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Problems encountered by Burundian Christians in understanding the translation of the Bible : The case of the catholic and protestant kirundi translation of the book of mark

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2018
UB, Faculté des lettres et sciences humaines
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UNIVERSITY OF BURUNDI



FACULTY OF ARTS AND SOCIAL SCIENCES

DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE

PROBLEMS ENCOUNTERED BY BURUNDIAN CHRISTIANS IN UNDERSTANDING THE TRANSLATIONS OF THE BIBLE: THE CASE OF THE CATHOLIC AND PROTESTANT KIRUNDI TRANSLATIONS OF THE BOOK OF MARK

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A Thesis Submitted in Partial Fulfillment of the Requirements for the Award of the Degree **"Licence en Langue et Littérature Anglaises"**

Bujumbura, May 2018

DEDICATION

To the Kirundi Bible readers,

To all translators,

I dedicate this work.

ACKNOWLEDGEMENTS

I wish to thank, first and foremost, my Supervisor Mr. Jean Bosco Harerimana, I indeed owe him my deepest gratitude for his continuous encouragement, guidance and support without which this work could not have been completed.

I am also indebted to all my lecturers for their interesting lectures and advice during my studies at the University of Burundi; Department of English Language and Literature. My sincere thanks are extended to all the members of the jury for reading and evaluating my thesis.

My heartfelt gratitude goes to my dear parents for the love and education they gave me and for their moral and financial support for my studies. Many thanks also go to my family members and all the people who facilitated my studies and contributed to the completion of this work.

Last but not least, I thank all my classmates from the Department of English Language and Literature for great company during my studies at University of Burundi. Besides let me also thank my colleagues in the field of Translation, for their encouraging words and experience sharing which helped me push forward and complete this work.

Yves Havyarimana

ABBREVIATIONS AND SYMBOLS

BA	: Bachelor of Arts
C.P.B.T.	: Committee on Problems in Bible Translation
DELL	: Department of English Language and Literature
FASS	: Faculty of Arts and Social Sciences

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ABSTRACT

The present study explores the adaptability of the translation of the Gospel of Mark to the Burundian context and assesses the effectiveness of the Catholic and Protestant translations of the Book of Mark in Burundi. A synoptic reading of the two texts was organised in order to compare the two versions of the translation of the Bible in Kirundi. 40 Bible readers were randomly selected in Bujumbura City to answer a questionnaire in order to find out their overall understanding of the two translations which was achieved by means of a mini-survey. Results indicate that though the two translations i.e. (id est) the Catholic and the Protestant translations of the Bible have some common vocabulary, there is a high percentage of non-intelligibility between them. Some words are quite strange, especially from the Protestant rendering, that people think they are rather Kinyarwanda than Kirundi. Burundian Bible readers experience many problems to understand the Protestant translation of the Bible in Kirundi. To deal with this inconvenience, most of them use the French and English versions, the big majority helping themselves with the French version. On the basis of these findings, it can be confirmed that the translations of the Holy Bible in Kirundi cause serious difficulties to Burundian Christians to understand well the Word of God they read in their everyday life. By confirming that these translations are hard to understand by Burundian Christians, especially those who only speak Kirundi, this study constitutes a recommendation towards the clergy to adapt these translations to the Burundian context so as to facilitate the understanding of the Scriptures in Kirundi by their followers.

Yves HAVYARIMANA

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CHAPTER ONE: GENERAL INTRODUCTION

1.1.Geographical and Historical Background to the Study

1.1.1.Geography and Population of Burundi

Burundi is a landlocked country in the African Great Lakes region in central Eastern Africa bordering Lake Tanganyika in south west. The country shares borders with the Democratic Republic of the Congo, Rwanda and Tanzania with an area of 27,834 km² (Bidou, 1991: 4). The country has a population of around 10.11 million people (2016). Capital and largest city is Bujumbura and spoken languages are French (official 0.3%) and Kirundi (spoken by nine million people in Burundi and adjacent parts of Tanzania and Congo-Kinshasa).

Christianity is the majority religion of Burundi: more than 80% percent of the population are Christians. According to the 2008 National Census (p.56) estimate, between 75–94 % of the Burundian population are Christians. Of these, the majority (60–73 %) are Roman Catholics and Protestants make up the remainder (15–20 %).

1.1.2. Christianity and its Origin in Burundi

Christianity is not indigenous to Burundi and arrived during the period of European colonial rule (1890–1962) and remains popular (Gahama: 217-236). There are estimated to be 557 separate Churches registered in the country. Germans brought Protestantism and Belgians introduced Roman Catholicism to the country. Under German rule (1894–1916), Christianity remained a minority religion in the country. At the start of Belgian rule (1916–1962) there were just 7,000 Christians in the entire country.

Their number grew rapidly during the interwar period when the Belgian authorities encouraged the spread of Christianity, especially Catholicism, as part of the colonial civilizing mission. Religion remained popular after independence in 1962.

Catholicism is far the most practiced religion in Burundi, with just over 6 out of 10 residents practicing the catholic religion. People claiming to be Protestants are also of significant importance because more than one Burundian in five is of the Protestant religion. (2008 National Census in Burundi, p.56)

1.1.3.Christian Holy Scriptures in Burundi

Religions have sacred histories and narratives, which may be preserved in sacred scriptures, and symbols and holy places that aim mostly to give a meaning to life. Religions may contain symbolic stories, which are sometimes said by followers to be true, that have the side purpose of explaining the origin of life, the universe, and other things. Among other records of such stories are the Holy Scriptures such as the Bible and the Quran. Those Holy Scriptures were written in original languages such as Hebrew, Aramaic and Greek for the Bible and Arabic for the Quran.

As religion continued spreading all over the world, including Burundi, those scriptures had to be translated for the indigenous people so as to grasp them easily. The Bible has been translated into many languages from the biblical languages of Hebrew, Aramaic and Greek. As of October 2017 the full Bible has been translated into 670 languages, the New Testament alone into 1521 languages and Bible portions or stories into 1121 other languages. Thus at least some portion of the Bible has been translated into 3,312 languages. The Latin Vulgate was dominant in Western Christianity through the Middle Ages. Since then, the Bible has been translated into many more languages.

In order to ease the teaching of the Word, both Catholics and Protestants missionaries had to translate the Holy Scriptures into the language spoken in Burundi, Kirundi.

These translations for Catholics and Protestants proved to be a bit different in terms of wording adopted. There are readers who claim that the language in which was written the Protestant version is not Kirundi when others, on the other hand, say that the Catholic version may have some limitations. Words like *"isezerano", "ubugingo", "mpwemu", "bgiza"*, etc. seem not to be Kirundi as the Catholic version respectively refers to them as *"ubwuzure", "ubuzima", "mutima", "bwiza"*. Throughout the two versions, there are many differences which often confuse the readers of the Kirundi Bible.

In addition to linguistic concerns in general, theological issues also drive Bible translations. Some translations of the Bible, produced by single churches or groups of churches, may be seen as subject to a point of view by translation committees. For example, the New World Translation (NWT), produced by Jehovah's Witnesses, provides different renderings where verses in other Bible translations support the deity of Christ. The NWT also translates *kurios* as "Jehovah" rather than "Lord" when quoting Hebrew passages that used YHWH. The authors believe that Jesus would have used God's name and not the customary *kurios*. Other translations are distinguished by smaller, but distinctive, doctrinal differences such as the Purified Translation of the Bible, which, by translation and explanatory footnotes, promote the position that Christians should not drink alcohol, that the New Testament references to "wine" are translated as "grape juice". (Accessed on March 21st, 2018 at 12:47'. See internet source in references).

Hence, Bible translation is sometimes victim of translators' ideologies as Ciampa (2011:140) highlights it:

> *These ideologies are often applied and reinforced in our translation and interpretation of the Bible, most often in unconscious and unintended ways... My ideology leads me to perceive certain things as natural or obvious—beyond any need for validation.*

Since the Bible is a source of both information and inspiration, translations must be both accurate and esthetically felicitous. They should be suitable for rapid reading and for detailed study, as well as suitable for reading aloud to large and small groups as Metzger (1932: 281) puts it:

> *Ideally they should be intelligible and even inviting to readers of all ages, of all degrees of education, and of almost all levels of intelligence all without sacrificing accuracy, in either matter or manner.*

1.2. Statement of the Problem

As pointed out in the previous section, the translation of the Bible has proven to be a complex and complicated task. Following this difficulty to find a commonly accepted version, the Bible users / readers have been confronted to problems of different types. A number of scholars have attempted to deal with Bible translation into local languages. Those attempts to translating the Holy Scriptures into indigenous languages include the translation into Kirundi for both Catholic and Protestant Christians.

