from the correct and incorrect responses per questionnaire item as seen in tables and percentages below.

Table 4.14 Percentage Scores per Category

	Reference to culture bound practices	Loan or New words	Figurative Expressions
<i>Number of items</i>	<i>5 items</i>	<i>5 items</i>	<i>13 items</i>
<i>Total responses</i>	70	70	182
<i>Correct responses</i>	11	30	41
<i>Incorrect responses</i>	59	40	141
<i>%correct responses</i>	16%	43%	23%

These computations show that the categories of figurative expressions and references to culture bound practices categories had an extremely low percentage score. The Loan or New words category was less problematic. This may be due to widespread use of the term such as “Antichrist”, with the result that respondents have learnt their meanings via agencies independent of the Gikūyū Bible and were

therefore able to supply correct answers to the questionnaire items derived from this select text.

Every questionnaire item was answered by 14 respondents. This means that if every respondent gave a correct answer to a questionnaire item, that question would have fourteen correct responses or scores.

The maximum correct response a question could get was **14**. Table 4.3.15 below presents the overall frequency of scores for the **23** questions.

Table 4.15 Frequency of Correct Responses

<i>Score</i>	$\frac{14}{14}$	$\frac{13}{14}$	$\frac{12}{14}$	$\frac{11}{14}$	$\frac{10}{14}$	$\frac{9}{14}$	$\frac{8}{14}$	$\frac{7}{14}$	$\frac{6}{14}$	$\frac{5}{14}$	$\frac{4}{14}$	$\frac{3}{14}$	$\frac{2}{14}$	$\frac{1}{14}$	$\frac{0}{14}$
<i>Number of questions attaining score</i>	-	-	1	1	1	-	-	1	3	2	1	2	-	3	8

The table shows that the maximum score $\frac{14}{14}$ was not achieved by any of the questions. In most of the questions, none of the respondents got the correct answer so $\frac{0}{14}$ had the highest frequency of 8, which means that in $\frac{8}{23}$ questions, none of the respondents gave a correct answer. This is 35% of the questions.

Taking $\frac{7}{14}$ correct answers per question as a midpoint and $\frac{8}{14}$ to $\frac{14}{14}$ correct answers per question as above average, we see that the score above average was achieved only in 4 questions out of the 23. Working with $\frac{7}{14}$ as midpoint, and with questions

that got less than $\frac{7}{14}$ correct answers as below average, we see that 20 questions had between $\frac{6}{14}$ to $\frac{0}{14}$ correct answers. In percentage form, this works out as follows:

Above average correct answers per question: $\frac{4}{23}$ questions. $\frac{4}{23} \times 100 = 17\%$

Below average correct answers per question: $\frac{19}{23}$ questions. $\frac{19}{23} \times 100 = 83\%$

The conclusion therefore is that where loan words and figurative expressions are used, and where reference is made to novel cultural practices, the comprehension rate of the Gīkūyū Bible is 17%.

The results from the analyses of select texts and responses of representative sample of receptors show that the comprehension rate of the select texts, and by extension, of the Gīkūyū Bible is very low, as evidenced by the overall comprehension rate of 17%. A general conclusion can therefore be made that majority of Gīkūyū Bible receptors have trouble comprehending the text especially where loan words and figurative expressions are used, and where reference is made to novel cultural practices.

In this chapter, a set of select texts which were evidence of the presence of ST culture bound terms and reference to culture bound practices in the 1965 Gīkūyū Bible were put together. The texts were in the categories; reference to novel cultural practices, loan or new words and figurative expressions. The chapter also presented an analysis of the select texts. This analysis assessed the effectiveness of the presentation of select text in the 1965 Gīkūyū Bible as well as factors within those

texts that would cause lack of comprehension in receptors. Lastly, analysis of responses to questionnaire items derived from the set of select texts was done. These responses were by a representative sample of respondents and they indicated that comprehension of the 1965 Gīkūyū Bible was low.

CHAPTER FIVE

SUMMARY, FINDINGS AND CONCLUSIONS

5.0 Introduction

In this chapter are a summary of the study, recommendations for the different parties to whom the findings and suggestions might be of interest, proposals for further research as well as a conclusion.

5.1 Summary of the Findings

This study sought to investigate receptor comprehension of ST culture bound terms and references to culture bound practices in the 1965 Gīkūyū Bible.

The study had four objectives, the first of which was to identify texts in the 1965 Gīkūyū Bible which indicated source text culture bound terms and made reference to culture bound practices. Numerous texts were identified as having such qualities and out of these; seventeen were isolated and used in the study.

