

**A COMPARATIVE TRANSLATION TEXT ANALYSIS OF THE BOOK OF
SONG OF SONGS IN THE MBALA AND MUSHINDO BEMBA BIBLES**

By

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**A dissertation submitted to the University of Zambia in fulfilment of the
requirements of the Master's degree of Arts in Linguistic Science**

THE UNIVERSITY OF ZAMBIA

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DECLARATION

I, Charles Mutale, declare that the study: “A Comparative Translation Analysis of the Book of Song of Songs in the Mbala and Mushindo Bemba Bibles” is my own work, that it has not been submitted for any degree or examination in any other university, and that all the sources I have used or quoted have been indicated and acknowledged by complete references.

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APPROVAL

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ABSTRACT

Translation of the Bible has played a very critical role in the evangelization Programmes of the Christian Faith throughout the world and Zambia in particular. The translated Bibles have provided an avenue for communication between divergent foreign languages and cultures. In Zambia, however, some translated Bibles have been a bone of contention among Church denominations as their members have sought to know which version was more accurate than the other. For instance, The Bemba Christian speech community, belonging to different church denominations, has had to choose between the Mushindo (KJV) Bemba version and the Mbala (Douay-Rheims) Bemba version. In the same vein, the translated Bemba version of the Bible used by the Catholic Church in Zambia is different from the Bemba version preferred by the Protestant Church. This study sought to investigate the linguistic differences and variations between the translation of the book of Song of Songs in the Mbala and Mushindo Versions of the Bemba Bible. It is meant to provide an understanding into the root causes of dissensions among the Christian users of the two Bemba versions. An intra-lingual comparative analysis of the translated book of Song of Songs was carried out to establish the differences and variations. The research employed Gideon Toury's (1995) Descriptive Translation Studies Theory (DTS) to critically examine the products of translation, the processes used during translating and the intended function of the end product. In addition, the study also looked at the challenges encountered during the translation exercise. Data was collected qualitatively through document analysis and supplemented by interviews with individual respondents. The respondents included 14 Christian adults purposefully selected. Four of the respondents were translators and 10 were ordinary congregants from both the Catholic Church and the Protestant Church respectively. The study area included Kasama and Mbala. Data was analysed qualitatively. The findings of the study show that the translators of the Mbala Bemba Bible used more of the target text norms than the Mushindo Bemba Bible translators who were more inclined towards the source text norms. The results obtained show that 38.5% of the strategies used to translate the Mbala Bemba Bible were direct procedures as compared to 46.3% for the Mushindo version. As regards the oblique translation strategies, the study discovered that the Mbala Bemba Bible scored 45.3% while the Mushindo Bemba Bible had 32.6%. From the results, it is evident that the function of the Mbala version was to domesticate the Bible so that the target text receivers could own the document while the function of the Mushindo Bible was to foreignise the Bible so that the target text recipients perceived the Bible as a foreign text written in their Language. Based on the above findings, it is important to carry out more linguistic investigations on Bible translation to avert possible dissensions among Church denominations in Zambia.

Key words: Mushindo Bemba Bible, Mbala Bemba Bible, Domestication, Foreignisation and Intra-lingual.

DEDICATION

I dedicate this study to my late parents, Mr. Dominic Mutale and Mrs. Josephine Chileshe Mutale for their unwavering love during my upbringing. I would be failing in my duties if I do not include in this dedication my wife Venice, my children Kasonde, Mukuka, Fridah and Chileshe for enduring my long absence from them when this work was being produced.

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ABBREVIATIONS

B.C	Before Christ
CAT	Computer Assisted Translation
D-R	Douay-Rheims
DTS	Descriptive Translation Studies
ETT	Emotive Translation Theory
GBV	Gender Based Violence
KJV	King James Version
LMS	London Mission Society
MB	Mbala
MU	Mushindo
NIV	New International Version
Rh	Rheme
SFL	Systemic Functional Linguistics
SL	Source Language
ST	Source Text
Th	Theme
TL	Target Language
TT	Target Text
ZNBC	Zambia National Broadcasting Corporation

DEFINITION OF TERMS

Descriptive translation studies (DTS) – is a branch of pure translation studies which examines translations as products. It looks at the function of translations and critically analyses the process used in translation.

Descriptive Linguistics – the description and analysis of the ways in which language operates and is used by a given set of speakers at a given time.

Translation – the actual end product of rendering a message from source language to target language in writing.

Culture – the customs, beliefs, art, way of life and social organisation of a particular country or group of people.

Source language (SL) – this is the language in which the text to be translated is written.

Target language (TL) – this is the language in which the translation should be rendered.

Source text – this is the text which has to be translated.

Target text – this is the resultant text of the translation.

Lingua franca – an auxiliary language used to enable routine communication to take place between groups of people who speak different native languages. Crystal (2008: 282).

Norms – these are general values or ideas shared by a certain community – as to what is right and wrong, adequate and inadequate. Toury (1980: 51).

Equivalence – a relationship of equality in meaning, effect, or structure of one word, phrase sentence or text with the other.

CHAPTER ONE: INTRODUCTION TO THE STUDY

1.1 Overview

This chapter is an introduction to the study entitled, “A Comparative Translation Text Analysis of the Book of Song of Songs in the Mbala and Mushindo Bemba Bibles”. It begins with an overview of the background information that frames the study. The background information presents the critical role that translation plays in the Christian faith evangelisation programme among the Bemba speech community and how language use in context can create different points of view. The chapter also presents the motivation to the study, the statement of the problem, and the significance of the research. It also presents the purpose, objectives of the study, the research questions, theoretical framework, definition of terms, structure of the dissertation and ethical considerations. The chapter concludes with a summary of issues discussed herein.

1.2 Background

Translation plays a very critical role in the Christian faith evangelization programme throughout the world. The early Christians used Greek and Latin to preach the word of God around Europe and later to other continents. The spread of the Christian faith, however, heightened with the translation of the Bible from Greek and Latin into English. The English Bibles came to Africa at the dawn of colonialism. Translation of the English Bibles into African languages was crucial at the time in order to seek acceptance among the indigenous people. This fact cannot be overemphasized due to the fact that then the only religion present was traditional religion. Traditional religion was rooted in the worship of spirits which the missionaries (Christians) labelled as paganism. In order to overthrow paganism the missionaries started to set up community schools and mission stations where they started to preach the Christian faith. In these early community schools the only way to entice the indigenous was first to learn the local language and understand the culture. The translation of the Bible would then follow in whatever form it was into vernacular. Viera (2007: 6) explains the directive that Cardinal Lavigerie (the Catholic Bishop overseer stationed in Algeria) gave to the White fathers that: “Missionaries were requested to overcome language difficulties by devoting their spare time to the study of

local African languages and by approaching Africans in their own language to minimise cultural misunderstandings and distinctions between themselves and their potential converts.” In Northern Rhodesia translation could only be realised initially through word for word translation. The approach was basically grammar translation. This approach was adopted in the early schools. The bulk of learning in these schools was through rote learning using Bible passages from English into the local language. The continuous translation of Bible passages by missionaries finally culminated into the translation of whole Bibles. Different Bibles translated from Greek into English e.g. the King James version (KJV), Douay-Rheims, New International Version, and many more have similar information. It is therefore not acceptable to have translations of these Bibles into Bemba with increased percentages of differences in information. Translation of some English Bibles into Bemba have raised doubt about the fidelity in these translations in Christian circles in Zambia. One translation is that of the KJV (King James Version), locally known as the Mushindo Bible and the other is the Douay-Rheims known as the Mbala Bible. Criticism is bountiful between the Protestants who are using the KJV on one hand and the Catholics who are using the Douay-Rheims on the other as to who is using the correct Bible translation bearing amenable message. Surgenis (2013: ix) says:

“There are many disagreements between the Catholics and Protestants- about the nature and number of sacraments, about the nature and authority of the Church, about the Pope, about saints, about Mary... yet all of these disagreements are derived from a single one- the principle of **sola scriptura** – the idea that only Scripture is infallible divine revelation.”

In order to understand the disagreements between the two groups in Zambia, the doctrinal approach was shelved and an intra-lingual comparative translation text analysis was taken between the Mbala Bemba Bible (Douay-Rheims) and the Mushindo Bemba Bible (KJV) to investigate what could have been the root cause of disagreements. In order to do this, the book of Song of Songs was selected as the point of reference for this investigation. The reasons for selecting the book of ‘Song of Songs’ as reference for analysis in this study were that first, this particular book is devoid of doctrinal undertones. Secondly, the book is a love poem which basically should have the same content in the Mbala Bemba

Bible and the Mushindo Bemba Bible. It is assumed that the content of the two texts are the same looking at the type of genre under analysis.

In order to effectively understand the translation differences between the two texts, it is important to know what a translation is. Various scholars have advanced different definitions of translation. Chishiba (2018:9) quoting Nida and Taber (1969) defines translation as: “reproducing in the receptor’s language the closest natural equivalent of source language message first in terms of meaning and secondly in terms of style.” Snell-Hornby (1988:81) explains what it is and says that:

“Translation is a complex act of communication in which the source language (SL) author, the reader as translator and translator as target language (TL) author and the TL-reader interact. The translator starts from a present frame (the text and its linguistic components); this was produced by an author who drew from his own repertoire of partly prototypical scenes. Based on the frame of the text, the translator-reader builds up his own scenes depending on his own level of experience and his internalised knowledge of the material concerned”.

As a form of communication then, translation is a means of achieving an aim or purpose. Additionally, translators tend to show the tentative nature of their intentions, and invite the readers, as intelligent members of society to join and decide which translation accurately presents the ideas, words and concepts of the original text. In this case the styles of translation in the two texts, that is the Mbala and Mushindo Bemba Bibles containing similar information/message in the same language is fertile turf for disagreements.

Today many intra-lingual comparative translation analyses have been carried out in western countries, in Asia with a few in North Africa. This research is a contribution to the body of knowledge in comparative translation analysis to determine the linguistic differences, the translation processes, the translation challenges encountered and the function of the Mbala and Mushindo Bemba Bibles.

1.2.1 Motivation for the Study

The Bemba Christian speech community in Zambia is divided, each with a choice as to which Bemba Bible translation from English they should use when evangelising in their particular denomination. This division partially comes from the fact that these translations are from different translations of the Bible from Greek to English. The King James Version (KJV), the New International Version (NIV), and the Douay-Rheims are some of the English Bible versions that have been translated into Bemba. In Zambia there is a new Inter-confessional Bemba Bible (2015) that was translated by translators from various denominations. This study is limited to looking at the end products of the translations of the KJV and the Douay-Rheims into Bemba. Though, difference in source texts (ST) remain a valid point in finding obvious translation differences, there is need to look beyond doctrinal inclinations and investigate other linguistic factors that may have contributed to the determination of Bible choice by different denominations. However, it remains a fact that these translated versions of the Bible contain almost the same information.

In order to carry out a comprehensive comparative text analysis of the Mbala and Mushindo Bemba Bibles, Kirsten Malmkj  n (1998: 2) provides an avenue for investigating the differences. Looking at the concepts of comparison and contrastivity she says: “The two terms ‘comparative’ and ‘contrastive’ may imply different foci. ‘Comparative’ may suggest a concentration on similarities between languages.” The word ‘comparative’ is a term Catford (1965:20) uses in the famous and maligned statement that: “the theory of translation is concerned with a certain type of relation between languages and consequently becomes a branch of comparative linguistics.”

Belonging to different church denominations exposes the Bemba Christian community to different translated versions of the Bible. This belonging makes the Christians believe that the only true translation is the one used in their congregation. This belief exposes them to emotional reactions when they read other Bemba Bible translations. Some reactions to particular Bemba translated Bible versions are not far from emotive fanaticism which is a danger to peace and harmony. This situation has been perpetuated due to lack of intra-lingual comparative analysis to explain the purported linguistic

differences. Even though most of these arguments on the differences in the translations point to doctrine, it is important to note here that doctrine is but ideology rendered linguistically. It is for this reason that a deeper and better understanding of the linguistic differences contained in the Mbala and Mushindo Bemba Bibles is undertaken.

1.2.2 Bemba

Bemba is one of the seven official languages in Zambia. It is classified as M42 in Guthrie's classification of Bantu languages (Guthrie, 1948). As an official language it is used in government departments such as courts, the house of chiefs and the media. It is also taught in schools and is examinable at school certificate level. The language is also used for preaching in church. It can also be heard in popular songs around the nation. The language is widely spoken in the Northern, Luapula, Muchinga, Copperbelt and some parts of central province in Zambia. Census Report (2010:79) states: "Bemba was spoken by a higher proportion of the population in five provinces, namely, Central (31.8 percent), Copperbelt (83.9 percent), Luapula (71.3 percent), Muchinga (46.9 percent) and Northern (69.2 percent)". It is also spoken in the Democratic Republic of Congo. It is the lingua franca in churches especially in the rural parts of Northern, Luapula and Muchinga provinces.

1.2.3 Contact of Bemba with the King James Version and the Douay-Rheims.

The Bemba language came into contact with the English Bible at different points. At one point in history the language came into contact with the London Missionary Society (LMS) who were using the King James Version (KJV) and on the other point came into contact with the French White Fathers who were using the Douay-Rheims. Snelson (1974: 32) states: "The first LMS mission station in Northern Rhodesia was founded on the Lofu estuary in 1883, and a second was added at Niamikolo, near the present day Mpulungu in 1885." The French White Fathers of the Roman Catholic on the other hand set up their first mission at Mambwe in 1889 and later at Kayambi in the North-East of Northern Rhodesia.

The KJV was later translated into Bemba from 1913 to 1966. The translator Paul Bwembya Mushindo's surname became the nomenclature for the protestant Bemba translated version of the Bible. Kangwa (2015: 5) says: "Paul Bwembya Mushindo was

born in 1896 in King Chiti Mukulu's area. His father and mother were both members of the Bemba royal family.”

The White Fathers were using the Douay-Rheims as earlier mentioned. Falling (1946: 8) says:

“The name ‘Douay version’ has become a convenient label to apply to current Catholic Bibles..... The New Testament was translated by Dr. Gregory Martin and published at Rheims in 1582..... The Old Testament, which was also translated by Dr. Martin, was published in 1609-10 many years after his death at Douay. The Catholic translation of the Bible therefore used by English people in the seventeenth century should strictly be called the Rheims-Douay version, but for convenience is often referred to as the Douay Version or Douay Bible.”

This version was translated into Bemba in 1971 at Mbala in the Diocese of Mbala-Mpika of North-Eastern Zambia. The town called Mbala in the Northern province of Zambia at which the translation took place became the nomenclature of the Roman Catholic Bemba translated version of the Bible.

The linguistic mapping of the entry point of the two English Bibles in this study is almost the same area. It is for this reason that the linguistic differences contained therein should be questioned.

1.3 Statement of the Problem

The Bemba Christian speech community belonging to different Church denominations have stigmatized either the translation of the KJV (Mushindo) on one hand or the Douay-Rheims (Mbala) on the other claiming that they are not comfortable or that they simply cannot use one or the other for evangelization. The resistance to acknowledge the user worthiness of one or the other Bible have bred dissensions and suspicions among Church denominations in Zambia.

Much as these suspicions have been going on for many decades now, no intra-lingual comparative translation analysis has been carried out to look at the linguistic translation renderings in the two Bemba translated versions of the Bible. This study undertakes to

apply translation theories to the translated versions to better understand the linguistic grey areas and offer suggestions to curb the dissensions.

1.4 Purpose of the Study

The aim of the study is to establish the linguistic variations, differences in the translation processes used, challenges encountered in the exercise of translating and the intended function of the Mbala and Mushindo Bemba Bibles respectively.

1.5 Study Objectives

The study objectives are:

- i. To investigate the linguistic variations that exist between the Mbala and the Mushindo Bemba Bibles.
- ii. To establish the differences in the translation processes used in translating the Mbala and the Mushindo Bemba Bibles respectively.
- iii. To investigate the challenges encountered by the translators of the Mbala and Mushindo Bemba Bibles respectively.
- iv. To establish the intended function of the translated Mbala and Mushindo Bemba Bibles respectively.

1.6 Research Questions

In trying to address the study objectives the study will answer the following research questions:

- i. What linguistic variations exist between the Mbala and the Mushindo Bemba Bibles?
- ii. What are the differences in the translation processes used in translating the Mbala and the Mushindo Bemba Bibles respectively?
- iii. What are the translation challenges faced by the translators of the Mbala and Mushindo Bemba Bibles respectively?
- iv. What are the intended functions of the translated Mbala and Mushindo Bemba Bibles respectively?

1.7 Significance of the Study

The establishment of the linguistic variations and differences in translation processes between the Mbala and Mushindo Bemba Bible versions will provide an understanding of some of the root causes of the dissensions among religious denominations in Zambia. The study will also provide information as to which Bemba translated Bible version is more user friendly linguistically regardless of the doctrines being followed. This information is important as it will inform the church authorities to consider revision of the two Bibles or not. The discovery of the linguistic variations, differences in translation processes and the various translation challenges encountered by the translators will equip the upcoming professional translators with skills of translation. It will also act as a resource for the ministries of General Education and Higher Education in Zambia in the teaching of translation in schools, colleges and universities.

1.8 Theoretical Framework

A theory is an integrated body of definitions, assumptions and general propositions covering a given subject matter from which a comprehensive and consistent set of specific and testable principles can be deduced logically (Mahesh 2011: 10). This section of the study carries the theoretical foundation which anchors the research. It is in short the source of the theoretical basis for data analysis of the fundamental challenges that emerge in this study. This study employs Toury's (1995) Descriptive model of translation commonly known as Descriptive Translation Studies (DTS). Descriptive Translation Studies is a non-prescriptive means of understanding the norms at work in the translation process and of discovering the general laws of translation.

1.8.1 Background of the Descriptive Translation Studies Theory (DTS).

Descriptive translation studies theory was initiated by James, S. Holmes who is regarded as the founding father of translation theory. In 1972 he presented a paper entitled, 'The name and nature of translation studies' at the Copenhagen third international congress of applied linguistics. He put forward an overall framework, describing what translation studies covers. However, his framework was elaborated on by Gideon Toury an Israeli scholar. The framework is presented in figure 1.

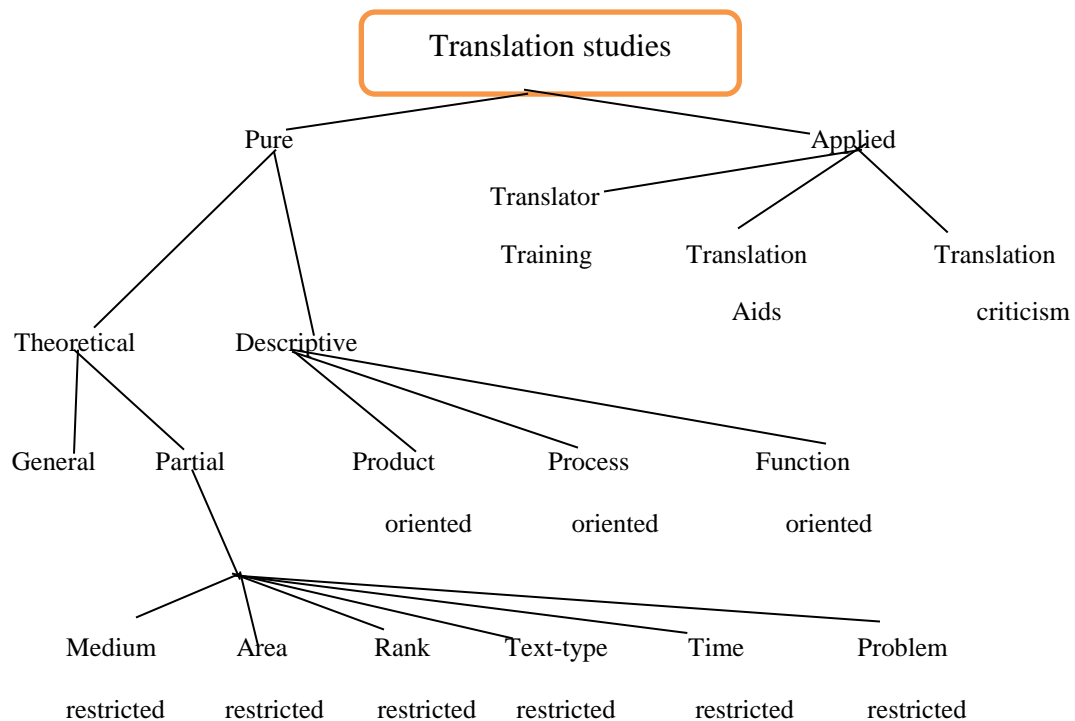


Figure 1: *Translation Studies map (adapted from Toury 1995: 10)*

Holmes (1988b/2004: 184-90) says: “the descriptive branch of pure research in translation involves the examination of the (i) Product, (ii) Process and the (iii) Function of translation as shown in the map”. He further explains what is meant by product, process and function as follows;

- i. Product-oriented DTS examines existing translations. This may involve the description or analysis of a single ST-TT pair or a comparative analysis of several TTs of the same ST (into one or more TLs). These small- scale studies can build up into a larger body of translation analysis looking at a specific period, language or text/discourse type.
- ii. Function-oriented DTS means the description of the function of the translation in the recipient sociocultural situation. It is actually the study of contexts rather than texts. Holmes says issues that can be researched include which books were translated when and where, and what influences they exerted.

- iii. Process-oriented DTS is concerned with the psychology of translation, i.e. it is concerned with trying to find out what happens in the mind of a translator. Holmes (2004: 184-90).

In trying to put DTS in perspective Toury focused on the behaviour of the translator during the process of translation. Toury (1995) considers translation as an activity that is governed by norms and that these norms are responsible for determining the type and extent of equivalence manifested in the actual translation. Toury (1995) explains that norms are the vehicle for strategy and function determination in translation. They are the psychological and social structures that are important in the interaction between people. They are regarded as tools for the socialization process. Norms, like rules and conventions have a socially regulatory function. They assist in bringing about the coordination required for continued co-existence by mediating between the individual and collective sphere, between individual's intentions, choices, actions and the collectively held beliefs, values and preferences. They help reduce contingency, unpredictability and uncertainty which comes from human's inability to control time or predict the actions of fellow human beings. Norms facilitate and direct the process of decision making. Norms govern the mode of import of cultural products – for example the translation of literary texts at virtually every stage. Norms are cultural specific. Each culture like a language has its translating norms. Therefore, by adhering to the norms in translation, the translator realises the expected *translatum*. Venuti (2000: 201) explains: “A translator may subject himself/herself either to the original text, with the norms it has realized, or to the norms active in the target culture, or in that section of it which would host the end product.” The stance that the translator takes determines the general outcome of the translation. Venuti (Ibid: 201) “.....thus whereas adherence to source norms determines a translation *adequacy* as compared to subscription to norms originating in the target culture which determines its *acceptability*.” The concepts of *adequacy* and *acceptability* of the Bemba Bible translations have been areas of debate for the Zambian Christian community for a long time now.

1.9. Structure of the Dissertation

This dissertation consists of six chapters. The first chapter presents the background information to the problem under investigation, the motivation to the study, statement of the problem, purpose of the study, study objectives, significance of the study and the theoretical framework. Chapter Two contains the review of related literature while chapter three presents the research design and methodology. Chapter Four is the presentation of findings and the fifth chapter discusses the findings while chapter six draws the conclusions making clear the implications of the drawn conclusions and makes some recommendations.

1.10. Ethical Consideration

This study looked at a very delicate issue of faith. The researcher therefore, was cautious and treated the participants delicately and with respect. Permission was sought from participants themselves for inclusion into the study. Permission was also sought from the University of Zambia Ethics Committee for clearance to conduct the study.

1.11. Chapter Summary

The chapter focused on background information on the introduction of the KJV and the Douay-Rheims English Bibles into Northern Rhodesia and the eventual translation of these two bibles into Bemba language. The chapter also presented the motivation of the study, statement of the problem, the purpose of the study, the study objectives, the research questions, significance of the study, definition of terms, theoretical framework, the structure of the dissertation and ethical considerations. The next chapter will focus on the relevant literature to the study.

CHAPTER TWO: LITERATURE REVIEW

2.1. Overview

This literature review is a survey of books, scholarly articles, and any other sources relevant to this particular issue. It also covers the theory and it provides a description, summary, and critical evaluation of these works in relation to the research problem being investigated. This section consists of the following sub headings: the concept of translation, the history and evolution of translation, the concept of equivalence, translation procedures or strategies, studies on translation in Zambia, studies on comparative translation, studies in some translation challenges encountered during translation, some related translation theories and ends with a conclusion.

2.2. The Concept of Translation

The researcher thought it important to include this section in the literature review to avail the readers a deeper understanding of the concept of translation. In most instances readers confuse interpretation with translation. The concept of translation is varied in its semantic meaning. On one hand it may mean the process or the act of rendering one language into another; on the other, it may mean the end product of the act of translation. Catford (1965: 20) defines translation as: “the replacement of textual material in one language (SL) by equivalent textual material in another language (TL).” However, translation goes beyond textual apparitions. Chishiba (2018: 9) quoting Nida and Taber (1969) says the focus of translation should be: “reproducing in the receptor’s language the closest natural equivalent of source language message first in terms of meaning and secondly in terms of style.” Others have defined it differently. Long (1988: 234) defines translation as: “Transfer of a text from source language into a text in target language, the objective being a perfect equivalence of meaning between the two texts.” From the above definitions it is clear that the purpose of translation is to seek equivalence whether in meaning, text type or linguistically. Nida (2006: 1) postulates that: “translation should not be a separate science but it often represents specialised skills and can also require aesthetic sensitivity. Skilled translators must have a special capacity for sensing the closest natural equivalent of a text, whether oral or written”. Nida’s assertions cannot be overemphasised as translation is usually multi-disciplinary in nature. It is imperative that

a translator should have an expanded knowledge of various disciplines that might be incorporated in a single work of translation if the *translatum* is to be effective and appealing to the TL audience.

2.3. History and Evolution of Translation

This section has been included because the researcher thought it important to highlight how and why translation came about. Pardo (2013) quoting Nida (1959-1998) explains that the first translation practice started with the production of the Septuagint which was the translation of the Hebrew old Testament into Greek. This early translation act was carried out by 72 translators. Datta (2013:1) on the other hand says the history of translation can be divided into four periods. Datta indicates that, “Phase one starts from the Roman translators Cicero and Horace to Alexander Fraser Tyler. The second phase is from Alexander to Valery. Third phase is from Valery to the 1960s and the fourth phase is from the 1960s to date”. Datta does not give a clear picture as to when translation started; however, scholars have universally agreed that translation has been a natural phenomenon since creation. Notable early organised translators include: Rosetta Stone from second century B.C. and Livius Andronicus. Andronicus translated Homer’s *Odyssey* named *Odusia* from Greek into Latin in 240 B.C. Andronicus strived to do two things through translation. On one hand he made the Romans get access to Greek culture and Language and on the other he offered Greek literary culture into Latin. At the time the translator (Andronicus) had serious challenges in maintaining the artistic quality of the source text since no epic existed as tradition in Italy then (Datta 2013). Fidelity was difficult to achieve, for instance, using archaising forms to make language more solemn and intense. The translator’s innovations helped him to negotiate and alter untranslatable phrases and ideas for the benefit of the Romans. Then Quintilian, Cicero, Horace, Catallus and Younger Pliny tried their best to theorise translation and practice it. Bassnett (2002: 51) states that: “Cicero and Horace were from the later generation of translation history and they differentiated between ‘word for word’ and ‘sense for sense’ translation.” She says that the two advanced the thought that: (ibid: 51) “the inherent purpose of translation was the enrichment of the native language and literature that would lead to an emphasis on the aesthetic criteria of the TL product rather than the more rigid notions of ‘fidelity’.”