According to the Committee on Problems in Bible Translation (1954: 35), the ideal objective of the Bible translator is to provide in current speech a rendering of the original languages of the Bible that will convey to the modern reader the same ideas the ancient documents were intended to convey to the readers of their day.

In the Burundian context, one may wonder if the two versions are understood the same way by both Catholics and Protestants and if both categories of faiths (Catholicism and Protestantism) find it easy to use their respective versions of the translation of the Holy Scriptures. This is where the present study comes in and constitutes an attempt to comparing the two versions at both text level and the reader's appreciation. In other words, there is a strong need to find out if Christians are using appropriate translations in the Burundian context and this will be the raison d'être of this study. The aims, research questions and assumptions of this study are presented in the next section.

1.3. Aims of the Study

The present study is set in a context of trying to scrutinize the receptivity of the Bible translations by Burundian Christians. It aims to test the adaptability of the translation of the Gospel of Mark to the Burundian context. To be exact, this study seeks to assess the effectiveness of the Catholic and Protestant translations of the Book of Mark in Kirundi as the Protestant one has arisen issues related to its wording.

The study will be guided by two aims. The first aim is to compare the translations from Roman Catholic Church and the one used by Protestants. To this end, the study suggests a synoptic reading of the two texts and come up with relevant conclusions in this regard.

The second aim, that is corollary to the first, is to select a number of divergent words from both versions and ask the readers about their overall understanding of the two sorts of texts which will be achieved by means of a mini-survey.

1.4. Research Questions

It is expected that any scientific piece of work must have research questions that are related to its aims. From the above aims, it can be inferred that this study seeks to answer the following four research questions:

1. Does the Protestant translation of the Holy Bible in Kirundi fully match the Catholic one in terms of wording?
2. Is the Protestants' version of the Holy Bible suitable or reader-friendly to Kirundi speaking people?

1.5. Hypotheses

Looking at these questions, the anticipated answers to them, which are technically referred to as hypotheses, are:

i) The Protestant translation of the Holy Bible in Kirundi does not fully match the Catholic one in terms of wording.

ii) The Protestants' version of the Holy Bible is not suitable or reader-friendly to Kirundi speaking people.

1.6. Motivation

According to the Christian faith, the Bible contains God's words recorded by men under the guidance of the Holy Spirit. Therefore, Christians believe that The Bible is different from any other book in the World and that the Holy Spirit is at work any time a Christian reads it. As a Christian, I also have my copy and in fact, I started reading the Kirundi Bible when I was a teenager. However, from the beginning, even with 'the guidance of the Holy Spirit' some of the

wording is still misunderstood or sometimes sound weird to me. That is how one may end up reading the Kirundi version alongside another version in French or English to understand better. In a spirit of curiosity, I also consulted the Catholic Kirundi Bible and found out that the two versions are different. For instance, I could come across words and expressions like *"Bibliya Nyeranda"* Vs *"Bibiliya Yera"*, "*Ubwuzure* Vs *Isezerano*", "*Injili* Vs *Ubutumwa*", etc. I then thought it would be interesting to carry out a study aiming at seeing to what extent, if so, these translations are different and thus if the Holy Bible translated in Kirundi suits the Burundian context.

1.7. Signification of the Study

The present study assesses the suitability of the Bible translations to the Burundian context. Participants are selected members from Churches chosen randomly in Bujumbura City. The study was conducted using the two translations of the Holy Bible in Kirundi i.e. The Roman Catholic (1969) and the Protestant (1967) versions. Target words were selected from both versions through a synoptic reading of the Gospel of Mark. (For more details, see Chapter Three: 3.2. Research Materials & 3.5. Research Instrument)

1.8. Structure of the Study

Regarding the structure of this thesis, the study is composed of five chapters. The first chapter is a General Introduction, which gives the overview of the study. It provides the background information; state the problem, set the aims and the research questions that guide the researcher throughout the dissertation. The second chapter is essentially theoretical. It reviews related works which have been done in the field of Bible translation and from which this work was inspired. The third one deals with the methodology adopted while conducting this study.

It especially shows how the data were collected, i.e., selecting and comparing corresponding words from both versions and the way a mini-survey was carried out in order to find out how both texts are understood by the Burundian readers. The fourth chapter and the most fundamental of the work concerns data presentation, analysis and findings. The last chapter consists of the general conclusion, and recommendations.

1.9. Definition of Key Concepts

- **Bible:** The *Oxford Advanced Learner's Dictionary* defines the Bible as "The holy book of Christian religion, consisting of the Old Testament and the New Testament" or "the holy book of the Jewish religion, consisting of the Torah (or Law), the Prophets and Writings".
- **Testament (New):** According to the *MacMillan Dictionary* (Online version) the New Testament is "the second part of the Bible, which describes Jesus Christ's life and the things he taught". The **Old Testament** describes how God created the world and is read by people of both the Jewish and Christian religions.
- **Translation:** In the *Oxford Advanced Learner's Dictionary, the word "translation" is defined as* "the process of changing something that is written or spoken into another language" or "a text or work that has been changed from one language to another".
- **Synoptic reading:** The word *'synoptic'* is derived from the Greek words σύν (syn, "together") and ὄψις (opsis, "view"), and describes observations that give a broad view of a subject at a particular time. Thus, *'synoptic reading'* stands for reading two texts in parallel for comparison reasons.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

2.1. Definition of Translation

While attempting to define 'translation', Aissi (1987: 12) states that: *"Traditionally, translation is considered to be a change of form that is a change of surface structures from a source language (SL) into a target language (TL)"*. A rather simple definition of translation as *"the replacement of textual material (SL) by equivalent textual material in another (TL)"* is suggested by Catford (1965: 20). In this respect, Catford is more concerned with formal language rules and grammar, rather than the context or the pragmatics of the text to be translated. Nonetheless, he stressed that *"Since every language is formally sui generis, and formal correspondence is, at best, a rough approximation, it is clear that the formal meaning of SL items can rarely be the same"* (Catford, 1965:36). From the same author, we retain that form is a vehicle of meaning, and translation consists mainly of transferring the meaning of the SL text into the TL.

According Nida (1969:12), translation *"consists of reproducing in the receptor language the closest natural equivalent of the source language message first in terms of meaning and secondly in terms of style"*. This definition reveals a notion of equivalence in translation at the semantic and stylistic levels. It views translation as a reproduction of a similar response of the TL reader by reproducing equivalent meaning and style. In other words, it favors a maximum equivalence of meaning and effect as suggested by Tytler (1793:15):

> *A good translation is one in which the merit of the original is so completely transfused into another language as to be distinctly apprehended and as strongly felt by a native of the country to*

which that language belongs as it is by those who speak the Language of the original.

In brief, it seems that definitions differ from one another in certain aspects. While some definitions present the aim of translation, others describe the profession itself, the translator as a mediator in a communication process, or consider the general aspect of interlingual transfer.

2.2. Acceptability and Relevance in Translation

According to Aissi (1987: 14), the twentieth century could be once more considered as the 'age of translation '. The huge quantity of books and works in all fields of knowledge translated in different languages along with the increasing importance of the daily role played by translation in the modern world communication suggest this claim. Nevertheless, it may be said with some confidence that translation theory as a discipline was initiated in the middle of the sixties by Nida, Catford, etc. They attempt to apply certain linguistic theories to translation and shed some light on its process.

In the seventies, translation theory advanced considerably thanks to numerous contributions and new achievements in language-related theories, particularly semantics, text-linguistics, communication theory, psycho- and socio-linguistics which provided a new stimulus to the systematic study of the process of translation.

Generally, translation has been considered by linguists as a topic to be studied with the means of contrastive linguistics, that is, linguists have tended to give preference to an approach to translation based on the comparison of Linguistic structures to assess their potential use as translation equivalents (Pregnier, 1978).

2.2.1. The Meaning in Translation

The question of meaning is central in translation studies. Scholars say that the meaning is the very important aspect in the process of translation. This was highlighted by Garnier (1985: 40) when he puts it in the following terms: "Il a ya chez la plupart des auteurs un très large accord sur cette question de la primauté du sens dans l'opération de traduction" which translates as *"There is in most authors a very broad agreement on this question of the primacy of meaning in the process of translation"*.

That is why Vinay and Darbelnet (1958: 37) refer to the meaning as the core component of any translation activity. Hence, the translator starts with the meaning and tries to transfer it semantically in the target language. This is strongly supported by Nida (1964: 19) in these words: *"Meaning must have priority over stylistic forms"*.