The second objective was to analyse the select texts so as to assess the effectiveness of their presentation in the 1965 Gīkūyū Bible. This was done by contrasting select text meaning gathered from the Gīkūyū Bible with that emerging from *KJV Easy Reading Edition*, the working source text; and from several other Bible versions as well as Bible encyclopaedias, dictionaries, commentaries and concordances. The analysis of the select texts indicated that they may actually cause comprehension problems.

The third objective of this study was to test receptor comprehension of the 1965 Gīkūyū Bible. This was done via administration of questionnaires. The low scores attained by respondents when expected to exhibit their comprehension of the select texts vindicated the researcher's position that the select texts were likely to cause comprehension problems. In the general analysis, the overall comprehension of the Gīkūyū Bible turned out to be low since the comprehension rate was 22%. A general conclusion was made that majority of Gīkūyū Bible receptors have trouble comprehending the text especially where reference is made to novel cultural practices, and also where loan words and figurative expressions are used.

In line with the fourth objective, suggestions are made on ways in which to effectively present ST culture bound terms and reference to culture bound practices so as to maximise receptor comprehension.

5.2 Conclusions

All assumptions were affirmed. It is indeed the case that the Gīkūyū translation of the Bible has numerous texts which indicate source text culture bound terms and make reference to culture bound practices. The seventeen such texts used in this study are spelt out in section **4.1**.

The second assumption was that there is evidence of ineffectiveness in the presentation of texts which indicate source text culture bound terms and make reference to culture bound practices in the 1965 Gīkūyū translation of the Bible. The conclusion that this assumption was correct was confirmed when the researcher contrasted select texts' meaning gathered from the Gīkūyū Bible with that emerging

from *KJV Easy Reading Edition* which was the working source text; and from several other Bible versions as well as Bible encyclopaedias, dictionaries, commentaries and concordances. ST culture bound terms and references to culture bound practices were, for the most part, opaque in the Gīkūyū Bible.

The premise that receptors of the 1965 Gīkūyū translation of the Bible face difficulties in comprehending source text culture bound terms and references to culture bound practices was validated by the poor performance of receptors when their comprehension of the select texts was tested via questionnaires.

The researcher, by putting together a number of appropriate strategies, gives evidence for the assumption that there are ways of effectively presenting texts which indicate source text culture bound terms and make reference to culture bound practices.

This study adopted three theories; the Speech act theory, the Skopos theory, the Cultural theory.

The Speech act theory is about “doing things with words”. The Bible text was taken as a speech act and respondent responses were measured to find out how they comprehended the text. Where their understanding of the text was seen to be at variance with the ST message, then it was taken that the perlocutionary effect had been lost in the illocutionary act proffered to the recipient by the translator.

The Skopos Theory subscribes to the notion of “feedback”; that is, response by the text receiver. The extent of “success” of the message in the select texts was measured according to whether the respondents exhibited comprehension of the select texts’ meaning as found in the ST. If not, then the text was seen to have elicited a “protest”

since this was an indication that the message had not been received in the manner intended and / or expected. It was established that many of the select texts elicited a “protest” as the respondents did not exhibit comprehension of these select texts’ meaning as found in the ST.

A number of the select texts were idioms and allusions. Several others were references to cultural practices which were peculiar to the source culture. The Cultural theory places the onus on the translator to find ways and strategies to ensure that the intended meaning and effect of the ST are accessed in the TL because where these are reproduced in the TT, recipients have difficulty understanding them. It was ascertained, however, that translator choice of words and strategies for the 1965 Gikūyū Bible fell short of the requirements of the Cultural theory as many of the select texts had simply been reproduced and these caused comprehension problems for the respondents.

5.3 Recommendations

This study focussed on the 1965 Gikūyū Bible. It would be of interest to Bible translators or reviewers and publishers of different translations of the Bible since it addresses issues to do with translation and translation strategies. It would also be informative for Bible readers since it deals with comprehension of translated text.

A bracket of people to whom the findings of this study might be of interest is translators, reviewers and publishers. It is the researcher’s belief that it behoves the translator and the reviewer to study the ST with a fine toothcomb for any factors that would cause receptor comprehension problems in the TT, and to arm themselves

with the necessary strategies to work around such obstacles. Mickelsen (1963:55) puts the issue into words well when he says:

Everyone who interprets a passage of the Bible stands in a PRESENT time while he examines a document that comes from a PAST time. He must discover what each statement meant to the original speaker or writer, and to the original hearers or readers in THEIR own present time. Then he must convey this message to his own contemporaries.

