

**RANK-SHIFTING OF CLAUSES IN THE TRANSLATION OF THE
ENGLISH HOLY BIBLE NEW INTERNATIONAL VERSION INTO DHOLUO
BIBLE; *MUMA MALER MAR NYASAYE* (1976)**

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**A Thesis Submitted in Partial Fulfillment of the Requirements for the Award of the Degree
of Master of Arts in Applied Linguistics of Masinde Muliro University of Science and
Technology**

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DECLARATION

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This research thesis is my original work and has not been presented for any degree or any other award in this university or any other university.

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DEDICATION

I dedicate this work to my family: To my husband Salmon Oliech and to my children; Bill, Shadrack, Rebecca, Daniel and Prisil for their unwavering support during this study.

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ABSTRACT

This study analyzes rank-shifting of clauses in the translation of the English Holy Bible New International Version (NIV), into Dholuo Bible “*Muma Maler Mar Nyasaye* (1976). The study investigates whether the translation process brings about a difference in meaning of the source language message into the target language message. The focus is on the terminologies in these rank-shifted words that influence their meaning. Thus, the objectives of this study were to: describe the categories of shifts in the translation of the English Holy Bible into Dholuo; analyze meaning loss or gain in the rank-shifted clauses translated from the English Bible into Dholuo; and finally, describe how the Relevance Theory accounted for the translation of these rank-shifted clauses. The analysis was limited to rank-shifting in the level of clauses utilized in the source language text which was translated into the target language. Data was collected from the source text, “The Holy Bible; (NIV)”, and its translated version “*Muma Maler Mar Nyasaye* (1976) by The Bible Society of Kenya. The data was analyzed using a descriptive method. The study population consisted of the sixty-six books in the Bible. A sample size of six books from the Holy Bible; New International Version was obtained from the study population using purposive sampling. The researcher analyzed 44 rank-shifted clauses. The results showed that four categories of rank-shifting emerged during the translation; unit shifts, structure shifts, intra-system shifts and class shifts. It was also established that both meaning loss and meaning gain occurred in the translation process. However, more loss than gain was experienced in the translation of these rank shifted clauses. The Relevance Theory informed the translator’s manner of translation to make the translation works much clearer and easy to understand. The results of this study have implications on, translators and interpreters, researchers, and biblical scholars since it would enable them to understand the cultural and structural differences between English and Dholuo and appreciate the role of the Relevance Theory in ensuring that translation work is done in such a way that it would be understood more clearly and easily.

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ABBREVIATIONS AND ACRONYMS

CSI - Culture Specific Item

DLB68 - Dholuo Bible published in 1968

DLUO15 - The 2015 Digital Version of Dholuo Bible

DLUO76 - Dholuo Bible published in 1976

FGD - Focus Group Discussion

RL - Receptor Language

RS - Rank-Shifting

SL - Source Language

ST - Source Text

TL - Target Language

TT - Target Text

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OPERATIONAL DEFINITION OF TERMS

A Rank-Shifted Clause: A group of words that can be used as a sentence in the Source Language and take on the role of a clause in a Target Language sentence is referred to as a rank-shifted clause since its rank has changed from that of a sentence to that of a clause.

Class Shifts: Happens when an item's translation into the Target Language belongs to a different class than that of the Source Language. A noun can become an adjective, a verb can become an adjective, or an adjective can become a verb.

Dholuo: Refers to the Target Language into which the English Bible is translated.

Downward Unit Shifts: These are the Source Language sentences that changes into clauses in the Target Language.

Intra-System Shifts: Are the changes that occur when the Source language and the Target language have a formally corresponding item as a translation equivalent.

Rank-Shifting: Refers to the source language item at one linguistic level that is an item at a different linguistic level in the Target Language.

Source Language: Source language is the language from which the Bible is translated.

Structure Shifts: These are shifts that occur when the structure of the Target Language contains different classes of elements with that of the Source Language or when it has the class of elements but arranges them differently.

Target Language: Refers to the language into which the other language is translated.

Translation: The substitution of textual content written in the Target Language with textual content written in the Source Language, which serves as the original language.

Translation Shifts: Are the changes that occur when the Source Language is translated into the Target Language.

Upward Unit Shifts: Refers to the Source Language clauses that changed into sentences in the Target Language.

CHAPTER ONE: INTRODUCTION

1.0 Introduction

This chapter provides background information concerning the history of bible translation, and the notion of rank-shifting in relation to bible translations. Further, this chapter considers the purpose of the study, research objectives and the research questions. The chapter also presents the statement of the problem, scope and limitations of the study, justification of the study as well as the significance of the study.

1.1 Background to the Study

According to Ernst (2018), the Bible has been translated and retranslated the most in the entire world. The Bible is translated into different languages through a laborious, multidisciplinary process that ultimately results in what amounts to a library of varied literary styles. The Bible is made up of 39 books in the Old Testament, 27 books in the New Testament, and, depending on church tradition, an Apocrypha that may contain up to 15 volumes. Nonetheless, the New International Version of the Bible—which only includes the 39 books of the Old Testament and the 27 books of the New Testament—will be the main subject of this study.

Bible translation efforts have significantly increased globally in the 20th Century. This was the era of significant changes and fresh translations in the majority of Western countries. The continuous evolution of scientific knowledge, coupled with linguistic and sociocultural transformations, necessitates that each generation and speech community engage in the rigorous examination and precise articulation of the scriptures within their

unique contexts. Thus, the task of Bible translation in any language remains a perpetual pursuit.