The 14th century theologian John Wycliffe (1330-1384) is credited with translating what was known as Wycliffe's Bible, though it is not clear how much of the translation he did himself. Bassnett (2002: 53) highlights the importance of Wycliffe's Bible translation to the history of translation when she states that the period: "...marked the start of a great flowering of English Bible translations linked to changing attitudes to the role of written text in the Church that formed part of the developing reformation." She explains that the translation came in two different versions. The earlier translation text was characterised by a strong adherence to the word order of Latin, and might have been difficult for the lay-person to comprehend. The later text made more concessions to the native grammar of English. Early modern translations of the Bible are those done in the period 1500-1800, the period of Early Modern English (Datta, 2013:3).

The 16th century Tyndale Bible was different from others because Tyndale used the Greek and Hebrew texts of the New and Old Testaments in addition to Jerome's Latin translation. Tyndale was the first to use the printing press and distributed thousands of copies throughout Europe. Bassnett (2002: 54-55) highlights Tyndale's intentions in the translation of the Bible saying:

"Tyndale's proclaimed intention in translating was also to offer as a clear a version as possible to the layman...Tyndale, echoing Erasmus, attacked the hypocrisy of church authorities who forbade the laypeople to read the Bible in their native tongue for the good of their souls, but nevertheless accepted the use of the vernacular for 'histories' and fables of love and wantonness and of ribaldry as filthy as heart can think, to corrupt the minds of the youth."

It included the first authorised version known as the 'Great Bible' (1539); the Geneva Bible (1560), the Bishop's Bible (1568), the King James Version (1611) and the Douay-Rheims (1582 and 1609).

The 17th century is said to have been the great age of French classics. Translation of French classics increased between 1625 and 1660. French literary works were translated

into English. Datta (2013:6) postulates Sir John Denham's theory as: "the translator and the original writer are equals differentiated only by the social and temporal contexts."

The eighteenth century came with the recognition of the translator as an artist whose moral duty was both to the original author and to the receiver. The enhancement of new translation theories and volumes on translation process, the study of translation started to be systematic.

The nineteenth century came with two conflicting translation tendencies. The first being that translation was considered as a category of thought and pictured the translator as a creative genius, who enriches the literature and language into which he/she is translating. The second one pictured the translator as a mechanic whose function was to make a text or the author of a text known.

Translation in the twentieth century was viewed as a social action by religious and political forces. Many societies and organisations were created to carry out Bible translations into many different languages, including those of primitive and tribal societies. This period also witnessed the development of translation research products, such as machine translation and Computer Assisted Translation (CAT) tools. It is important in concluding this section to note that the concept of translation has undergone metamorphosis over time.

2.4. The Concept of Equivalence

Equivalence is a central concept in translation theory and it is a controversial one. Approaches to understanding the concept of equivalence can differ radically. Some theorists define translation in terms of equivalence relations. Catford (1965), Nida and Taber (1969), Toury (1980a) and Koller (1995) have argued on the relevance of the concept while others reject the theoretical notion of equivalence, claiming it is either irrelevant, Snell-Hornby (1988) or damaging to translation studies, Gentzler (1993). Yet other theorists steer a middle course. Baker (1992: 5-6) argues on how the notion of equivalence is not taken seriously when she says, "for the sake of convenience because most translators are used to it rather than because it has any theoretical status". Therefore, equivalence in many ways is regarded as a necessary condition for translation,

an obstacle to progress in translation studies, or a useful category for describing translations.

Structuralist Roman Jakobson in Munday (2008: 37) advances three kinds of translation: “intralingual, interlingual and intersemiotic, with interlingual referring to translation between two different written languages.” Jakobson goes on to examine key issues of this type of translation, notably linguistic meaning and equivalence. Jakobson follows the relation set out by Saussure (1916/83: 67–9) between: “the signifier (the spoken and written signal) and the signified (the concept signified). Together, the signifier and signified form the linguistic sign, but that sign is arbitrary or unmotivated”. Thus, the English word cheese is the acoustic signifier which ‘denotes’ the concept ‘food made of pressed curds’ (the signified), although there is no inherent reason for that to be so.

The old terms such as ‘literal’, ‘free’ and ‘faithful’ translation are discarded by the linguist Nida in favour of ‘two basic orientations’ or ‘types of equivalence’ which he has listed as; (1) formal equivalence and (2) dynamic equivalence. These types of equivalence are expounded upon by Nida (1964a: 159): “Formal equivalence focuses attention on the message itself, in both form and content . . . its concern is that the message in the receptor language should match as closely as possible the different elements in the source language.” Nida further explains that Formal equivalence, or ‘formal correspondence’ is highly tilted towards the ST structure, which exerts strong influence in determining accuracy and correctness. Most typical of this kind of translation are ‘gloss translations’, with a close approximation to ST structure, often with scholarly footnotes, allowing the receiving audience to gain close access to the language and customs of the source culture, Nida and Taber (1969).

As opposed to formal equivalence, dynamic equivalence or functional equivalence is based on what Nida calls ‘the principle of equivalent effect’, where the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message, (Nida 1964a: 159). In this case the message has to be tailored to the receptor’s linguistic needs and cultural expectation and its purpose is to render complete naturalness of expression. ‘Naturalness’ is a key requirement for Nida.

Important work on equivalence was also carried out by Werner Koller in Heidelberg and Bergen. Koller's *Einführung in die Übersetzungswissenschaft* (1979a) and Koller (1979b/89): 'Research into the science of translation', examines more closely the concept of equivalence and its related term correspondence. Koller (1979a: 176–91) states that: "correspondence falls within the field of contrastive linguistics, which compares two language systems and describes differences and similarities contrastively". Examples given by Koller are the identification of false friends and of signs of lexical, morphological and syntactic interference. Equivalence, on the other hand, relates to equivalent items in specific ST–TT pairs and contexts. The parameter is that of Saussure's parole. Importantly, Koller (1979: 185) points out that: "while knowledge of correspondences is indicative of competence in the foreign language, it is knowledge and ability in equivalences that are indicative of competence in translation". However, the question still remains as to what exactly has to be equivalent. In trying to answer the question, Koller (1979) outlines the sorts of equivalence that have to be sustained as: denotative, connotative, text-normative, pragmatic or communicative and formal equivalences.

From the above reviewed studies, it has been observed that equivalence is not easily defined. The definitions may differ depending on the type of text. Equivalence may vary in terms of focus, scope or degree. It has also been noted that the most popular type of equivalence focuses on the target audience reception of the text or message. The reviewed literature above is necessary to the current study as it sheds light on the equivalence of two translation products in the same language. Central to the study is the determination of whether the translations carry the same information and can espouse the same translation effect as that of the source texts.

2.5 Studies on Bible Translation

The Bible is one of the most translated books in the world. However, its translation has been associated with various challenges. The issues of culture, authenticity and acceptability have been some of these challenges. Wendland (1973) agrees to the fact that cultural factors have had some influence on Bible translation. Wendland gives an example of a failed translation project of the book of Song of songs among the Tonga in

Zambia which could not go beyond verse two. Wendland (1973: 1) advises end users of the Bible that: “in either frame of reference, it is important to recognise that one’s ‘sight’, if we may extend the metaphor a little is always influenced to a considerable degree by the culturally conditioned ‘spectacles’ that one happens to be wearing.” Esala (2013: 309) emphasises the importance of culture in Bible translation when he says: “If the hosts are to value the product, their culture – specific perspectives about translation itself should be adopted as part of the skopos”.

In certain communities, Bible translation has faced challenges of acceptability in terms of authenticity. Authenticity in Bible translation depends on the receptor audience’s perception that the text is an authentic and trustworthy version of the original message. Andersen (1998: 2) states: “If a translation that is properly done lacks the things the receptor language regards as mark of authenticity, the translation may not be accepted.” To reduce such problems the Bible Society in Zambia called for a committee of translators from different denominations to do Bible translation. The result of this project is the inter-confessional Bible of 2015 commonly known as ‘ishiwi lya kwa Lesa’.

This study looked at the older versions of the translation of the Mbala Bemba Bible and the Mushindo Bemba Bible. Its purpose was to investigate the Linguistic differences, difference in translation strategies used, the challenges faced during translation and to establish the function of the Mbala and Mushindo Bemba Bibles respectively. The study was necessitated by the apathy exhibited by different denominations towards the use of one or the other for evangelisation.

2.6. Studies on Translation in Zambia

Chishiba and Mvula (2017) give a detailed analysis of the translation strategies used to translate, ‘A Simple Guide to the Anti-Gender Based Violence (GBV) Act’ from English into Nyanja. The research used the skopos theory propagated by Hans Vermeer a German translator (1978) and also applied Vinay and Darbelnet’s taxonomy of translation strategies in the analysis of the text. The results revealed that literal translation was the most frequent strategy, followed by borrowing, addition and generalisation. The study also revealed that there were other translation strategies found like Schjolder’s (2008) direct transfer and Baker’s (1992) use of less expressive words and omission. The

researchers concluded that the strategies used when translating the document from English into Nyanja fulfilled the skopos theory requirements as far as the analysis was concerned. This research paper is important to the current study in that it gives some highlight in the application of translation strategies from English into a Zambian local language. However, this study differs in that the current study will use the descriptive translation studies theory to determine the function of the translated Mbala and Mushindo Bemba Bibles from English into Bemba.

Mvula (2017) conducted a study entitled, ‘An Investigation into translation strategies applied to establish equivalence in the process of translating News in English into Nyanja at the Zambia National Broadcasting Corporation (ZNBC)’. The aims were: to establish the strategies that are used when translating News in English into Nyanja at ZNBC, to determine the equivalence between the News in English and the translated News in Nyanja at ZNBC and to establish challenges if any, faced by the translators when translating News in English into Nyanja at ZNBC. The results of the study showed that Radio one Nyanja translators used mainly the following strategies: omission, use of a general word, neutral or less expressive word, borrowing, addition and literal translation. In addition, the study revealed that translators faced challenges when translating certain medical, legal and scientific terminologies as there were no direct equivalent words. It was also revealed that most translators lacked continuous professional development on translation theory and practice. The reviewed study is of great significance to the current study in that it gives some highlight into the challenges faced by translators translating between languages with a big cultural gap. It also shades some light on the need for translator training bearing in mind that the current study is looking at translations that were done when western education was just forming in Zambia.

2.7. Studies on Comparative Translation

In his comparative analysis of formal shifts in English Bible translations, Bell (2005: 6) advances the notion that: “real differences exist between traditional translations of the Bible, often labelled as formal equivalence, and modern translations commonly known as functional equivalence even if the distinction is a very thin line”. In his study he proposes that there should be some objective way to study these two families to effectively find a

distinction between them. Bell's suggestion is very important in that it gives the African church an avenue to avoid misunderstandings in Bible translations. If the church in Africa moves away from traditional translation to functional translations, the Jewish traditions and cultures contained in the Bible would cause misunderstandings in the African church. The current study is quite different in some aspects from the one carried out by Bell. While Bell was trying to establish the differences that exist between formal and functional equivalence, this study investigated the linguistic differences, translation process variation, the challenges encountered during translating and the function of the translatum of the Mbala and Mushindo Bemba Bibles respectively.

Westling (2011) carried out an intra-lingual comparative translation study entitled, 'A Comparative Translation Study of Strindberg's *The Red Room* (1879) Norms, Strategies and Solutions. The purpose of the study was to compare four translations of *Röda rummet* and to analyse the strategies used to eliminate translation crises of proper names with cultural reference. The study employed an amalgamation of translation theories as the theoretical framework. The solutions that presented with strategies that were oriented towards target language norms were described as domesticating solutions. Those solutions that presented with strategies that were oriented towards source language norms were described as foreignising solutions. Westling's study is of great benefit to the current study as it provides a foresight for strategy identification and placement on the translation strategy continuum.

2.8. Studies on Translation Challenges encountered in Translation

Strong affinity towards use of particular Bemba Bible translations by different denominations in Zambia calls for a deeper understanding into the cause of the discrimination. Deeb (2005) highlights an array of problems that students faced when translating from English to Arabic. Deeb (2005: 4) in his abstract highlights that:

“The taxonomy consists of four levels: supra, main, sub and sub-sub categories. Of importance to this study are the challenges in the main and sub categories as these include micro-language problems, macro-text level problems, strategies and techniques. The sub-category includes problems of

grammar, vocabulary, spelling, rhetorical and stylistic devices, cohesion, register and style, background knowledge and culture”.

This section confines itself to the sub category of challenges. Small differences in the translation of the KJV and the Douay-Rheims into Bemba have brought about misunderstandings regarding the accuracy and acceptability of the Bible versions in the Zambian Christian community. Muhammad (1991) in his study entitled ‘Theories of Translation and their application to the Teaching of English/Arabic – Arabic/English translating’ looked at several theoretical and practical aspects of difficulties involved in the process of English/Arabic-Arabic/ English translating and the pedagogical implications of these difficulties on the teaching of English/Arabic-Arabic/ English translating. The difference between Muhammad’s work and this study is that, this study is not looking at students to get the gist of translation but is looking at followers of a doctrine which is radically different in terms of culture.

In her analysis of the translation of cultural references in the Italian dubbing of television series, Rozanto (2002) focuses on the corpus of television fiction shows. She postulates that the main issue is the translation of culture specific references. Culture specific references become a challenge in the case where the ST and the TT are placed in different cultural settings with diverse differences in geographic and linguistic apparitions. These challenges have been widely recognized by scholars as being the most problematic translation issues, not only in the case of translation for dubbing but also in other areas such as literary and drama translation. The difference between Razanto’s work and the current one is that Razanto’s is looking at fictitious stories while the study at hand is dealing with a real situation in terms of differences in translation within the same language.

2.9. Translation related concepts and theories

These pertain to those concepts and theories that this study consulted to exhaustively come up with the conclusions contained herein.

2.9.1 Fidelity and contextualisation in translation

Controversy has ensued over the years of Bible translation concerning fidelity. Schools of thought have suggested various theories of negotiating for fidelity in translation of the Bible because of varying cultures into which the Bible has been translated. In trying to understand what is meant by fidelity, Guranilk (1979) in Webster's English Dictionary, explains what faithfulness/fidelity means. In his explanation he illuminates the aspects of the quality of being accurate, reliable, and exact. Fidelity in essence parades the meaning that best matches the source text's meaning as the one that best complies with the precision, accuracy, conformity to the original (adhesion to a fact, or to the idea). In other words, fidelity refers to the limits to which a given human translation work precisely depicts the underlying message or meaning of the source text without distorting it, without intensifying or weakening any part of its context, and otherwise without subtracting or adding to it at all. However, Lessig (1993: 1174-5) postulates that:

“Words are written in context. If words have meaning, a contextualist would say words have meaning because of a particular context. Because meaning depends on context or more simply, because meaning depends on more than text alone, it should follow that the same text written in two different contexts can mean quite different things”.

According to Sperber and Wilson (1986:15), the context of an utterance is: “the set of premises used in interpreting it.” They further argue that: (ibid: 15) “A context is a psychological construct, a subset of the hearer's assumptions about the world.” Since a context is part of the cognitive environment of the hearer or reader or receiver of a translation, it can be employed in the interpretation of a text. Thus context is not given but selected and the selection of a particular context is determined by the search for relevance. Relevance is defined in terms of the contextual effect and processing effort. The greater the contextual effects the audience achieves, the greater the relevance of the texts, but the greater the processing effect the audience needs to obtain these effects, the lower the relevance. Fidelity and contextualisation in the translation of the Bible from English to Bemba are concepts that have helped to determine the translation processes used during the translations. Related to the issues of fidelity and contextualisation is the

question of transparency which relates to the degree to which a translation appeals to the native speakers and the target audience, such that syntactic, idiomatic and grammatical conventions are observed while cultural, political and social contexts are kept in mind all the time. Transparency will in most cases call for sacrifice in terms of the intended message. Translators will in this case surely adopt strategies that will culminate in adaptation and localisation of contexts. The concepts described in this section have helped to determine the differences in meaning between the translations of the Mbala and Mushindo Bemba Bibles.

2.9.2. Emotivity and Meaning in Translation

Each and every particle of grammar added to a syntactic proposition together makes a functional unit. In other words, this is the sum total of all text elements or features that are intended (or interpreted as being intended) to serve a communicative function or sub function, (Nord: 1991). Notwithstanding what Nord advances, the Emotive Translation Theory (ETT) contained herein disputes the fact that in case of synonyms in the target language or text, the meaning of the same sentence with basically all the features may not be the same. The ETT states that the function of a translation can be adduced by the affective paralinguistic cues the translator brings to the text. The theory appreciates the cognitive processes that trigger emotion from paralinguistic effects included in the target text. The theory holds that the more or less paralinguistic cues like exclamation, question marks, commas, swear words and general affective words used the more directional a translation is towards ideology, philosophy or authority. Emotive translation becomes a challenge in cases where target cultures deem the affective features used as taboo. When very little is changed in Bible translation then the Bible is a foreign phenomenon and its function then becomes abusive. When there is negotiation of emotive features when translating the Bible to suit the cultural values of the ethnic group, the piece of work is embraced as natural. This work has investigated the paralinguistic cues contained in the Mbala and Mushindo Bemba Bible translations in the book of Song of Songs to deduce their function and thereby identifying the particular purposes of each Bible's translation.

2.9.3. Foreignisation and Naturalisation/Domestication in Translation

Cheung (2011: 138), in his study, entitled 'Functionalism and Foreignisation', applying the skopos theory to Bible translation, highlighted the differences in cultures between the

source language culture and the target text culture. He aimed: “to emphasize otherness particularly in those cases where our familiarity with existing translation has produced an impression of ‘sameness’ making the cultural distance seem irrelevant or even non-existent.” Cheung in his study was comparing two different languages in terms of foreignisation. This study, while appreciating the fact that the culture of the source text is foreign compares two products in the same language with seemingly the same themes and same linguistic boundaries to determine the functions of each translatum using the theories of foreignisation and naturalisation/domestication. Matilde (2009: 4), using the skopos theory investigated translation ‘Briefs’ stating that,

“The problem with many of the functionalist approaches is that they are based on translation at academic institutions, and therefore, a lot of them have not been empirically tested. Therefore, some of the theoretical models which include briefs, and which emphasise the importance of briefs, have not been empirically tested to see how important this stage in the translation process actually is in practice.”

The work done by Matilde cannot be overemphasised. It is evident that the two Bemba Bible versions have briefs showing why they have been translated from particular versions of the English Bible. Notwithstanding these instructions in the briefs, this study questions why there should be differences in the linguistic and translation process levels if any in the book of Song of Songs presented in the same language in the Mbala and the Mushindo Bemba Bibles.

2.9.4. Literary Translation and Post- Colonial Writing

Literary translation as a concept generally covers the translation of literary works. These Include: poetry, narratives, plays and songs. A translator when translating these works may be courted into the use of literal translation as a strategy to find equivalence. Newmark (1988:70) believes literal translation to be the basic translation procedure, both in communicative and semantic translation, in that translation starts from: “.... literal translation above word level is only correct procedure if the SL and TL meaning correspond, or correspond more closely than any alternative; that means that the referent

and the pragmatic effect are equivalent.” In this study however, literary translation is not being looked at as mere theory for seeking equivalence at word or sentence level but rather as a theory that identifies a translation with the intent of the commissioners for the translation. This is the case of power relations in translation.

Post-colonial writing looks at a conglomeration of culturally laden words or phrases or sentences in a literary text intended for international readership transposing two cultures with one of the two being more dominant than the other. El-dali (2011:42) defines post-colonial writing as: “a broad cultural approach to the study of power relations between different groups, cultures or peoples in which language, literature and translation may play a role”. Tymoczko in Bassnett (1999: 19) describes translation as a metaphor for post – colonial writing, for example invokes the sort of activity associated with the etymological meaning of the word:

“Translation as the activity of carrying across, for instance, the transportation and relocation of the bones and other remains of saints. In this sense post-colonial writing might be imaged as a form of translation (attended with much ceremony and pomp, to be sure) in which venerable and holy (historical, mythical and literary) relics are moved from one sanctified spot of worship to another more central and more secure (because more powerful) location, at which the cult is intended to be preserved, to take root and find a new life”.

In explaining the above quotation Maria frames the act of translation as involving the coloniser and the colonised. The source text being the coloniser and the target text being the colonised. This aspect refers to the influence the source text has on the target text in terms of respecting the target text writing conventions and also in terms of the import percentage of actual source language words into the target language. This situation makes some texts make more severe demands on the audience, requiring the audience to conform to beliefs, customs, language and literary formalism of the source culture. The more the source culture prestige is brought to the text the easier it is to require that the audience come to the text. On the other hand, the more the target culture prestige is brought to the text the easier it is to require that the text is taken to the audience. In this

study a comparative analysis has been done on the translation of the Douay-Rheims(Mbala) and KJV(Mushindo) to investigate among other objectives the functions of the afore mentioned Bemba Bibles respectively.

2.9.5 The Semantic theory of meaning

The concept of meaning has received considerable interest from scholars. There has been different viewpoints on meaning of the concept of ‘meaning’. Karlgren (1995:2) defines referential meaning as: “The meaning of an expression is what it refers to or stands for.” According to Karlgren, referential theory of meaning typically focusses on a proper name and what is named. This is the same definition that Ramadan & Ababneh (2013:309) saying: “The best way of indicating meaning of a word is to refer to the object represented by that word”. To them the best definition of the meaning of a word is its ostensive definition that is defining an object by pointing to that object. However, Palmer (1981) a behaviorist, defines the meaning of a linguistic form as the situation in which the speaker conveys it and the response which it calls forth from the hearer.

This study employs this theory to find out if the linguistic forms used in similar verses in the Mbala and Mushindo Bemba Bible have the same meaning (Figure 2).

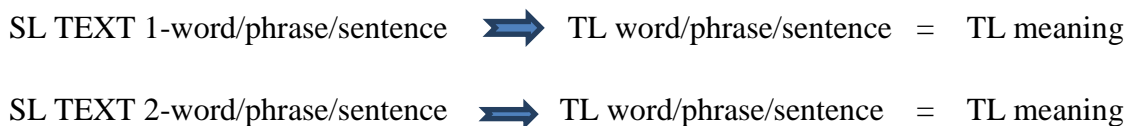


Figure 2. *Referential meaning comparative frame*

2.9.6 Systemic Functional Linguistic

According to Halliday & Mathiessen (2004) systemic functional linguistics (SFL) is a broad term which covers various types of analyses, including the analyses of expression (phonetics and Phonology), the analyses of context (Lexicogrammar and semantics) and the analyses of context. They argue that context is pivotal because it significantly contributes to the process of meaning making. They postulate that one does not speak and

write in isolated sentences but in meaningful units called texts which are produced in and influenced by contexts.

In analyzing a text, one should begin with its context and type (register and genre). These aspects relate closely to three variables, namely: field (the topic being talked about), tenor (the relationship of participants) and mode (the channel of communication). These variables help to explain how individuals' use of language is predominantly dependent upon functions. Last but not the least, textual function is language's ability to create discourse which entail 'theme' and 'rheme'. In this study only thematic progression in clauses will be used to analyse syntactic differences in the Mbala and Mushindo Bemba Bibles. Thematic progression ties up themes, forming the texture of a situation. SFL has two types of Thematic progressions. These include: Linear progression and Constant progression.

Linear progression:

The initial position of a clause in the Bemba language constitute a theme and the rest is the rheme. Linear progression is where rheme of a clause becomes the theme in the clause that follow (Figure 3).

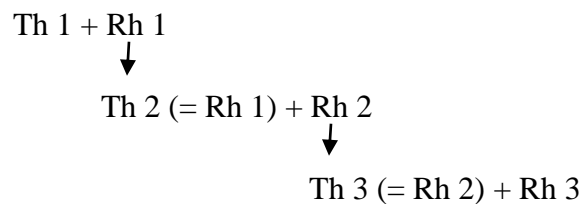


Figure 3: *Linear progression in SFL (adapted from Danes-1974:114)*

Constant progression:

This progression is where the theme of a clause is also the theme of clause that follow (Figure 4).

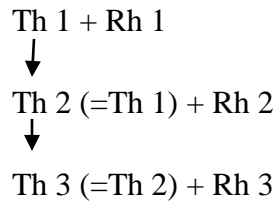


Figure 4: *Constant progression in SFL (adapted from Danes-1974:117)*

2.10 Translation Procedures or Strategies

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”. Venuti (1998: 240) on the other hand says that translation strategies, “involve the basic task of choosing the foreign text to be translated and developing a method to translate it.” He employs the concepts of domesticating and foreignising to refer to translation strategies. Various linguistic approaches have come on board since the 1950’s for the analysis of translation that have proposed a list of taxonomies in the quest to categorize the translation process. Darwish (2003: 117) defines a translation strategy as: “the overall plan employed by a translator to achieve a specific translation goal and it consists of techniques, procedures and methods that bear on the translation product as it develops.” This study utilizes a number of translation strategies to discover the functions of the translations in the Mbala and Mushindo Bemba Bibles.

2.10.1. Vinay and Darbelnet’s Model

According to Munday (2008), Vinay and Darbelnet carried out a comparative stylistic analysis of French and English. They looked at texts in languages, noting differences between the languages and identifying different translation strategies and ‘procedures’. Although their ‘*Stylistique comparée du français et de l’anglais*’ (1958) is based solely on French and English, its influence has been much wider. The Vinay and Darbelnet Model (1958) rejects individual words as units of translation by emphasizing that translators deal with ideas and feelings in various semantic fields, rather than individual lexemes. They define the unit of translation as the smallest segment of the utterance whose signs are linked in such a way that they should not be translated individually. In this case the translation unit is equivalent to a lexicological unit which corresponds to a unit of

thought. Hatim and Munday (2004:27) describe a translation unit as: “a TL piece of language which plays the same role in the TL system as an SL piece of language plays in the SL system”. The Vinay and Darbelnet’s Model denotes, therefore, that a translation unit delimits borders between formal correspondence at structural level, on one hand and semantic equivalent level on the other. The model explains that a translation shift only occurs when rendering a translation for a particular segment of the text that requires the translator to break the formal correspondence between surface structures functioning in the SL and TL. In this study the Vinay and Darbelnet’s taxonomy of translation procedures are used to deal with the incompatibilities between SL and TL.

2.10.1.1 Direct Translation Procedures

These are translation procedures that help to overcome structural and metalinguistic lacunae between source language and target language by transposing the SL message piece by piece into the TL. When a translator notices a gap in the target language they can employ either a parallel category or a parallel concept to convey the meaning of the source text.

2.10.1.2 Borrowing

Borrowing as a strategy involves the transfer the transfer of a word directly as it is from the SL to the TL.

2.10.1.3 Calque

Vinay & Darbelnet (1995: 32–3; 2004: 129–30) explain that calque, “is a special kind of borrowing where the SL expression or structure is transferred in a literal translation”. For example, the French calque ‘*Compliments de la Saison*’ for the English ‘*Compliments of the Season*’. Vinay and Darbelnet note that both borrowings and calques often become fully integrated into the TL, although sometimes with some semantic change, which can turn them into false friends.

2.10.1.4 Literal Translation

This is ‘word-for-word’ translation, which Vinay and Darbelnet describe as being most common between languages of the same family and culture. Their example is ‘I left my spectacles on the table downstairs’ which becomes ‘*J’ai laissé mes lunettes sur la table en bas.*’ Literal translation is the authors’ prescription for good translation: Vinay and

Darbelnet (1995: 288) say, “literalness should only be sacrificed because of structural and metalinguistic requirements and only after checking that the meaning is fully preserved”. However, on the other hand Vinay and Darbelnet (1995: 34–5) say that,

“The translator may judge literal translation to be ‘unacceptable’ because it gives a different meaning, has no meaning, is impossible for structural reasons, does not have a corresponding expression within the metalinguistic experience of the TL and corresponds to something at a different level of language.”