Translation is a relatively challenging task. Translating culture bound texts such as idioms and texts that refer to concepts and practices that are novel to the target culture can be particularly arduous. The Bible is an especially sensitive text to translate since many who read it do so seeking to conform their way of life to its statutes, which they ought to first understand as set out in the ST. The translator therefore needs to use strategies that would avail the ST meaning to the TT recipients.

Krings (1986:18) defines translation strategy as "translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task."

Much as the translator may want to avail ST meaning to the TT recipients, they may be restricted by the translation brief. The suggestions for effective presentation of culture bound text point to the fact that it would be prudent for publishers, in giving the translation brief, to free translators from the restrictions and restraints of fidelity to the ST during Bible translation as this, more often than not, ends up keeping the intrinsic meaning of the ST from the TT recipient. The translator, on their part, should make judicious choices as far as strategy is concerned so that while

maintaining coherence with the ST, they transport the actual sense of the ST into the TT.

This study applies itself to comprehension issues. Another bracket of people addressed by this study, therefore, is the Gĩkũyũ Bible receptor in particular and readers of Bible translations in general, whether they be clergy or lay persons. It came out clearly that besides reading the Bible itself, there is need to read other reputable texts that enlighten one as to the meaning and history of ST culture bound terms and references to culture bound practices so as to minimise non-comprehension and mis-comprehension. There is also need to read the text preceding and succeeding any verse so as to garner, fully, its import.

5.4 Suggestions for Further Research

It was intriguing that most of the respondents chose to use English in writing their answers even though they had a choice; to use English, Gĩkũyũ or Kiswahili. It was also noted that most of the respondents were painstakingly slow in reading Gĩkũyũ. Literacy levels in the indigenous African tongues would constitute an interesting study.

It was noted that the 1965 Gĩkũyũ Bible employs many terms which would be deemed obsolete or near-obsolete since they are hardly ever used by the contemporary generation of speakers. One could study just how much these terms affect comprehension of the 1965 Gĩkũyũ Bible, as well as whether these terms have been expunged from later translations of the Gĩkũyũ Bible.

This study was limited to the Gĩkũyũ Bible. There is a dearth of studies on Bible translations in the indigenous African tongues. Bible translations in other tongues are worth studying from different perspectives.

The revised Gĩkũyũ Bible, '*Kiugo Gĩtheru kĩa Ngai*' was published in November 2013 and launched on 5th April 2014. It would be interesting to study whether the matters of concern raised by the researcher in this dissertation have been addressed in the 2013 version of the Gĩkũyũ Bible.

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APPENDICES

Appendix 1: Questionnaire Items for Church I

<i>Verse</i>	<i>Question</i>	
Job 2:4	a	What do you understand by “ <i>Nĩ gĩkonde kĩa mwĩrĩ gĩkũũrĩte kĩngĩ</i> ”? Gloss: the skin of the body which has uprooted another <u>Probable answer: one will endure or do the worst, even flaying, to save his life</u>
Ecclesiastes 12:2-5 What do you understand by the following?	b	<i>o na riũa, na ũtheri, na mweri, o na njata itanahorio nduma</i> Gloss: and even the sun, and light, and moon, and stars before they are put off into darkness <u>Probable answer: before sight is impaired</u>
	(i)	
	(ii)	<i>o na matu matanacoka gũkorũo ho, mbura yathira</i> Gloss: when the clouds are no longer present, when the rain ends <u>Probable answer: depression and tears from succession of afflictions</u>
	(iii)	<i>o mũthenya ũrĩa aikaria a nyũmba makainaina</i> Gloss: the day the keepers of the house will tremble <u>Probable answer: hands and arms will weak and will no longer be able to protect the body</u>
	(iv)	<i>o namo makarau meinamie na thĩ</i> Gloss: and the strong men shall bow themselves downwards <u>Probable answer: The supporting pillars, the feet and knees, shall be weak</u>
	(v)	<i>o naguo mũtĩ ũrĩa wĩtagwo mũrothi ũrute kĩro</i> Gloss: and the tree that is called the almond tree shall flower <u>Probable answer: the hair shall grow grey/white in old age</u>
	(vi)	<i>ndaahi ĩtuĩke o ta mũrigo</i> Gloss: and the grasshopper shall become like a burden <u>Probable answer: even light matters shall be oppressive</u>
Song of Songs 1:7	c	What is the meaning of <i>mũndũ mũhumbe maitho</i> ? Gloss: a person whose eyes are covered <u>Probable answer: a prostitute</u>
Revelation 21:18	d	What is <i>njathibi</i> ? Gloss: jasper <u>Probable answer: precious stones</u>
Isaiah 6:2	e	What does “ <i>mũtĩ ũhandĩtwo wĩ wiki</i> ” mean in this verse? Gloss: a tree / (beacon) planted/fixed alone atop a hill <u>Probable answer: a very poor few shall be left, or those that shall be left will be solitary and exposed</u>
Jeremiah 44:18	f	Who is <i>mũthamaki mũndũ wa nja wa kũrĩa igũrũ</i> ? Gloss: female ruler of the high places <u>Probable answer: a goddess</u>
1 John 2:18	g (i)	Who is “ <i>mũmena Kristo</i> ”? Gloss: one who hates Christ <u>Probable answer: one who seeks to take the place of Christ</u>
	(ii)	What are the intentions of “ <i>mũmena Kristo</i> ”? <u>Probable answer: To take the position and power of Christ.</u>
Revelation 22:15	h	<i>Kũu kũngĩ nja, nĩkuo “magui” marĩ</i> What is “ <i>magui</i> ” in this verse? Gloss: dogs <u>Probable answer: false teachers</u>