Naude (2022) stated that the founding of the British and Foreign Bible Society in 1804 and the rise of the Bible Society movement during the 19th Century greatly facilitated the translation, publication and distribution of vernacular scriptures, Dholuo Bible being one of them. Kobimbo (2015) gave details on the history of Bible Translation in Dholuo. She stated that three Translations of the Bible exist in Dholuo. These three translations include: Muma Maler Mar Nyasaye (DLB68) published in 1968 by the Bible Society East Africa. DLB68 is the outcome of a collaboration between missionaries and several native speakers. The second is Muma Maler Mar Nyasaye (DLUO 76), which was released by the Bible Societies of Tanzania and Kenya in 1976. An identical version was released as Muma Maler -Kod Kitepe Moko Maler in 1977 along with the Deutro-canonical literature. DLUO76 is an inter confessional translation primarily carried out by native speakers. Lastly is Muma Maler (DLUO15). She states that only the digital version of DLUO15 exists. Further, she indicates that not much information is available about the background of DLUO15 except that it uses an informal language style and applies a meaning-based translation philosophy. These three translations were key reference texts for this study.

This study focuses on the Dholuo language. The Dholuo language is utilized by the Luo community in Kenya. The Luo belong to the Nilotic group of linguistic communities, with their ancestral homeland thought to be located in Southern Sudan. Ogot (1967:152) posits that the Luo are thought to have migrated to the Lake region

(Lake Victoria) during the period spanning from 1490 to 1600 A.D. The classification proposed by Greenberg (1995) indicates that Dholuo exhibits a significant degree of relatedness to other Nilotic languages such as Acoli, Alur, Shilluk, Bor, Lang'o, and Padhola, all of which are categorized within the Western Nilotic branch. Among the Nilotic languages spoken in Kenya, Dholuo is the sole representative of the Western Nilotic group.

Currently, the Luo inhabit the regions of Siaya, Kisumu, Homa Bay, and Migori Counties, which were previously known as Nyanza Province. A variety of families who speak Dholuo can be observed in different regions of Kenya, attributable to both marital unions and migration patterns.

The most recent census report from 2019, as provided by the Kenya Bureau of Statistics, estimates the population of the Luo community in Kenya to be approximately 5,066,966 individuals. Adhiambo (1990) delineates two principal varieties of Dholuo: the Boro-Ukwala Dialect and the Kisumu South Nyanza dialect. The Boro-Ukwala dialect is utilized in Ugenya, Alego, Yimbo, and certain areas of Gem, whereas the Kisumu South Nyanza dialect is prevalent in Kisumu, Homabay, Migori counties, and select regions of Saiya that fall outside the Boro-Ukwala classification. While the various dialects of Dholuo exhibit a significant level of mutual intelligibility, they possess enough distinct phonological and lexical characteristics that one can discern the speaker's regional origin based on their speech patterns.

This study thus selected the Kisumu South Nyanza dialect (KSN), as it has been extensively utilized in the publication of Dholuo materials, including the Bible and

educational texts such as “Masira Ki Ndaki,” leading to its recognition as the standard dialect. Okombo (1997).

Nowadays, translation cannot be avoided. It takes place right from the family setup, workplace, religious gathering among other places in the society. Translation, according to Machali (2000), is the process of transferring meaning from Source Language (SL) to Target Language (TL). She goes on to say that the primary consideration in translation is meaning. This suggests that a translator should concentrate on meaning as the main concept that would be translated into the target language in order to translate the meaning of SL into TL. However, according to Larson (1989), translation entails learning the lexical, grammatical, and cultural context of the target language (TL). It also entails analyzing the meaning of a text in the source language and restructuring it into the target language with the appropriate grammatical and lexical structures as well as the target language's cultural context. According to Larson (1989), translation is the process of conveying the meaning of one language into another. This is done by going from the first language's form to the second language's form by way of semantic structure in order to achieve this. This implies that it is meaning that is being transferred and needs to remain unchanged.

According to Nida and Taber (1969), translating involves just replicating the content of the source language in the receptor language in a way that is most comparable to it, both stylistically and semantically. According to Catford (1978), translation is the process of substituting text in one language (the source language) with an equivalent text in another language (the target language). According to Newmark (1988), translation is the process of conveying a text's meaning into another language exactly as the original author intended.

It is clear from the aforementioned statements by different translation specialists that the goal of translation work is to convey meaning from the source language into the target language. Therefore, when translating texts and sentences, the translator must take the language's form into account in order to obtain an equivalent meaning. The translator must also have certain skills that will aid in translating the message from the source language into the target language, including communication, information technology, and cultural awareness.

Zaky (2000) notes that the meaning of a given word or set of words is best understood as the contribution that word or phrase can make to the meaning or function of the whole sentence where that word or phrase occurs. Therefore, meaning takes an essential control in order to maintain the equivalence of the source language and the target language. Further, Bell (1991) emphasized that in translating different languages equivalence can occur in different degrees hence the success of translation product is put on whether the messages are conveyed to the intended readers. Similarly, Nida (1964) contended that since no two languages are exactly the same in terms of the meanings assigned to corresponding symbols or the ways in which such symbols are arranged in phrases and

sentences, it makes sense that English and Dholuo cannot be completely equivalent because Dholuo is a Nilo-Saharan language and English is an Indo-European language.

Larson (1998) also added that a translator must consider not only the two languages but also the two cultures. Since the speakers of the two languages belong to two different cultural backgrounds this is likely to affect meaning in the translation process. Whereas the English culture is based on the English-speaking countries like Britain and U.S.A, the Luo of Northern Uganda, western Mara region in Kenya and Tanzania who speak Dholuo are a Nilotic ethnic group native of Western Kenya and Mara region of North Tanzania in East Africa. According to Molina and Albie (2002) strategies are related to the mechanism used by translators throughout the translation process to find a solution to the problem they find. One of the strategies analyzed in this research is called shifts. Shifts are defined by Al Zoubi and Al Hassnawi (2001) as the result of the translator determining the translation equivalency between two distinct language systems.