2.10.1.5 Transliteration

Crystal (2008: 520) defines transliteration as: “the conversion of one writing system into another.” He explains that each character of the source language is given an equivalent character in the target language. Transliteration is mostly applied in cases dealing with names of places, people, institutions and inventions. For example: Pharaoh – Farao and Church – Calichi.

2.10.2 Oblique Translation Procedures

These are translation procedures used to overcome structural and metalinguistic gaps when stylistic effects are unattainable by upsetting the lexis or the syntactic order in the target language. In such cases, translators use complicated methods to convey the meaning of the source text.

2.10.2.1 Transposition

Transposition is a change of one part of speech for another without changing the sense. Transposition can include grammatical change of arguments from; verb to noun, adverb to verb and so on (Vinay & Darbelnet, 2004: 132 and 1995: 94–9).

2.10.2.2 Modulation

Modulation as a strategy changes the semantic meaning and point of view of the SL. Modulation is a procedure that is justified, in the words of the English edition, ‘when, although a literal, or even transposed, translation results in a grammatically correct

utterance', it is considered unsuitable, unidiomatic or awkward in the TL (Vinay & Darbelnet, 2004: 133).

Vinay and Darbelnet place much store by modulation as the touchstone of a good translator, whereas transposition simply shows a very good command of the target language. Modulation at the level of message is subdivided along the following lines: abstract for concrete, cause–effect, part–whole, part–another part, reversal of terms, negation of opposite, active to passive (and vice versa), space for time, rethinking of intervals and limits (in space and time), and change of symbol (including fixed and new metaphors). This category therefore covers a wide range of phenomena. There is also often a process of originally free modulations becoming fixed expression. (Vinay & Darbelnet (1995: 246-55).

2.10.2.3 Equivalence

Vinay and Darbelnet (1995: 38–9; 2004: 134) use this term to refer to cases where languages describe the same situation by different stylistic or structural means. They explain that, “Equivalence is particularly useful in translating idioms and proverbs (the sense, though not the image, of ‘comme un chien dans un jeu de quilles’ [lit. ‘Like a dog in a game of skittles’] can be rendered as (‘like a bull in a china shop’).” It is also known as reformulation.

2.10.2.4 Adaptation

Vinay & Darbelnet (1995: 39–40; 2004: 134–6) say that adaptation: “involves changing the cultural reference when a situation in the source culture does not exist in the target culture.” For example, they suggest that the cultural connotation of a reference to the game of cricket in an English text might be best translated into French by a reference to the Tour de France. The authors claim that a refusal to use such adaptation in an otherwise ‘perfectly correct’ TT ‘may still be noticeable by an undefinable tone, something that does not sound quite right’ (Ibid: 1995). However, whereas their solution may work for some restricted metaphorical uses, it would make little sense to change cricket to cycling in phrases such as ‘that isn’t cricket’ or ‘a sleepy Wednesday morning county match at Lords’. The seven main translation categories are described as operating

on three levels; these three levels reflect the main structural elements. They are: the lexicon; syntactic structures; the message. In this case, 'message' is used to mean approximately the utterance and its metalinguistic situation or context.

2.10.3. Other translation procedures

2.10.3.1 Compensation

There is compensation when loss of meaning, sound-effect and metaphor or pragmatic effect in one part of a sentence are compensated in another part, or in a contiguous sentence.

2.10.3.2 Expansion/Amplification

To use more words in the Target Text in order to re-express an idea or to reinforce the sense of a ST word because his correspondence in the TL cannot be expressed as concisely (Delisle, 1993).

2.10.3.3 Paraphrase

Paraphrase refers to amplification or explanation of the meaning of a segment of the text. For Delisle (1993) paraphrase is the result of amplifying a TT by replacing a word from the ST with a group of words or phrasal expression that has the equivalent sense.

2.10.3.4 Omission

There is omission when the writer concentrates or suppresses elements in the TL text.

2.10.3.5 Implication

A translation procedure intended to increase the economy of the TT and achieved by not explicitly rendering elements of information from the Source Text in the Target Text when they are evident from the context or the described situation and can be readily inferred by speaker of the TL.

2.10.3.6 Conceptual Metaphor

As a translation procedure, conceptual metaphor is seen as a process of understanding one conceptual frame in terms of another. Crystal (2008:124) states that: "A typical metaphor is a mapping between a better known, more concrete conceptual domain (the 'source domain') and the conceptual domain which it helps to organise (the 'target domain')." It is a cognitive process that transfers conceptual figurative idea from the source language frame into another conceptual figurative idea in the target language

frame. Its main focus is on the rhetorical and literary contexts contained in the source text and the target text.

2.10.3.7 Naturalisation

Naturalisation or Nativisation resembles the procedure of transference. (Newmark, 1988) explains that this procedure is the one that follows the procedure of borrowing/transference. This procedure adapts the SL word first to the normal pronunciation, after which the pronunciation is written to the normal morphology of the target language.

2.11 Chapter Summary

In this chapter, a review of the literature related to the current study in general has been presented. The concept of translation has been defined. The history of translation as a discipline has been outlined together with related concepts and theories of translation. Some of the Studies on Bible Translation, studies on Translation in Zambia and Comparative translation studies have been tackled. Translation strategies have been explained and their relevance to the current study laid bare. Investigations done reveal a number of translation strategies used in translation. Some translation challenges have been discussed and exemplified. This study compared the translation strategies used to determine the linguistic variations and the determination of the translation functions in the Mbala and Mushindo Bemba Bibles in the book of Song of Songs. The next chapter discusses the methodology employed in the current study.

CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

3.1 Overview

This chapter presents details relating to the type of research approach and research design employed in this study. The chapter also presents the study population, sample size, sampling technique, study area, research instruments for data collection, Data analysis, scope of the study and its limitations. The chapter explains explicitly the criteria for each research method used and clearly explains the whole research process.

3.2 Research Design

Research design is a framework within which a given research is to be undertaken. It is a systematic plan of investigating a scientific problem and presents the basis for the selection of appropriate research methods to be used in investigating a given problem. Burns & Grove (2003: 195) define research design as: “A blue print for conducting a study with maximum control over factors that may interfere with the validity of the findings.” Parahoo (1997: 142) on the other hand defines a research design as, “A plan that describes how, when and where data are to be collected and analysed.” This study is a descriptive qualitative design. It is a Non-experimental research design used in studies whose purpose is description and where it is unethical to manipulate the independent variable. The research is descriptive as it involves the identification and interpretation of existing written material with a focus on the linguistic meaning of events, concepts, ideas and the scrutiny of translation processes in the translated Bemba bibles. The researcher picked on this design as it permits the researcher to do a comparative analysis of already existing texts. Bemba was picked in this case despite there being 6 other official languages in Zambia because the researcher is fluent in the language. Researcher intuition will be a reliable tool for data collection and analysis.

The research is mainly a qualitative comparative analysis and is anchored by the Descriptive Translation Studies Theory. Beverly Hancock (1998: 2) explains that, “Qualitative research is concerned with finding the answers to questions which begin with: why? How? In what way?” This is a type of research which basically is concerned with the opinions, experiences and feelings of individuals eliciting subjective data. This

approach was considered suitable for soliciting information from the end users of the translated Bibles and what translators use when translating the Bible from English to Bemba.

3.3 Research Population

Research population is the overall target population for the study which can be used as a pool from which to draw samples. In short it is a group of individual persons, objects, or items from which samples are drawn for measurement. In this study the research population is the Bemba Christian community in Mbala and Kasama in denominations using the Mushindo and Mbala Bemba bibles. This population has been selected because Mbala is the place where the Mbala Bible was translated and Kasama is the Bemba language focal area and the place where the Mushindo Bible was translated.

3.4 Sample Size

A sample is a finite part of statistical population whose properties are studied to gain information about the whole (Webster, 1985). The sample size for the study was 14 adult Bemba Christians; 7 of these were those from the denomination using the Mbala Bemba translated bible and 7 were those from congregations using the Mushindo Bemba translated Bible. Amongst these respondents 2 from each group, are those individuals that sit on the translation committees of the two denominations using these Bibles. This sample was spread over two towns of Mbala and Kasama. The reasons for this spread are that the translations were done around the two different places.

3.5 Sampling Technique

Sampling is the act, process, or technique of selecting a suitable sample, or a representative part of a population for the purpose of determining parameters or characteristics of the whole population (Kombo & Tromp 2006). In this study the purposive sampling technique was used. Purposive sampling technique is the deliberate choice of an informant due to the qualities the informant possesses. It is a non-random technique that does not need underlying theories or a set number of informants. Using this strategy, the researcher decides what needs to be known and sets out to find people who can and are willing to provide the information by virtue of knowledge or experience

(Bernard, 2002). The technique chosen was to enable the researcher collect both relevant general and specific data for the study.

3.6 Study Area

The study area was Kasama and Mbala in Northern Province. The study area has been included taking into consideration the fact that one of the two Bibles was translated in one of the towns (Mbala) and the other was translated in the same standard language focal area of Bemba (Kasama). The entry points of the KJV and the DOUAY-RHEIMS versions of the Bible into Northern Rhodesia was about the same in geographically. The researcher consulted the Bible society of Zambia as the umbrella organisation for the distribution and translation of the KJV. The White Fathers, a group of Catholic priests responsible for the translation of the Douay-Rheims were also consulted for specific information on the translation of the Mbala Bemba Bible.

3.7 Research Instruments for Data Collection

Research instruments are the tools chosen in a study to collect data. In this study the instruments for data collection included, among others, intuition as the researcher is fluent in the Bemba and English languages and understands the Bemba culture. Apart from the researcher's intuition, document analysis of relevant books, periodicals and magazines was done in addition to interviews carried out with the Bemba respondents. A note book containing the responses from the respondents was kept for further consultation.

3.7.1 Desk Research

Desk research is searching for information in existing sources, such as books, press, internet, analytical reports and statistical publications. The bulk of the data in this study was collected through the analysis of the Douay-Rheims Bible, the King James Version, the Mbala Bemba Bible and the Mushindo Bemba Bible.

3.7.2 Interview Guide

The interview guide was designed for Lay Christians, Pastors/Priests, and Translators. It was made in such a way that it gave the researcher an opportunity to probe each of these groups and solicit the targeted data. The guide contained open ended questions and was used as a supplementary tool for data collection on the linguistic variations, translation

processes and the establishment of translation function and translation challenges encountered by the translators of the Mbala and Mushindo Bemba Bibles. Each of the groups of informants mentioned had a standardised interview guide to increase the comparability of responses and reduce interviewer interference and bias.

3.7.2.1 Semi Structured Interviews

Semi structured interviews were used as a supplementary tool to the study. The interviews were conducted face to face. Before conducting the actual interviews in the study area, piloting was conducted in Mansa. The feedback was used to review the questions in the interview guide.

3.7.2.2 Objectives of the Semi structured Interviews

The interviews were designed to elicit the necessary information such as; Age, language proficiency (Bemba), ability to read Bemba and the actual differences in linguistic terminologies in Bemba. The other objective was to check on the Profession, experience in the evangelical work, how often one preaches using the book of Song of Songs. The last objective was to try and check whether the translators received training in translation and whether the translators had translation commissions.

3.8 Data Collection Procedures

Data collection procedure is the general plan for collecting data. Data collection procedures may include questionnaire administration procedures, interview or observation procedures. In this study Data was collected through various procedures. The researcher used, among others, document analysis, the researcher's diary, one to one interviews, and researchers' intuition.

3.8.1 Primary Data

Primary Data is the information that is solicited from individuals or situations as initial points of information production. Primary data in this study came from the respondents picked purposively in the study to help answer the research questions herein. These included the congregants, pastors and priests, translators (organisations administering the translation committees). The two Bibles under study are regarded as primary data in this study.

3.8.1.1 Coding

Each identified item for scrutiny is assigned a specific tag for identification. For example, (D-R 1:4) standing for Douay-Rheims Chapter 1 verse 4. (MB 2:4) standing for Mbala Chapter 2 verse 4. (KJV 1:4) standing for King James Version chapter one verse four and (MU 1:4) standing for Mushindo chapter one verse four.

3.8.2 Secondary Data

Secondary Data is information solicited from documents or projects that were set to solve problems not related to the current study but could be used to understand the current issues being looked at in the study. Secondary Data in this study came from documents such as research articles, Mushindo and Mbala Bemba Bibles, books and magazines.

3.9 Data Analysis

Data analysis includes the ways of interacting with information to support the work, goals and plans of the study investigation. Data analysis in this study was done qualitatively. Data were analysed as the research was ongoing. Linguistic variations were noted and their disparities in meaning were analysed using the semantic theory of meaning. As for coherence and cohesion within the clauses contained in the texts that were analysed, the systemic functional linguistics concepts of ‘theme’ and ‘rheme’ were used for analysis. The translation process variations were also noted and arranged in the order of themes and were analysed using the Vinay and Darbelnet model. Simple statistical calculations were employed to determine the percentages in the study. These percentages were calculated from the number of instances of occurrence over the total number of verses in the book of Song of Songs and multiplied by hundred. The calculated percentages were put on the translation continuum to check on their weights in terms of function. The linguistic variations found were later compared to the responses from the respondents to establish some of the reasons for discrimination of the said Bemba translated Bibles by different congregations.

3.10 Scope of the Study

The scope of the study goes only up to comparing the linguistic renderings, comparing the translation strategies used in the process of translation and the determination of function of the Mbala and Mushindo Bemba Bible versions in the book ‘song of songs’ respectively. Frames of reference model could not be adopted for the study because of

time factor and that such projects require huge financial bases which the researcher did not have. The choice of the book of Song of Songs as the focus of analysis was three fold. First, the book is short as it only contains eight chapters. The second reason is that the book is a love poem containing natural language devoid of doctrinal overtones. The last reason is that the content of the poem in the source texts is basically the same thereby making it favourable for comparative analysis in the target texts.

3.11 Limitation of the Study

First among the limitations of the study was that the study was dealing with a document that is almost sacred in certain quarters such that some respondents thought questioning the Bible was sacrilege. The second limitation was that most of the original members of the two translation committees were either deceased or had relocated to Europe; so the researcher could not gather the fullest information that was required. Finally, financial resources were limited thereby restricting the perimeter of the coverage area for data collection.

3.12 Chapter Summary

This chapter has given the research design and methodology used. It has highlighted and explained the research design, research population, sample size and sampling techniques. It has also stated the study area, instruments for data collection, explained the data collection procedures and procedures for data analysis. The chapter states the scope of the study and the limitations of the study. The next chapter presents the findings.

CHAPTER FOUR: FINDINGS OF THE STUDY

4.1 Overview

This chapter presents the findings of the document analysis of two texts, namely the Mbala and Mushindo Bemba Bibles respectively. It also presents the findings from respondents as supplement to the document analysis. As earlier stated, the book of Song of Songs was used as reference in the translations. The findings are presented in line with the objectives of the study. These are:

- i. To investigate the linguistic variations which exist between the Mbala and the Mushindo Bemba Bibles.
- ii. To establish the differences in the translation processes used in translating the Mbala and the Mushindo Bemba Bibles respectively.
- iii. To investigate the challenges encountered by the translators of the Mbala and Mushindo Bemba Bibles respectively.
- iv. To establish the intended function of the translated Mbala and Mushindo Bemba Bibles respectively.

4.2 Findings on Linguistic Differences

Micro-level text analysis looks at small linguistic structures like the morpheme, word and the phrase. Palumbo (2009: 123) states that, “Micro level which is linguistic oriented often requires formal equivalence between source and target text.” In this study this level of analysis answers the question, ‘what are the linguistic differences between the Mbala and Mushindo Bemba Bibles’. A reminder here is that, these differences are not between the ST and TT but between two texts in the same language (TT to TT). The findings include: differences at phonological, morphological, syntactic and semantic levels.

4.2.1 Phonological Differences

Phonology is the study of the sound system in a language. The goal achieved in the study of phonology is the establishment of distinctive sound patterns in a language (Crystal, 2008).

4.2.1.1 Vowel Lengthening

Vowel lengthening in Bantu languages has different functions. Hyman (2009: 1) states: “many Bantu languages have been reported to have penultimate prominence of one sort or another, often called “accent” or “stress”. It is not the premise of this paper to discuss vowel length but to highlight where it was used in the two Bibles under study.

The following table shows the differences in linguistic presentation of words in terms of spelling due to vowel length (Table 1).

Table 1: *Presentation of vowel length in Mbala and Mushindo Bemba Bibles*

MBALA BIBLE	MUSHINDO BIBLE
MB 1:5- mubeebe	MU 1:6 – mubēbe/balimfīlwe
MB 1:7- uleutuushisha	MU 1:12 – apēlo
MB 2:1- maniika	MU 2:7 – mwibūsha
MB 2:5 – ndiisheni	MU 2:16 – alelīsho
MB 2:7 – mwilamubuusha/aibuukile	MU 3:5 – mwibūsha
MB 2:12 – cipeele	MU 3:6 – būnga
MB 3:3 – kutiila	MU 4:4 – ulwakūlīlwe/īne
MB 3:5 – mwimubuusha/aibuukile	MU 4:8 – mūlu/mīm̄ba
MB 3:8 – shaliishibila	MU 4:9 – kubēka
MB 3:9 – paali	MU 4:14 – icilōlo
MB 4:1 – uulecilauka	MU 4:16 – kupūta
MB 4:2 – mpaanga/iibulile	MU 5:3 – nafūlo
MB 4:4 – ulwakuuliilwe	MU 5:11 – fyafīta
MB 4:6 – niino	MU 6:5 – yantīnya
MB 4:10 – fyanuunko	MU 7:1 – mukankāla/īneīne
MB 4:14 – ciloolo	MU 7:7 – icīmo
MB 4:16 – puuteni	MU 7:12 – naupūka/nkapēlo
MB 5:2 – muume	MU 7:13 – mīnshi/ifikankāla
MB 5:3 – nimfuulo	MU 8:1 – uwansūla
MB 5:5 – ciikatilo	MU 8:4 – mwibūsha
MB 5:6 – naaluka/iyoo	MU 8:7 – apēla

MB 5:12 – shiletuusha	MU 8:9 – tukakūlapo
MB 5:15 – shakuulwa	MU 8:11 – asēkeshe
MB 6:4 – bupaale	MU 8:13 - balepēpeke
MB 6:6 – mpaanga/ishileniino/iibulile	
MB 6:10 – uuleisa/uwakutiina	
MB 7:6 – yaliikwata	
MB 7:8 – ciimo	
MB 7:9 – natiile/ndeniina/umuupu	
MB 7:10 – iilefuma	
MB 7:13 – naituuka	
MB 8:1 – bansuule	
MB 8:2 – nakubuula	
MB 8:4 – mwimubuusha/aibuukile	
MB 8:5 – aleniino/naashintilila	
MB 8:6 – umbiike/iine	
MB 8:7 – icibiishe/kusuulwa	
MB 8:8 – kuupe	
MB 8:11 – aliseekesha/abaalemulipila	

The observed phenomenon in the above table is that the Mbala Bible has the actual realization of doubling of vowels while the Mushindo Bible uses a diacritic (bar) to indicate vowel length.

4.2.2 Syntactic Differences

These are differences that pertain to differences in terms of syntagmatic arrangement of phrases and clauses in a language.

4.2.2.1 Number

There is observed difference in the use of number in the two texts under study. In certain instances, one text would use the singular form while the other the plural form.

Examples:

Mbala

Plural

MB 1:4 Untinte mwishinda lyobe, tubutuke. Imfumu nainjingisha mu miputule yakwe. Niwe nsansa shesu na ukusangalala kwesu. Twakulatasha icitemwiko cobe ukucila indifai, yangu ifyo calinga ukukutemwa.

MB 3:8 Shonse shalicenjela, na ulupanga. Shalishibila inkondo. Cila umo nakakila ulupanga mu lutungu ulwakulwishishe fya kupumikisha ubushiku.

MU 4:8 Tuleya tufume mu Lebanon we nabwinga wandi. Natuleya tufume mu Lebanon, twende tufume pa mulu wa itamana, tufume pa mulu wa Sheniri.

Mushindo

Singular

MU 1:4 unkule nje pa numa yobe tubutuke we mfumu yandi unjingishe mu muputule obe tuleanga na ukusamwa mu mobe. Tulelumbula ukutemwa kobe ukucila umwangashi, abakutemwa baliwamya

MU 3:8 yonse yaikata ulupanga, yonse yaishibila ukulwa. Yonse ili na ulupanga lwaiko petanta pa mulandu wafilengo mwenso ubushiku.

MB 4:8 fuma mu Libanon nabwinga wandi. Shifuma mu Libanon isa munshila yobe. Lolesha panshi ukufuma apoli pa lupili lwa amana na pampili sha Sanir, ififulo fya nkalamo na impili sha mbwili.

4.2.2.2 Personal Pronouns

Crystal (2008: 391) defines a pronoun as: “grammatical classification of words which can be used to substitute for a noun phrase or a single noun”. Personal pronouns are a type of pronouns. The researcher discovered that there were instances of using different personal pronouns for the same referent within the same verse.

In the Mbala Bible there are two instances that may pose challenges in coherence.

MB 1:2 Ndililuba Iya Saron,

ndi ntongolamukoshi ya mu maniika.

Ifyaba intongolamukoshi pakati ka bankololo,

efyaba kacele wandi pakati ka bakashana.

Line 1 and 2 contains a 1st person singular pronoun while line 3 contains a 2nd person singular.

MB 1:4 Untinte mwishinda lyobe tubutuke,

Imfumu nainjingisha mu miputule yakwe,

Niwe nsansa shesu na ukusangalala kwesu,

Twakulatasha icitemwiko cobe ukucila indifai,

Yangu ifyo calinga ukukutemwa.

Line 1 contains 2nd person singular pronoun while line 2 contains 3rd person.

4.2.2.3 Typography and Formatting

Typography and formatting refers to the skill or way of presenting typefaces to stylize the appearance of a written document. Yadav (2014) explains that a specific type may elicit an emotional or cognitive reaction in the reader. She postulates that type can provide more meaning than that which the designer has control over in his choice of words.

It was observed that the translators of the Mbala and Mushindo Bemba Bibles had different uses of language manifested in the way the book of Song of Songs was presented. The poem is centred to the left in the Mbala Bemba Bible. It also contains headings indicating who the speaker is. On the other hand the Mushindo Bemba Bible the lines in the poem are indented. The different ways of presenting the book of Song of Songs is given in Table 2.

Table 2: *Style of poem presentation*

MBALA BIBLE	MUSHINDO BIBLE
<p>Example: MB 1:2</p> <p><i>Nabwinga.</i></p> <p>Enganshindika imilomo, imilomo ya kanwa kakwe; pantu icitemwiko cobe calilowa kucile ndifai.</p>	<p>Example: MU 1:2</p> <p>Iye, umfyompe imifyompele ya ka- nwa kobe! pantu kwawamo kutemwa kobe ukucilo mwangashi,</p>

4.2.2.4 Emotive Cues in Mbala and Mushindo Bibles

This study takes cognizance of the fact that since the book of Song of Songs is a love poem, most of the language used is basically emotive. However, the researcher selected only verses that are exclamations and questions for analysis and comparison. This is because the two punctuation marks elicit emotions most in literature, (Table 3).

Table 3: *incidences of emotive cues in Mbala and Mushindo Bemba Bibles*

MBALA BIBLE	MUSHINDO BIBLE
<p>MB 1:4 - The exclamation in line 5 connotes realisation that it is really important to love the king who is the bridegroom.</p> <p>MB 1:7 - The question in line 3 is suggestive of an invitation to a love date.</p>	<p>MU 1:2 – The ideophone ‘iye’, the word ‘umfyompe’ and the exclamation in line 1 suggests passion and need.</p> <p>MU 1:4 – The expression in line 6 connotes admiration for those that have done the right thing by loving the lord.</p> <p>MU 1:7 – The question in line 3 is suggestive of an invitation to a love date.</p>

<p>MB 1:16 – The ideophones ‘yangu’ and ‘iye’ and the exclamation in verse 16 suggests admiration and approval of the handsomeness of the loved one.</p> <p>MB 3:3 – The question in line 4 is suggestive of anxiety for the location of the loved one who is apparently missing.</p> <p>MB 3:6 – The question in lines 1 and 2 is suggestive of curiosity at knowing the one who is coming who has been given a king’s reception with a variety of perfumes.</p>	<p>MU 1:15 – The emotive language in line 2 is suggestive of the appreciation the bridegroom has for the beauty of the bride or the loved one.</p> <p>MU 2:10 – The charming expressions in lines 3,4,5 and 6 are for persuading or enticing the admirable into courtship.</p> <p>MU 2:13 – The emotive language use in lines 4,5,6 and 7 are a repetition of an invitation for courtship.</p> <p>MU 3:3 – The question in line 4 suggests urgency to find the loved one.</p> <p>MU 3:6 – The question in verse 6 suggests curiosity to know why the one who is coming is given so much respect.</p>
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<p>MB 3:11 – The exclamation in line 2 of verse 11 is suggestive of the greatness of Solomon as king.</p> <p>MB 4:1 – The ideophone ‘yangu’ and the exclamation in line 2 suggests admiration and praise of the beauty of the bride or lover.</p> <p>MB 4:10 – The emotive language in line 1,2 and 3 indicates praise for goodness. The ideophone ‘yangu’ expresses surprise at a rare quality present in the bride.</p> <p>MB 4:16 – The emotion expressed in lines 1 and 2 through incantations is to appeal to good omens to court the loved one to come close.</p> <p>MB 5:2 – The emotive language in the verse is suggestive of one who appealing to the loved one by uttering sweet words</p>	<p>MU 4:1 – The language in verse 4 suggests appreciation of the beauty of the loved one.</p> <p>MU 4:5 – The emotive language in verse 5 is an appreciation of the general well formedness of the body of the loved one and the breasts in particular.</p> <p>MU 4:10 – The language expression in verse 10 suggests appreciation of the love that the bridegroom has for the bride as compared to the love for wine.</p> <p>MU 5:2 – The language use in this verse is a plea from the bridegroom to the bride</p>
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<p>to seek compliance.</p> <p>MB 5:3 – The questions in lines 2 and 4 are suggestive of a sexual environment and the question of being shy in terms of nakedness in the presence of a loved one.</p> <p>MB 5:9 – The questions in lines 2 and 4 imply the uniqueness of the one being sought. The questions even if they are not answered suggest how dear the loved one is more than other people.</p> <p>MB 6:1 – The questions in lines 2 and 4 suggest desperation at the absence of the loved one.</p> <p>MB 6:10 – The question in this verse suggests how mighty and powerful the expected king is.</p>	<p>to open the chambers for the loved one for love making.</p> <p>MU 5:3 – The questions in verse 3 suggests that people in love need not be shy of each other even when they are naked because they make one body.</p> <p>MU 5:9 – The questions in verse 9 suggests the need to establish the importance of the bridegroom in this relationship and what exceptional benefits hails from this particular relationship.</p> <p>MU 6:1- The questions in this verse connotes apprehension at the absence of the bridegroom and the universality that this bridegroom brings to the community.</p> <p>MU 6:5 – The exclamation in this verse suggests the mighty stature of the bridegroom and the perceived uprightness.</p> <p>MU 6:10 – The question in verse 10 implies that the bridegroom is one without</p>
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<p>MB 7:1 – The exclamation and the question in this verse suggest that while the community desperately begs the beautiful Shulamitees, the bridegroom despises her for failure and for being foreign.</p> <p>MB 7:7 – The exclamation and the use of the ideophone ‘yangu’ suggests appreciation of the beauty and love of the bride.</p>	<p>blemish and of great power.</p> <p>MU 6:13 – The question implies curiosity at finding out what has happened to the Shulamite that people should be seeking her presence.</p> <p>MU 7:1 – The language expression used in this verse is an appreciation of the well formedness of the body of the loved one especially the legs.</p> <p>MU 8:1 – The ideophone ‘iye’, and the emotive expression in line 2 ‘iyaonkele amabele’ (lit – that sucked the breasts) in verse 1 suggests admiration and appreciation of the motherly love given to the bridegroom. The expression ‘nga ninkufyompa’ (lit- I would have kissed you) in line 4 is suggestive of desire for love.</p>
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<p>MB 8:5 – The question in this verse connotes the curiosity of the community about the closeness and love that the bridegroom has for his bride.</p>	<p>MU 8:5 – The question in verse 5 suggests curiosity to know the identity of the bridegroom whose love is unwavering for his bride.</p>
<p>MB 8:8 – The question in verse 8 implies the need to teach or inculcate the required norms and values in children for future endeavours.</p>	<p>MU 8:8 – The question in verse 8 suggests urgency in finding a solution to the predicament faced by the bride to be in terms of preparation.</p>

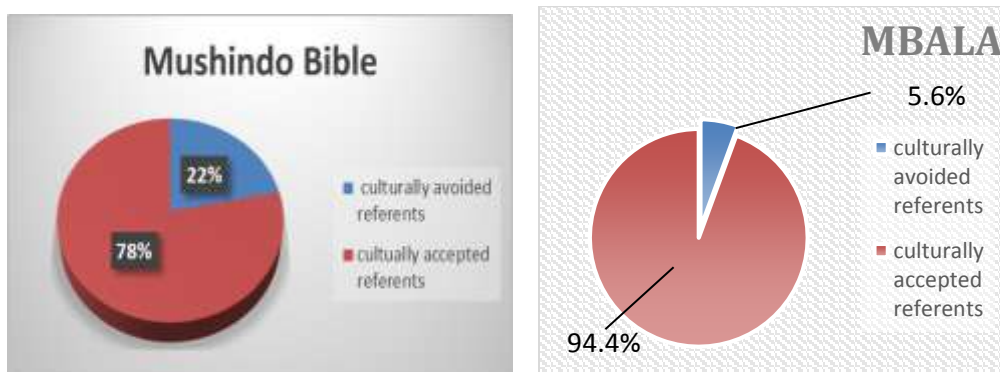


Figure 5: *Culturally avoided referents included in the Bibles by percentage*

4.2.3 Semantic Differences

Fromkin (2011: 140) defines semantics as: “the study of linguistic meaning of morphemes, words, phrases and sentences”. She further explains that semantics is subdivided into lexical semantics, which is concerned with the meanings of words, and the meaning relationships among words; and phrasal or sentential semantics, which is concerned with the meaning of syntactic units larger than the word.