2.2.2. Equivalence in Translation

Equivalence is a commonly used in translation studies but also most controversial. Some authors, among whom Snell-Hornby (1988: 20) and Gentzler (1993: 4), dispute its relevance and interest in translation. Thus, the problem is to know what kind of negotiation is and to which extent we can establish equivalence relations. That is why Pym (1995: 166) highlights it in saying that it is upon the translator to make equivalence:

> *Equivalence is crucial for translation because it is the only inter-textual relationship that translated texts are supposed to show, unlike other types of texts ... (Text) B has never been equivalent to A before it does not appear in the translation: by using inferences of addictive nature, the translator makes the two elements equivalent.*

In a nutshell, most of the definitions of equivalence turn around the idea of "relation" between two entities of different nature.

2.3. Problems in Bible Translation

From ancient times, translation proved to be with difficulties occasioning a number of problems. According to Aissi, during the Middle Ages, translations were scarce. All educated people spoke Latin in Europe. From the fifteenth century, with the invention of printing, translated works became widespread and had greater audiences. This led some scholars and thinkers to have some thoughts about translation and its practical difficulties. The theory and practice of translation have been studied since Cicero's time.

Views and remarks on translation were derived directly from practice, and translation studies were more like instructions on how to translate rather than studies of the problems and difficulties of translating. Therefore, Bible translation is sometimes victimized by translators' ideologies as these ideologies are often applied and reinforced in our translation and interpretation of the Bible, most often in unconscious and unintended ways... One's ideology leads to perceive certain things as natural or obvious—beyond any need for validation (Ciampa, 2011:140).

On the linguistic level, the problem related to Bible translation is stressed by Metzger (1932: 273) through these words:

> *Problems involved in translating the Scriptures are many. Some result from the presence of variant readings among the manuscripts of the Old and New Testaments. Others have to do with the meaning of rare words as well as the uncertainty of punctuation of the Hebrew and the Greek texts.*

Hence, many Hebrew and Greek words have more than one meaning, and often these meanings are widely divergent. There are instances where a single word has meanings directly opposite. For example, the Hebrew word *barak* generally meaning "to bless", is four times translated "to curse" (Job 1:5, 11; 2:5,9) and twice "to blaspheme" (1 Kings 21 :10, 13) . It is therefore the work of the Bible translator to decide, in each occurrence of a word, which of the many possible definitions the writer had in mind. Translators frequently do not agree in their selection of definitions. These situations give rise to differences of rendering, each proponent being able to defend his definition on the basis that the word actually has the meaning assigned to it.

Certain Hebrew and Greek words however have no adequate equivalent in modern languages and no single word conveys adequately the original meaning. In such cases a phrase, a sentence, or even several sentences would be needed to make the meaning of the original clear. A translator generally seeks to avoid more paraphrase than is absolutely essential, and hence generally prefers to select a modern word that conveys at least partially the meaning of the original.

In Metzger's (1932) view point, the first problem facing Bible translators is the differences in wording among manuscripts of the Scriptures. These differences have arisen because, even with the strongest determination to copy a text without error, a scribe copying a text of considerable length will almost inevitably introduce changes in the wording. It is understandable that mistakes can arise from inattentiveness brought on by weariness.

And again, the Bible is a source of both information and inspiration; translations must be both accurate and esthetically felicitous. They should be suitable for rapid reading and for detailed study, as well as suitable for reading aloud to large and small groups.

In this regard, Metzger (1932: 281) finds it ideal that those translations should be intelligible to readers of all ages, of all degrees of education, and of almost all levels of intelligence all without sacrificing accuracy, in either matter or manner.

In order to make an intelligent use of the different versions, it is necessary to be familiar with the objectives and working principles of the translators. Not all followed identical methods or sought the same results. Some clung closely to the wording of the original and tried, in general, to translate any part of speech by the corresponding part of speech in the modern language, that is, a noun by a noun, a verb by a verb.

According to the C.P.B.T. (1954), a strongly debated question among translators is *"If the original is capable of more than one rendering, should the translator carry the ambiguity across into his translation?"* If he does, the translation suffers for lack of clarity. On the other hand, if he selects what to him is the most obvious of the several possible meanings, his translation is interpretative, and his translation may or may not be transmitting the thought of the original writer. The conservative view was presented in an issue of *The Bible Translator by* Aalders (1953: 98)*: "If a text according to language and grammar allows of two quite different interpretations, it is the task of the translator, if possible, to present a translation which likewise allows of those two different interpretations".*

2.4. Approaches to Bible Translation

According to White, J.R. (2005: 1), one can wonder what makes a Bible version "good" or "bad" and how can we tell the difference. The rapid increase in the number of major English Bible versions over the past two decades places these questions front and center for many Christians. To answer them, one must understand the two schools of thought regarding translation.

The first says that the goal of interpretation is to retain as much of the form of the original language as possible. This results in a more literal, word-for-word translation. The second says that the goal is to retain the meaning of the original text but not the form. This results in a "freer" rendering. The numerous English versions currently available lie along a spectrum between these two kinds of translation, although every version contains elements of both kinds.

The reader of the Scriptures can gain insight into the biblical text by comparing versions from across the spectrum. The relationship of the translation of the Bible to the church is another issue of concern, given the amount of interpretation involved in those versions that do not retain the original form and the added interpretation and retranslation often involved in preaching. The ideal situation would be that the teaching elders in a church be equipped to translate the text from its original language and to expound the meaning to the congregation.

White (2005:2) proceeds in the same line saying that many versions (i.e., translations) of the Bible in English are good, some others are bad and some are downright ugly. The only problem, according to him is that most people come to their conclusions as to which are good and which are bad without ever considering the wide range of issues that go into answering the question *"Is this a good Bible version?"*

2.4.1. The Paraphrase

A *paraphrase* of the Bible, such as *The Living Bible* or *The Message*, is a loose, free-flowing rendering that reflects the individual author's personal idea of what the original text is saying. As such, it is *not* a translation and at times may not have any meaningful connection to the original text outside of a loose, conceptual one.Too much space!

2.4.2.The Church and Translation

There are two extremes when it comes to the relationship between the translation of the Bible and the church. History shows us what happened when the Roman Catholic Church exercised dictatorial control at the height of papal power, establishing and protecting the Latin Vulgate as the Church's "official" translation, even promoting it by the "infallible" decree of the Council of Trent. Just as in other areas, however, the tendency of the children of the Protestant Reformation has been to swing to the other extreme. In this case, for many, the translation of the Bible is completely disconnected from the church and from the Bible's role in worship and teaching.

That is why White (2005: 7) suggests that *purpose* is one of the best criteria we could use to determine whether a version is good or bad. We should ask whether a version lives up to its own stated purposes and translational directives. We should also examine key passages that can reveal whether a particular anti-Christian bias is present (typically passages that address the deity of Christ or other "controversial" topics). Finally, according to the same scholar (2005: 7), we should ask whether the translation oversimplifies or overcomplicates the Scriptures:

> *"We can discern the good from the bad using these criteria. The "good" list, in fact, will be significantly longer than some would have believed. I have come to see a much wider spectrum of English versions as useful and good, as long as the reader understands the basic issues in translational philosophy".*

2.4.3. Eugene Nida

The American linguist Eugene Nida (1914–2011) is recognized as the most influential theorist in twentieth century Bible Translation and is best known for the concept of dynamic equivalence later renamed "functional equivalence." He began work on translation in the 1940s, but his theories on equivalence came to prominence only in the 1960s when he published technical descriptions in two books: *Toward a Science of Translating* (1964) and *The Theory and Practice of Translation* (1969). He differentiated between two types of equivalence: formal and dynamic. According to this linguist and colleague (Nida & Taber, 1969: 24), formal equivalence (later, "formal correspondence") attempts to reproduce ST (Source text) surface structure as closely as possible, whereas the preferred dynamic equivalence attempts to reproduce the same reader response among target audience readers as that found among ST readers.

The golden age of linguistics-based translation theory then followed, with a flurry of new terms, concepts and techniques in the 1950s and 1960s; in Bible translation, the most notable scholar was Eugene Nida whose work gained influence beyond biblical studies.

CHAPTER THREE: METHODOLOGY

3.1. Introduction

This chapter deals with the approaches adopted while collecting, processing and analyzing the data. It comprises two main sections: research materials, research instrument and data analysis procedures. The purpose of this chapter is to present the methods that were used in the search to answer the research questions.

3.2. Research Materials

The present study targeted Holy Scriptures as its research materials. Those materials are versions of the translation of the Gospel of Mark for the Roman Catholic Church (1969's edition: *Ubwuzure Bushasha/ New Testament*) and the one for Protestant Christians (1967's edition from *Isezerano Risha/ The New Testament*) in Kirundi. This Gospel is used by Kirundi speaking believers in different churches and assemblies countrywide. That means the study was carried on both texts from the two books.