Furthermore, a word is a unit of language made up of one or more uttered sounds or their written representation that serves as the primary means of conveying meaning, according to Baker (2000). He went on to say that before translating, translators should consider the meanings of the words as individual words. Mudogo (2017) asserts that the selection of individual words has a great significance in translation. However, he further argued that it is not sufficient to get the accurate meaning of words by analyzing them independently. Since translation work starts at the word level, this present study will focus on rank shifting at the level of clauses.

Catford (1965) stated that by shifts we mean departures from formal correspondence in the process of going from the source language to the target language. Given the significant disparities in linguistic structures and cultural contexts between English and Dholuo, it is inevitable that alterations may arise during the translation process from the source language to the target language. In the realm of translation, the application of various strategies is paramount for the effective rendering of sentences or texts. Widayamartaya in Rudi (2009) posited that there exist various strategies for undertaking translation work, one of which involves deconstructing source language sentences into multiple sentences in the target language. Suryawanita and Haryanto (2003) suggest that this translation strategy is referred to as transposition, while Machali (2000) designates it as rank shift. Rank-shifting in translation pertains to the phenomenon where an element from the source language, positioned at one linguistic tier, corresponds to a translation equivalent situated at a different linguistic tier in the target language. It represents a transition from a focus on grammar to an emphasis on lexis. Subsequent transformations pertain to alterations taking place within the translation process. Catford (1978) further indicates that in shift of translation, also known as transposition, it is only the form that is changed, and that translation shift is done to get the natural equivalent of the source text message into the target message. However, if these shifts are not well rendered in unrelated languages such as Dholuo and English, then meaning may be lost. He said that translation is the replacement of textual material into another language by an equivalent textual material in another language.

It is therefore worth noting that in the process of translating the English Holy Bible (NIV) into Dholuo Bible, *Muma Maler Mar Nyasaye* (1976), shifts may occur and this is likely

to result into either meaning loss or gain. Sipayung (2018) observes that shifts in translation may result into lack of accuracy of translation level. Further, Agustina (2013) points out that loss and gain are found in some words, phrases or even clauses. This study thus examined rank- shifting of clauses in translating the English Holy Bible (NIV) into Dholuo to establish whether the Source Language message can be maintained even after the shifts.

1.2 Statement of the Problem

The translation of sacred texts has played a crucial role in the propagation of the divine message throughout history. As a significant tool for missionary endeavors, it is imperative that it maintains a high degree of accuracy and aligns with established principles of faith. Therefore, it is imperative for translators to comprehend the original Source Text and convey it with fidelity, precision, and completeness into the Receptor Language (RL), ensuring that no element of the original content is added or omitted. Nevertheless, translators frequently encounter challenges when rendering religious texts from one language to another. Identifying the precise or suitable lexical item that aligns with the corresponding cultural aspect presents a significant challenge, serving as a critical issue in the realm of religious translation. While trying to achieve equivalence in the translation process, translators are often forced to do shifts which may either result into meaning loss or meaning gain. This is because whereas English is an Indo-European language, Dholuo is a Nilo-Saharan language. Moreover, the cultural differences between the speakers of the two languages may result into distortion of meaning in the process of translation. This study is therefore important because it helps to ascertain whether the Source Language message can be maintained even after the shifts.

1.3 The Purpose of the Study

When translating the English Bible into Dholuo, the Target Language message may present a totally different meaning from the message expressed in the Source Language text. The purpose of this study therefore was to analyze rank-shifting of clauses in the translation of the English Bible into Dholuo with a view to identifying the instances of meaning loss or gain.

1.4 The Objectives of the Research

This study was guided by the following objectives:

- i. To describe categories of shifts in the translation of the English Holy Bible, New International Version into Dholuo Bible, *Muma Maler mar Nyasaye* (1976);
- ii. To analyze meaning loss or gain in the rank -shifting of clauses translated from the English Holy Bible, New International Version into Dholuo Bible, *Muma Maler mar Nyasaye* (1976);
- iii. To describe how the relevance theory accounts for the translation of these rank shifted clauses from the English Holy Bible, New International Version into Dholuo Bible, *Muma Maler mar Nyasaye* (1976).

1.5 The Research Questions

This study aimed at answering the following research questions:

- i. What are the categories of shifts used in the translation of the English Holy Bible, New International Version into Dholuo Bible, *Muma Maler mar Nyasaye* (1976)?

- ii. To what extent is meaning loss/gain seen in the rank-shifting of clauses translated from English Holy Bible, New International Version into Dholuo Bible, *Muma Maler mar Nyasaye* (1976)?
- iii. How does the Relevance Theory account for the translation of these rank shifted clauses from the English Holy Bible, New International Version into Dholuo Bible, *Muma Maler mar Nyasaye* (1976)?

1.6 Justification of the Study

In the process of translating rank-shifted clauses from English Holy Bible, New International Version into Dholuo Bible, *Muma Maler mar Nyasaye* (1976), the target language translated version may present a message that is quite different from the source languages message. Machali (2000), observed that translation deals with meaning rendered from source language into target language. Further, she stated that meaning is the main component in translation. It is therefore important for translators to ensure that they transfer the right meaning in the target language message. Again, some key terminologies used in these rank-shifted clauses do greatly influence the meaning of the rank-shifted clauses when translated from English into Dholuo.