Appendix 2: Questionnaire Items for Church II

<i>Verse</i>	<i>Question</i>	
Exodus 3:14	(a)	What does “ <i>NIĪ NDŪIRE O TA ŪRĪA NDŪIRE</i> ” mean? Gloss: I have always been as I have always been <u>Probable answer:</u> I have always been as I have always been
Exodus 4:25-26	(b) (i)	Explain, in your own words, what Zipporah means by “ <i>mũ'hikia na njira ya ũo ya thakame</i> ”. Gloss: husband by that way of blood <u>Probable answer:</u> She was joyful that her husband had been saved and that by her quick action, her husband, who would have died, had been saved and restored to her
	(b) (ii)	In your opinion, did Zipporah marry Moses before, during or after the happenings in Exodus 4:25-26? <u>Answer:</u> Before
Deuteronomy 18:10	(c)	What is meant by “ <i>ũkũhĩtũkithĩria mwakinĩ</i> ”? Gloss: make ... to walk through fire <u>Probable answer:</u> to burn children with fire in worship of a deity
Judges 11:30-39	(d)	From the words “ <i>nakeakĩmwĩka o ta ũrĩa ũhoro ũcio oigĩte watariĩ</i> ” how do you think <i>Jefitha</i> carried out the sacrifice he had made a vow about? Gloss: he did to her as he had said he would do <u>Probable answer:</u> he gave her up as a sacrifice so that she spent the rest of her days in celibacy at the temple
1 Samuel 2:1	(e)	What does Hannah mean when she says “ <i>rũhĩa rũakwa rũkaambarario</i> ”? Gloss: my horn is exalted <u>Probable answer:</u> the Lord has deemed me righteous, has strengthened me and has taken away my shame
1 Samuel 30:7	(f)	What is “ <i>ebodi</i> ”? Gloss: ephod <u>Probable answer:</u> a sacred vestment originally worn by the high priest
Luke 16:22	(g)	What is the meaning of “ <i>gĩthũri-inĩ kĩa Iburahimu</i> ”? <u>Probable answer:</u> the place of highest honor, security, significance
Acts 1:26	(h)	Explain, in your own words, how “ <i>gũcukĩra mũtĩ</i> ” was done. Gloss: casting lots <u>Probable answer:</u> The issues for selection such as names and dates were marked on pieces of wood or fragments of pottery. These 'lots' were then shaken together in some convenient receptacle or the fold of a garment, until one came or fell out.

Appendix 3: Questionnaire for Kīwanja Church (Church I)

You are requested to fill in this questionnaire. The information you give will only be for the purposes of this research, to help us understand our Gikūyũ Bible better.

1. Background

(a) Name (optional) _____

(b) Male Female

(Please tick the appropriate box)

2. **Bible information** (You may use English, Gikūyũ or Kiswahili to answer the questions.)

(a) Ayubu 2:4 Nake Shaitani agĩcokeria Jehova akiuga, *Nĩ gĩkonde kĩa mwĩrĩ gĩkũũrĩte kĩngĩ*

◆ What do you understand by “*Nĩ gĩkonde kĩa mwĩrĩ gĩkũũrĩte kĩngĩ ...*”?

(b) Kohelethu 12:2-5 What is the meaning of the following:

◆ *o na riũa, na ũtheri, na mweri, o na njata itanahorio nduma* _____

◆ *o na matu matanacoka gũkorũo ho, mbura yathira* _____

◆ *o mũthenya ũrĩa aikaria a nyũmba makainaina* _____

◆ *o namo makarau meinamie na thĩ* _____

◆ *o nago mũtĩ ũrĩa wĩtagwo mũrothi ũrute kĩro* _____

◆ *ndaahi ĩtuĩke o ta mũrigo* _____

(c) Rũimbo rwa Suleimani 1:7 ... thima-rĩ, nĩ kĩ kĩngĩtũma njikare ta *mũndũ mũhumbe maitho*?