3.3. Sampling Techniques

As the Gospel of Mark is composed of 16 chapters, it could not be easy to work on all of them. The researcher was obliged to randomly select those chapters which were concerned by the synoptic reading for comparative reasons. Thus, the researcher chose to work either on even or odd numbers. He then took two pieces of paper on which he wrote "even numbers" and "odd numbers", he shuffled them and put them on the table. He picked and got the one on which was written "odd numbers" and worked on the odd numbers.

The New Testament (Thomas, 1983) was used to render the English translation for the crosschecking of the two translations. As far as the participants are concerned, convenience sampling (also known as availability sampling) was applied. This method relies on data collection from population members who are conveniently available to participate in study. So, I chose to collect data from those Christians who were available and willing to participate in the research.

3.4. Area and Population of the Study

3.4.1. Area of the study

The study was conducted in Bujumbura City. Bujumbura, formerly Usumbura, is the capital, largest city, and main port of Burundi. It is on the north-eastern shore of Lake Tanganyika, the second deepest lake in the world after Lake Baikal. The city center is a colonial town with a large market, the national stadium, a large mosque, and the cathedral for the Archdiocese of Bujumbura. The city is home to the Bujumbura International Airport and the University of Burundi.

3.4.2. Population of the Study

Participants were Christians both Roman Catholics and Protestants randomly chosen in Bujumbura City. They were all Burundian nationals and spoke Kirundi, their mother tongue. It is worth noting that French is spoken as functional language and English as a foreign language in Burundi. Some of them are also able to speak Swahili, which is a lingua Franca of the region.

3.5. Research Instrument

In this research, one instrument was used, namely a questionnaire. After the synoptic reading of both versions of the Gospel of Mark, a questionnaire, (See appendix C) was designed to ask some of the Christians about their appreciation

when it comes to reading and understanding the translations of the Holy Scriptures.

According to Leabo and Smith (1964: 97), a questionnaire can be used for wide areas of coverage relatively cheaply. It can be answered at the convenience of the respondent without prior arrangement and the costliness connected with the interview method is largely eliminated. Thus, at the first glance, this appears to be an excellent way to gather data. According to the same scholars (1964), the questionnaire is given higher importance than the interview method. The same argument is supported by Kaneza (2000: 34) quoted by Irambona (2010: 24) when they say that a questionnaire is a better instrument for data collection. Irambona (2010) maintains that a questionnaire is advantageous in different ways. First of all, it is an instrument that can be used to collect information from many respondents in a very short time and from different locations. Second, a questionnaire is a good instrument at collecting both quantitative and qualitative data which are useful in testing hypotheses.

For this research, a questionnaire was then developed to assess the reader-understanding of the translations. Participants were asked to answer questions for which answers one can deduce their appreciation of the translations of the Holy Scriptures in Kirundi. To this end, 40 Christians, Catholics and Protestants altogether were randomly given the questionnaire to answer it. The number of respondents was chosen to be 40 because the mini-survey was conducted for qualitative analysis for which numbers do not matter much and by so doing, the principle of sample representativeness was not observed.

Participants were asked questions like "Uri umurundi kandi uvuga ikirundi?/ *"Are you Burundian and speak Kirundi?*", "Uri umukristu?/ *"Are you Christian?"*, "Uhora usoma Bibiliya mu kirundi?/ *"Do you regularly read the translations in Kirundi of the Holy Bible?"*, "Iyo uriko urasoma Bibiliya,

birakworohera gusobanukirwa n'amajambo akoreshwa muy'Abakatolika?"/ *"When reading the Bible, is it easy for you to understand words from the Catholic Kirundi translation?"*, "Iyo uriko urasoma Bibiliya, birakworohera gusobanukirwa n'amajambo akoreshwa muy'Abaprotestanti?"/ *"When reading the Bible, it is easy for me to understand words from the protestant Kirundi translation?"*, "Mu gihe inyishu kuri ivyo bibazo bibiri ari Oya, uhora wifashisha Bibiliya yanditswe mu zindi ndimi kugira ngo utahure neza?"/ *"If the answer on the previous two questions is No, do you sometimes use other versions in this regard?"* In addition to the questions, participants were given an opportunity to express else ideas and comments they could have about both the Translations: "Andika ngaha icifuzo canke ikindi ciyumviro cose woba ufise kuri izi Bibiliya zahinduwe mu kirundi Andika ngaha ikindi ciyumviro cose canke icifuzo woba ufise kuri izi Bibiliya zahinduwe mu Kirundi"/ *"Please write below any suggestion or comment you may have on these translations"*. For full form, see appendix....

3.6. Data Analysis Procedures

This section is concerned with the description of data processing and analysis procedures. After data collection, the following step was the analysis of these ones. I will provide details on how I proceeded to process the data from the two translations (the two versions), the questionnaire and analyze them.

The reading was synoptic, i.e. reading the both texts in parallel; words and expressions which did not correspond were inventoried and constituted data for analysis. Regarding participants' feedback on the reader-understanding and effectiveness of the translations, the answers from the questionnaire were interred in a table and percentages were calculated to find out to which extent participants appreciated the translations of the Bible in Kirundi. The principle

was to add up all the participants who answered Yes or No per question and calculate the percentage out of the total number of participants.
This was summarized in tables. After calculating the percentages; they were analyzed and interpreted afterwards in relation to the second research question of this study.

Question eight was an open-ended one and required participants to comment on the translation and give their appreciation. Their answers were clustered in a table for analysis (See appendix E).

CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND FINDINGS

4.1. Introduction

The preceding chapter described the materials used and population investigated as well as the data collection and data analysis procedures. This chapter presents the data, analyse them and interprets the findings in relation to the research questions the present study purports to answer. It also shows the extent to which the research hypotheses, the anticipated answers to the research questions, have been proven right or wrong. It is worth reminding those hypotheses which are the following:

1. The Protestant translation of the Holy Bible in Kirundi does not fully match the Catholic one in terms of wording.
2. The Protestants' version of the Holy Bible is not suitable or reader-friendly to Kirundi speaking people.

4.2. Presentation of the Data

In this section, the collected data will be displayed by means of tables. The latter will be presented in two main subsections of which one will deal with the data collected through a synoptic reading of the two translations of the Bible under study and the other subsection will have to do with the data from readers' questionnaire.

4.2.1. Data from the Synoptic Reading of the Two Translations

Table 1: Synoptic Presentation of Divergent Wordings

No	Catholic Translation	Protestant Translation	English Translation	Biblical Reference
1	Inkuru nziza	Ubutumwa bgiza	The Gospel	**Title of the Gospel**
2	Umuhanuzi Izaya	Yesaya uwavugishwa n'Imana	The prophet Isaiah	**Mc 1, 2**
3	Uhogora	Usemerera	One crying	**Mc 1, 3**
4	Umukama	Uhoraho	The Lord	**Mc 1, 3**
5	Mu gahinga	Mu bugaragwa	In the wilderness	**Mc 1, 4**
6	Ibatisimu y'ukwisubirako	Ukubatizwa kwo kwihana	The baptism of repentance	**Mc 1, 4**
7	Bakemera ibicumuro vyabo	Batuye/ bakatura ivyaha vyabo	Confessing their sins	**Mc 1, 5**
8	Yarigisha	Yaravuga	He preached	**Mc 1, 7**
9	Ibirato	Inkweto	Sandal	**Mc 1, 7**
10	Mutima Mutagatifu	Mpwemu Year	Holy Spirit	**Mc 1, 8**
11	Abona ijuru rirugurutse	Abona ijuru riratandukanye	He saw the heavens parting	**Mc 1, 10**
12	Igarure	Mwihane	Repent	**Mc 1, 14**
13	Mwenewabo	mwene nyina	His brother	**Mc 1, 16**
14	Umuntu yasazwa n'ishetani	Umuntu yinjiwemwo n'impwemu ihumanye	An man with unclean spirit	**Mc 1, 23**