This study therefore, is of great importance since its results enables translators to appreciate the role of the Relevance Theory in ensuring that the translated text presents a message that is simple and clear to be easily understood by the target audience. Furthermore, the findings of this study are of importance to institutions like Bible societies that carry out Bible translations since it could help them embrace translation work that guard against loss of meaning for purposes of enhancing effective communication. For example, the study appreciates the role of the Relevance Theory

which enables translators ensure that they transfer a source language message which is clear and easy to understand without much effort. Moreover, it advocates the fact that context plays a key role in translation work and hence this would enable translators consider context in rendering a given message hence guarding against loss of meaning.

Further Cowling (2023) states that Christianity is the most common religion in Kenya where it is practiced by an estimated 85.52 percent of the population. Moreover, 98 percent of Dholuo speakers identify as Christians. This study will therefore be extremely helpful to the Christian community as it would enable them to recognise errors in translation that could alter the meaning of biblical passages.

Furthermore, the findings of this study could be of great importance to Luo Biblical scholars who actively engage in Dholuo biblical interpretation. This is because it would help facilitate the translation of a more culture friendly Bible that equally uses terminologies that are friendly because Dholuo speakers gain better when using a culturally relevant Bible version.

In addition, this study will be of great benefit to researchers with interest in translation studies as it forms a basis for their reference. This study will particularly help those with interest in translation work at the level of clauses.

1.7 Scope and limitations

This study focused on rank-shifting of clauses translated from the English Holy Bible into Dholuo. The researcher chose on clauses because they are likely to experience more shifts as compared to words and phrases. The Bible was chosen because it is the most widely used book owing to the fact that most Kenyans are Christians. Moreover Noss (2007) states that the Bible is the most translated and re-translated book in the world.

Furthermore, the researcher chose Dholuo Bible a greater percentage of Dholuo speakers are Christians and they are therefore conversant with the Bible. Cowling (2023) states that 98 percent of Dholuo speakers are Christians. Moreover, Dholuo is the language that the researcher has constant exposure to. The study also focused on English words that do not have one to one correspondence in Dholuo hence susceptible to mistranslation. There are more than sixty English language Bible Versions and three Dholuo Bible versions. Since this study could not look at all these Bible versions, the versions to be used for the purposes of this study was: The Holy Bible (NIV) from which *Muma Maler Mar Nyasaye* (1976) was translated.

There are a total of 66 books in the Bible. Since it was not possible to study all the 66 books, for the purposes of this study, only ten percent of the sixty-six books in the Bible were studied.

This research was limited by lack of linguistic background. Some respondents were unable to understand concepts such as shifts and meaning loss and meaning gain in translation. The researcher overcame this limitation by explaining the concepts and simplifying the interview and focus group discussion questions for the respondents.

1.8 Chapter Summary

In conclusion, this chapter has looked at what shifts are in relation to bible translation and the instances of meaning loss or gain in the rank shifted clauses. Further, the chapter has looked at the history of bible translation, the problem statement, the purpose of the study, the study objectives, the research questions, justification of the study, scope and limitations as well as the significance of the study.

CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1. Introduction

This chapter provides a critical review of relevant literature related to the study objectives. The chapter reviewed literature on Bible translation, shifts in translation, rank-shifted clauses as well as loss/gain in translation. It further provides the tenets of Relevance Theory that are relevant to the present study.

2.2 Bible translation

According to Jean (2008), Judeo-Christian traditions have translated the Bible since the fifth century BC. The Bible translation project underwent a revolutionary transformation from being a one-culture event to an international enterprise starting in the third century BCE. He adds that the first historical and literary achievement uniting two distinct cultures is the translation of the Hebrew Bible into Greek. Furthermore, he contends that the language and culture that are utilized as communication channels bear a heavy weight in any translation effort.

According to Ernst (2018), the Bible is the book that has been translated and retranslated the most worldwide. The Bible is translated into many different languages through a laborious, multidisciplinary process that ultimately results in what amounts to a library of varied literary styles. He goes on to say that there are 39 books in the Old Testament, 27 in the New Testament, and, depending on church tradition, up to 15 volumes in the Apocrypha. He further notes that the first translation of the Hebrew Bible was made

between 250 and 100BC. The 20th Century witnessed a notable proliferation of Bible Translation initiatives across the globe. In numerous Western nations, this period marked significant revisions and the emergence of new translations. In light of recent scientific advancements, evolving linguistic and sociocultural dynamics, and the imperative for each generation and speech community to engage in a rigorous examination and precise articulation of the scriptures within their unique contexts, the task of Bible translation—across all languages—remains a continuous pursuit.

According to Naude (2022), the establishment of the British and Foreign Bible Society in 1804 and the growth of the Bible Society movement in the 19th century made a significant contribution to the translation, publishing, and dissemination of vernacular scriptures, such as the Dholuo Bible.

2.3 Bible Translation into African Languages

Before discussing Dholuo bible translation, it is worth noting that bible translation in Africa started as early as the second and third century. Its earliest beginning goes back to Alexandria, Egypt about 200 to 300 BC when the Hebrew Bible or the Old Testament was translated from original Hebrew into Greek (Majola, 1998). The history of Bible translation in Africa therefore is as old as about 1700 years. Rotich, (2020) notes that the reason why the Bible was translated from Hebrew to Greek was that Greek was the widest spoken language or Lingua-Franca of that time. The Greek translation of the Hebrew Bible was done in Alexandria called the Septuagint (Latin word for 70). It was translated by 70 Jewish Elders who were accommodated in secluded quarters and they

completed the work in 72 days Sim (1994). The Bible was then translated from Greek into some languages of that period such as Syriac, Latin and Coptic language of ancient Egypt. These translations saw the people hear and read God's words resulting in the church spread throughout the Mediterranean world and beyond.