4.2.3.1 Differences in Meaning at Phrasal and Sentential Levels

Using the semantic referential theory of meaning stated in 2.12 the researcher discovered varied meanings in some of the sentences contained in the two texts. An example using

an illustration is taken from : D-R 2:13 (*The fig tree hath put forth her green figs*) and KJV 2:13 (*The fig tree putteth forth her green figs*).

The target text rendition of the two are as follows: MB 2:13 (*umukunyu nawamba ukutwala* , ‘the fig tree has started bearing fruit.’) and for MU 2:13 (*umukunyu ulelenga amakunyu ya uko yakashike*, ‘the fig tree is making its figs become red/ripe). The meanings in the target text renditions are totally different. The other example is coming from (Song of Songs 1:3).

D-R 1:3 source word – maidens ➡ TL word – abakashana (actual meaning ‘girls’)

KJV 1:3 source word – Virgins ➡ TL word – banacisungu (actual meaning ‘virgins’)

The rest of the differences are presented in table form and explained therein, (Table 4).

Table 4: *comparison in the differences in meaning at phrasal and sentential level*

MBALA BIBLE	MUSHINDO BIBLE
MB 1:7 – phrase – <i>uko ulecemeno</i> (<i>where thou feedest</i>) – the phrase connotes that the action contained in the sentence is a solitary action. It is a single event.	MU 1:7 – phrase – <i>uko ulengelo</i> (<i>where thou feedest</i>) – the phrase connotes that the action contained in the sentence is repeated regularly. It is more like a habit.
MB 1:8 – phrase – <i>nga tawishibe</i> (<i>if thou know not theyself</i>) – the meaning in the phrase is that the act of knowing is a singular event and it will come to a conclusion after disclosure.	MU 1:8 – phrase – <i>nga tawaishiba</i> (<i>if thou know not</i>) – the meaning in the phrase is that the act of knowing has been an ongoing phenomenon. The disclosure of the information will be used in future.
MB 2:13 – phrase – <i>umukunyu nawambo ukutwala</i> (<i>The fig tree hath put forth her green figs</i>) – the meaning is that the tree has started to bear fruit.	MU 2:13 – phrase – <i>umukunyu ulelenga amakunyu yabishi ya uko yakashike</i> (<i>The fig tree putteth forth her green figs</i>) – the meaning is that the tree is causing the fruits on it to start ripening.

<p>MB 3:7 – phrase – <i>shileshinguluka (three score valiant ones of the most valiant of Israel, surrounded the bed)</i> – the connotation of the phrase is that the action is continuing.</p> <p>MB 5:4 – sentence – <i>kacele wandi epa kwingisha iminwe mu cipunda (my beloved put his hand through the key hole)</i>- the meaning is that the fingers were placed into the hole.</p> <p>MB 5:6 – sentence – <i>umutima wandi watompoka (my soul melted when he spoke)</i> – the connotation is that someone is discouraged.</p>	<p>MU 3:7 – phrase – <i>shashingulukako (threescore valiant men [are] about it)</i> – means the action is a single event.</p> <p>MU 5:4 – sentence – <i>uwatemwikwa wandi apishe minwe yakwe pa cipunda (my beloved put in his hand by the key hole [of the door])</i> – the meaning in the sentence is ambiguous. It can mean that the fingers were passed over the hole or it can mean the fingers were placed through the hole.</p> <p>MU 5:6 – sentence – <i>umutima wandi wafuma (my soul failed)</i> – the meaning of the sentence can either be that someone is doubting or worried.</p>
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4.2.3.2 Cohesion and Contextual differences

Using the systemic functional linguistics concepts of theme and rheme to analyse cohesive devices and contextual determination, it was discovered that the Mushindo Bemba Bible text was more cohesive than the Mbala Bible. As a result, the Mushindo Bemba Bible was clearer than the Mbala Bible.

Examples of the analysis of two verses are given below:

MB 3:8

Shonse + shalicenjela na ulupanga
 ↓ ↓
 Th 1 Rh 1

Shalishibila + inkondo
 ↓ ↓
 Th 2 (=Th 1) + Rh 2

Cila umo + nakakila ulupanga mulutungu
 ↓ ↓
 Th 3 (new) + Rh 3

Ulwakulwishisha + ifya kupumikisha ubushiku
 ↓ ↓
 Th 4 (= Rh 3) + Rh 4

In the analysis above, the constant progression exhibited at the beginning of the verse is interrupted at clause three by a new head which does not have a clear referent. After the interruption the progression changes into a Linear one with Th 4 which was Rh 3 in the preceding clause.

The problem in the above analysis is the introduction of a new theme (Th 3). The context is that the introduced theme may not be the same as the theme in (Th1 or Th 2). The phrase ‘cila umo’ maybe another referent apart from the referents in Th 1 or Th 2. The change in the progression also shifts the focus of the whole verse from focusing on the warrior/soldier to the weapon used in war.

MU 3:8

Yonse + yaikata ulupanga
 ↓ ↓
 Th 1 + Rh 1

Yonse + yaishibila ukulwa
 ↓ ↓
 Th 2 (=Th 1) + Rh 2

Yonse + ili na ulupanga lwaiko petanta pa mulandu wafilengo mwenso ubushiku
 ↓ ↓

In the Mushindo Bible the constant progression is allowed to go right through the verse. The theme is maintained in all the clauses. This sort of presentation maintains the focus on the warrior/soldier thereby emphasizing the importance of this referent in the verse.

These differences are consistent throughout the book of Song of Songs between the Mbala Bemba Bible and the Mushindo Bemba Bible.

4.2.3.3 Dialectal use of Words

It is important to mention from the onset that the two Bibles under study were translated in different places. One of these areas may be regarded as the Central Bemba and the other area is on the periphery of the language focal area. It is possible that the language in the two translations are dialects of each other. Sandhu (2015: 205) defines a dialect as: “Linguistic system derived from another, usually with specific geographical limitation, but without enough differentiation in front of others with common origin”. The following data show different words for same referent (Table 5).

Table 5: *words showing dialectal characteristics*

PERIPHERY AREA – WORD (Mbala)	CENTRAL BEMBA- WORD (Mushindo)	ENGLISH GLOSS
MB 1:2 – indifai	MU 1:2 – mwangashi	‘Wine’
MB 1:3 – icena	MU 1:3 – umununko	‘Perfume’
MB 1:3 – ayapongoloka	MU 1:3 – ayafukumunwa	‘Poured’
MB 1:4 – untinte	MU 1:4 – unkule	‘Pull me’
MB 1:5 – amatenti	MU 1:5 – amahema	‘Tents’
MB 1:8 – ishinda	MU 1:8 – mu makasa	‘Foot steps’
MB 1:10 – mikululo	MU 1:10 – ifinkoto	‘Ornaments’
MB 2:1 – intongolamukoshi	MU 2:1 – inslankwale/cananika	‘Lily’
MB 2:1 – manika	MU 2:1 – imipokapoka	‘Valley’
		‘Thorns’

MB 2:2 – bankololo	MU 2:2 – ficilasa	‘pieces’
MB 2:5 – utupapatu	MU 2:5 – ifimama	Feed me
MB 2:5 – ndiisheni	MU 2:5 – ntungilileni	‘roe’
MB 2:7 – banampombo	MU 2:7 – bakakonge	Jumping
MB 2:8 – alecina	MU 2:8 – alesumpauka	
MB 2:9 – umupala	MU 2:9 – umupupwe	‘hart’
MB 2:14 – iyabelama	MU 2:14 – iyasokama	‘hidden’
MB 2:14 – impumi	MU 2:14 – icata	‘Countenance’
MB 3:3 – bashimalonda	MU 3:3 – abalinshi	‘Watchmen’
MB 3:7 – icila	MU 3:7 – icakukuwamapo	‘Chariot’
MB 3:10 – apakwikala	MU 3:10 – apakutentama	‘Seat’
MB 3:10 – apamulangali	MU 3:10 – apakashikila	‘purple’
MB 3:11 – icingala	MU 3:11 – icilongwe	‘Head dress’
MB 4:15- kamfukwemfukwe	MU 4:15 – kamfukumfuku	‘fountain’
MB 5:3 – njalamfye	MU 5:3 – njakantaike	‘Soil them’
MB 5:4 – kacele	MU 5:4 – umutemwikwa	‘loved one’
MB 5:5 – ifisansa	MU 5:5 – indupi	‘palms’
MB 5:6 – nalamufwaya	MU 5:6 – namusokota	‘Seek him’
MB 5:10 – watelepa	MU 5:10 – uwapeshima	‘chiefest’
MB 5:13 – bamolwa	MU 5:13 – imputa	‘bed’
MB 5:15 – inceshi	MU 5:15 – impanda	‘pillars’
MB 6:7 – amasaya	MU 6:7 – insensematwi	‘temples’
MB 6:9 – uwapwililika	MU 6:9 – uwasoboloka	‘undefiled’
MB 6:10 – uwabengeshima	MU 6:10 – uwalengama	‘fair’
MB 6:11 – imiti	MU 6:11 – inkusu	‘vine’
		‘navel’

MB 7:3 – umutoto	MU 7:2 – umutete	‘seal’
MB 8:6 – namba	MU 8:6 – icakukomenena	‘proposed’
MB 8:8 – ukuupa	MU 8:8 – ukusabilwamo	‘peace’
MB 8:10 - umutelelwe	MU 8:10 - umutende	

These dialectal words have been included to show that the words used in the translations of the two Bibles were those words that were used in the area where each Bible was translated from. The words especially coming from the Mushindo Bemba Bible could not be understood by the respondents included in the study. The information given in Figure 6 is evidence enough that the translators of the Mushindo were basically translating for the people around Chinsali and Kasama.

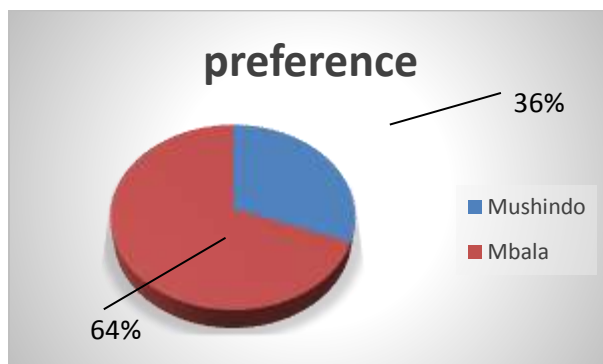


Figure 6: *Responses on Preferred Bible by percentage*

The information in Figure 6 was based on the user friendliness of the words used in the two Bibles. The researcher asked the participants about which Bible contained words that could be easily understood. 9 out of the 14 respondents said that the Mbala Bible contained words that could be easily understood. 5 out of 14 respondents said they could understand words in the Mushindo Bible without problems.

4.2.3.4 Use of Euphemism in Mbala and Mushindo Bemba Bibles

Khan (2013: 869) defines euphemism as: “the substitution of a word that is unpleasant, offensive, or taboo with another word.” Basically the function of euphemism is to create harmony in the target language environment and preserve cultural values. Laura (2011: 6) defines euphemism as: “A substitution of an agreeable or less offensive expression in place of one that may offend or suggest something unpleasant to the receiver”. Euphemism can be used to solve certain contextual challenges. In some instances, it is employed to obscure identity of the subject, avoid revealing a secret and protecting holy or sacred names from the uninitiated. In other situations, it is used to soften the true meaning of what is being expressed. It can be used for amusement and for political reasons

The findings in this section were prompted by the responses that the participants gave on the differences of the two Bibles under study. The responses from the translators indicated that those that were given to translate the Douay-Rheims into Bemba were instructed to use euphemism and those that were given to translate the King James Version were instructed to use literal translation. Not only that, this is made plain by the responses from both the translators and the general congregants that the Mushindo Bible was clearer than the Mbala Bible (Table 6).

Table 6: *incidences of use of Euphemism in Mbala and Mushindo Bemba Bibles*

MBALA BIBLE	MUSHINDO BIBLE
MB 1:2 – There is euphemism used through the phrase ‘ <i>Enganshintika imilomo</i> ’ (<i>Let him kiss me with the kiss of his mouth</i>) An appropriate stronger word that could have been used is ; ‘ <i>ukutomona</i> or <i>ukufyompa</i> ’. In the same verse even if the word has not used literally, the word ‘breasts’ has been	MU 1:3 – The word ‘ <i>abakashana</i> ’ (<i>therefore do the virgins love thee</i>) has been used euphemistically as a softer word for actual Bemba word for ‘virgins’ which is ‘ <i>Bana Cisungu</i> ’.

<p>transformed euphemistically to the word ‘<i>icitemwiko</i>’. If the line containing the word ‘breasts’ were to be translated literally it could have resulted in something regarded as taboo, ‘<i>pantu amabele yobe yawama ukucila indifai</i>’ (<i>remembering thy breasts more than wine</i>).</p> <p>MB 1:3 – There is euphemism used through the use of the word ‘<i>abakashana</i>’ (<i>young maidens</i>). The stronger word could have been ‘<i>Bana cisungu</i>’.</p> <p>MB 1:7 – The word ‘<i>intalantanshi</i>’ (<i>lest I begin to wonder after flocks of thy companions</i>) has been used euphemistically to mean ‘a whore’. The stronger Bemba referent could have been ‘<i>iule</i> or <i>cilende</i>’.</p> <p>MB 4:5 – There is Euphemism in the use of the phrase ‘<i>twana tubili</i>’ (<i>thy breasts like two young roes that are twins</i>) referring to ‘small rounded and succulent breasts’, the stronger Bemba word could have been ‘<i>ayantutu</i>’.</p>	
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<p>MB 4:10 – There is euphemism in the use of the word ‘<i>icitemwiko</i>’(<i>thy breasts</i>) The correct English word should have been ‘Love’.</p> <p>MB 6:8 – The word ‘<i>abasano</i>’(<i>concubines</i>) has been used euphemistically as a softer word for the word ‘Concubine’ whose actual strong meaning in Bemba is ‘<i>abakundilwa, abacende</i> or <i>bakanakashi</i>’. In the same verse the word ‘<i>abakashana</i>’ has been used euphemistically as a softer word for ‘young maidens’ whose meaning in Bemba is ‘<i>Bana Cisungu</i>’ (those girls who have just reached puberty and have never experienced sexual intercourse).</p> <p>MB 7:2 – The use of the word ‘<i>intungu</i>’(<i>the joints of thy thighs</i>) (hips) has been used deliberately to soften the referent which is the word ‘thighs’ (<i>amatanta</i>) whose position is closer to the female private parts.</p> <p>MB 8:1 – The word ‘<i>nakukukutula</i>’(<i>who</i></p>	
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<p><i>shall give thee to me for my brother, sucking the breasts of my mother, that I may find thee without, and kiss thee)</i> has been used euphemistically to replace the actual stronger word ‘nakutomona or nakufyompa’.</p>	
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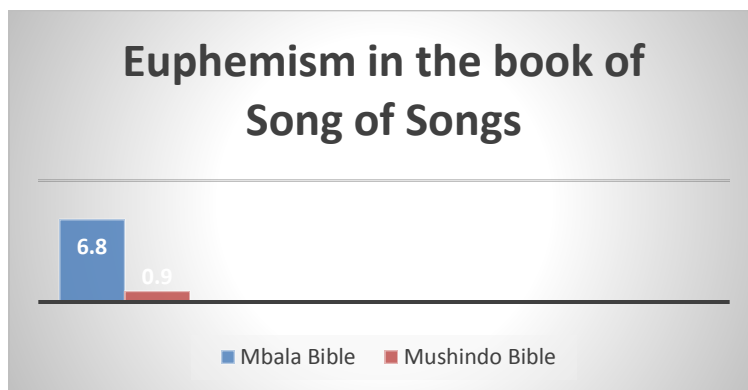


Figure 7: incidences of euphemism use in Mbala and Mushindo Bibles (book of Song of Songs) by percentage.

The instances of euphemism are more in the Mbala Bemba Bible as the translator are negotiating to avoid abrogation of the Bemba cultural values.

4.2.3.5 Views on the use of the book of Song of Songs

It was established that 2 out of 14 participants representing 14.3% took time to read the book of Song of Songs. The reasons advanced were varied. These reasons include among others; that the book of Song of Songs is not used as a tool for conversion in church. In the Catholic Church the book is not included in the Liturgical calendar. The other reason advanced was that the book contained information which if used in public for preaching could portray a picture that the Church was in support of immorality. It was also established that the preachers avoided to use the book of Song of Songs because it was metaphorically written so there was a big chance of misrepresentation of facts. However, some respondents said that the book of Song of Songs was most of the times used in cell

meetings especially when the themes to be discussed were those concerning love and marriage.

4.2.3.6 Difficulty on understanding the extracts

After being given two extracts from the two texts under study containing information from the same verse (song of songs 6:1-5), the respondents had varied views on the level of difficulty in understanding the information contained therein. 5 out of 14 sampled said that they were comfortable with the words used in the Mushindo Bible and 9 said they had difficulties understanding some of the words in the Mushindo Bible but could understand easily the words in the Mbala Bible.

4.3 Findings on the Translation Strategies

4.3.1 Modulation

Table 7 below shows instances of modulation in both the Mbala and Mushindo Bemba Bibles. Comparison in this section is based on the number of instances in the use of the strategy of modulation earlier explained under 2.1.2.2 on page 29.

Table 7: *instances of modulation in Mbala and Mushindo Bemba Bibles*

MBALA BIBLE	MUSHINDO BIBLE
D-R 1:1 – The English word ‘Kiss’ has been modulated in MB 1:2 to the word ‘ <i>Enganshintika imilomo</i> ’ which literally means ‘lean his lips against’.	KJV 1:4 – The clause ‘The upright love thee’ has been modulated in MU I:4 to ‘ <i>Abakutemwa baliwamya</i> ’.
D-R 1:3 – The phrase ‘remembering thy breasts’ has been modulated in MB 1:4 to the phrase ‘ <i>twakulatasha icitemwiko cobe</i> ’.	KJV 3:10 – The word ‘Love’ has been modulated in MU 3:10 to ‘ <i>Kansalonsalo</i> ’ a kind of love portion made from a plant which is a tree climber made by women so that they can be loved by men.
D-R 1:11- The prepositional phrase ‘at his repose’ (lit- lie down to rest) has been modulated in the MB 1:12 to ‘ <i>umuputule</i> ’ (lit- room) because this is where a bed can	KJV 4:1 – The phrase ‘that appear from’ has been modulated in MU 4:1 to ‘ <i>ishisendama mu</i> ’ (lit- that sleep in).

<p>be found for one to lie down and rest.</p> <p>D-R 1:15 – The word ‘flourishing’ has been modulated to ‘<i>bwalilelema</i>’ (lit-shines) in MB 1:16.</p> <p>D-R 2:2 – The word ‘daughters’ (abana banakashi) has been modulated in MB 2:2 to ‘<i>bakashana</i>’ (lit- girls/young ladies).</p> <p>D-R 2:12 – The phrase ‘time of pruning’ (lit- shading off superfluous feathers) has been modulated in MB 2:12 to ‘<i>ulwa nyimbo sha nsansa nalwisa</i>’ (lit- time to sing and be merry has come).</p> <p>D-R 3:7 – The word ‘bed’ has been modulated in MB 3:7 to ‘<i>icila</i>’ (lit – Hammock).</p> <p>D-R 4:13 – The word ‘plants’ has been modulated in MB 4:13 to ‘<i>imisonga</i>’ (lit-sprouting shoots).</p> <p>D-R 5:12 – The adjectival phrase ‘plentiful streams’ has been modulated in MB 5:12 to the phrase ‘<i>pe tenga</i>’ (itenga – is a place in a river which is very deep and the water move slowly around these areas).</p>	<p>KJV 4:3 – the phrase ‘thy speech’ has been modulated in MU 4:3 to ‘<i>akanwa kobe</i>’ (lit- your mouth). The mouth is the organ that produces speech.</p> <p>KJV 4:13 – The word ‘plants’ has been modulated in MU 4:13 to the verbal ‘<i>ukumena kobe</i>’ (your germination).</p> <p>KJV 5:12 – The word ‘river’ has been modulated in MU 5:12 to the prepositional phrase ‘<i>mu mpito</i>’ (lit-channels).</p> <p>KJV 6:5 – The phrase ‘that appear from’ has been modulated in MU 6:5 to the phrase ‘<i>ishisendama mu</i>’.</p> <p>KJV 7:1- The word ‘feet’ has been modulated to ‘<i>intampwilo</i>’ (lit- amakasa) in MU 7:1.</p> <p>KJV 7:11 – The prepositional phrase ‘in the villages’ has been modulated in MU 7:11 to ‘<i>mu maluba ya hena</i>’.</p> <p>KJV 8:5 – The phrase ‘raised thee up’ has been modulated to ‘<i>e mo nakushibwishe</i>’ in MU 8:5. The phrase ‘raise thee up’</p>
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<p>D-R 5:16 – The word ‘throat’ (physically part of the neck) has been modulated in MB 5:16 to the word ‘<i>imilandile</i>’ (the way he/she speaks).</p> <p>D-R 6:1 – The phrase ‘bed of’ (lit- the site) has been modulated in MB 6:2 to the word ‘<i>utupande</i>’ (parts of).</p> <p>D-R 6:4 – The phrase ‘flee away’ (lit – to look away) has been modulated in MB 6:5 to the phrase ‘<i>yanteko busha</i>’ (they have kept me captive).</p> <p>D-R 7:1 – The nominal ‘prince’s daughter’ has been modulated in MB 7:2 to ‘<i>umwana wa ntungulushi</i> (lit- a leader’s daughter).</p> <p>D-R 8:6 – The expression ‘upon thy heart’ has been modulated to ‘<i>pa cifuba cobe</i>’ (lit- on your chest) in MB 8:6.</p>	<p>could also mean ‘bring you up’ which in Bemba means ‘ukukusha’.</p> <p>KJV 8:8 – The phrase ‘spoken for’ has been modulated in MU 8:8 to ‘<i>akasabilwamo</i>’ (lit- proposed for marriage/to be picked as a fruit).</p> <p>KJV 8:10 – The word ‘favour’ has been modulated in MU 8:10 to ‘<i>umutende</i>’ (lit- peace/wellness). The word ‘ipaalo’ (lit- blessing) could have been appropriate</p>
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4.3.2 Omission

Table 8 below shows instances in the use of the strategy of omission in the Mbala and Mushindo Bemba Bibles. Comparison in this section is based on the number of instances.

Table 8: *instances of omission in the Mbala and Mushindo Bemba Bibles.*

MBALA BIBLE	MUSHINDO BIBLE
D-R 1:3 – The prepositional phrase ‘to the odour of thy ointments’(ku ceena ca mafuta yobe) has been omitted in MB 1:4.	KJV 3:11 – The nominal ‘Solomon’ has been omitted in MU 3:11. Only the word ‘King’(lit- Imfumu) has been maintained.
D-R 1:9 – The simile ‘as the turtledove’s’ (nga ya kapeele) has been omitted in MB 1:10.	KJV 5:4 – The prepositional phrase ‘of the door’ is missing in MU 5:4.
D-R 2:10 – The expressions ‘make haste, my love, my dove’ has been omitted in MB 2:10 though there seems to be some modulation.	KJV 6:4 – The prepositional phrase ‘with banners’ has been omitted in MU 6:4.
D-R 4:13 – The word ‘paradise’ has been omitted and replaced with the word ‘cilime’ (garden or farm) in MB 4:13. In the same verse the words ‘cypress and spikenard’ has been omitted.	KJV 6:10 – The prepositional phrase ‘with banners’ has been omitted in MU 6:10.
D-R 4:14 – The word ‘libanus’ (meaning Lebanon) has been omitted in MU 4:14.	KJV 6:13 – The number ‘two’ has been omitted in MU 6:13.
D-R 4:15 – The word ‘strong’ has been omitted in MB 4:15 and replaced with the word ‘ayomi’ (living).	KJV 7:9 – The idea contained in the clause ‘causing the lips of those that are asleep to speak’ has been omitted in MU 7:9 as the whole clause is missing in the Bemba translation.
D-R 4:16 – The word ‘apple’ has been omitted in MB 4:16 and replaced by a	

<p>general term ‘ifisabo’ (fruits).</p> <p>D-R 5:5 – The phrasal verb ‘full of’ (iswiile) has been omitted in MB 5:5.</p> <p>D-R 6:3 – The word ‘Tirsa’ is missing in the English version but included in MB 6:4. In the same verse the expression ‘Terrible as an army set in array’ is completely missing in MB 6:4.</p> <p>D-R 7:4 – The word ‘Bat Rabim’ is omitted in the English version but included in MB 7:5. However, an explanation is used in the English version to mean ‘daughter of the multitude.’</p> <p>D-R 7:7 – The word ‘grapes’ is omitted in MB 7:8 only the word ‘ifisansangu’ (clusters) appears.</p> <p>D-R 8:5 – The expression ‘flowing with delights’ has been omitted in MB 8:5.</p>	
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4.3.3 Borrowing

Table 9 below shows incidences of borrowing in Mbala and Mushindo Bemba Bibles. Comparison in this section is based on the number of times when the strategy was used.