◆ What is the meaning of *mündũ mũhumbe maitho*? _____

(d) Kũguũrĩrio 21:18... Naguo mwakĩre wa rūirigo rūu warĩ na *njathibi*.

◆ What is *njathibi*? _____

(e) Isaia 6:2 ...*Na igũrũ rĩake hakarũgama Aserafi*.

◆ What does “*Aserafi*” mean? _____

(f) Jeremia 44:18 No kuuma hĩndĩ ĩrĩa twatigire gũcinĩra *mũthamaki mündũ wa nja wa kũrĩa igũrũ* ũbumba, o na tũgĩtiga kũmũitangĩra indo cia kũnyuwo-rĩ, tũtũire tũũrĩrũo nĩ indo ciothe.

◆ Who is *mũthamaki mündũ wa nja wa kũrĩa igũrũ*? _____

(g) 1 Johana 2:18 ... ta ũrĩa mwaiguire atĩ mũmena Kristo nĩegũka ...

◆ Who is “*mũmena Kristo*”? _____

◆ What are the intentions of “*mũmena Kristo*”? _____

(h) Kũguũrĩrio 22:15 Kũu kũngĩ nja, nĩkuo “*magui*” marĩ

◆ What is “*magui*” in this verse? _____



**Thank you for kindly taking time to respond to these questions.
God bless you.**

Appendix 4: Questionnaire for Ndumberi Church (Church II)

You are requested to fill in this questionnaire. The information you give will only be for the purposes of this research, to help us understand our Gĩkũyũ Bible better.

1. Background

(c) Name (optional) _____

(d) Male Female

(Please tick the appropriate box)

2. Bible information (You may use English, Gĩkũyũ or Kiswahili to answer the questions.)

(a) Thama 3:14 Nake Ngai akĩira Musa atĩrĩ, NIĨ NDŪIRE O TA ŨRĨA NDŪIRE

◆ What does “NIĨ NDŪIRE O TA ŨRĨA NDŪIRE” mean? _____

(b) Exodus 4:25-26mũ’hikia na njĩra ya ïo ya thakame

◆ Explain, in your own words, what Zipporah means by “mũ’hikia na njĩra ya ïo ya thakame”. _____

◆ In your opinion, and to your knowledge, did Zipporah marry Moses before, during or after the happenings in Exodus 4:25-26?

(c) Gũcokerithia Maathani 18:10 ... hatikanoneke mũndũ o na ũrĩku ũkũhĩtũkithĩria mũriũmwaki-inĩ, o na kana mwarĩ ...

◆ What is meant by “ũkũhĩtũkithĩria mwakinĩ”? _____

(d) Atirĩrĩ Bũrũri 11:30-39

Atirĩrĩ Bũrũri 11:30-31 kirĩa gĩothe gĩkandũnga thome kiumĩte na gwakwa mũciĩ-rĩ ... nĩngakĩruta gĩtuĩke ihaki rĩa njino.

11:39 ... agĩcokerera ithe, *nakeakĩmwĩka o ta ũrĩa ũhoro ũcio oigĩte watariĩ*

◆ From the words “*nakeakĩmwĩka o ta ũrĩa ũhoro ũcio oigĩte watariĩ*” how do you think *Jefitha* carried out the sacrifice he had made a vow about? _____

(e) 1 Samueli 2:1... na *rũhĩa rũakwa rũkaambararionĩndũ* wa Jehova

◆ What does Hannah mean when she says “*rũhĩa rũakwa rũkaambarario*”? _____

(f) 1 Samueli 30:7 Daudi agĩkĩra Abiatharu ... ta ndehere *ebodi* haha

◆ What is “*ebodi*”? _____

(g) Luka 16:22 ... agĩkuwo nĩ araika, akĩgwo *gĩthũri-inĩ kĩa Iburahimu*;

◆ What is the meaning of “*gĩthũri-inĩ kĩa Iburahimu*”? _____

(h) Atũmwo 1:26 Magĩkĩmacukĩra mĩtĩ, na mũtĩ wa Mathia ũgĩthuruo ...

◆ Explain, in your own words, how “*gũcukĩra mĩtĩ*” was done. _____



Thank you for kindly taking time to respond to these questions.

God bless you.