Hermanson (2002) notes that several British, American, German, French, and Swiss missionary institutions established translation services in the 19th century as part of a deliberate attempt to reach out to the indigenous people. Concurrent with this novel missionary endeavor, which encompassed learning and writing in African languages, the British and Foreign Bible Society (BFBS) was founded. According to Bratcher (1991), there are two distinct eras of Bible translations in South Africa. These were the missionary era, when missionaries translated documents with formal equivalency, and the Bible Society era, when interdenominational translation teams translated documents with dynamic functional equivalents under the direction and control of the Bible Society.

Rotich (2020) also states that by the 18th and 19th Century, protestant missionaries were coming to East Africa, among the Johamm Lodwig Krap who contributed to the translation work. Krap understood the centrality and importance of scripture translation into the vernacular language in his missionary enterprise. However, Rotich (2020) notes that Krap's translation works on the ground lacked depth and his translation was poor, hurried, un-natural, inaccurate and unclear against the basic qualities of bible translation. Sim (1999) states that the three prime considerations for bible translation quality in modern language is accuracy, naturalness and clarity. Although Krap's translation works was poor, it was a good start that led to the desire for the translation of the bible. Rotich (2020) further notes that amongst the Kalenjins, the first bible translation was done in

Kipsigis dialect in 1912. Lumbuye (2018) states that the bible is an entire library, not a single book written in one language during a short period of time in history. It was written over a period of many centuries. He further states that the bible would have remained an incomprehensively closed book for the vast majority of the inhabitants of the globe if there was no translation. Noss (2007) states that no other book has been translated over such along period of time as the bible, portions of no other literary work have been rendered into as many languages and no other document is today the object of intense translation activity as the Bible.

Scripture translation is essential because it makes God's message accessible to individuals in their own tongues. Bible translation efforts have significantly increased globally in the 20th century. This was the era of significant changes and fresh translations in the majority of Western countries. There were several noteworthy idiomatic translations and paraphrases that gained popularity in the second part of the century. The "missionary age" of translations, which produced comparatively literal translations in Africa and the Asia Pacific area, saw missionaries mostly in charge of the translation process during the majority of the 18th to mid-20th century.

Wangia (2003) indicates that the translation of the Bible into Lulogooli, one of the Luhya language varieties by non-native speakers faced many flaws such as lack of writing system and non-native factor. She further observes that only a handful of Africans trained could claim any basic knowledge of linguistics and those who had linguistic knowledge had studied in many cases only the Indo-European languages. Again, there was no way the translators could verify and correct their work. The natives whom they had taught could not cope with the untranslatable foreign ideas which today would be given their

equivalent by many African trained men. Chemorion (2009) in his paper asserts that for a translation project to be successful, the target language community should participate actively in all aspects of translation. Sparked by today's TEV (Today's English Version) many 'common languages' translations were completed in the major world regions by a variety of translation organizations. These days, translation projects are typically completed by highly skilled native speakers of the target language and are supported by literacy and new reader initiatives.

Kobimbo (2015) gives details on the history of Bible Translation in Dholuo. She states that three Translations of the Bible exist in Dholuo. They include, *Muma Maler Mar Nyasaye* (1968) published by the Bible Society in East Africa, *Muma Maler Mar Nyasaye* (1976) published by the Bible Society of Kenya and the Bible Society of Tanzania and *Muma Maler* (2015) The Bible Society of Kenya. These three translations are key reference texts for this study with *Muma Maler Mar Nyasaye* (1976) being the bible version chosen for the proposed study. Kobimbo (2015) further indicates that the educated Africans in the early 1920's did not appreciate the missionary interpretation of the translated Bible that denied people their cultural practices and culture-specific terminologies. The translation of the bible into Dholuo was therefore considered necessary in order to make it accessible to Dholuo speaking audience who could not read and understand the language in which it was originally written as well as not being able to read and understand the English translations use by the missionaries. Kobimbo (2015) therefore acknowledges that the early translations were bound to experience loss of culture specific items and hence meaning loss which is one of the major concerns of this study.

2.4 Shift in Translation

The concept of shifts was first articulated by Catford in 1965. He asserts that shifts represent deviations from formal correspondence during the transition from the Source Language to the Target Language. He presents his concept regarding the disparity in formal correspondence between the source language and the target language. His elucidation of this concept hinges upon the distinction he draws between formal correspondence and textual equivalence. A situation arises when a textual equivalence does not formally correspond with its source, which is referred to as a translation shift, categorized into two primary types. These represent transitions in levels and alterations in categories.

Shifts ought to be reconceptualized in a favorable light as a result of the translator's endeavor to achieve translation equivalence (TE) between distinct linguistic frameworks. Shifts encompass the essential strategies employed by the translator, consciously utilized to achieve a natural and communicative transformation of a source language text into another language. Nida and Taber (1969) assert that among the prevalent shifts in meaning observed during the transfer process are alterations that pertain to both specific and generic meanings. Such transitions may occur in either direction. A transition may arise from a divergence within the system across both languages. The distinction may manifest in the choice of vocabulary or the arrangement of structure. The alterations brought about by the vocabulary lead to a transformation in meaning. Consequently, one may assert that there exist two distinct types of shifts in meaning, and these variations frequently lead to inaccuracies in translation.

According to Machali (2000), there exist two fundamental sources that contribute to shifts in translation. Text centered shifts in the source language and text centered shifts in the target language. The shifts in the source language text can be categorized into three distinct types: grammatical shifts, shifts pertaining to cohesion, and textual shifts. The shift towards a text-centered approach in the target language presents a significant challenge in attaining effectiveness, pragmatic appropriateness, and referential clarity. Machali categorizes the changes in translation into two distinct types: obligatory shift and optional shift. A mandatory shift pertains to the type of shift that transpires when there is an absence of formal correspondence in the translation process. The nature of this shift is determined by grammatical rules. The subsequent element is the optional shift. This shift arises from the translator's judgment and interpretation. The term optional shift is employed because the translator had the opportunity to select more equivalent clauses that align with the reader's perspective in the target language text.