15	Mbega dupfa iki?	Duhuriye hehe?	What have we to do with you?	**Mc 1, 24**
16	Bahinda agashitsi	Baratangara	They were all amazed	**Mc 1, 27**
17	Arwaye inyonko	Afashwe n'umururumbo	Sick with a fever	**Mc 1, 30**
18	Abasazwa n'amashetani	Abinjiwemwo n'amadayimoni	Who were demon-possessed	**Mc 1, 32**
19	Ibigwati	Ibisagara	Towns	**Mc 1, 38**
20	Yirukana	Asenda	Casting out	**Mc 1, 39**
21	Wonkiza	Kumpumura	Making me clean	**Mc 1, 40**
22	Ntugire uwo ubibwira	Ntugire uwo ubikerukiriza	Say nothing to anyone	**Mc 1, 44**
23	umusaserdoti	Umuherezi	The priest	**Mc 1, 44**
24	N'ugukwiza	Kwandagaza	To proclaim	**Mc 1, 45**
25	Yamugaye ukuboko	Anyunyutse ukuboko	Withered hand	**Mc 3, 1**
26	baramurereka	Baramugenza	They watched Him closely	**Mc 3, 2**
27	Gukiza umuntu canke kumureka agapfa	Gukiza umuntu canke kumwica	To save life or kill	**Mc 3, 4**
28	Ufise aho arwaye wese	Abari bafise ivyago bose	As many as had affliction	**Mc 3, 10**
29	Abana b'umuturagaro	Abana b'inkuba	Sons of thunder	**Mc 3, 17**
30	umunyabwira	Umunyakananayo	The Canaanite	**Mc 3, 18**
31	"si muzima"	"yasaze"	"he is out of his mind"	**Mc 3, 21**
32	Abigisha	Abanyabgenge b'ivyanditswe	The scribes	**Mc 3, 22**
33	Ubwami bushize kubiri	Ubgami iyo bgitandukanije ubgabgo	A kingdom divided against itself	**Mc 3, 24**

34	Ntibe igihagaze	Iyo nzu ntizoshobora kurama	Cannot stand	**Mc 3, 25**
35	Ubwayo buri ku mushiro	(Satani) arahera	But has an end	**Mc 3, 26**
36	Ibitutsi bituka izina ry'Imana	Ibirogotano	Blasphemies	**Mc 3, 28**
37	Igicumuro c'imyaka idahera	Icaha c'ibihe bidashira	Subject to eternal condemnation	**Mc 3, 29**
38	Mu ntara y'abagadara	Mu gihugu c'Abageraseni	The country of Gadarenes	**Mc 5, 1**
39	Bwato	Bgato	Boat	**Mc 5, 2**
40	Yibera mu ruhafu	Yaba muri ayo masenga	Dwelling among the tombs	**Mc 5, 3**
41	Igitsibo c'icuma	Umunyororo	Chains	**Mc 5, 3**
42	Ntawashobora kumutsinda	Ntihagira umuntu afise inkomezi zomutururuza	Anyone could tame him	**Mc 5, 4**
43	Akubita inkoro hasi	Arunama	He worships	**Mc 5, 6**
44	ndakuzamvye	Ndakurahiye	I implore you	**Mc 5, 7**
45	Ubusho bw'ingurube	Umukuku mwinshi w'ingurube	Herd of swine	**Mc 5, 11**
46	Ziragundura zirashunguruka	Umukuku wirukira kugatembge	The herd ran down violently	**Mc 5, 13**
47	Zisoma nturi	Amazi araziniga	They drowned	**Mc 5, 13**
48	Agira neza nk'abandi	Ubgenge bgagarutse	In his right mind	**Mc 5, 15**
49	Amugwa ku nyundo	Amwitembagaza imbere y'ibirenge	He fell at His feet	**Mc 5, 22**
50	Aramutakambira ashimitse	Aramwinginga cane	He begged him	**Mc 5, 23**
51	Umugore yari arwaye umugongo	Umugore arwaye ubutinyanka	A certain woman had a flow of blood	**Mc 5, 24**

52	Buno nyene ya ndwara ica irayonga	Uwo mwanya isoko y'amaraso irakama	Immediately the fountain of blood was dried	**Mc 5, 29**
53	Abataramuye bose	arabakumira bose	When he had put them all outside	**Mc 5, 40**
54	Amufata ukuboko aramubarira, ati	Afata ukuboko kw'ikiziga, arakibarira, ati	He took her by the hand and said to her	**Mc 5, 41**
55	... yaramaze imyaka icumi n'ibiri	... kuko yaramaze imyaka cumi n'ibiri avutse	She was twelve years old	**Mc 5, 42**
56	... ngo ntihagire uwubica n'ikanda	... ngo ntihagire umuntu n'umwe abimenya	Not to let anyone talk about it	**Mc 5,43**
57	Abigisha	Abanyabgenge b'ivyanditswe	Scribes	**Mc 7,1**
58	Intoke zirtyoye	Intoke zihumanye	Hands that were defiled	**Mc 7,2**
59	Batakaravye n'ubwira bwinshi	Iyo batifyikinyuye mu gukaraba	Unless they give their hands a ceremonial washing	**Mc 7,3**
60	Ibindi bimara muziro bitari bike bagira vy'iragi ry'abasokuru	Ibindi vyinshi babwirijwe n'abakera ngo bavyumireko	Many other traditions	**Mc 7, 4**
61	Kwunyuguza	Kwoza mu buryo bginshi	Washing	**Mc 7,4**
62	Utukarabo	Inzavya	Pitchers	**Mc 7,4**
63	Inkoko	Inkono zikozwe mu miring	Kettles	**Mc 7,4**
64	Batakwirikira iragi ry'abakera	Badakurikira ingeso twabgirijwe n'abakera	don't ... live according to the tradition of the elders	**Mc 7,5**
65	Mwa bangushi mwe	Mwebwe indyarya	You hypocrites	**Mc 7,6**

66	Abo bantu bansasako akarimi keza	Aba bantu banyubahisha akarimi kabo	These people honor me with their lips	**Mc 7,6**
67	Izadukanywe n'abantu	Ivyagezwe n'abantu	Merely human rules	**Mc 7,7**
68	Ibwirizwa ry'Imana muterera aho	Ico Imana yageze murakireka	You have let go of the commands of God	**Mc 7,8**
69	Mukizitirira kw'iragi ry'abantu	Ngo mwumire ku migenzo mwabgiwe n'abantu	in order to observe your own traditions	**Mc 7,8**
70	Guca kw'ibwirizwa ry'Imana	Gukengera icagezwe		**Mc 7,9**
71	Nta kintu c'imusozi cinjira mu muntu ngo kimurtyoze	Nta kintu kir'inyuma, iyo kigiye imbere mu muntu gishobora kumuhumanya		**Mc 7,15**
72	Kija ariho mu nda	Ariko kija mu nda	But into their stomach	**Mc 7,19**
73	Hama kikaja ahihereye	Kigaca mu nzira yaco	And the out of the body	**Mc 7,19**
74	Ubusambanyi	Ubushakanyi	Sexual immorality	**Mc 7,21**
75	Ubugunge	Uburyarya		
76	Ubushegabo	Ivy'isoni nke	Lewdness	**Mc 7, 21**
77	Ishari	Ijisho ribi	Envy	**Mc 7,21**
78	Ukwararaza	Ibitutsi	Slander	**Mc 7,21**
79	Uburogorogo	Ubupfu	Folly	**Mc 7,21**
80	Ego Mukama, niko	Nkako, Mugenzi	"Lord", she replied	**Mc 7,28**
81	Umuntu atumva kandi w'ikiragi	Igipfamatwi kidatobora neza	A man who was deaf and could hardly talk	**Mc 7,32**
82	Nta matwi arazibuka	Amatwi yiwe arazibuka	the man's ears were opened	**Mc 7,35**
83	Kuko bari bacitse ivutu	Kuko bari gaguye igihumura	They were so frightened	**Mc 9,6**

84	Azobabazwa menshi agakengegwa	Azobabazwa vyinsi, agatiturwa	Must suffer much and be rejected	**Mc 9,12**
85	Umutima w'ikiragi	Impwemu y'ikiragi	a spirit that has robbed him of speech	**Mc 9,17**
86	Tabara n'ukwo kwemera guke mfise	Fasha ukutizera kwanje	Help thou my unbelief	**Mc 9,24**
87	Ndabikutegetse	Ubwanje ndakubariye	I command you	**Mc 9,26**
88	Yezu ngo ashike i muhira	Yinjiye mu nzu	After Jesus had gone indoors	**Mc 9,28**
89	Igisabisho gusa	Ugusenga no kwisonzesha	Only by prayer	**Mc 9,29**
90	Kafarnaumi	Kaperinawumu	Capernaum	**Mc 9:33**
91	Azanye umwana mutoyi	Yabira akana	He took a little child	**Mc 9,36**
92	Kw'izina ryawe	Mw'izina ryawe	In your name	**Mc 9,38**
93	Igitangaro	Igitangaza	Miracle	**Mc 9,39**
94	Amuvuga nabi	Amvuga nabi	To speak evil of me	**Mc 9,39**
95	Uzobera inyanduruko y'igicumuro	Uwozotsitaza	If anyone causes ... to stumble	**Mc 9,42**
96	Urusyo ruhindukizwa n'indogobwe	Urusyo ruremereye	A large milestone	**Mc 9,42**
97	Ijisho ryawe rikubera inyosha mbi	Ijisho ryawe niryagutsitaza,	If you eye causes you to sin	**Mc 9,47**
98	Umukama	Databuja	The Lord	**Mc 11,3**
99	Indogobwe	Inyana y'indogoba	A colt	**Mc 11,4**
100	Imitamana	Impuzu	Cloaks	**Mc 11,7**
101	Baraharirana bati	Barasemerera, bati	Those ... shouted	**Mc 11,9**