Table: 9 *instances of borrowing in Mbala and Mushindo Bemba Bibles*

MBALA BIBLE	MUSHINDO BIBLE
MB 1:11 – Gold, Silver.	MU 4:3 – Pomegranate

<p>MB 2:1 – The word ‘Saron’ is obviously a borrowed word but its source cannot be traced in D-R 2:1. Its source seems to be the word ‘field’.</p> <p>MB 3:7 – Israel.</p> <p>MB 3:10 – Silver, Gold.</p> <p>MB 3:11 – Sion.</p> <p>MB 4:1 – Galaad.</p> <p>MB 4:4 – David.</p> <p>MB 4:8 – Amana, Sanir, Hermon.</p> <p>MB 5:11 – Gold.</p> <p>MB 5:14 – Gold.</p> <p>. MB 5:15 – Gold.</p> <p>MB 6:5 – Galaad.</p> <p>MB 7:5 – Bat Rabim.</p> <p>MB 8:9 – Silver.</p> <p>MB 8:11 – Baal Hamon, Silver.</p> <p>MB 8:12 – Silver.</p>	<p>MU 6:7 – Pomegranate.</p> <p>MU 1:14 - Engedi</p>
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4.3.4 Transliteration

Table 10 below shows instances of transliteration in the Mbala and Mushindo Bemba Bibles.

Table 10: *instances of transliteration in Mbala and Mushindo Bemba Bibles*

MBALA BIBLE	MUSHINDO BIBLE
<p>MB 1:5 – Kedar (Cedar) and Yerusalem (Jerusalem).</p> <p>MB 1:9 – Farao (Pharaoh).</p> <p>MB 1:13 – Myrra (Myrrh).</p> <p>MB 1:14 – En Gadi (Engaddi).</p>	<p>MU 1:5 – Cedar transliterated to ‘Kedari’.</p> <p>MU 1:9 – The word ‘Farao has been transliterated.</p> <p>MU 1:11 – The words ‘golde’ and ‘silfere’ are transliterated.</p>

<p>MB 1:17 – Kedar (Cedar), Kypros (Cypress).</p> <p>MB 2:7 – Yerusalem (Jerusalem).</p> <p>MB 3:5 – Yerusalem.</p> <p>MB 3:6 – Myrra.</p> <p>MB 3:7 – Salomon (Solomon).</p> <p>MB 3:9 – Libanon (Lebanon).</p> <p>MB 3:11 – Salomon.</p> <p>MB 4:6 – Myrra.</p> <p>MB 4:8 – Libanon.</p> <p>MB 4:11 – Libanon.</p> <p>MB 4:14 – Safran (Saffron), Cinamon (Cinnamon), Myrra.</p> <p>MB 4:15 – Libanon.</p> <p>MB 5:5 – Myrra.</p> <p>MB 5:8 – Yerusalem.</p> <p>MB 5:13 – Myrra.</p> <p>MB 5:14 – Tarsis (Hyacinths – same thing), Safir (Sapphires).</p> <p>MB 5:15 – Libanon, Kedar.</p> <p>MB 5:16 – Yerusalem.</p> <p>MB 6:4 – Yerusalem, Tirsa.</p> <p>MB 7:1 – Sulam (Sulamitess).</p> <p>MB 7:5 – Heshbon (Hesebon), Libanon, Damasko (Damascus).</p> <p>MB 7:6 – Karmel.</p> <p>MB 8:4 – Yerusalem.</p> <p>MB 8:9 – Kedar.</p> <p>MB 8:11 – Salomon.</p> <p>MB 8:12 – Salomon,</p>	<p>MU 3:7 – Israel transliterated to ‘Israele’.</p> <p>MU 3:10 – Silver transliterated to ‘Silfere’, Gold to ‘Golde’</p> <p>MU 4:1 – Gilead transliterated to ‘Gileadi’.</p> <p>MU 4:8 – Hermon transliterated to ‘Hermone’.</p> <p>MU 4:13 – Spikenard has partially been transliterated to ‘nardi’.</p> <p>MU 4:14 – Spikenard partially transliterated to ‘Nardi’, Saffron to ‘Saferone’, Cinnamon to ‘Kinemone’.</p> <p>MU 5:11 – Gold transliterated to ‘Golde’.</p> <p>MU 5:14 – Gold transliterated to ‘Golde’</p> <p>MU 5V15 – Gold to ‘Golde’.</p> <p>MU 6:4 – Tirzah transliterated to ‘Tirsa’.</p> <p>MU 6:5 – Gilead naturalised to ‘Gileadi’.</p> <p>MU 8:11 – Silver transliterated to ‘Silfere’.</p>
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4.3.5 Adaptation

Table 11 below shows instances of adaptation in the Mbala and Mushindo Bemba Bibles. Comparison in this case is based on the number of times the strategy is used in each Bible respectively.

Table 11: *incidences of adaptations in Mbala and Mushindo Bemba Bibles*

MBALA BIBLE	MUSHINDO BIBLE
<p>D-R 1:4 – The word ‘Curtains’ (lit- Insalu ya kucingilila) has been adapted to mean ‘Tents’ in MB 1:5 the assumption is that the function of curtains and tents is basically the same.</p> <p>MB 2:1 – The word ‘Sharon’ has been adapted on the assumption that it has the same meaning as the phrase ‘of the field’ in D-R 2:1.</p> <p>MB 3:3 – The word ‘-malonda’ has been adapted from Kabanga to mean watchman. The word is later naturalised by the addition of the prefix (Bashi-) finally culminating in a Bemba word ‘Bashimalonda’.</p> <p>D-R 2:3 – The word ‘Apple’ has been replaced by the nominal ‘Umutumbwisha’(a natural savanna berry fruit tree) in MB 2:3.</p> <p>D-R 4:9 – The expression ‘with one hair of thy neck’ has been replaced with a</p>	<p>Nil</p>

<p>culturally familiar ornament ‘Ku bulungu fye bumo bwa mukululo obe’ (thread of beads) in MB 4:9.</p> <p>D-R 4:13 – The nominal ‘Pomegranates’ has been replaced by a natural savanna fruit ‘Amateke’ (the fruit called pomegranate has similar physical appearance with the local passion fruit).</p>	
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4.3.6 Metaphoric

Table 12 shows incidences of metaphor use as a translation strategy in Mbala and Mushindo Bemba Bibles

Table 12 : *incidences of metaphoric strategy use in Mbala and Mushindo Bemba Bibles*

MBALA BIBLE	MUSHINDO BIBLE
<p>D-R 1:1 – The word ‘breast’ has been used as a straight metaphor in MB 1:2 to mean love ‘icitemwiko’. This is repeated in MB 1:4. However, the word ‘breasts’ is used in its plural form while ‘icitemwiko’ (love) is an uncountable noun.</p> <p>D-R 1:8 – The nominal phrase ‘Company of Horsemen’ is metaphorically used in MB 1:9 ‘Kabalwe Umukota’ to equate to a loved one. The female horse is more cherished in the Jewish culture.</p> <p>D-R 5:16 – The word ‘throat’ is metaphorically used in MB 5:16</p>	<p>KJV 1:9 – The expression ‘company of Horses’ has been metaphorically translated in MU 1:9 to ‘Kabalwe umukota’.</p>

‘Imilandile yakwe’ the phrase which literally mean ‘The way he speaks’.	
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4.3.7 Concision

Table 13 shows incidences of concision or contraction as a strategy of translation in the Mbala and Mushindo Bemba Bibles.

Table 13: *incidences of concision in Mbala and Mushindo Bemba Bibles*

MBALA BIBLE	MUSHINDO BIBLE
D-R 1:3 – The meaning of the word ‘Store room’ has been minimised to simply ‘imiputule’ (rooms) in MB 1:3. The correct word in Bemba should have been ‘Amatala’.	KJV 7:9 – The expression ‘The roof of the mouth’ has simply been minimised to ‘Akanwa’ in MU 7:9.
D-R 2:10 – The expressions ‘make haste and my dove’ have been minimised in MB 2:10 to simply ‘ima’ and ‘we kasuma’.	KJV 8:6 – The nominal phrase ‘Coals of fire’ has been reduced to a single object ‘imingu’ (Flames) in MU 8:6.
D-R 2:16 – The meaning of the expression ‘him who feedeth among’ has been minimised in MB 2:16 to a single expression ‘acemena’ (He who herds his flock among).	
D-R4V7 – The expression ‘Thou art fair, O my love’ has been minimised in MB 4:7 to ‘We mubile’.	

4.3.8 Implication

Table 14 shows incidences of implication as a strategy of translation in the Mbala and Mushindo Bemba Bibles

Table 14: *incidences of implication in Mbala and Mushindo Bemba Bibles*

MBALA BIBLE	MUSHINDO BIBLE
D-R 1:3 – The expression ‘The righteous love thee’ is only implied through the expression ‘yangu ifyo calingo kukutemwa’ (how good it is to love you) in MB 1:4.	Nil
D-R 8:11 – The word adjective ‘peaceable’ has been implicitly used to mean ‘one who brings peace’ basically referring to ‘Solomon’ in MB 8:11.	

4.3.9 Expansion

Table 15 below shows incidences of expansion or amplification as a strategy of translation in the Mbala and Mushindo Bemba Bibles

Table 15: *incidences of expansion in the Mbala and Mushindo Bemba Bibles*

MBALA BIBLE	MUSHINDO BIBLE
D-R 1:6 – Has omitted information ‘thy flock’ which is included as an expansion in MB 1:7 as ‘mukuni obe’.	KJV 1:7 – The nominal phrase ‘flocks of thy companions’ has been translated through explanation to ‘pa cikunka na cikunka ca babiyo’ in MU 1:7.
D-R 2:17 – The expression ‘day break’ has been expanded as ‘umwela wa pa macaca taulati wime’ in MB 2:17.	KJV 2:1 – The nominal ‘valley’ has been translated as a description through the word ‘imipokapoka’ (spaces) in MU 2:1.
MB 4:1 – Has an addition of the word	This is a physical description of the

<p>‘impumi’ (lit - face/ forehead) which is missing in D-R 4:1 which only gives the expression ‘hid within’.</p> <p>MB 4:6 – Has an addition of meaning in the word ‘niino’ (climb) which is not expressed in D-R 4:6.</p> <p>MB 4:8 – Has additions of two expressions that is; ‘munshila yobe’ (lit- in your way) and ‘Lolesha panshi ukufuma apoli’ (lit- look down from where you are) which are missing in D-R 4:8.</p> <p>MB 5:5 – Has an inclusion ‘uwatonena pa ciikatilo ca mupindo’ which is completely missing in D-R 5:5.</p> <p>D-R 6:4 – The Prepositional phrase ‘that appear’ has been expanded to ‘ishilecilauka pa kutentemuka ulupili’ in MB 6:5.</p> <p>D-R 6:11 – The Nominal phrase ‘chariots of Aminadab’ has been expanded to ‘pa maceleta ya mutundu wandi ku kube ntungulushi yabo’ in MB 6:12.</p> <p>D-R 7:1 – The word ‘jewels’ has been expanded to ‘icisamiko ca ku mukoshi’</p>	<p>appearance of a valley from a vantage point.</p> <p>KJV 2:2 – The word ‘thorns’ has been translated as an explanation of the results that come out of encountering thorns in MU 2:2 as ‘ficilasa’ (imyunga/napengula).</p> <p>KJV 2:14 – The nominal phrase ‘clefts of the rock’ (lit- cave) is translated as an explanation of depth of a hole in MU 2:14 as ‘icasumbuka, umwabelama, umwasulukisha’. The normal word could have been ‘ulucengo’.</p> <p>KJV 2:17 – The nominal phrase ‘mountains of Bether’ has been expanded as ‘impili shalepulwa miyenge’ in MU 2:17.</p> <p>KJV 6:6 – The concept of twins has been expanded by an inclusion of the word ‘inkota’ (female) in MU 6:6. However, the extra information is available in the English version.</p> <p>KJV 6:12 – The word ‘Amminadib’ is expanded in MU 6:12 as ‘umukankala wa bantu bandi’.</p> <p>KJV 7:4 – The word ‘Bath- Rabim’ has been expanded in MU 7:4 as ‘umusumba</p>
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(lit- Necklace) in MB 7:2.	<p>wafula abantu’ (lit- A city with a lot of people).</p> <p>KJV 8:6 – The phrase ‘most vehement flames’ has been expanded in MU 8:6 as ‘ukupeshima kwa nkuba yakwa Lesa’.</p> <p>MU 8:14 – The word ‘imbuto’ has been added to the verse. The concept of ‘seeds’ implies the source of the perfumes in the translation.</p>
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4.3.10 Equivalence

Table 16 shows incidences of equivalence as a strategy of translation in the Mbala and Mushindo Bemba Bibles.

Table 16: *incidences of equivalence in the Mbala and Mushindo Bemba Bibles*

MBALA BIBLE	MUSHINDO BIBLE
D-R 2:1 – The sense derived from the physical appearance of the water lily’s long stem results in the Bemba nominal ‘Intongolamukoshi’ (lit- long necked) in MB 2:1.	KJV 3:6 – The nominal ‘Frankincense’ has been translated through finding an equivalent in the nominal ‘Libani’ (ububani) in MU 3:6.
D-R 2:2 – The word ‘thorns’ is equated to the Bemba thorny bush ‘Bankololo’ in MB 2:2.	<p>KJV 4:8 – The concept in the word ‘Den’ has been equated to ‘umwimba’ in MU 4:8 which means a hole which is a dwelling place for a pride.</p> <p>KJV 4:14 – The nominal ‘aloes’ has been equated to the local ‘icikulankonde’ in MU 4:14.</p>

	<p>KJV 5:14 – The emerald ‘Beryl’ has been equated to the local ‘Topasi’ in MU 5:14.</p> <p>KJV 6:13 – The meaning the phrase ‘company of two armies’ has been equated to a dance of victory in the Bemba culture ‘amalaila’ in MU 6:13. It is a conquest dance performed by armies after they have won the war.</p>
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4.3.11 Naturalisation

Table 17 shows incidences of naturalisation or nativisation as a strategy of translation in the Mbala and Mushindo Bemba Bibles.

Table 17: *incidences of naturalisation in the Mbala and Mushindo Bemba Bibles*

MBALA BIBLE	MUSHINDO BIBLE
Nil	<p>MU 1:1 – Solomon has been naturalised as ‘Solomone’.</p> <p>MU 1:5 – Jerusalem naturalised to ‘Yerusalemu’, ‘Solomone’, Cedar to ‘Kedari’.</p> <p>MU 1:13 – Myrrh naturalised to ‘Muri’.</p> <p>MU 1:17 – Cedar naturalised to ‘mikedari’ and Fir nativised to ‘mikupri’.</p> <p>MU 2:1 – Sharon naturalised to ‘Sharone’.</p> <p>MU 2:3 – Apple naturalised to ‘umuapele’.</p> <p>MU 2:5 – Apples naturalised to ‘maapele’.</p> <p>MU 2:7 – Jerusalem naturalised to</p>

	<p>‘Yerusalemu’.</p> <p>MU 3:5 – Jerusalem naturalised to ‘Yerusalemu’.</p> <p>MU 3:6 – Myrrh naturalised to ‘muri’ and Frankincense nativised to ‘libani’.</p> <p>MU 3:7 – Solomon naturalised to ‘Solomone’.</p> <p>MU 3:9 – Solomon naturalised to ‘Solomone’ and Lebanon to ‘Lebanone’.</p> <p>MU 3:10 – Jerusalem to ‘Yerusalemu’.</p> <p>MU 4:4 – David naturalised to ‘Dabidi’.</p> <p>MU 4:6 – Myrrh naturalised to ‘muri’ and Frankincense to ‘libani’.</p> <p>MU 4:8 – Lebanon naturalised to ‘Lebanone’, Shenir to ‘Sheniri’ and Hermon to ‘Hermone’.</p> <p>MU 4:11 – Lebanon naturalised to ‘Lebanone’.</p> <p>MU 4:13 – Pomegranates naturalised to ‘mapomegranate’, Camphire to ‘hena’.</p> <p>MU 4:14 - Saffron to ‘Saferone’, Cinnamon to ‘Kinemone’, Frankincense to ‘libani’ and Myrrh to ‘Muri’.</p> <p>MU 4:15 – Lebanon naturalised to ‘Lebanone’.</p> <p>MU 5:8 – Jerusalem naturalised to ‘Yerusalemu’.</p> <p>MU 5:13 – Myrrh naturalised to ‘Muri’.</p> <p>MU 5:14 – Sapphires naturalised to ‘basafiri’.</p> <p>MU 5:15 – Marble naturalised to</p>
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	<p>‘Marbele’, Lebanon to ‘Lebanone’ and Cedar to ‘mikedari’.</p> <p>MU 5:16 – Jerusalem to ‘Yerusalemu’.</p> <p>MU 6:4 – Jerusalem to ‘Yerusalemu’.</p> <p>MU 6:11- Pomegranates naturalised to ‘imipomegrante’.</p> <p>MU 6:13 – Shulamite naturalised to ‘Shulamu’.</p> <p>MU 7:4 – Carmel naturalised to ‘Karmelet’, Heshbon to ‘Heshebone’, Lebanon to ‘Lebanone’ and Damascus to ‘Dameseke’.</p> <p>MU 7:8 – Apples naturalised to ‘maapele’.</p> <p>MU 7:12 – Pomegranates naturalised to ‘mipomegranate’.</p> <p>MU 7:13 – Mandrakes naturalised to ‘Bamandragore’.</p> <p>MU 8:2 – Pomegranates naturalised to ‘mapomegranate’.</p> <p>MU 8:4 – Jerusalem naturalised to ‘Yerusalemu’.</p> <p>MU 8:11 – Solomon naturalised to ‘Solomone’, Baalhamon to ‘Baalihamone’.</p> <p>MU 8:12 – Solomon naturalised to ‘Solomone’.</p>
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4.3.12 Distribution of Translation Strategies in Mbala and Mushindo Bibles

Table 18 shows the distribution of the translation strategies used in the quest to achieve equivalence between the source text and the target text, the Douay-Rheims (Mbala) on

one side and the King James Version (Mushindo) on the other. Note here that almost the whole text of the Song of Songs has been rendered literally.

The calculation of the distribution of the translation strategies is based on the total number of verses contained in the book of Song of Songs.

Table 18: *Distribution of translation strategies used in Mbala and Mushindo Bibles*

Strategy	modulation	omission	borrowing	adaptation	metaphoric	
Mbala	14	12	16	06	04	
Mushindo	13	6	3	1	1	
Strategy	concision	implicitati on	naturalisatio n	expansion	equivalence	transliterati on
Mbala	04	02	0	09	02	29
Mushindo	2	0	36	10	5	15

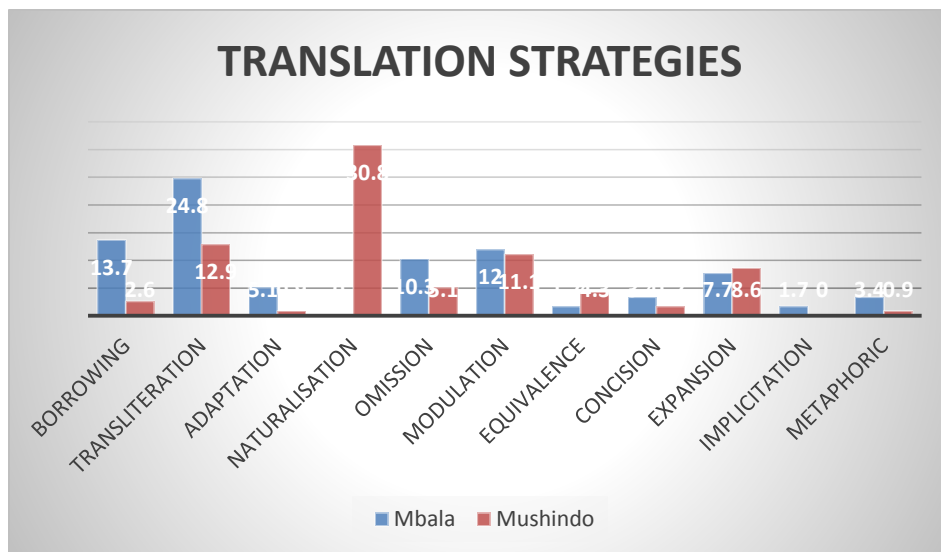


Figure 8: *Distribution of translation strategies by percentage*

4.4 Translation Challenges

Delisle et.al (1999: 189) defines a translation challenge as: “any fault occurring in the target text ascribable either to ignorance or to inadequate application of translation principles, rules or procedures, which result from either the misinterpretation of a source text segment or methodology error.”

4.4.1 Textual Translation Challenges

Table 19 below shows incidences of translation challenges found in the Mbala and Mushindo Bemba Bibles.

Table 19: *incidences of translation challenges in Mbala and Mushindo Bemba Bibles*

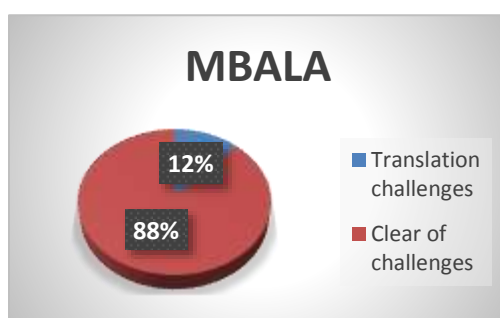
MBALA BIBLE	MUSHINDO BIBLE
MB 1:1 – How to reconcile number in the metaphoric expression of the word ‘Breasts’ (plural) with its translation ‘icitemwiko’ (love) which is an uncountable noun.	KJV 2:1 Versus KJV 5:13 failure to harmonise the meaning of one referent. In KJV 2:1 the word ‘Lily’ is translated as ‘Cananika’ in MU 2:1 while the word ‘Lilies’ which is the plural of Lily is translated as ‘maluba ya mukolwe’ in MU 5:13. The question is that does singularity and plurality mean different things?
MB 4:2 – Failure to differentiate between ‘Impundu’ and ‘Mpundu’. Mpundu in Bemba is a proper noun falling in class 1 (failure to recognise the Bemba noun class system).	MU 3:7 – Coherence challenges between the plural pronoun ‘isha’ and the singular pronoun referring to a group and single individual in the same sentence construction. The appropriate pronoun could have been ‘shonse’ which could both deal with singularity and plurality at the same time.
MB 1:3 – Failure to identify ambiguity in the phrase ‘icena ca mafuta yobe calinunkila’.	

<p>MB 1:14 – Failure to find indigenous plants or flowers that are same in the target text environment.</p>	<p>MU 1:1 – Failure to harmonise the position of the tongue between the nasal and the vowel in the final syllable in the naturalised word ‘Solomone’. This is also found in MU 3:7, MU 3:9, MU 4:8, MU 4:11, MU 4:14, MU 4:15, MU 5:15, MU 7:4, MU 8:11 and MU 8:12.</p>
<p>MB 1:14 – Failure to use metaphors and similes correctly.</p>	
<p>MB 1:14 – Failure to recognise the reconstructed Bemba Consonants.</p>	<p>MU 1:5 – Failure to recognise the reconstructed list of Bemba consonants and glides in the naturalised words; ‘Yerusalemu’, Cedar to ‘Kedari’.</p>
<p>MB 8:5 – Failure to account properly for the meaning of phrasal verbs.</p>	
<p>D-R 1:2 – Gerundial construction ‘Smelling sweet of best ointment’ mistranslated in MB 1:3 as ‘icena camafuta yobe calinunkila’.</p>	<p>MU 1:13 – Failure to identify the correct vowel and glide in the word ‘Myrrh’ naturalised to ‘Muri’.</p>
<p>D-R 1:2 – The adjectival phrase ‘young maidens’ has been mistranslated as ‘abakashana’ in MB 1:3.</p>	<p>MU 1:17 – Failure to recognise the correct Bemba glide and the correct and standard Bemba syllable structure in the naturalised words, Cedar naturalised to ‘mikedari’ and Fir naturalised to ‘mikupri’.</p>
<p>D-R 1:5 – The colour ‘brown’ has been mistranslated as a shade of the colour black ‘ukufitulukila’ in MB 1:6. In the same verse the word ‘fought’ has been mistranslated as ‘ukufulilwa’.</p>	<p>MU 2:1 – Failure to harmonise tongue position between the nasal and the vowel in the final syllable in the word ‘Sharon’ naturalised to ‘Sharone’ and the failure to</p>

<p>D-R 1:13 – The nominal ‘cluster of Cypress’ has been mistranslated to ‘icisansangu ca hena’ in MB 1:14. The Bemba landscape is void of the flower called Hena.</p> <p>D-R 1:14 – The simile ‘as those of doves’ has been mistranslated in MB 1:15 as ‘yaba nge nkunda’.</p> <p>D-R 8:5 – The word ‘desert’ (lit-iciswebebe) has been mistranslated in MB 8:5 as ‘matololo’ (a place devoid of human habitation).</p> <p>D-R 8:5 – The phrasal verb ‘raise up’ (lit-bring up- ukukusha) has been mistranslated to ‘nakubusishe mu tulo’ (wake you up from sleep) in MB 8:5.</p>	<p>use the correct glide.</p> <p>MU 2:7 – Failure to recognise the correct glide in the word ‘Jerusalem’ naturalised to ‘Yerusalemu’. This is also found in MU 3:5, MU 3:10, MU 5:8, MU 5:16, MU 6:4 and MU 8:4.</p> <p>MU 3:6 – Failure to recognise the correct vowel and glide in the word ‘Myrrh’ naturalised to ‘muri’. This is also found in MU 4:6, MU 4:14 and MU 5:13.</p> <p>MU 4:8 – Failure to recognise the correct Bemba glide, consonants and the correct Bemba syllable structure in the words; Shenir to ‘Sheniri’ and Hermon to ‘Hermone’.</p> <p>MU 4:13 – Failure to recognise the reconstructed Bemba consonants, glide and the Bemba syllable structure in the words; Pomegranates naturalised to ‘mapomegranate’ and Camphire to ‘hena’.</p> <p>MU 4:14 – Failure to recognise the correct</p>
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	<p>glide in the word, ‘Saffron’ naturalised to ‘Saferone’. This is also found in MU 5:14.</p> <p>MU 5:15 – Failure to recognise the correct syllable structure in Bemba and the glide in the words; ‘Marble’ naturalised to ‘Marbele’, and Ceder to ‘mikedari’.</p> <p>MU 6:11- Failure to recognise the correct Bemba syllable structure and the reconstructed glide in Bemba in the word; Pomegranates naturalised to ‘imipomegrante’. This is also found in MU 7:12 and MU 8:2.</p> <p>MU 7:4 – Failure to recognise the correct Bemba syllable structure in the words; Carmel naturalised to ‘Karmele’ and Damascus to ‘Dameseke’.</p> <p>MU 7:13 – Failure to recognise the correct Bemba syllable structure and failure to differentiate voiceless sounds and voiced sounds and failure to recognise the correct Bemba glide in the word; Mandrakes naturalised to ‘Bamandragore’.</p>
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	<p>KJV 5:6 – The word ‘spake’ which is an archaic word meaning ‘spoke’ has been mistranslated in MU 5:6 to mean ‘ukukumbuluka’ which literally mean ‘to go away or withdraw’.</p> <p>KJV 5:12 – The meaning of the phrase ‘fitly set’ has been mistranslated in MU 5:12 as ‘ayaikala pa nembenembe’, which literally mean ‘at the pinnacle or at the edge’.</p> <p>KJV 5:14 – The word ‘hands’ has been mistranslated to ‘iminwe’ (lit- fingers) in MU 5:14. In the same verse the simile ‘as gold rings’ has been mistranslated due to an addition of the word ‘imibungi’ which literally mean ‘a blade of a spear’</p>
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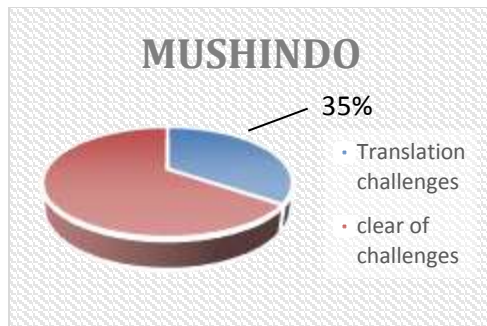


Figure 9: *Translation challenges in Mbala and Mushindo Bemba Bibles by percentage*

4.4.2 Selection and Training of Translators

One of the translators intimated that the selection of translators in the olden days was based on dedication to church duties and loyalty to the religion. For the Catholics those people who exhibited prowess in catechetical lessons were most likely to be picked as translators. Evidence of good writing skills and fluency in the target language was crucial for the translator to be. Some apprenticeship in the fields of interpretation was an added advantage for the translators.