Moreover, Newmark (1981) asserts that “Transposition is a translation procedure involving a change in the grammar from SL to TL.” This indicates that shift functions as a translation mechanism that entails a grammatical transformation from the source language to the target language. Consequently, the interpretation of meaning in a translated text may vary depending on differing perspectives and viewpoints. According to Simatupang (2000), each language possesses a distinct system. The principles governing one language do not invariably apply to another. Every language possesses unique linguistic mechanisms to articulate concepts. The phenomenon of

translation shift arises from the inherent differences in rules and structures that characterize various languages. Translation shifts can be categorized into two primary types. These represent transitions in levels and alterations in categories.

2.4.1 Level Shift

A level shift denotes a situation where an element from the source language exists at one linguistic tier, while its corresponding translation in the target language occupies a distinct tier. To put it differently, it represents a transition from grammar to lexis. The concept of translation, when considered in terms of its various levels, pertains to the intricacies of grammar, lexis, phonology, and graphology. Nevertheless, the transition between the realms of phonology and graphology remains unattainable. Therefore, one can only discern the transition from grammar to lexis and the reverse.

2.4.2 Categories of shifts

According to Machali (1988), category shifts denote a deviation from formal correspondence within any grammatical category in the target language, which can be considered to hold an equivalent position within the target language system. The classification of category shifts is further delineated into structural shifts, class shifts, intra-system shifts, and unit shifts. The subsequent subsections will elaborate on these matters;

2.4.2.1 Unit shifts

Unit shifts are alternatively referred to as rank-shifts. This signifies a transition to a different level within the unit, diverging from the conventional correspondence where the translation equivalent of a unit at one level in the source language corresponds to a unit at a different level in the target language. Catford (1965) articulated the concept of unit shift as alterations in rank that diverge from formal correspondence, wherein the translation equivalent of a unit at one rank in the source language corresponds to a unit at a different rank in the target language. A transition may take place from a word to a phrase, from a phrase to a word, or from a phrase to a clause.

2.4.2.2 Structure shifts

Catford (1965) posits that structure shifts represent the most prevalent category shifts encountered in the realm of translation. Structural shifts transpire when two languages, namely the source language and the target language, exhibit differing structural elements while maintaining formal correspondence. A structural shift occurs when the target structure comprises distinct classes of elements or when it consists of the same class of elements but organizes them in a different manner. Grammatical structure shifts may manifest across all levels.

2.3.2.3 Class shifts

Catford (1965) defines class shift as a phenomenon that arises when the translation equivalent of an item from the source language belongs to a different class than the

original item. This indicates that the source language belongs to a distinct category compared to the target language. It can transform from a noun into an adjective, from a verb into an adjective, and from an adjective into a verb. Elements that can fulfill the same function as those in the adjacent rank above constitute a class or syntactic category.

2.3.2.4 Intra-system shift

Intra-system shifts refer to a scenario where a department engages in formal correspondence, resulting in a situation where a system in the source language corresponds to a distinct, non-equivalent system in the target language. This transition transpires within the confines of the system itself. A shift within the system transpires when the two languages possess a formally corresponding element that serves as translation equivalents. Consequently, the structure within each language comprises two terms; they may be either singular or plural, and while these terms correspond formally, the formally equivalent terms within the system do not operate within the same context. An illustration can be found in the framework of pronouns or numerical systems. According to Catford (1965), the process of translation shift is employed to achieve a natural equivalent of the message conveyed in the source text within the target text. Consequently, a translator can leverage their linguistic proficiency to enhance clarification, ultimately leading to an increase in meaning. Machali (2000) posits that the discretionary alterations in translation stem from the translator's insight, allowing for the selection of a more equivalent clause. Conversely, alterations in translation may lead to a distortion of the meaning of the source language, thereby resulting in a loss of meaning. Sipayung (2018) notes that variations in translation can impact the precision of the

translation process. Consequently, given that English and Dholuo originate from distinct language families, it is probable that translation shifts will take place, potentially leading to either an enhancement or a diminishment of meaning.

2.5 The fundamental units of grammatical structure

The essential components of grammatical architecture encompass morphemes, phrases, words, clauses, and sentences. A morpheme represents the most fundamental unit of language that conveys meaning and is indivisible into smaller components. Conversely, a phrase constitutes a collection of words that function collaboratively within a sentence, yet it lacks both a subject and a verb. Forlini (1987) articulates that a clause comprises a collection of words that includes both a subject and a predicate. It represents a linguistic construct that occupies a position above a word and a phrase in the hierarchy, yet remains subordinate to a sentence. There exist two principal categories of clauses: independent clauses and dependent clauses. Independent clauses are alternatively referred to as free clauses. They possess the ability to exist independently, as they convey a comprehensive idea. Dependent clauses, on the other hand, are referred to as bound clauses. These are clauses that fail to convey a complete thought, yet they function as adjuncts to sentences. Furthermore, a sentence represents the most extensive grammatical construct within a language that conveys a complete idea. Translation shifts manifest at both the fundamental linguistic level and the more abstract thematic dimensions of a text. Ramat (2015) posits that a word serves as a discrete unit of meaning capable of existing

independently within a sentence and can be articulated in isolation. The various categories of words can be delineated as the parts of speech within the English language, encompassing nouns, verbs, adverbs, adjectives, pronouns, prepositions, and conjunctions. A word may be characterized as a linguistic unit comprising one or more phonetic elements or their written form, serving as a primary vehicle for conveying meaning. Words consist of one or more morphemes, representing the smallest units capable of independent use, or they may comprise two or three such units combined under specific linking conditions. In written language, words are typically delineated by spaces and are recognized phonologically, often through accentuation in various languages.