102	Iragahezagigwa ingoma ya Dawidi ishitse	Ubwami buje bushimwe nibgo bga sogokuruza Dawudi	Blessed is the coming kingdom of our father David!	**Mc 11, 10**
103	Igiti c'ifigiye	Umusukoni	Fig tree	**Mc 11,13**
104	Uburumba bw'abasuma	Isenga ry'abambuzi	a den of robbers	**Mc 11,17**
105	Abakuru b'abasaserdoti	Abaherezi bakuru	The chief priests	**Mc 11,18**
106	Buhaye bwira, Yezu n'abigishwa biwe bava mu gisagara	Iyo bugorovye yama ava mu gisagara	When evening came, Jesus and his disciples went out of the city	**Mc 11,19**
107	Abarekurire ivyo mwamututse	Abaharire ivyaha vyanyu	May forgive you your sins	**Mc 11, 26**
108	Ubukuru bw'uko ukora ivyo n'ubuhe?	N'ububasha ki bugutera gukora uko?	By what authority are you doing these things?	**Mc 11,28**
109	Intango y'amarushwa	Itanguriro ryo kuramukwa	the beginning of birth pains	**Mc 13,8**
110	Mu ntara zose	Mu mahanga yose	to all nations	**Mc 13,10**
111	Muvuge iryo muzokwoshwa	Ico muzohabwa cose mur'ako kanya, muze mube arico muvuga	Just say whatever is given you at the time	**Mc 13,11**
112	No mu maherera	Agashitsa iherezo	To the end	**Mc 13,13**
113	Ibara rica igihuhu umuhongo	Ca kizira c'ubuyobe bg'ubugesera	the abomination that causes desolation	**Mc 13,14**
114	Ku bw'abo yatoye	Kubg'abatoranijwe yatoranije	For the sake of the elect	**Mc 13,20**
11	Iremba riri hafi	Agatasi kari hafi	Summer is near	**Mc 13,28**

5				
116	Uru rwaruka	Ab'iki gihe	This generation	**Mc 13,30**
117	Nta na mwana ari we	Cank'Umwana w'imana	Nor the Son	**Mc 13,32**
118	Abanje kumukubitisha	Amaze kumutonagura	He had Jesus flogged	**Mc 15,15**
119	Urugori rw'amahwa	Igitsibo c'amahwa	A crown of thorns	**Mc 15,17**
120	Kumurtyekeza	Kumucurira	Mocked him	**Mc 15,20**
121	Umusukavu	Umuti w'umururazi	Myrrh	**Mc 15,23**
122	Yaraharuwe n'ababisha	Yaharuranywe n'abanyavyaha	he was numbered with the transgressors	**Mc 15,28**
123	Intwarangabo	Umugabisha w'ingabo	The centurion	**Mc 15,30**
124	Bakamukenurira	Bakamukorera	Cared for his needs	**Mc 15,41**
125	Baritegereza aho bamubitse	Babona ah'abambge	Saw where he was laid	**Mc 15,47**

From the synoptic presentation above (Table 1), a number of 125 non-intelligible words and expressions were roughly inventoried in parallel, in only height out of sixteen chapters of the Gospel of Mark. The words and expressions provided in the table are those ones which really proved to be in strong need to be shown. Otherwise, there are many others which were not given by the simple fact that they have a certain degree of intelligibility. Hence, the list would have been too long if we had to write all of them.

Among those words which were not provided here, there are those like *Yeruzalemu/ Yerusalemu, Bugalile/ Galilaya, Yezu/ Yesu,* etc. They were slightly translated the same way and were not concerned by our study. As a Kirundi speaking researcher, I can say that the column of Catholic Kirundi translation of the Holy Bible is close in meaning to the English one compared to the Protestant one.

4.2.2. Data from the Readers' Questionnaire

Through this subsection, the researcher will analyse the data question by question. The table presenting a combination of all answers to the questions will be attached at the end of the work. See appendix E.

Table 2: Nationality and Language Background of the Respondents

Question	Answers	Totals/ 40	Percentages
Are you Burundian and speak Kirundi?	Yes	39	97.5%
	No	1	02.5%

As can be seen from Table 2, 97.5% of the respondents answered Yes. That means that the questionnaire was answered by Burundian nationals and speaking Kirundi.

Table 3: Christianity of the Respondents

Question	Answers	Totals/ 40	Percentages
Are you Christian?	Yes	40	100%
	No	0	0%

Numbers from Table 3 show that 100% of respondents' answers were Yes. This is an indication that the questionnaire was totally answered by only Christians.

Table 4: Religion of the Respondents between Catholicism and Protestantism

Question	Answers	Totals/ 40	Percentages
Catholic or Protestant?	Catholic	18	45%
	Protestant	22	55%

According to Table 4 above, 45% of Catholic followers and 55% of Protestants answered the questionnaire. This highlights the fact that the questionnaire was answered by both Catholics and Protestants. It is worth noting that Protestants were many in number compared to Catholics who participated in this study.

Table 5: Frequency of Reading the Translations of the Bible in Kirundi by the Respondents

Question	Answers	Totals/ 40	Percentages
Do you regularly read the translations in Kirundi of the Holy Bible?	Yes	38	95%
	No	2	5%

Table 5 presents the frequency of reading the translations of the Holy Bible in Kirundi by the respondents. The stats in it show that the questionnaire was answered by those who really regularly read these translations. That means that the respondents were accustomed to the reading of the Scriptures in Kirundi.

Table 6: The Level of Understanding of the Catholic Kirundi Translation of the Bible

Question	Answers	Totals/ 40	Percentages
When reading the Bible, is it easy for you to understand all the words from the Catholic Kirundi translation	Yes	20	50%
	No	20	50%

Throughout the answers in Table 6, we can find out the level of understanding of the Catholic translation by the readers of the Holy Bible. Thus, 50% fully understand the Catholic translation while a half of them do not understand all the words. These words could constitute either mistakes or a set of vocabulary they need to mast.

Table 7: The Level of Understanding of the Protestant Kirundi Translation of the Bible

Question	Answers	Totals/ 40	Percentages
When reading the Bible, it is easy for you to understand words from the protestant Kirundi translation	Yes	14	35%
	No	26	65%

As can be clearly seen from the answers in Table 7, the level of understanding of the Protestant translation by the readers of the Holy Bible can be deduced. In this case, only 35% can understand the Protestant translation. This shows that there is a bigger number of mistakes or set of vocabulary that Burundian Christians have to master so as to fully understand the Protestant translation of the Scriptures.

Table 8: Possible Alternatives to Understanding the Bible Translations in Kirundi

Question	Answers	Totals/ 40	Percentages
If the answer on the previous two questions is No, do you sometimes use other versions in this regard?	French	32	80%
	English	8	20%
	Swahili	0	0%

When the readers of the translations of the Holy Bible in Kirundi encounter problems related to the understanding of the words used in them, they use other translations in order to understand them. As it can be realized, many Christians, especially Protestants, use other translations, mainly the French one and the English to understand what they read in their Kirundi translation.

4.2.3. Reader-friendliness and Effectiveness of the Two Translations: Readers' Assessment

The eighth question was an open-ended question which was also aimed to assessing the suitability of the translations of the Bible in Kirundi to the Burundian context and to getting any other view they might had on these two renderings. Table 9 summarizes respondents' answers on question n° 8 of the questionnaire.

Table 9: Participants' Responses on the Statements

Comments On Catholic Translation Summarized	Comments On Protestant Translation Summarized
1. "I do not read the Catholic Bible often but when I do, I find hard words to understand. I would suggest the production of a version using a common language". 2. "No comment". 3. "Kirundi Bibles need glossary of terms or a Kirundi Bible dictionary with comments". 4. "The language used in the Kirundi Catholic Bible can hardly be understood by the urban youth". 5. "There are some differences in meaning between the two versions". 6. "The Kirundi Bibles should be printed using different fonts with variable sizes and allow the reader to choose the suitable one".	1. "Kirundi Bibles need glossary of terms or a Kirundi Bible dictionary with comments". 2. "While reading the Kirundi Protestant Bible, one feels like it is written in Kinyarwanda and it has many grammatical errors. My suggestion is that it should be translated in correct Kirundi using a common language understood by all". 3. "Besides the translation, one may also struggle understanding the context or the real meaning of words, therefore there is a strong need to have Bible dictionary and commentaries written in Kirundi". 4. "There are some differences in meaning between the two versions". 5. "The Kirundi Bibles should be printed using different fonts with variable sizes and allow the reader to choose the suitable one". 6. "I no longer read the Protestant Kirundi Bible because it is hard for me to understand the language used. I prefer to read my French Bible".