Concerning training, it was observed that translators could be grouped according to the times of the translations. During the pre-independence period translator training was rudiment. Mushindo (1973: 19) states: “In 1920 and 1921 Mushindo passed standard four and five respectively at first class level, which made Rev. MacMinn send him to attend upper school at Livingstonia mission. In 1925 – 1926 he went back to Livingstonia for a teacher’s training course for two years”. The reviewed literature does not show that Paul Bwembya Mushindo the translator of the Mushindo Bible received training in translation. Two of the translator respondents said that translator training was through attachment to a particular white father or priest who could give tutorials in Latin or Hebrew. This was basically done by asking those being tutored the meaning of Latin or Hebrew words in Bemba. In addition, there were boarding catechism lessons organised weekly at mission stations where learners were asked to translate portions of the Bible from Latin into Bemba. Later, after independence translation seminars and training workshops were organised in Nairobi, Lusaka and South Africa to train translators. In recent times, the United Bible Society (UBS), the Bible Society of Zambia and the Catholic Mission Press have organised translation programmes for various religious documents in Zambia.

4.4.3 Other Translation Challenges

The respondents advanced that the problems faced by translators included; lack of written literature for reference when translating. In addition, there were no established Bemba dictionaries to assist in the translation. Another problem was the difference in the natural environment between the source text environment and the target text environment. The respondents said that the flora and fauna captured in the source text could not match the flora and fauna found in the target text environment. This was also the case with the culture. Difference in the culture between the source text and the target text had some telling effect on the end products of the translations of the Douay-Rheims and the KJV. An example is the case of the concept ‘Kiss’. In the English culture the action ‘Kiss’ is strictly achieved by the use of the lips. In the Bemba culture the aspect of a ‘Kiss’ may be achieved through the local concept ‘ukukukutila or ukufukatila’ (hug). Differences in the language structures between the source text and the target text was another source of translation problems. The source texts were written in English which is analytical in nature as compared to Bemba which is agglutinative in its structure. An example is the English sentence ‘You are beautiful’, the Bemba equivalent is just one word ‘waliyemba’.

4.5 Findings on the Functions of the Translation

Translation as already alluded to in 2.1 is a purposeful activity. Each and every translation must first fulfill the function of communication between the source language and the target language. Translation may also harbour ulterior objectives apart from the obvious one of communication. The findings in this section suggest other functions of the Mbala and Mushindo Bemba Bibles other than mere communication.

4.5.1 The Translation Brief

Nord, Christianne (1997: 138) defines translation brief as:

“Definition of the communicative purpose for which the translation is needed. The ideal brief provides explicit or implicit information about the intended text function(s), the target-text addressee(s), the medium over

which it will be transmitted, the prospective place and time and, if necessary, motive of production or reception of the text”.

In this study, it is important to acknowledge that the translation briefs were not accessible to the researcher. However, they could be deduced through the responses given by the participants who had been translators before. All the translator respondents affirmed that before any translation work could be carried out, instructions were given by those that wanted some work to be translated. Important about the instructions given was the need to know the target audience culture and language conventions. One of the translators intimated that when the Mushindo Bible was being translated the purpose of the translation was to help in the conversion of the Bemba especially those in the Lubemba area. This meant that the language conventions used were of the Bemba spoken around Chinsali and Kasama. This is the Bemba that Kashoki (1968) calls the standard Bemba. It was also noted that at the time of translating the Mushindo Bemba Bible, that is from 1913 to 1966, the Bemba language was relatively confined save for those Bemba speakers who had migrated to other areas. Information from a respondent indicated that the language in the Mbala Bible was biased towards Lungu. This respondent also intimated that the translation had a lot of loan words from Swahili and included a number of strange Bemba terms like ‘umutakatifu’.

4.5.2 Translation Strategy Continuum

Translation strategies put on a plane with one end consisting direct procedures and the other oblique procedures describes translator choice on the socio-cultural context. The choice is either for source language norms or target language norms. Direct translation procedures are an indication of source language norms while oblique procedures represent target language norms. Source language norms and target language norms are linked to the concepts of foreignisation and domestication respectively.

Shuttleworth & Cowie (1997: 59) expound domestication as: “a practice that leads the readers to recognise their own culture in a text which has been produced in another culture.” On the other hand foreignising, (ibid: 59) is defined as: “type of translation in which a TT is produced which deliberately breaks target conventions by retaining something of the foreignness of the original.”

Figure 10 shows the distribution of strategies during the translation of the Mbala and Mushindo Bemba Bibles.

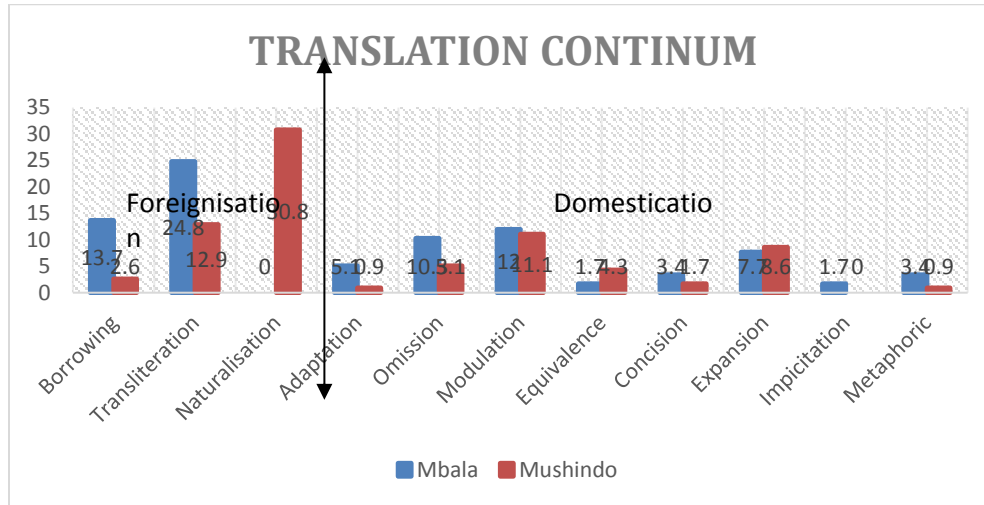


Figure 10: Strategy choice for determination of function in Mbala and Mushindo Bibles.

4.6 Chapter Summary

This chapter presented Linguistic differences between the Mbala and Mushindo Bibles which answers objective number one. It has also presented the different translation strategies used thereby answering objective two. Translation challenges have been presented to answer objective three. The translation continuum has been presented to answer objective four. The next chapter which is chapter five discusses the findings contained herein.

CHAPTER FIVE: DISCUSSION OF FINDINGS

5.1 Overview

The preceding chapter outlined the findings of the study. This chapter discusses in detail the findings in line with the study objectives which are:

1. To investigate the linguistic differences in the translation of the Mbala and Mushindo Bemba Bibles.
2. To investigate the translation strategies used in the translation of the Mbala and Mushindo Bemba Bibles.
3. To establish the translation challenges encountered in the translation of the Mbala and Mushindo Bemba Bibles and;
4. To establish the translation functions of the Mbala and Mushindo Bemba Bibles.

5.2 Discussion of Linguistic Differences

This section carries the discussions of linguistic differences between Mbala and Mushindo Bemba Bibles.

5.2.1 Phonological Linguistic Differences

Phonological linguistic differences are those differences that pertain to varied use of sounds in the Mbala and Mushindo Bemba Bibles.

5.2.1.1 Vowel Length

The study discovered that there were orthographic variations in the way Vowel length has been presented in the two Bibles. Vowel length in the Mbala Bible is presented by doubling of vowels. The Mushindo Bible presents vowel length through the use of a diacritic called a bar placed over the vowel to be lengthened. Kashoki (1990: 72) explains that:

“In the earliest stages, notably in the White Father’s publications, the circumflex (^) was inserted above the appropriate vowel to indicate length...later on the Northern Rhodesia Publication Bureau adopted, but not in a consistent manner, the convention of doubling the vowel. More recently, the Zambia Bible Society

Downdrift from high vowel to a mid-vowel does not mean vowel length. Modern readers of the Mushindo Bible will therefore encounter a number of challenges in differentiating two words with the same spelling. There is a danger of ignoring the bar and just read the word with a single vowel leaving an option of using the context to determine the word class.

The researcher discovered that the doubling of vowels in the Mbala Bible helped the translators to formulate pronominals, imperatives, and questions and effectively differentiate words belonging to different word classes.

5.2.2 Morphological Differences

Morphological differences pertain to the internal structure and concatenation of sounds and morphemes that make up a word.

5.2.2.1 Unconventional Cutting of Words

This is observed solely in the Mushindo Bible. The researcher attributes this writing style to the need to preserve the form of the original text. The translator's choice to remain faithful to the original form over the observance of target text conventional writing system makes the Mushindo Bible laborious to read. When readers spend a lot of effort to read a text their comprehension of the information contained is affected. Beverly et.al (1996: 43) states that: "outside – the – head factors such as text structure and causal network theory as well as inside – the – head factors such as the reader's purpose and metacognitive awareness also play a role in text comprehension." The implication of high difficulty in reading a text usually results in avoidance and discrimination of such texts.

5.2.3 Syntactic Differences

Syntactic differences are those that pertain to the differences in the syntagmatic arrangement of words. These emanate due to the varied functions words are put to in a sentence.

5.2.3.1 Number

The differences in the use of number is very minimal. However, these differences make the audience of the target texts wonder if they are reading the same Bible. In cases where the plural reflexive pronoun 'us' is used, it makes the receiver of the translation feel part

of the message. The Mushindo Bible has such a rendering. The way singularity and plurality are approached in a text may affect the way the reader views the text. If number is used differently in a translation as opposed to the source text, the translation may fall out of favour by the audience.

5.2.3.2 Personal Pronouns

The Mbala Bible has a situation where two pronouns are used for the same referent as shown in 4.1.2.3. The researcher observes that this kind of writing breaks the coherence rules. A novice in reading would think that the two personal pronouns refer to two different people. The improper use of personal pronouns may create difficulty in grasping the intended information. When doubt is cast in capturing the actual meaning of a text, the reader usually holds such a text in low esteem. Nae (2003: 34) states that: “The original message must be conveyed in a way in which it communicates information and is also recognised and accepted by readers as a natural utterance. A translation that fails to fulfill the expectations of its targeted readers is not acceptable.”

5.2.3.3 Typography and Formatting

In this study macro-level text analysis is done by comparing the two end products of translation in terms of text type and style of writing. From the onset it is clear that the two texts are poems or songs. Differences have been discovered in the style of writing. It is observed that the Mbala Bible translators did depart from the source text style of writing. This is the opposite of the end product in the Mushindo Bible which strictly maintains the style of presentation as that obtaining in the English source text. The following extracts show the difference in typography;

Song of Songs - Chapter 2: 8

Mbala Bible:

Ulwimbo lwa bubili.

Nabwinga

Ndeumfwo mutemwishi wandi,

Moneni ifyo aleisa,

alecilauka mu mpili, alecina na mu tupili.

Mushindo Bible:

Lishiwi lya watemwikwa wandi!

Moneni, aisa,

alecilauka pa mpili, alesumpauka

Pa tupili.

The translators of the Mbala Bible have realigned the writing of the English Douay-Rheims to suit modern stylistic presentation of a song. By including speaker markers in the translation, the translators have tried to align the translation with the Bemba cultural order of song and dance. The Bemba song and dance is characterised by dialogic exchanges of information between the speakers in the song. The style of writing in the translation of the book of Song of Songs in the Mbala Bible becomes more appellative to the receivers of the translation as the writings appear to be of their own. Post-Colonial writers gives a leeway to translators to alter the style of writing for a cause. Maria Tymoczko (1999: 21) states: “An author can choose an assimilative presentation in which likeness or ‘universality’ is stressed and cultural differences are muted and made peripheral to the central interest of a literary work.” The style of writing in the Mbala Bible is some sort of enculturation in the denomination using this translation of the Bible.

In terms of Toury’s norms, the translators of the Mbala Bible can be seen to lean more on the target text norms. Toury (1995: 55) defines norms as a function of the environment when he says:

“Translation is based on the general values or ideas shared by a community – as to what is right or wrong, adequate and inadequate – into performance instructions appropriate for and applicable to particular situations, specifying what

is forbidden as well as what is tolerated and permitted in a certain behavioural dimension.”

On the other hand, the translators of the King James Version into the Mushindo Bible were more interested in preserving the form of the source text. The norms adopted by the translators of the Mushindo Bible are those coming from the source text and source culture. By adhering to ST norms the translators present the translation as an instrument. Nord (2005: 80-81) states:

“Instrumental translation serves as an independent message transmitting instrument in a new communicative action in the target culture, and is intended to fulfil its communicative purpose without the recipient being conscious of reading or hearing a text which, in a different form, was used before in a different communicative situation. In another words, the TT receivers read the TT as though it were a ST written in their own language.”

5.2.4 Semantic Differences

Semantic differences involve the varied connotative meaning espoused by the translated phrases and sentences between the source text and target text.

5.2.4.1 Differences in Meaning at Phrasal and Sentential Level

As explained in 4.1.3.1, the differences in the connotative meaning of phrases and sentences in the book of Song of Songs have a telling effect towards Bible choice in denominations in Zambia. When translations elicit different meanings from the source text, it becomes an issue of creating falsehoods. When there is perceived low fidelity in a translation, the text is shunned.

5.2.4.2 Cohesion and Contextual differences

The analysis done in 4.1.3.2 using the concepts of Linear and Constant progression in SFL show consistent evidence spread over most of the chapters in the book of Song of Songs in the Mbala and Mushindo Bemba Bibles. Failure to maintain one progression type in the Mbala Bible made the text weak on clarity. The readers of the Mbala Bible are taken aback as they struggle to deduce what the text is talking about in certain areas. The

Mushindo Bible on the other hand adopted a single progression style in most cases thereby making it clear as to what the text is talking about.

5.2.4.3 Dialectal Use of Words

Much as the preference in terms of use of one or the other Bible by percentages is showing inclination towards denominational choice, there is evidence, however, that this is also dependent on the dialect used. Crystal (2008: 142) defines a dialect as: “A regionally or socially distinctive variety of language, identified by a particular set of words and grammatical structures.” Data collected from respondents on the words used in the two Bibles indicate that a number of them found difficulties in understanding the words used in the Mushindo Bible. 64% of the respondents were comfortable to use the Mbala Bible as compared to 36% who favoured the Mushindo Bible. The explanation could be that the translator of the Mushindo Bible was using the Bemba used around the Lubwa mission in Chinsali where he hailed from. Kangwa (2015: 7) attests that: “Mushindo would teach from 7 to 12 in the morning after which he devoted the hours from 13.30 to 17.30 to the translation of the Bible from English into Bemba, together with Rev. MacMinn. The translation took from 1913 to 1966 when the Bible was published by the Bible society in England.” The above quote confirms the submissions of elder Silwamba that the translation was a one man’s show and it was tilted towards the Bemba spoken in Chinsali. Examples of some of the words which posed challenges in the Mushindo included;

Mushindo	Mbala	Gloss
ukusokota	ukufwaya	‘search’
cananika	intongolamukoshi	‘water lily’
ficilasa	bankololo	‘thorns’
umpembule	undiishe	‘feed me’
umutete	umutoto	‘navel’
mafukula	cikombe	‘calice’

icakukuwamapo	icila	‘chariot’
amolu	inceshi	‘pillars’
mununko	cena	‘smell’
uwalengama	uwabengeshima	‘shining’
umupupwe	umupala	‘likeness’
nkusu	fitwalo	‘fruits’
kakonge	impombo	‘antelope’
apa kutentama	apa kwikala	‘where to sit’
nsalankwale	liluba	‘flower’
umwangashi	indifai	‘wine’

5.2.4.4 Use of Euphemism

The researcher found that the use of euphemism in the Mbala and the Mushindo Bibles was a behavioral translation act. The percentages of the use of euphemism in the Bibles under study speaks to the readers as to what function each translation was performing. The 6.8% use in the Mbala Bible as compared to 0.9% in the Mushindo Bible is evidence enough that the translators were observing the target text cultural norms more in the Mbala than the Mushindo Bible. It is taboo in the Bemba culture to use words that point to the nakedness of a woman or any emotive connotation that points to sexual activity. The translators of the Mbala Bible had to negotiate for meaning which was appellative to the TT receivers. Levels of inclusion of culturally offensive terminologies in the two texts also points to the choices the translators made. 5.6% inclusion of culturally avoided offensive referents found in the Mbala Bible as compared to 22% in the Mushindo Bible confirms the stand taken by the translators. Negotiation for the use of softer language based on the dictates of the Bemba culture in the translation of the Mbala Bible as compared to the Mushindo Bible resulted in distortions of information. Mbala Bible at 6% mistranslation as compared to 2.6% mistranslations in the Mushindo Bible. The percentage of mistranslation at 6% in the Mbala Bible explains the challenges faced by

the translators in their quest to find equivalents with a softer cultural reference in the translation.

5.3 Discussion of Translation Challenges

5.3.1 Translation by Borrowing

The strategy of borrowing is evident in both translations of the texts under study. However, the percentages of use vary. The percentage of borrowing in the Mbala Bible was 13.7% as compared to 2.6% in the Mushindo Bible. The high percentage of borrowing in the Mbala Bible was necessitated by the fact that the names of the referents in the source language environment could not be found in the target language environment. Giving these referents nativised names could have resulted in a void or a falsehood as these referents could not be visualised locally. However, the other implication is that the more the strategy is used, the more difficult it is to read and comprehend. Foreign words coming in their totality would prove difficult to read by the audience with humble education. The translators of the Mushindo Bible expressed a misgiving towards the strategy following what Newmark (1988: 96) comments on the strategy: “transference, though it is brief and concise, blocks comprehension, it emphasises the culture and excludes the message, does not communicate; some would say it is not a translation procedure at all”. The following words given as examples were the only ones properly borrowed from source texts.

Examples of borrowed words in the two Bibles include:

Mbala	Mushindo
Gold	Pomegranate
Silver	Engedi
Galaad	
David	
Bat Rabim	
Baal Hamon	

Amana

Sanir

Hermon

5.3.2 Translation by Transliteration

Incidences of the use of transliteration are evident in the two texts under study. In addition to the definition provided in 2.12.1.1, Krishna (2010: 18) states that: “transliteration is a process of replacing or complementing the words or meanings of one language with meanings of another as sometimes the exact equivalent or exact meaning might not exist”. The distribution of transliteration shows 24.8% use for Mbala Bible and 12.9% for Mushindo Bible. The differences in the percentages come from translator’s choice in the use of strategies. Those translating the Mbala Bemba Bible used the strategy as a kind of borrowing from the source text. Reduced percentages of use in the Mushindo Bemba Bible is seen to have come from the fact the translators opted to use more of naturalisation than transliteration. The use of transliteration at a heightened level makes a translation appear strange. This is because transliteration is a strategy that is based on pronunciation and disregards spelling. Transliteration invites similar reaction to a translation like the case of borrowing. A translation with high levels of transliteration has a compromised readability. Readability is a quality that is used in coming up with a choice of document that has to be used in the public domain.

Examples of transliteration include;

Mbala	Source	Mushindo	Source
Myrra	Myrrh	Kinemone	Cinnamon
Salomon	Solomon	Farao	Pharaoh
Farao	Pharaoh	Golde	Gold
Libanon	Lebanon	Saferone	Saffron
Yerusalem	Jerusalem	Silfere	Silver

Cinamon	Cinnamon	Kedari	Cedar
Kedar	Cedar	Israele	Israel
Karmel	Carmel	Nardi	Spikenard
Tirsa	Tirzah	Tirsa	Tirzah
Damasko	Damascus	Damaseke	Damascus
Safir	Sapphires	Hermon	Hermone

The question whether these are the near conventions for transliteration in particular incidences will be discussed further in the translation challenges.

5.3.3 Translation by Adaptation

The distribution of percentage use shows that this strategy had marginal differences. Evidence shows that 5.1% use for the translators of the Mbala Bible and 0.9% for the translators of the Mushindo Bible. Scholars have explained the need to use adaptation in the quest to achieve cultural, dynamic or functional equivalence. Guerra (2012: 7) states that: “The ultimate goal of adaptation in translation is to have a similar effect on the TL readers, ‘domesticating’ in a way, the cultural terms.” The implication of the difference in percentage use is that those translating the Mbala Bemba Bible replaced referents that could not be found in the local environment with local referents that had similar function in the TL.

5.3.4 Translation by Naturalisation

These findings show that the translators in the Mbala Bible did not use this strategy, while the translators of the Mushindo Bible used it as their favourite strategy in dealing with names. Strategy use percentage in the Mushindo Bible shows 30.8%. The purpose of using the strategy of naturalisation in any translation is first to harmonise the pronunciation of the foreign word to the local language pronunciation and later adapt this pronunciation to the target language spelling system. This strategy is favoured by Katherine (2009: 26) when she describes a successful translation:

“is one which does not give the audience any reason to think it is not a native original. This is achieved by naturalising not just the linguistic features of the text, but also any stylistic aberrations and possibly but not necessarily, any references to culturally specific realia, persons, events or similar.”

However, evidence in the study shows no change in the spellings of some foreign words said to have been naturalized. The researcher discovers the aspect of abasing of the naturalized words. Impure words were created in the effort to naturalise. The implication of this process is that the target text readers will fail to recognize these words as belonging to their language. This finally makes a text difficult to comprehend.

The translators of the Mushindo Bible have used a number of unique processes of word formation to achieve their aim to naturalise. There is doubt whether translators knew that they were using these word formation processes. Observed word formation processes include among others: inter-lingual blending, clipping plus addition of a final vowel and transliteration plus a final vowel.

Inter-lingual blending is a word formation process across languages. This involves a combination of morphemes coming from two linguistic backgrounds.

Examples of such words include;

Imipomegrante

Mipomegrante

Mapomegrate

Maapele

Muapele

Mikedari

Mukedari

Bamandragore

Imipomegranate – the prefix *imi-* is coming from class 4 of the Bemba noun class system and pomegranate is a name of a tree in English. The prefix *imi-* is a plural prefix and when added to pomegranate forms the plural of the tree species regardless of whether the receivers of the target text know the actual tree or not. This is the same process used for the word (*Abayuda*) which has virtually been accepted in Bemba Christian circles. In the word *Abayuda*, the prefix *aba-* comes from class 2 of the Bemba noun class system and the word *yuda* is the transliterated form of the word – Judea.

The word formation process of clipping plus the addition of the final vowel can be seen in the word – *shulamu*. The actual word in the source text is *Shulamites*. In this case the – *ites* has been clipped and the final vowel –*u* inserted at the end of *Shulam-* to come up with a word that corresponds to target text syllable structure.

The third word formation process observed is that of transliteration plus a final vowel. This can be seen in the word *Yerusalemu*. In this case the word *Jerusalem* has been transliterated to *Yerusalem-* and a final vowel –*u* has been added so that the word can conform to the target text syllable structure.

5.3.5 Translation by Omission

Omission means dropping of words where there are no equivalent words in the target culture, Vipin Khumah Sharma (2015: 6) states: “Usually omission as a translation strategy is used to do away with redundancy, awkwardness and ambiguity”. In the current study the strategy was used both in the Mbala and Mushindo Bibles. The percentages of use show 10.3% in the Mbala Bible and 5.1% in the Mushindo Bible. The implication of high levels of omission usually leads to loss of important information. Loss of information in the translation culminates in unfaithfulness. When a translation is seen to be unfaithful to the source text intended meaning it is held in low esteem and is shunned in certain circles. Omission on the other hand can be beneficial especially in cases where translation is between two languages from two distinct language systems. Beneficial instances of the use of omission are elaborated below.

Examples of omission in the translation of the two texts;

Mbala – D-R 1:3 (Ambiguity) – ‘to the odour of thy ointments’ whose translation could have been ‘ku ceene ca mafuta yobe’. The phrase could mean three senses of the same expression

- (a) The scent of the fats within the body of a person.
- (b) The scent possessed by the ointments belonging to someone.
- (c) The scent coming from the body of the person that has applied the ointment on themselves.

D-R 5:5 (Awkwardness) – ‘full of’ whose translation is; ‘iswiile’- it is quite awkward to have fingers that are full of something like a liquid.

D-R 4:6 (void):– the word ‘apple’ did not have an equivalent referent in the target culture environment.

Mushindo – KJV 7:9 (Awkwardness) – ‘causing the lips of those that are asleep to speak’ with a literal meaning (ukulenge imilomo ya abo basendeme ukusosa) could have distorted the meaning in the source text. The metaphorical expression which means ‘dreaming’ is awkward in that it is ironic in nature. In this case fluency is maintained by avoiding the inclusion of the source text expression in the translation.

5.3.6 Translation by Modulation

Variation in the use of modulation as a strategy of translation shows minimal difference. Mbala has 12% usage while the Mushindo has 11.1%. The strategy is one that is equally favoured by the two camps of translators among the strategies. This is because the strategy gives the translators an expanded horizon of choice in terms of translation tools for use. Vinay and Darbelnet (1995: 246) refers to modulation as: “the touchstone of a good translator.”

5.3.7 Translation by Equivalence

The distribution in the use of this strategy shows that the percentage of use in the Mbala Bible was 1.7% as compared to the Mushindo Bible which was at 4.3%. The percentages of use of this strategy were minimal because of the difference in culture between the source language and the target language. The percentages achieved under equivalence

were those of equating sense relations to some nominals found in the source language and the target language.

5.3.8 Translation by Concision

Translation by concision cannot be overlooked in cases where the two languages are coming from two different types of languages. In this case the source language is analytic in nature while the target language is agglutinative. There may be cases where a single word in the target language is the whole sentence in the source language. Statistics of use of this strategy show 3.4% for Mbala while the Mushindo had 1.7%.

5.3.9 Translation by Expansion /Amplification

In instances where there is no one-to-one equivalence between source word referent and target word referent, the strategy of explanation will be called upon to fill the gap. Expansion can also be used to overcome fluency problems and rendering the target text clearer. This strategy is used almost on an equal footing in the two texts under study. The Mbala Bible shows 7.7% while the Mushindo Bible exhibit 8.6% use. The implication of over use of this strategy leads to distortion of information as extra cultural aspects are included in the explanation.

5.3.10 Translation by implication

Implicature was minutely used in the Mbala Bible at 1.7% while the Mushindo Bible translators did not use it at all.