Baker (2000) posits that translators initially examine the meanings of words as discrete entities prior to executing a translation. Mudogo (2017) posits that the choice of specific words holds considerable importance in the realm of translation. Nevertheless, he contends that merely analyzing words in isolation does not yield their true meanings. This study holds significant value as it transcends the mere examination of individual words, directing its attention instead to the meanings articulated within clauses, which represent units of analysis that surpass the level of words in a hierarchical framework.

2.6 The Structure of Dholuo Sentence

The arrangement of words in a sequence, in alignment with the established rules and conventions of a particular language, is referred to as word order. Rijkhoff (2014) asserts that the arrangement of constituents within a linguistic expression is governed by

overarching principles as well as rules that are specific to each language. Regarding the fundamental structure of word arrangement, English adheres to a Subject-Verb-Object format. Nonetheless, one can observe variations in the fundamental word order of the English language. The aforementioned variations predominantly manifest within the realm of literary styles. Furthermore, the conventional arrangement of words within a sentence may be altered to highlight particular significance. The arrangement of words or phrases within any given language carries significant meaning. Therefore, when a language permits various ordering patterns, each variant ought to be considered as having communicative significance. Consequently, while English adheres to an SVO structure, this is likely to evolve for a multitude of reasons. In Dholuo, the standard syntactic structure follows a Subject-Verb-Object arrangement, akin to that of the English language. Nonetheless, Dholuo exhibits distinct characteristics when compared to English and West African languages, which tend to possess a more analytic or isolating structure. For example, in the English language, the majority of clauses are formed by a sequence of words, each made up of an individual morpheme. Conversely, akin to the majority of Bantu languages, Dholuo exhibits an agglutinative structure.

According to Odera and Ochieng (2017), agglutinative languages, including Dholuo, exhibit morphological modifications in their verbs, characterized by the addition of suffixes to the roots of these verbs. This affixation consequently modifies the argument structure of the host verb. In numerous instances, these extensions are characterized by the presence of derivational morphemes. For instance, in Dholuo, words typically comprise a stem accompanied by

various affixes, and a solitary verb along with its affixes can constitute a complete clause or sentence. For instance, the term Gimosou in Dholuo translates to: They are greeting you in English.

2.7. Rank-shifted Clauses

Catford (1965) posits that every language possesses an equivalent number of ranks and taxonomic hierarchies; furthermore, each language exhibits analogous relationships among units of varying ranks. Translation encompasses various linguistic ranks, which include phonemes, graphemes, morphemes, words, phrases or groups, clauses, sentences, and entire texts. This current investigation will concentrate on clauses. Forlini (1987) asserts that a clause constitutes a collection of words comprising both a subject and a predicate. It represents a linguistic construct that occupies a position above a word or phrase, yet remains subordinate to a complete sentence. There exist two primary categories of clauses. These represent dependent and independent clauses. An independent clause conveys a complete thought, whereas a dependent clause lacks this completeness and functions as an adjunct within sentences. For example:

He likes Chinese rice which tastes good.

In this sentence, “*he likes Chinese rice*” is a free clause while *which tastes good* is a bound clause.

Positions typically occupied by nominal groups are clauses that exhibit rank-shifting. Such clauses no longer serve as components of the sentence. They subsequently come to

understand components of a lesser order within the hierarchy of a sentence, clause, group/phrase, word, or morpheme. A collection of words capable of functioning as a sentence, when it takes on the role of a clause within another sentence, is referred to as a rank shifted clause. This terminology arises from its transition in rank, evolving from a complete sentence to a subordinate clause. This investigation centers on the phenomenon of rank shifting within clauses.

2.8. Loss/gain in translation

It is impossible to assert that any two languages are entirely the same. The translator encounters the challenge of linguistic untranslatability. Catford (1965) characterized untranslatability as the condition in which there exists no lexical or syntactic equivalent in the target language for an item from the source language. The disparity becomes significantly more pronounced when the terminology and expressions within the source material are not part of the established lexicon but rather are novel constructs. Loss denotes the absence of specific characteristics in the target language text that are evident in the source language text. Translation loss, conversely, pertains to the inadequate reproduction of the source text within the target text, occurring when a translator does not fully convey all cultural-specific items and linguistic characteristics of the target text. Dizdar (2014) posits that in the realm of translation practice, the likelihood of cultural-specific items encountering loss is greater than that of experiencing gain. The occurrence of loss may arise from the translator's inability to effectively communicate certain nuances of meaning, including expressiveness. Should the translator lack proficiency in the target language, certain words and phrases may be omitted, resulting in

an unfortunate loss of meaning. Once more, the disparities, both linguistic and extra-linguistic, between the source language and the target language contribute to a loss. The linguistic distinctions impede the translation process, as each language possesses unique methods of articulating identical concepts within diverse frameworks. Discrepancies that exist beyond linguistic boundaries also contribute to the loss experienced in translation. This encompasses the cultural and religious divergences inherent in these languages that impede the translation process. According to Alwazna (2014), the primary reason for a translator's inability to generate an equivalent in the target text lies in the influence of extra-linguistic factors. Nida (1964) posited that loss is associated with a deficiency in dynamic equivalence, grounded in the principle of equivalent effect. This principle asserts that the connection between the intended recipients and the message they receive should strive to mirror the relationship that existed between the original recipients and the source language message. Should the text not substantiate such a relationship, the translation inevitably incurs a deficit.