4.3. Interpretation of the Findings

This section intends to interpret the collected data in relation to the research questions and hypotheses of the study. This section will focus on two main ideas, i.e. the difference between the two translations under study and the general level of understanding of them by Kirundi speaking Christians.

4.3.1.Divergence of the Two Translations

As can be seen from the Table 1 above, there proved to be a big number of words and expressions that are totally no-intelligible. There comes an impression that those books are written in slightly different languages or dialects of same language with some instances of non-intelligibility. In the same line, the list would have been too long if we had to write all of them.

The interpretation of this reality is that really the Catholic translation of the Bible is very different from the Protestant's version. This answers the question of the study which seeks to know if the two translations are or not different and confirms the hypothesis which states that the Protestant translation of the Holy Bible does not fully match the Catholic one in Burundi in terms of wording.

4.3.2. Reader-friendliness and Effectiveness of the Translations of Bible: Readers' Appreciation

The second research question investigated in this study is the reader-friendliness and effectiveness of the translations of the Bible in the Burundian context. It was achieved by means of a questionnaire administered to a sample of Christians selected in Bujumbura City. They had to answer questions of which answers will help deduce the degree to which they understand the translations under study (See Table 9).

As it can be seen from Table 9, readers themselves know that the two translations, Catholic and Protestant, are different in terms of wording: *"There are differences in meaning between the two versions"*. As appears in the comments from the table, readers openly criticized the translation of the Bible in Kirundi. Christians found a number of difficult vocabularies through both translations of the Bible in Kirundi but the Protestant one seems more hard to read and understand.

The urban young people are the most concerned with the vocabulary of the translations in Kirundi and suggest helping tools like glossary and commentary books in order to fully understand what they read. This is seen through comments like.

> *Kirundi Bibles need glossary of terms or a Kirundi Bible dictionary with comments"* and *Besides the translation, one may also struggle understanding the context or the real meaning of words, therefore there is a strong need to have Bible dictionary and commentaries written in Kirundi.*

By the way, even though participants' comments talked about both the versions, the Protestant one was overwhelmingly criticized as a big number of those who participated in the study were Protestants. Some of their comments are direct and most of the respondents think that the language in which is written the Protestant version is not Kirundi but Kinyarwanda. For instance, a number of them could express it through recurrent comments like :

> *"While reading the Kirundi Protestant Bible, one feels like it is written in Kinyarwanda and it has many grammatical errors. My suggestion is that it should be translated in correct Kirundi using a common language understood by all"* and *"I no longer read the*

Protestant Kirundi Bible because it hard for me to understand the language used. I prefer to read my French Bible".

Moreover, as the comments were not compulsory, two participants did not comment on these translations.

Overall, the interpretation of readers' comments indicates that they are aware of the difference between the wordings of the two translations; they know that there are very difficult words in both the versions that it would be better to rewrite the translation in easy Kirundi and that the Protestant translation is not written in good Kirundi but in a Kinyarwanda-like language. This answers the second research question of the study which sought to test the suitability of the translations of the Holy Bible in Kirundi and confirms the second hypothesis which anticipated the answer in saying that the Protestants' version of the Holy Bible is not suitable or reader-friendly to Kirundi speaking people.

4.33. Summary of the Findings

This study was an attempt to test the adaptability of the translation of the Gospel of Mark to the Burundian context. In other words, this research sought to assess the effectiveness of the Catholic and Protestant translations of the Book of Mark in Kirundi as the Protestant one has arisen issues related to its wording which has some strange words compared to the Catholic one.

The first aim was to compare the translations from Roman Catholic Church and the one used by Protestants in Burundi. To this end, the study suggested a synoptic reading of the two texts and came up with relevant data and conclusions in this regard. The second aim was to select a number of Bible readers and ask them about their overall understanding of the two translations of the Holy Bible which was achieved by means of a mini-survey.

As discussed above, results indicate that though the two translations i.e. (id est) the Catholic and the Protestant translations of the Bible have some common vocabulary, there is a high percentage of non-intelligibility between them. Some words are quite strange, especially from the Protestant rendering, that people think they are rather Kinyarwanda than Kirundi. Kiundi Bible readers experience many problems to understand the Protestant translation of the Bible in Kirundi. To deal with this inconvenience, most of them use the French and English versions, the big majority helping themselves with the French version.

All in all, the present study has demonstrated that the translations of the Holy Bible in Kirundi cause some difficulties to Kirundi speaking Christians to understand well the Word of God they read in their everyday life. By confirming that these translations are hard to understand by Kirundi speaking Christians, especially those who only speak Kirundi, it is hoped that this study constitutes an invitation towards the clergy hierarchy to seek other ways so as they can facilitate the understanding the Scriptures in Kirundi by their followers.

CHAPTER FIVE: GENERAL CONCLUSION AND RECOMMENDATIONS

5.1. General Conclusion

Through this study, one sought to scrutinize the receptivity of the Bible translations by Kirundi speaking Christians and focused on the adaptability of the translation of the Gospel of Mark to the Burundian context: the effectiveness of the Catholic and Protestant translations of the Book of Mark in Burundi. This research targeted Christians, both Roman Catholics and Protestants in Bujumbura City. The motivation behind this research was to shed some light to the problematic nature of these translations.

The process was fulfilled through five chapters namely the "General Introduction", the "Review of Related Literature", the "Methodology" adopted while carrying out the study, "Data Presentation, Analysis and Interpretation of the Findings", "General Conclusion, and Recommendations".

The first chapter of this study is an introduction that provides some geographical and historical background to the topic and stresses what the problem is and, especially, why it should be dealt with. This chapter also highlights the aims to be achieved and the questions to be answered. Anticipated answers to the research questions, hypotheses, as well as the motivation to carry out the study and its scope are also presented in this chapter.

The second chapter is an overview of some of the existing literature related to the topic. This was accomplished through a critical evaluation of what other researchers found out in relation to the topic.

In the third chapter, I explained the methodology I used while conducting this study. This mainly consisted of the used materials, the population investigated and area of investigation, the instrument that was used, i.e. the survey questionnaire, and the data analysis procedures adopted for the study. It also was about the way data were analysed and interpreted in order to answer the research questions.

The fourth chapter presented, analysed the data and interpreted the findings of the study in relation to its goals.

These findings came out as follows:

(1) the Catholic translation of the Bible is very different from the Protestant's version in terms of wordings and meaning of some expressions;

(2) readers of the Kirundi translations of the Bible are aware of the difference between the wordings of the two translations; they know that there are very difficult words in both the versions that it would be better to rewrite the translation in easy Kirundi and that the Protestant translation is not written in good Kirundi but in a Kinyarwanda-like language.

The last chapter is concerned with the general conclusion drawn after analysis of the data and interpretation of the findings in relation to the research questions and hypotheses. Recommendations that follow the conclusion are presented in this chapter (See Section 5.2.).

5.2. Recommendations

On the basis of the findings discussed above and conclusions made, I found it important to formulate some recommendations to the attention of the stakeholders of the Burundian translation of the Holy Scriptures like the Bible Society, the clergy, the Christians, and further researchers.

5.2.1. Recommendation to the Clergy of Burundi

For pastoral effectiveness, I would recommend the clergy, priests, pastors and preachers to consult more and more the original texts rather than the Kirundi version they read and use to teach the Word of God to the congregation during services because the findings proved that the translations have very serious drawbacks that have to be fixed for the better understanding of the readers of the Holy Bible in Kirundi.

5.2.2. Recommendation to the Christians

To the readers, I would recommend inventorying themselves words and expressions that they do not understand from the Kirundi translations of the Bible that they are using and constitute a compilation of them to submit to church leaders for explanation and change in the texts in use.

5.2.3. Recommendation to Further Researchers

On the basis of the findings from this study, I deem worth formulating two recommendations for further research. The present study attempted to test the suitability of the Catholic and Protestant translations of the Holy Bible in Kirundi. First, I would like to recommend further researchers to complement my study by conducting the same study using new versions of the Catholic and Protestants translation to find out this problem persists and formulate recommendations in this regard. Second, another research targeting the translation of the Scriptures would engage Kirundi speaking theological scholars who would suggest changes to operate basing to the readers' impressions.

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APPENDICES

Appendix A: A Screen-shot of a Page from the Catholic Translation (Mc, 1-...)