5.3.11 Translation by Metaphor

The metaphoric translation strategy has been overlooked by other translation researchers in that at times it may appear like modulation; however, this is different from modulation. One good example of the use of this strategy is where the translators of both Bibles have used a metaphor from the source text into another metaphor in the target text. There is metaphor in KJV 1:9 (I have compared thee, O my love, to a company of horses in Pharaoh's chariots.) 'company of horses' as a metaphor is translated to another metaphor in the target text written as 'Kabalwe umukota'. The two metaphors explained mean 'the loved one'. Other metaphors can include the use of a concrete object to stand for the sense that is associated with it in the target culture. The percentages of use, show 3.4% for the Mbala Bible and 0.9% for the Mushindo Bible.

5.4 Discussion of Linguistic Translation Challenges

Linguistic translation challenges pertain to those problems encountered as a result of compromising the general structure of the target language. Examples; include MU 7:12 (*Let us get up early to the vineyards; let us see if the vine flourish, [wheter] the tender grape appear, [and] the pomegranates bud forth: there will I give thee my loves*). The underlined word is translated in a way that is not acceptable in the target language. The translation ‘amapomegranate’ does not conform to the Bemba syllable structure thereby breaching the concatenation rules of morphemes in Bemba morphology. This is also the case with MU 7:13 (The mandrakes give a smell, and our gates [are] all manner of pleasant [fruits,] new and old, [which] I have laid up for thee, O my beloved.) The translated word for underlined word in MU 7:13 which is ‘bamandragore’ is difficult to know its actual referent in the target language. The researcher found that the translators of the Mushindo Bible faced more linguistic translation challenges at 33.3% compared to those of the Mbala Bible at 6%. This difference implies that the Mushindo Bemba Bible could be regarded as a difficult translation to comprehend. The other observation could be that the translators of the Mushindo Bemba Bible had little regard for the target text norms. The other implication could be that the translators had humble educational backgrounds in terms of linguistics. The above observations could have led to a number of Christians shunning the text.

5.4.1 Phonological Linguistic Translation Challenges

Phonological linguistic translation challenges in this study pertain to problems in coherence as a result of sound system abrogation in the Bemba language.

5.4.1.1 Bemba Vowel System

The Bemba Vowel system falls under type 3 of the modern Bantu Vowel system, (Miti, 2006). The phonetic chart of the Bemba Vowel system is shown in Table 20.

Table 20: *Bemba Vowel System (adapted from Miti, 2006: 80)*

	FRONT	BACK
HIGH	i	u
MID	e	o
LOW	a	

The diagram shows the position of the tongue as particular Vowels are being produced.

Example:

It means that in the production of the Vowel /i/, the tongue is raised *high* at the *front* of the mouth.

In the findings of the study it is observed that there is no explained reason why some word translations have replaced Vowels that were in the source text words that could have fitted well with target text word pronunciation. A good example is the replacement of the Vowel /o/ which is a back mid Vowel with the Vowel /a/ which is a low Vowel in MB 3:7 word ‘Solomon’ to ‘Salomon’. The other one is the replacement of the mid-front Vowel /e/ with a high-front Vowel /i/ in MB 3:9 word ‘Lebanon’ to ‘Libanon’. If this is a case of pronunciation in Hebrew, it has not been explained. Other confusions in the interchanges of vowels in the source text words and target text words is the case of the word ‘Myrrh’ to ‘Muri’ in KJV 1:3 in the Mushindo Bible. The word Myrrh transcribed as /mɜ:(r)/ has a mid-front /e/ as compared to the target text word ‘Muri’ transcribed as /mu:ri:/; has a front-high vowel at the end. These differences in pronunciation and actual spellings have cast doubts on certain words if ever these words mean the same thing in the source text and the target text.

5.4.1.2 Bemba Consonants and Glides

A number of morphological problems were observed in the translations. Non observance of conventional ways of writing posed some challenges. Table 21 shows the consonants in Bemba.

Table 21. *Bemba Consonants and Glides (adapted from Silke and Kula 2015:62)*

		Bilabial	Labio-Dental	Alveolar	Postalveolar	Palatal	Velar	Labio-velar
	Voice	- +	- +	- +	- +	- +	- +	- +
sonorants	Nasal	m		n		ɲ	ŋ	
	approximants	(β)				j		w
	lateral			l				
Prenasals obstruents	Plosive	mp mb		nt nd			ŋk ŋg	
	Affricate				ɲʃ ndʒ			
	Fricative		mf	ns	nʃ			
obstruents	plosive	p		t			k	
	Affricate				tʃ			
	Fricative	(β)	f	ʃ				

In this study the translators when using the processes of naturalisation and transliteration were abrogating the conventional orthography of the Bemba language. Naturalisation as already pointed out in 2.12.1.3 makes a foreign word conform to the morphology of the target language. However, in this case, incidences of abrogation could be cited in MU 1:13 and MU 5:13. The word ‘Muri’ believed to have been naturalised from the source word ‘myrrh’ in the Mushindo Bible cannot be said to be a naturalised word in Bemba because it contains a trill which is not a consonant that is found in Bemba. The pronunciation on the other hand is also very different from the source word which

contravenes the transliteration process. In the final analysis the word ‘Muri’ is null and void because it has no referent and has no acceptable morphology in the Bemba language. The other unacceptable word containing a trill is the popular nominal ‘Yerusalemu’. The exception with the noun ‘Yerusalemu’ is that much as the word contains a trill its pronunciation corresponds to the transliterated form of the word. The use of trills in words in the translations is more prevalent in the Mushindo Bible as compared to the Mbala Bible. To avoid this problem, the translators in the Mbala Bible used the strategy of borrowing. These nouns containing trills were transferred the way they appear in the source text or an equivalent referent was found in the target text environment.

5.4.2 Morphological Linguistic Translation Challenges

Morphological linguistic translation challenges in this study refer to those problems encountered due to inappropriate internal concatenation of morphemes in Bemba words.

5.4.2.1 The Bemba Noun Class System

The Bemba noun class system has 18 noun classes. This simply means that each and every nominal in Bemba comes from one of these classes. This system takes care of the plurality and the singularity of all the nominals concerned. The classes are in pairs showing the singular and plural forms.

Example;

Class 1 refers to personal nouns with the class noun prefix being (umu-) singular, while class 2 noun prefix being (aba-) plural. The classes are determined by the agreement that the class prefix controls on the verb on the syntagmatic level of the Bemba language structure. In this case the agreement is (a-) in class 1 and (ba-) in class 2. For example; (i) umu-ntu a-le-is-a, ‘A person is coming’. (ii) aba-ntu ba-le-is-a, ‘People are coming’ (Table 22).

Table 22. The *Bemba Noun Class System*. (Adapted from Musonda 2013: 16)

Class	Prefix	Agreement	Nominal	Gloss
1	mu-	a-	umu-ntu	‘person’

1a	Ø	a-	kolwe	‘monkey’
2	ba-	ba-	aba-ntu	‘people’
2a	baa-	ba-	baa-kolwe	‘monkeys’
3	mu-	u-	umu-mana	‘river’
4	mi-	i-	imi-mana	‘rivers’
5	i/li-	li-	ili-nso	‘eye’
5a	lii-	li-	lii-kabolala	‘a thief’
6	ma-	y-	ama-inso	‘eyes’
7	ci-	ci-	ici-wa	‘ghost’
7a	cii-	ci-	cii-shimweshimwe	‘a big monster’
8	fi-	fi-	ifi-wa	‘ghosts’
8a	fii-	fi-	Fii-cakolwa	‘drunkards’
9	n-	i-	in-koko	‘chicken’
9a	Ø	y-	kaapu	‘cup’
10	n-	sh-	in-koko	‘chickens’
11	lu-	lu-	ulu-kasa	‘foot’
12	ka-	ka-	aka-kasa	‘a small foot’
12a	kaa-	ka-	Kaa-kabalwe	‘a small horse’
13	tu-	tu-	utu-kasa	‘small feet’
13a	tuu-	tu-	tuu-kabalwe	‘small horses’
14	bu-	bu-	ubu-lwele	‘disease’
14a	buu-	bu-	buu-kapokola	‘police profession’
15	ku-	ku-	uku-nwa	‘to drink’
16	pa/pali-	pa-	pa-mulu pali mulenga	‘on top’ ‘at mulenga’s place’
17	mu/kuli-	ku-	ku-mushi	‘at the village’ ‘to the

			kuli kapokola	policeman's
18	mu/muli-	mu-	Mu-ṅanda Muli kapokola	'in the house' 'in the policeman's

Observed translation challenges concerning the incorrect use of classes include: wrong class placement of a nominal in the translation. There is no nominal in Bemba bearing a class prefix (in-) of class 9 and 10 referring to a twin (impundu). The nominal 'Mpundu' which means twin comes from class 1 whose prefix is a zero morpheme. This oversight could have been the result of lack knowledge on the Bemba noun class system. The Bemba grammar may not have been fully developed at the time of the translation. MB 4:2 in the Mbala Bible has this confusion. In addition to this is the use of two different nominals referring to the same thing. This is as a result of using metaphoric language. The case in point is the word 'breasts' in MB 1:1 in Mbala Bible which should falls in class 8 controlling the agreement (ya-) is changed to another referent which is an abstract noun 'icitemwiko' falling in class 5 and controlling the agreement (ca-). The other problem observed is the failure to use appropriately the class prefixes in the Mushindo Bible where the translators were not consistent in using the plural prefix 'isha-'. MU 3:7 in the Mushindo Bible has 'isha-' which is the plural concordial agreement for class 10, however, the same referent in the same verse is given a singular class agreement (ya-) thereby creating a coherence problem. Another discovery is the problem of using class prefixes for words that are not Bemba. It was going to be acceptable, if these words were first transliterated, then after that the addition of the noun class prefix could follow. This problem is observed in the Mushindo Bible in MU 4:13 and MU 6:11.

Examples:

MU 4:13 – mapomegranate. The prefix ma- comes from class 6 and is affixed to a foreign word 'pomegranate' with a strange structure and no visible referent in the target language.

5.4.2.2 Bemba Syllable Structure

Crystal (2008: 493) defines a syllable as: “A unit of pronunciation typically larger than a single sound and smaller than a word”. In light of the argument at hand, it is important to note that the arrangement of sounds in syllables in Bemba have permissible and un-permissible constraints. The prominence theory postulates that in the act of pronouncing a word there are strings of sounds and some of these sounds are intrinsically more sonorous than others. Each of the more sonorant sounds creates a peak which corresponds to the centre of the syllable (Ibid: 493). In Bemba the syllable structure would in some cases only include the nucleus which is always a vowel. However, sometimes Bemba has what are known as syllabic nasals. In other cases, the structure can include the onset and the nucleus noted as CV. In certain cases, the onset can have two consonants thereby giving a CCV structure and the other one can be the onset with three consonants CCCV. Where the structure has two or more consonants in the onset, the initial consonant should be a nasal.

For example;

The word: Intampwilo

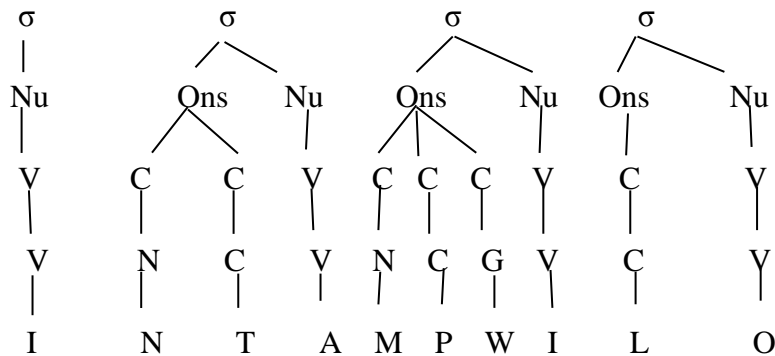


Figure: 12 *syllable structure illustration - 1*

In Bemba phonology there are constraints in the formation of certain syllable structures. For example: Bemba does not have a syllable onset that contains a trill because Bemba phonology is devoid of a trill in its phonetic apparition. Another constraint is that the voiced velar ‘g’ cannot in singularity be an onset initial in Bemba. The last constraint in

syllable structure in Bemba is that there are no closed syllables in the language. In certain cases, it may be observed that a word contains a closed syllable. In such cases a syllabic nasal may be confused for a consonant. Examples include transliterated words like:

Yerusalem

Salomon

Libanon

Saron

The only permissive sound initial is when the voiced velar 'g' is used in personified obstruents like; 'ŋg'.

In light of the above explanation, the study observed that there was serious Bemba syllable structure abrogation in the words used either as naturalised or transliterated words.

Examples;

Mbala Bible

The word 'kedar' from 'Cedar' has two syllables. However, one syllable (the last one) contravenes the Bemba Syllable structure because it is closed and that the word contains a trill 'r' which is absent in the list of Bemba consonants.

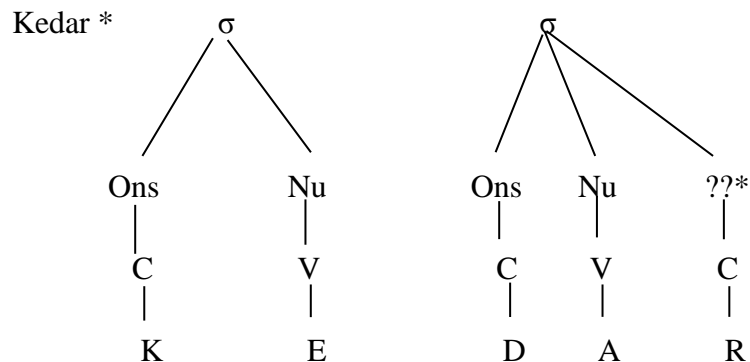


Figure: 13 *Syllable Structure illustration -2*

Mushindo Bible

The word ‘Bamandragore’ from the word ‘Mandrakes’ is supposed to have five syllables. However, syllables three, four and five all contravene the accepted syllable structure of Bemba. The third syllable which is complex in nature contravenes the structure as it contains a trill and the fourth syllable contravenes the structure because the onset is the voiced velar which cannot occur as onset initial unless it is preceded by a nasal and the fifth syllable contravenes the structure because it contains a trill ‘r’ as the onset when Bemba is does not have a trill as a member of the list of consonants.

Bamandragore*

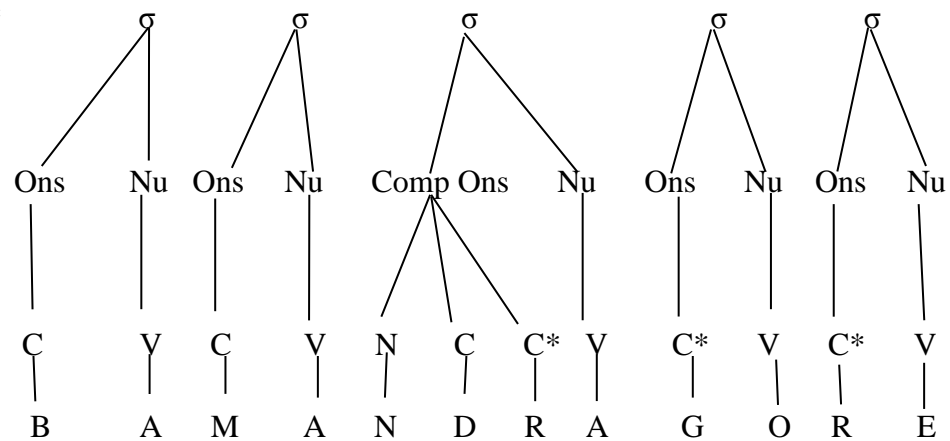


Figure 14: *syllable structure illustration - 3*

The Mbala Bible had 29 verses with this abrogation through the use of the translation strategy of transliteration which translated into 24.7% while the Mushindo Bible had a total of 42 verses through the use of naturalisation and transliteration which culminated into 36%.

5.4.3 Semantic Linguistic Challenges

Incidences of mistranslation in the two texts shows that there were more mistranslations in the Mbala Bible at 6% as compared to the Mushindo Bible at 2.6%. The sources of

mistranslations were varied. The causes of mistranslation in the Mbala Bible included: ambiguity, need for the use of euphemism, void, confusion of figures of speech and confusion of terms. Mistranslations in the Mushindo Bible were as a result of lack of correspondence in sense between the source phrase or word with the target text phrase or word and the confusion of terms. The implications of mistranslations are that texts with higher percentages of mistranslations are usually shunned because they are seen as falsehoods.

5.4.3.1 Ambiguity – the word ‘ointment’ in KJV 1:2 is translated as ‘amafuta’ in the Bemba version. This could bring problems in differentiating between the word ‘fats’ and the word ‘ointment’ in Bemba because these two referents mean the same referent in Bemba. Hence, the gerundial construction ‘smelling sweet of best ointment’ which was translated as ‘icena ca mafuta yobe calinunkila’ could mean three things. One meaning could be – the smell of one’s body fats, the second could be – the smell of the ointments someone is carrying maybe for sale and the last one is the smell of the ointments one has applied on their bodies.

5.4.3.2 Need for euphemism – the adjectival phrase in BCH1V2- ‘young maidens’ should have been ‘banacisungu’ in the Bemba version but a general word ‘abakashana’ has been used thereby distorting the information.

5.4.3.3 Void/Absence of concept – the nominal phrase in BCH1V13 ‘cluster of Cypress’ led to a false translation ‘icisansangu ca Hena’ because the Bemba landscape is devoid of the flower called ‘Hena’.

5.4.3.4 Confusion of Figures of speech – in BCH1V14 there is confusion of figures of speech. The simile in the English version comes out as a metaphor in the translation ‘as those of doves’ to ‘yaba nge nkunda’. The Bemba figure of speech is not specific as to what is being referred to between the whole physical manifestation of the bird or the particular part of the bird, in this case the eyes. The figure of speech could have been correct if it was written as, ‘yaba ngaya nkunda’.

5.4.3.5 Lack of correspondence in sense – the word ‘spake’ which means ‘spoke’ had no sense correlation with the word ‘ukukumbuluka’ which means to ‘move away’.

5.5 Discussion of differences in Functional Elements

Palumbo (2009) explicitly brings out the difference between Macro and Micro- level translation text analysis. He says macro – level translation text analysis is functional in nature. In saying so he falls in line with the actual meaning of the word macro. At macro level, translation is viewed as an act of communication which involves not only linguistic factors but also cultural, historical and social factors. Palumbo (2009: 30) states that: “Functionalists look at translation through the lenses of cultural studies and pay attention to socio-cultural and historical contexts in which translations are produced.” The proposition here made is that this group of researchers pay particular attention to values affecting the decisions made by the translators in terms of what ideology, or political voice and moral stand they are in support. In this study the researcher did not look at the ideological or political voices contained in the translations but considered some cultural implications of certain translations in the Mbala and Mushindo Bemba Bibles.

5.5.1 Translation Strategy Continuum as determiner of Function

The translation function continuum is a mechanism which is used to determine the purpose or function of the translation using the translation strategies on a plane. The direct strategies are more of foreignising strategies while the oblique strategies are more of domesticating strategies. Foreignising a translation as already alluded to in 2.10 is the aspect of rendering a target text appear as a copy of the source text with all its cultural overtones. Shuttleworth and Cowie (1997: 59) “Foreignisation” means “retaining something of the foreignness of the original.” Domestication on the other hand is the aspect of naturalising the target text such that the receivers feel they are reading their own text in their own culture. Shuttleworth and Cowie (1997: 43-44) states that: “domestication is a term used to describe the translation strategy in which transparent, fluent style is adopted in order to minimise the strangeness of the foreign text for TL readers.” In the current study the concepts of foreignization and domestication answers the question of power relations in text analysis. Higher percentage of foreignisation indicates that the source text cultural disposition is superior to the receiving culture. Bassnett and Trivedi (1999: 2) consents to this when they say: “There was a time when the original was perceived as being *de facto* superior to the translation, which was relegated to the position of being merely a copy, albeit in another language”. On the other

hand, the higher the percentage of domestication shows resistance by a minority language or culture to be imposed upon by a more powerful foreign language and culture.

In the current study, Figure 8 shows the percentages in terms of use of translation strategies in the two Bibles. The black line running horizontally has on its left the strategies that are direct strategies and strategies that are oblique on the right. It is important to note that the translators of the two Bibles had a range of translation strategies to choose from according to their innovative and creative capabilities to negotiate for equivalence from the source text to the target text. Figure 5 shows that 10 translation strategies were used by the translators of the Mbala Bible out of 11. The Mushindo Bible also shows that 10 translation strategies were used by the translators out of the available 11. The distribution of strategies show that the translators of the Mbala Bible had used 2 direct translation strategies out of the three available while the translators of the Mushindo only used 3 out of the available three.

Comparing the percentage of foreignising aspects between the two Bibles it was found that the Mbala Bible had 38.5% while the Mushindo had 46.3%. The implications of higher percentages of use in the direct translation strategies are varied. Transliteration and naturalisation are usually used to deal with personal names. In incidences where personal names are being translated, the translator has no choice but use literal translation. In the study the nominals involved are all relevant to the texts if fidelity has to be maintained. In an effort to preserve faithfulness in cases like this, sacrifice of abrogation of writing correctly has to be made. The researcher discovered that the translators flouted phonological and morphological rules in Bemba. The flouting of rules comes in the wake of the differences between English phonology on one hand and Bemba phonology on the other. English uses stress to mark syllable boundary while Bemba uses tone. This difference forces the translator to breach the rules and transliterate or naturalise to pacify the situation. This problem is compounded if the transliterated/naturalised noun has no referent in the target culture. Repetition of names in the book of Song of Songs which may have had other implied meanings pushed the percentages of use to 12.9% and 30.8% for the two strategies mentioned above in the Mushindo Bible. This discovery confirms the earlier findings that the translators in the Mbala Bible had more freedom to

infuse their own cultural tenets. The translators of the Mushindo Bible had to stick to the source culture tenets. Further this was also confirmed by the percentages of the translation strategies on the right. It was found that the Mbala Bible had 45.3% use of oblique translation strategies as compared to 32.6% use in the Mushindo Bible. This means that the translators in the Mbala Bible had more power in the manipulation of information to suit the local environment. Venuti argues that in any instance of language use one finds patterns of power and dominance. Venuti (1998: 10) states: “Any language use is thus a site of power relationships because a language, at any historical moment, is a specific conjuncture of a major form holding sway over minor variables”. This confirms the appellative function shown by Figure 6.

The metaphoric translation strategy has been overlooked by other translation researchers in that at times it may appear like modulation. The percentages of use show 3.4% for the Mbala Bible and 0.9% for the Mushindo Bible.

5.6 Chapter Summary

This chapter discussed the findings of the study. The linguistic differences in Mbala and Mushindo Bibles were discussed to answer objective one. The discussion of translation strategies was discussed to answer objective two, while the translation challenges were discussed to answer objective three. The discussion of translation continuum was to answer objective four. The next chapter presents the conclusions and recommendations of the study.

CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS

6.1 Overview

The purpose of this study was to investigate the differences in the linguistic renditions, translation strategies used, challenges faced and the functions of the translations of the Mbala and Mushindo Bemba Bibles. This chapter makes specific conclusions of the study in relation to the research objectives and questions. The final part gives the necessary recommendations for future studies.

6.2 Conclusion

The study has shown that there were a number of differences in the translation of the book of Song of Songs in the Mbala and Mushindo Bemba Bibles. These differences at word level ranged from word formation processes, use, pronunciation, and semantics. The unearthing of varied presentation of vowel length in the same language indicates weak adherence to the Zambian Languages orthography. It is revealed in the study that the use of a bar to indicate vowel length may not be the correct way. In cases where the reader is not informed or is not aware of the meaning of a bar there will be distorted ingestion of information. Readers of the translation will still pronounce words with long vowels the same way as those with short vowels. The researcher observed that there were mixed word formation processes that were on an inter-lingual level used in the Mushindo Bible. These could only be rendered correct only through the relevance theory. Smith (2000: 13) states that, “Communication does not take place solely by encoding and decoding processes, but by the communicator providing evidence of his/her communicative intention. This evidence may be linguistically encoded, contextually inferred, or a combination of these two”. Combination of two morphologies in one word resulted in complications of identifying the actual referents in the target text context. It was discovered that words were used interchangeably in the Mbala Bible. This raises questions of authenticity in translation. The study revealed that the choice of words used in the two texts expose dialectal inclinations. It is here concluded that the words used in the Mushindo Bible were more inclined to the Bemba spoken in and around Chinsali and Malole area in Kasama. On the other hand, the word choice in the Mbala Bible was tipped towards the Bemba spoken in the periphery of Chinsali and Kasama. It was also

noted that the Mbala Bible contained a number of loan words from Swahili due to the proximity of the area to Tanzania where the Mbala Bible was translated from. These loan words and other challenges could have contributed to the watering down of the source text intended information. The meaning of words or phrases if they do not eventually espouse the intended meaning of the source text becomes jargon. Lowery (2013: 1) states: “Jargon tells the listener that he or she doesn’t belong in the conversation”. In this case our listener is the target text receiver. Expressions like ‘Kabalwe umukota’ (female horse) was not common in the area of the target text receivers were not pastoralists to appreciate the meaning behind it.

At the level higher than the word, differences could be noted in the meaning of phrases, use of extra-lingual markings and the overall style of writing. It was revealed that the differences in the amount of emotive cues included in the translations exposed the cultural affinity of each translation. The Mushindo Bible had maintained most of the cues found in the source text. The study revealed that the styles of writing of the book of Song of Songs were different. The Mushindo Bible translation maintained the form of the poem. Stuart and Gordon (2003: 245) states: “Song of Songs is a lengthy love song, a ballad about human romance, written in the style of ancient Near Eastern Lyric Poetry”. By presenting the information and form as it was without alteration, the translator’s aim was to achieve highest faithfulness between source text and target text. This presentation of the translation of the Mushindo Bible frames it as the most authentic to some Christians. On the other hand, the Mbala Bible had alterations made to the arrangements of the stanzas to suit modern style of poetic writing. The rearrangement was an incident of making clear and enhancing the dialogue characteristic which is common in the local traditional song. The inclusion of loan words and use of softer words to manage fluency in the translation were ways to make the Mbala Bible more user friendly. However, some Christians claim these alterations have adulterated the Bible and falsified the original information.

It is here stated that in every translation there is bound to be translation challenges. However, these challenges come as translators are trying to solve translation problems. In this study it is discovered that most of the challenges point to the aspect of lack of

linguistic knowledge by the translator. Failure to master the phonology and morphology of both the source language and target language contributed to rendering certain information into jargon. If the translators had proper training in linguistics some of the problems in the translations could have been avoided. Cultural and natural environment differences between the source language text and target language text were difficult to overcome. In this study the researcher discovered that the translators of the Mushindo did not pay attention in striking a balance between the target audience's cultural environment and the source language culture.

The differences in translation strategies had a number of implications. High levels of use in naturalization revealed the need not to distort the pronunciation of words and their inherent meanings. This however, led to the adulteration of the target text structural rules. Higher levels of use of the strategy of omission led to loss of important information thereby compromising factual presentation of information. Implications of increased use of expansion was on one hand beneficial in explaining concepts not present in the target text language. However, expansion was in certain instances a source of distortion of information in the target text. Using the differences in translation strategies as a yardstick for Bible choice, the researcher is on firm ground to say that these differences had an impact. Having holistically analysed the information in this study, the researcher arrived at the conclusions that: The Church denominations had valid reasons on both sides to choose either the Mbala or Mushindo Bibles for their Christian faith evangelization programme. As observed on the continuum, this study is not far from the truth that the aim of the translators of the Mbala Bible was to domesticate it so that the target audience viewed it as their own text. On the other hand, the aim of the translators of the Mushindo Bible was to foreignise it so that the target text audience viewed it as a foreign text written in their language.

The information in this dissertation has proved beyond reasonable doubt that the overall objective of finding out if there were differences in the translations of the book of Song of Songs in the Mbala and Mushindo Bemba Bibles has been achieved. Indeed, there were differences that could warrant end users of the translated Bibles to pick one or the other.