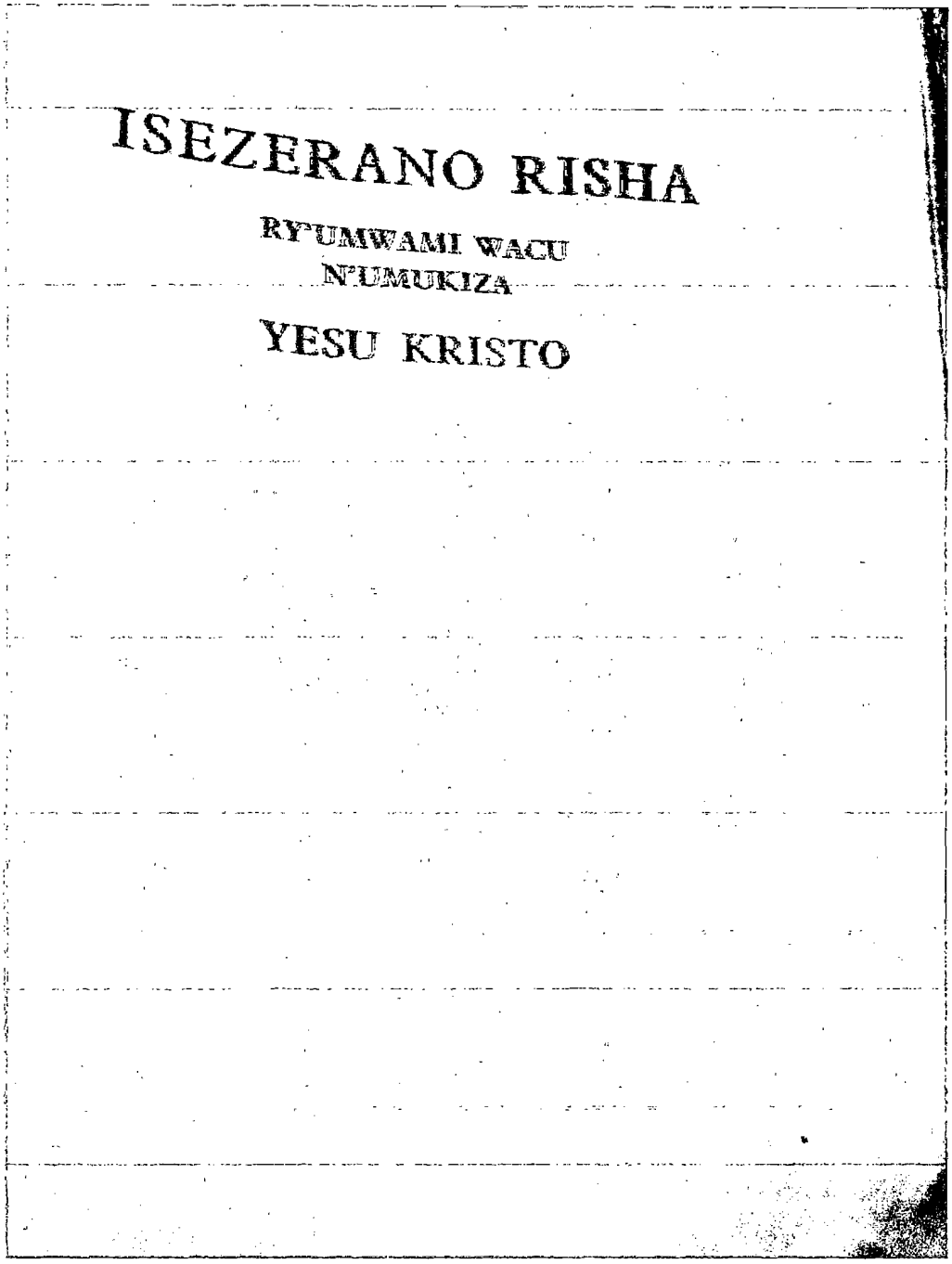
UBWUZURE BUSHASHA

BW' IMANA N'ABANTU



Publié par l'A.B.U.
pour l'Eglise Catholique Romaine du Burundi
BUJUMBURA

Appendix B: A Screen-shot of a Page from the Protestant Translation (Mc, 1-...)



ISEZERANO RISHA

RY'UMWAMI WACU
N'UMUKIZA

YESU KRISTO

Appendix C: Ibibazo vy'itohoza

KAMINUZA Y'UBURUNDI

IGISATA C'INDIMI

Musomyi wa Bibiliya,

Ndiko ndagira ubushakashatsi bumpa uburenganzira bwo kurangiza igice ca mbere c'amashure ya Kaminuza. Ubwo bushakashatsi ndiko ndabugira ku gitabo ca Bibiliya. None rero intererano yanyu yomfasha cane kugira ngo menye niba vy'ukuri ihindurwa ry'ico gitabo mu Kirundi ryagenze neza kugira ngo abagisoma basobanukirwe bikwiye. Nipfuza gukorera kuri Bibiliya ikoreshwa n'Abakatolika hamwe n'iyikoreshwa n'Abaprotestanti ngaha mu Burundi. Shira akamenyetso imbere y'inyishu ijanye n'ico uvyiyumvirako. Iri tohoza rikozwe mu kabanga ntangere, ntibikenewe ko wandika izina ryawe, eka n'inyishu utanga zizokoreshwa muri buno bushakashatsi gusa.

Urakoze cane ku ntererano yawe!

Ibibazo:

1. Uri umurundi kandi uvuga ikirundi?

   Ego [ ] Oya [ ]

2. Uri umukristu?

   Ego [ ] Oya [ ]

3. Mu gihe wishuye Ego, sobanura.

   Umukatolika [ ] Umuprotestanti [ ]

4. Uhora usoma Bibiliya mu kirundi?

   Ego [ ] Oya [ ]

5. Iyo uriko urasoma Bibiliya, birakworohera gusobanukirwa n'amajambo akoreshwa muy'Abakatolika?

   Ego [ ] Oya [ ]

6. Iyo uriko urasoma Bibiliya, birakworohera gusobanukirwa n'amajambo akoreshwa muy'Abaprotestanti?

   Ego [ ] Oya [ ]

7. Mu gihe inyishu kuri ivyo bibazo bibiri ari Oya, uhora wifashisha Bibiliya yanditswe mu zindi ndimi kugira ngo utahure neza?

   Igifaransa [ ] Icongereza [ ] Igiswahili [ ]

8. Andika ngaha ikindi ciyumviro cose woba ufise kuri izi Bibiliya zahinduwe mu kirundi:

.....

.....

Appendix D: English Translation of the Readers' Questionnaire

UNIVERSITY OF BURUNDI

FASS/ DELL

Dear Bible reader,

I am carrying out a research for my Bachelor of Arts (BA) thesis on the Holy Bible and would highly value your contribution. The present study aims to compare the Translations of the Bible in Kirundi, most specifically the Roman Catholic and Protestant versions used in Burundi. Please tick the appropriate answer. The questionnaire is anonymous, and your answers will be treated confidently and used solely for the purpose of this study.

Thank you very much for your contribution!!

Questions:

1. Are you Burundian and speak Kirundi?

   Yes. [ ] No. [ ]

2. Are you Christian?

   Yes. [ ] No. [ ]

3. If yes, specify.

   Catholic [ ] Protestant [ ]

4. Do you regularly read the translations in Kirundi of the Holy Bible?

   Yes. [ ] No. [ ]

5. When reading the Bible, is it easy for you to understand words from the Catholic Kirundi translation.

   Yes. [ ] No. [ ]

6. When reading the Bible, it is easy for me to understand words from the protestant Kirundi translation.

   Yes. [ ] No. [ ]

7. If the answer on the previous two questions is No, do you sometimes use other versions in this regard?

   French [ ] English [ ] Swahili [ ]

8. Please write any comment you may have on these translations:

.....

.....

Appendix E: Summary of Answers on the Questionnaire

Questions	Answers	Totals/ 40	Percentages
1. Are you Burundian and speak Kirundi?	Yes	39	97.5
	No	1	2.5
2. Are you Christian?	Yes	40	100
	No	0	0
3. Catholic or Protestant?	Catholic	18	45
	Protestant	22	55
4. Do you regularly read the translations in Kirundi of the Holy Bible?	Yes	38	95
	No	2	5
5. When reading the Bible, is it easy for you to understand words from the Catholic Kirundi translation	Yes	20	50
	No	20	50
6. When reading the Bible, it is easy for me to understand words from the protestant Kirundi translation	Yes	14	35
	No	26	65
7. If the answer on the previous two questions is No, do you sometimes use other versions in this regard?	French	32	80
	English	8	20
	Swahili	0	00