6.3 Recommendations

In as much as this study has established the linguistic differences, translation strategies used, challenges encountered therein and the functions of the texts under study, it has also brought to the fore underlying information. The study has unearthed the problem of lack of qualified linguists and translators. It has in its wake highlighted the results of entrusting important public work which has a bearing on people's lives to individuals. Based on these findings, the study recommends that:

1. Research into frames of reference for Bible translation should be enhanced.

6.4 Suggestions for future Research

This study was comparative in nature. It sorts to establish the linguistic differences, translation strategy use, challenges faced when translating and to find out the function of the Mbala and Mushindo Bemba Bibles. This is a preliminary effort in this area. There is need for research in comparative translation analysis, such as: -

1. Inter-lingual comparative translation analysis of medical texts to determine efficacy.
2. Comparative translation analysis of metaphor in the Bible.
3. Comparative translation analysis of Hymns in Zambian churches.

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APPENDICES

APPENDIX I

Semi structured interview guide for translators

PROPOSED QUESTIONS FOR TRANSLATORS

1. For how long have you been translating?
2. Do you have a certificate for translating or you do it for pleasure?
3. Do translators receive translation briefs before engaging in translation?
4. If yes, what are some of the instructions given. Give up to four.
5. Did you have any translation challenges when you were translating?
6. If yes, what were the most prominent challenges that you faced. Number not limited.
7. In your translation, what were the strategies that you used when translating.
8. Which strategy did you favour most as an individual?
9. Which audience were you translating for?
10. Do you think there is need to revise the translated versions?
11. If yes, give two reasons.

APPENDIX II

Semi structured interviews for Congregants

Suggested questions for the interviews of Congregants.

1. What language do you speak?
2. Which denomination do you congregate with?
3. How old are you?
4. How long have you lived in this area?
5. Have you ever taken time to read the book of Song of Songs
6. If you have, what are some of the differences between it and other books in the Bible.
Give two differences.
7. Can you indicate how many times you have attended a sermon where a pastor or priest is using the book of Song of Songs.
8. If you have not attended or witnessed a preacher using the book of Song of Songs, what do you think are the reasons for not using it?
9. What different Bemba translated versions of the bible do you know?
10. Have you ever heard of the Mbala/Douay-Rheims Bible?
11. If you have, what denomination is using this Bible?
12. Have you ever heard of the Mushindo/KJV Bible?
13. If you have, what congregations are using this Bible?
14. Between the two bibles which one are you using in your church?

15. Apart from doctrinal influences why do you think the Bible you are using is the best?
16. What linguistic differences do you see between the two Bibles in the book of Song of Songs?
17. Are you able to read in Bemba?
18. Given the two extracts from the book of Song of Songs, which one did you find easy to read.

Extract A: Mushindo (ulwimbo lwa nyimbo 6: 1-5)

1 bushe aya kwi uwatemwikwa

obe,

we wayemba pa banakashi?

Ayalukila kwi uwatemwikwa obe,

Apo tulemusokotela pamo?

2 Uwatemwikwa wandi natentemukila

Kucilime cakwe,

Kuli bamolwa ba fyefungo,

Kukulisho mukuni wakwe mu cilime

cakwe,

nokusaba bacananika.

3 Ine ndi wawatemwikwa wandi, no

Watemwikwa wandi,wandi;

Alelisho mukuni wakwe muli bacanika.

4 Waliyemba, we cibusawandi, nga

Tirsa,

Waliyemba nga yelusalem,

Wakulengo umunsokwe ngo mu-

Lalo wamalamfya.

5 Alushako amenso yobe kul iine,

Ico yantinya!

Umushishi obe uli ngo mukuni wa

mbushi

ishisendeme mu lupili lwa gi-leadi.

Extract B: Mbala (icitabo ca lwimbo 6: 1-5)

1 we wayemba pa banakashi bonse,

Bushe umutemwishi obe ele kwi?

Bushe kacele obe aalukile kwi,

Pakuti tukwafweko ukumufwaya?

2 Umubile wandi atentemukila kwi bala lyakwe,

Kutupande twebala utwa fyanunko busaka;

Kukucema mikuni yakwe mu mabala

Nokusabe ntongolamukoshi.

3 Ndi wakwa kacele wandi,

Kacele wandi nao wandi fye;

Alecemena imikuni yakwe mu ntongolamukoshi.

4 Wemutemwishi wandi wayemba nga Tirsu,

Uliwabupaale nga Yerusalem.

5 Fumya amenso yobe ukondi;

Pantu yanteko busha.

Umushishi obe,

Mukuni wambushi ishilecilauka,

Pa kutentemuko lupili lwa Galaad.

18. Please indicate the words you do not understand from the two extracts in the two separate spaces provided.
19. From the contact you have had with the two texts, is there anything that can make you decide to use one of the two versions?
20. If you are to choose after this experience which bible version can you choose for easier understanding?

APPENDIX III

Verbatim of responses from respondents

KANGWA JOSEPH – Retired Catholic Catechist (1938- date) (19/06/2018).

Mr. Kangwa Joseph was born at Illondola and was baptised in the Catholic Church. He lives in Mbala as a retired Catechist.

Question on when he became a translator.

Answer: In the initial stages I was just called upon as an aide by the white fathers to help them translate words from Latin into Bemba. Later I was appointed as a Catechist after training and passing in Hebrew and Latin in 1960.

Question on translator training.

Answer: Those that were selected to help the white fathers at the mission were those people who were brilliant in the catechetical lessons. They were tutored by priests either in Hebrew or Latin. Very little English was used then. There was no formal training in translation. However, rudiment training was done through the training offered to the catechists. There were teachers like late Mike Lombe. This was done on weekly boarding basis. After assessment the Catechists were sent to open stations using their own language which was Bemba.

Question on what the target audience was.

Answer: The target audience was the Bemba Speech community in the Bemba kingdom which included areas around Chinsali, Kasama, Mambwe and surrounding areas. At the time the Catholic Church was busy converting people to the new religion of Christianity.

Question on whether the translators received instructions on how to translate

Answer: Yes. The translators were given strict instructions to adhere as closely as possible to the actual meaning in Hebrew or Latin. The translators were told to leave things they could not find equivalents in the Bemba language as they were. The translators were instructed to find softer ways of translating perceived crude referents in order not to breach local cultural norms. Strict instruction was given not to bring in own ideas.

Question on what type of translation was used.

Answer: Initially before the white fathers could have enough information on the Bemba grammar the type of translation used was word for word, later the meaning based translation was used.

Question on translation challenges faced

Answer: There were a number of challenges. These included among others; long distances from the village to Ilondola mission, no proper tools to use, slates were used and the white fathers were using ink to record. Some of the items that were referred to were not available in our local vicinity hence visualisation or placing something was a challenge. Some of the referents were called by different names in various locations around the Bemba kingdom. This brought the challenge of picking the most acceptable word for the particular thing or idea being referred to. The other challenge was differences in cultural orientation of the source language and the target language. Certain ideas were strange and some of them considered taboo in the Bemba culture. Other challenges included the difficulty in finding equivalent words in the source language and the target language. Among the above challenges, the most prominent ones were absence of referents in the target language to represent what was contained in the source language and lack of equivalent words between the source language and the target language.

Question on knowledge of how many Bibles have been translated into local languages

Answer: Mr. Kangwa said that he knew of two bibles that have been translated into local languages, these are; the Douay-Rheims into Bemba and the KJV into Bemba. He knew

about the KJV being translated into Bemba because the person involved in the translation then were basically coming from Chinsali.

Question on how often the book of Song of Songs is read.

Answer: I rarely read the book of Song of Songs.

Question on what could be the reason for reading the book rarely.

Answer: The book has rarely been used for conversion even in church. The other reasons are that the book is highly metaphorical. The cultural references included in the book are different from the local cultural context of the Bemba. The use of plants and animals in the book are difficult to understand. The other reason is that it is sexual in nature. In the Bemba culture it is not acceptable to talk about sexual issues anyhow. The book is only used in marital counselling sessions and when preparing people for marriage.

MR. SIMWALA VENACIOUS – Retired Catholic Catechist (St Paul’s village –Mbala)
(18/06/2018).

Worked as an interpreter for the white fathers in Mbala from 1975 until he was appointed as an untrained translator in 1982. He became Catechist in 1997. Mr. Simwala also participated in the translation of the Douay – Rheims from English into Mambwe in 2003. The translation of the Douay-Rheims into Mambwe took a period of eight years and it was interdenominational.

He explained that the word Mbala means a spotted antelope commonly known as Cisongo. The current town called Mbala was the habitat for these antelopes hence the name.

Question on length of period involved in translation

Answer: since 1975 when I was just an interpreter.

Question on translator training

(a) Selection of translators and training

At the time when Mr. Simwala was translator, the would be translators were selected based on; Commitment to church affairs, Education up to form five, Experience – teaching of catechetical lessons and whether one was a priest.

Mr. Simwala said that he was trained in translation through seminars organised by the Catholic Church for catechists in Nairobi and Lusaka. The respondent was trained in para-text programmes. This is a computer programme where all the windows of translated versions of the bible together with their commentaries could be opened for reference. The commentaries were specifically for consultation. Attempts were made to train the translators in Greek and Hebrew.

Question on whether the translators received instructions on how to translate.

Answer: The researched responded in the affirmative. He said that the translators were told to be accurate. The need for fidelity in translation was emphasised. Each translator was given terms of reference in terms of how to translate.

Question on knowledge of how many Bibles have been translated into local languages

Answer: The respondent said that he knew a number of Bibles that have been translated from English into local languages. He gave examples of the KJV, New International Version (NIV), The Message and the Douay- Rheims.

Question on what type of translation was used.

Answer: The respondent said that meaning based translation was emphasised. However, the translators could not run away from literal translation. As regards the translation of the King James Version and the Douay-Rheims the respondent said that the two translations are varied. This variation stems from the translation commissions advanced to the translators. He explained that there are four styles that translators are instructed to use. These include; - Holy Joes, Mechanic mics, Phariscal phils and the authentic. The Holy Joes are those clients that demand that the translators use euphemism in their translation. The Mechanic mics are those that ask their translators to please the audience. These are specifically sensationalists in translation. The Phariscal phils are those clients

that instruct their translators to not to be flexible in their translation. These follow strictly the word for word. The Authentics are those that ask their translators to use the meaning based approach. Regarding the translation of the Bibles under study, those that were given to translate the Douay-Rheims into Bemba were instructed to emphasise on the use of euphemism coupled with literal translation. Those that were given to translate the King James Version were instructed to emphasise on the word for word.

Question on the translation challenges faced

Answer: The respondent said that there many translation challenges faced by those that translated the two Bibles under study. One of the challenges was to find contextual equivalents between the source language culture and the target language culture. The cultural disparities were immense. The cultural values in the target language could not match some of the values in the source text. The differences in natural environments between the source text natural environment and the target text natural environment also presented huge problems. These problems included the failure to find equivalents in tree, flower and animal species between the source text and the target text. Linguistically, challenges were faced in solving ambiguity since some of the words in the target language have several meanings.

Question on how often the book of Song of Songs is read

Answer: The respondent said that it was rare that he read the book under study. He also added that it was also seldom that priests used the book to preach in church because the book was not included in the liturgical calendar of the Catholic Church.

Question on the reasons why the book of Song of Songs is rarely used.

Answer: The book is allegorical in nature. Because of its high metaphorical language, it is difficult to understand. The book is also regarded culturally sacred as it talks about sexual matters.

ELDER SILWAMBA MICHEAL – SDA Church (Mbala) (24/06/2018)

Elder Silwamba was appointed an elder for the church in 1984. He was trained as a translator in 1999 for one year in South Africa under the auspices of the United Bible Society (UBS). He participated in the interdenominational translation of the 'Amaswi yakwe Leza' a Mambwe Bible from English.

Question on whether the translators received instructions on how to translate.

Answer: The respondent said that it was important that the translators are addressed before starting the work of translation. He said that the clients first informed the translators on the catchment area for the translation. The audience for the translation is of great importance. Careful consideration of the linguistic boundaries is considered when translating. However, the translators were cautioned not to diverge from the original meaning of the source text.

Question on knowledge of how many Bibles have been translated into local languages

Answer: The respondent said that he knew a number of Bibles that have been translated from English into other local languages in Zambia.

Question on what type of translation was used.

Answer: In most of the translation activities participated, the meaning based translation was encouraged. With the works of Bible translation cross cultural translation of certain terms was done. Elder Silwamba gave examples with words like ingamila (camel). He said that in the target areas there are no camels but what was translated was the Swahili word 'gamila'. This was as a result of the contact between the Bemba and the Swahili during the slave trade. He also gave the example of the word snow. Naturally snow cannot be found in warm temperate grasslands hence a cross cultural equivalent of 'impemba' a white powder derived from clay is a replacement for snow.

Question on the translation challenges faced.

Answer: The translation challenges include no one to one correspondence of the referents in the source texts and the target texts. For example, the tree species mentioned in the

source text like fir, cedar and cypress are not present in the target text environment. The challenge of finding milder cultural expressions for certain expressions found in the source text. The employment of functional terms to transmit meaning culminating into mistranslations. The challenge of using euphemism culminating into mistranslation and distortion of meaning.

(a) Criticism on the Mushindo Bible.

The elder said that the translation of the Mushindo Bible was a one man show. The translation was done under primitive principles of translation. The translators involved had no training at all since this Bible was translated before the setting up of translation programmes in various Church denominations. The mushindo Bible was dialectically biased towards the Bemba coming from Chinsali area. The elder claimed that clarity in the Mushindo Bible was at 50%.

(b) Criticism on the Mbala Bible.

The elder said that the Mbala Bible was dialectal biased towards Lungu and had a lot of loan words from Swahili. A lot of strange Bemba terms have been included, for example the word ‘umutakatifu’ (holy one). The other observation was that it was congregational oriented towards the Catholic Church. This Bible was very literally translated such that in a number of areas there was the problem of missing the mark in terms of meaning.

Question translation strategies used in translation into local languages

Answer: In most cases word for word is used. The reason why literal translation is used is to bridge the gap between the source text culture and the target text culture. The other common strategy is to use loan words in cases where you have no equivalent referents. Transliteration has been adopted in the Mushindo Bible to cushion the challenge of foreign names of people, places and plant species. Modulation is done through creation of euphemisms to mitigate the challenge of handling issues of taboo. In cases where it felt that transliteration has not rendered an immediate meaning in the target text, phrasal description is given in the appendix at the end of the book.

Question on how often the book of Song of Songs is used

Answer: The book of Song of Songs is not used regularly for preaching but it is used in cell meetings especially when there is a case of counselling for the married ones. The book needs a person who is very familiar with the Hebrew culture to interpret it correctly. It is avoided by most preachers because it contains information which can be regarded as morally weak if the preacher does not know how to interpret it correctly according to the Christian faith. The book crosses the Bemba cultural norms as most referents point to marriage and love which the Bemba culture regard as sacred.

REV. GIFT NYIRENDA (Bible society of Zambia – Lusaka)

On what the Bible society of Zambia do

Answer: The Bible society of Zambia is responsible for printing and publishing Bibles in Zambia. It is also responsible of translating protestant Bibles from foreign languages like; Hebrew, Latin and English into vernacular languages of Zambia. The society is also responsible for distribution of the Bibles around the country. It is responsible for training of translators. This is done through organised workshops when a need arises in any vernacular in Zambia.

On whether those trained to be translators are qualified linguists

Answer: No, those engaged in translation of the Bible into vernacular are not qualified linguists but whenever there is a translation project being undertaken a qualified linguist is engaged to provide guidance.

On observed translation challenges encountered by translators

Answer: Translation challenges are in their multitude. First there is the question of whether the source text is the original or it is a translation itself. The problem of translating a translation is that during the translation processes some important information is lost because of cultural differences. In the quest to be faithful in translation a number of adjustments are carried out in terms of finding the correct words to use. This adjustment sometimes leads to distortions of information.

On the translation of the Mbala and Mushindo Bemba Bibles

Answer: The two Bibles were translated using literal translation. Linguistically, I may say that the translators of the Mushindo Bible wanted to retain the form of the original text. By so doing a number of mistakes were committed. This is in relation to objects or ideas that were strange to the text receivers. There are cases where a metaphorical expression in the source text could find their equivalents in the target text culture. In the case of the Mbala, the form of the text in certain areas was altered to overcome the problem of fluency. In so doing a number of mistakes were committed also. Differences in the orthography used in the Mbala and Mushindo has been one of the main issues of disagreement in religious circles in Zambia. An example is the question of doubling vowels in certain words. The other problem is that even when there other words that can be used, the translators of the Mbala Bible insisted on using strange loan words for example; umutakatifu, amasaali, umupatili and many more. The translation of the Mushindo Bible was basically done by one person. The stylistics of language use in the Mushindo reflects the translator's language 1.

On the function of the translated texts

Answer: I would the differences are clear. The Mushindo translation is an effort to try and not disturb the original presentation of facts. To present the information as it was relayed from the source text. Critical to this translation was the aspect to portray the source text as sacred and the religion contained in it superior to the traditional religion of the target audience. The translators of the Mbala Bible on the other hand wanted to infuse some local aspects of life in the target text so that there is ready acceptability of the Christian religion in the target audience.

GENERAL CONGREGANTS (respondents)

Mr. Musongo (Congregant – 1) (18/06/2018).

Mr Musongo was born in 1945 at Mulilansolo (Chinsali).

He speaks Bemba as language 1. Currently he congregates with the United Church of Zambia but was formerly a Catholic.

Mr. Musongo is aware that the United Church of Zambia is using the King James Version locally called the Mushindo Bible and that the Catholic Church uses the Mbala Bible. He said he did not know how they call it in English.

The respondent explained that the information in the two Bibles is basically the same even if one is said to contain more books than the other.

He intimated that he rarely takes time to look at the book of Song of Songs and he had never attended a sermon where a preacher is using the book of Song of Songs in church. However, the book of Song of Songs is used in Small Christian Communities when teaching about specific themes to the members of the Small Christian Community. Mostly these themes relate to marriage rites and how families ought to prepare the children for married life.

He said that the language used in the Mushindo Bible is very deep and is difficult to understand. If someone does not hail from Chinsali or Lubemba area in Malole it becomes a challenge to get the meanings of certain words.

On the contrary he said that the language used in the Mbala Bible is easy to understand. Anyone who knows how to speak Bemba can understand what is being said in the said Bible.

He said he found difficult words in the extract from Mushindo like; ukusokota, uwabupaale, umunsokwe and amalamfya.

He said he would rather read the Mbala Bible when reading the Song of Songs.

Mr. Mwila Stephen (Congregant – 2) (19/06/2018)

Mr. Mwila was born in 1978 at St. Paul's Village in Mbala. Currently, he is the Officer in charge of the education department of research at Motomoto Museum.

He congregates with the Catholic Church and has lived in Mbala ever since. His grandparents used to work for the Missionary White Fathers at Mbala. The first Language of use is Bemba.

Mr. Mwila acknowledges that the Bible being used in the Catholic Church is the Mbala Bible and he knows the other Bibles that have been translated into local languages like the King James Version commonly known as the Mushindo Bible and others like the Mambwe Bible.

The respondent advanced observations on the differences between the Mushindo and the Mbala Bibles as;

The Mushindo Bible has been translated mainly using the word for word strategy. This was basically to satisfy the dictates of the missionaries at the time to avoid disparity between the source text and the target text. Secondly, the Mushindo Bible has very difficult words which a modern Bemba person will have problems to understand. The Mushindo Bible is very direct and clear in terms of the information transferred from source text to target text. The translators of the Mushindo had little knowledge about translation strategies.

The Mbala Bible on the other hand was translated based on the Hebrew context as compared to the Bemba context. The translation was influenced by cultural norms of the target audience. The translators of the Mbala Bible were using euphemism in translating purportedly offensive information in the source text. Because of the use of euphemism, it becomes a bit difficult to get the actual meaning of the passages. The language in the Mbala Bible, that is the words used are easy to understand as compared to the words used in the Mushindo Bible.

The respondent rarely read the book of Song of Songs. He said that it was seldom that a priest uses the book of Song of Songs for preaching.

He said that may be the reasons for using the book of Song of Songs rarely may include; that the fact that the book is written metaphorically. It requires professional interpretation. The other reason is that it was improper to talk about sexual issues in public in the Bemba culture.

Mr. Lwando Moses (Congregant – 3) (21/06/2018)

Mr. Lwando is 50 years of age and speaks Bemba as Language 1. He congregates with the CMML (Christian Missions in Many Lands). He knows some Bibles that have been translated from English into Bemba. These include; the Mbala Bible and the Mushindo Bible. The Bible that the denomination he congregates with use is the Mushindo Bible. Mr. Lwando said that he had rarely taken time to read the book of Song of Songs and that he does not understand what they are talking about completely. It is written in an indirect way. He had not witnessed an elder using the book for preaching in church. He advanced that the language in the Mushindo Bible is straight forward as compared to the Mbala Bible. He further said that the language in the Mbala Bible is altered for example verse 1 of chapter 1 in the Song of Songs, the word 'kiss' is translated as 'Enganshindika' which does not mean kiss. The respondent said that he prefers the Mushindo Bible to the Mbala Bible.

Mr. Peter Mwenya (Congregant – 4) (22/06/2018)

Mr. Mwenya was born in 1972 and language 1 is Bemba. Mr. Mwenya congregates with the CMML. He acknowledges that his congregation uses the Mushindo Bible in its Christian programme of evangelisation. He postulated that he knew that the Catholic Church was using a different Bible called the Mbala Bible in its evangelisation programme.

He advanced the differences between the Mushindo Bible and the Mbala Bible as follows; first there are differences in the words used in the two Bibles. The Mushindo Bible has very deep Bemba words as compared to the Mbala Bible. The Mbala Bible has more general words used as compared to the Mushindo which is very specific. Secondly, he said that the translation of the Mushindo Bible is straight forward in its translation as compared to the Mbala Bible which employs lighter words for some experiences found in the passages. On the question of if he did take time to read the book of Song of Songs, the respondent answered in the affirmative but not regularly.

He said that the only time he experienced elders using the book of Song of Songs is during their cell meetings and in special cases where the themes in the book suited the occasion. On the reasons why the book of Song of Songs was rarely used, he said that the

book of Song of Songs contain information which is deemed immoral in the Bemba culture. It has referents like; breasts, kiss, navel, naked and many more. The respondent said that he was comfortable using the Mushindo Bible because to him it was more universal as compared to the Mbala Bible which is tipped towards the Catholic Church. The Mbala Bible has strange words which seem not to be Bemba, for example; inkansu, umutakatifu, amasali and many more.

STUDENTS – (St. Marys College of Education)

(Congregant – 5) (Student – no: 1)

Student number 1 was born was born in 1994. He comes from Kasama as the home area. The first language or mother tongue is Bemba. The respondent congregates with the Salvation Army.

The respondent said that he has not taken time to read the book of Song of Songs and that he has only attended sermons where the pastor is using the book of Song of Songs three times. On the question of knowledge of the existence of the Mushindo and Mbala Bibles, the respondent answered in the affirmative. The respondent said that between the two Bibles under study, his denomination does not any of the two.

After reading the two extracts from the two Bibles, the respondent said it was challenging to read and understand the words in the Mushindo extract as compared to the Mbala extract. The respondent said that he was comfortable with the Mbala Bible.

(Congregant – 6) (Student – no: 2)

Student number 2 was born in 1997. The student said she congregated with the Catholic Church. Her mother tongue is Bemba but she was comfortable with Nyanja and English. She intimated that she rarely read the book of Song of Songs in the Bible and that she had

never attended or witnessed a pastor using the Song of Songs. On the whether she knew other bibles that had been translated from English into Bemba. The respondent answered in the negative.

After reading the two extracts from the two Bibles, the respondent said that there were more words that she had difficulty to understand in the Mushindo Bible as compared to the Mbala Bible.

(Congregant – 7) (Student – no: 3)

Student number 3 was born in 1985. The respondent's language 1 is Bemba. She said she was also fluent in Lungu. She congregated with the United Church of Zambia (UCZ). The researched said that she had never taken time to read the book of Song of Songs. On the number of Bibles that have been translated into Bemba, the respondent said that she knew of the New Bemba version of the Mushndo Bible. If she had heard of the Mbala Bible the respondent answered in the affirmative. She said that the Mushindo Bible was being used by the UCZ and the Mbala Bible was being used by the Catholic Church. In terms of understanding the Bemba contained in the Bibles under study, the respondent said she had no difficulties with understanding language contained in the Bibles. However, she said that she was comfortable with the Mbala Bible.

(Congregant – 8) (Student – no: 4)

Student number 4 was born in 1999. She said her mother tongue was Bemba. She said that she congregated with the Catholic Church.

The respondent answered in the negative when asked if she took time to read the book of Song of Songs. However, she said that the book of Song of Songs is different from other books in that it talks about love and that it eulogises the concept of beauty.

Asked how many times the respondent had attended sermons where the priest was using the book of Song of Songs the respondent indicated two times. Asked on what she thought could have been the reasons for not using the book of Song of Songs regularly when preaching, the respondent gave the reason that people in church could take advantage of doing it because it was written in the Bible especially the youth.

On the different translated Bibles from English into Bemba, she said she knew none. The respondent did not even know the type of Bemba Bible the Catholic Church was using. With this response it was clear that she could not know the linguistic differences between the Mushindo and the Mbala Bibles.

After reading the two extracts from the book of Song of Songs, one from the Mushindo Bible and the other from the Mbala Bible, the respondent said that the two extracts were different in language use. However, she could not state the actual differences but said that the Mbala extract was easier to read and understand.

(Congregant – 9) (Student – no: 5)

Student number 5 was born in 1992. His mother tongue is Bemba and can also speak Namwanga fluently. The student congregates with the Seventh Day Adventist Church (SDA).

The respondent in the affirmative when asked whether he took time to read the book of Songs of Songs in the Bible. He said that difference between the book of Song of Songs with other books in the Bible is that it is the only one that contains love songs and that it also teaches how married people should be living together sharing complete love.

On the question if he had experienced a priest or pastor preaching using the book of Song of Songs in church, the respondent answered in the negative. The student did not know the different translated Bibles from English into Bemba. However, the student agreed that he had heard of the Mushindo and Mbala Bibles. He also affirmed that the Mbala Bible is the Bible used by the Catholic Church and that the SDA used the Mushindo Bible.

On some of the differences between the two Bibles, the respondent said that there are some verses missed in one or the other Bibles but could not elaborate further. In addition, the respondent said that some words in one or the other Bible are not written directly. Even on this one the respondent could not elaborate or give examples of the words involved.

Given the two extracts from the book of Song of Songs (chapter 6: 1-5), the respondent said he could not get the meaning of verse 4 ‘uli wabupaale nga’ from extract B. The respondent said that he was comfortable with the Mushindo Bible as the words were clear and easy to understand.

(Congregant – 10) (Student – no: 6)

Student number 6 was born in 1995. The mother tongue spoken is Bemba but can also speak Lungu and Mambwe fluently. He said he was a member of the Catholic Church.

The respondent answered in the affirmative when asked if he has taken time to read the book of Song of Songs. On the difference between the book under study and other books in the Bible, the respondent said that the book of Song of Songs is concerned with the Wisdom of Solomon which wisdom God entertains in us, while other books talk about Love, Creation and the coming of Christ as our saviour.

On the knowledge of Bibles that have been translated from English into Bemba, the respondent said that he knew of the King James Version translated into Bemba and Mambwe. The student said that he had never heard of the Mbala or Douay-Rheims Bible. The respondent agreed that he had heard of the Mushindo Bible and that the United Church of Zambia is the denomination using this Bible. On the question why the respondent thought the Bible his denomination was using the best, the student said that the words used in this Bible were simple to understand.