Popovic (1976) asserted that the loss in translation arises from the failure to achieve stylistic equivalence in the translational process. It transpires when there is a failure to achieve functional equivalence of elements in both the original and the translation, thereby lacking an expressive identity with an invariant of identical meaning. When it is likely that the source text may operate with greater efficacy than the target text, one might conclude that a loss has occurred in the translation process. Upon acknowledging that absolute equivalence is unattainable between two languages, one can then engage

with the complexities of loss and gain inherent in the translation process. Furthermore, elements that are perceived as absent from the source language context may find their counterparts in the target language context. The concept of gain in translation, conversely, emphasizes the enhancement and elucidation of the source language text. Bassnett and Lefevere (1990) articulated that gain refers to the enhancement and elucidation of the source language text during the translation process. The identical notion is put forth by Nozizwe & Ncube (2014), who assert that gain in translation pertains to the enhancement of the source text's clarity, thereby allowing both language and the source text to exhibit flexibility and applicability across various social contexts. Consequently, the emergence of new terminology can occur in any language, as language is inherently dynamic rather than static. Acquisition is achievable owing to the fluidity of language. O'Neil (2006) The outcome of translation is contingent upon the comparative expressional competencies of the translators involved. Translators must engage in a thorough examination of the interplay between a language and its sociocultural environment. When translators successfully introduce a novel terminology or concept that elucidates the message, they enhance the target language, thereby contributing to its richness.

Vunay & Darbelnet (2004) assert that gain allows for the premise that translators may occasionally create a target text that surpasses the source text in clarity and readability for the audience. The acquisition of knowledge will ultimately facilitate the text's journey towards self-sufficiency. The gain process is employed to convey the entirety of the source text's message in the target text with precision. Agustina (2013) observed that both loss and gain can be identified within certain words, phrases, or even clauses. The

concepts of loss and gain are employed to ensure that the translation is both acceptable and comprehensible, thereby rendering it natural for the intended audience.

2.9. Theoretical Framework

The functionalist approaches to translation encompass the Scopus Theory, introduced by Vermeer in 1978, aiming to reconcile the divide between theoretical frameworks and practical application. This theory posits that all translation choices are determined by the scopos or intended purpose of the target text, deliberately placing less emphasis on fidelity to the source text during the translation process. This study was conducted within the framework of Relevance Theory. Doty (2007) notes that the domain of translation studies has profoundly impacted bible translation, particularly through the lens of Relevance Theory. Furthermore, Smith (2000) contends that the Relevance Theory frameworks enhance the process of biblical translation by equipping translators with insights into the conditions necessary for communicative success across various translation contexts. It specifically highlights the context-dependent nature of communication and the implications this has for translations. This study embraced Relevance Theory due to its focus on the significance of context in translation and the necessity of mirroring the source text's message in the target text, in contrast to the Skopos Theory, which prioritizes the purpose or intent of the target text. In this context, the research utilized the Relevance Theory proposed by Wilson and Sperber (1986) to assist the investigator in fulfilling the aims of the study.

2.9. 1 The Relevance Theory

This research elucidates the manner in which Relevance Theory elucidates the rank-shifting of clauses translated from English into Dholuo. This theory was proposed by Sperber and Wilson in 1986. Subsequently, this concept was brought to prominence by their student Gutt (1991, 1992), establishing it as a foundational theory in the field of translation. Sperber and Wilson (1986) assert that communication generates a stimulus that they denote as informative intention. The audience deduces the communicator's intent, thereby illustrating that communication operates through the process of inference. Inference is articulated as the understanding acquired by a listener from the statements articulated by a speaker. Thus, it is crucial to derive accurate inferences to attain the appropriate interpretation. Therefore, comprehending meaning necessitates an examination of the speaker's intent. Wilson posits that relevance is determined by the ease with which speakers comprehend a message. Consequently, in the realm of translation, it is imperative for the translator to guarantee that the intended message is readily grasped by the audience. He elaborates that human communication necessitates the involvement of two individuals. The sender and the receiver, in which the receiver receives and interprets the information. The Relevance Theory is based on a specific definition of relevance, accompanied by two fundamental principles: one cognitive and the other communicative. Many linguists seeking to establish a theoretical definition of relevance begin with concepts such as: "relevance within a context and relevance to an

individual.” A context consists of mentally represented information of various kinds and is formed through the selection process during comprehension from a spectrum of potential contexts accessible to the individual. In accordance with the Relevance Theory, all else being equal, the higher the cognitive effect attained and the lesser the mental effort demanded, the more pertinent this input will be to you at that moment. Sperber and Wilson (1986) assert that the relevance of an input to an individual is determined by its interaction with the contextual information at their disposal, resulting in a significant cognitive effect. Furthermore, an input is deemed maximally relevant when it produces greater effects with less effort compared to any alternative input accessible at that moment. Sperber and Wilson (1986) articulate in their communicative principle of relevance that each utterance conveys an assumption of its own optimal relevance. Moreover, they suggest that an utterance achieves optimal relevance under two specific conditions: it must be sufficiently relevant to justify the addressee’s processing effort, and it must also be the most relevant option that aligns with the speaker’s capabilities and preferences. Wilson and Sperber (2002) assert that, in accordance with relevance-guided comprehension, one should adhere to a path of least effort when constructing an interpretation of an utterance. This approach is particularly pertinent in resolving ambiguities, supplying contextual assumptions, and deriving implicatures, among other considerations.

The Relevance Theory presents a more compelling framework for understanding communication compared to the Code Model that underpinned Nida’s Dynamic

Equivalence approach, thus instigating a significant paradigm shift in the realm of Bible Translation from the 1900s to the present day. The Relevance Theory was significantly advanced and notably utilized within the realm of translation studies, as articulated in Translation and Relevance. Smith (2000) examined the feasibility of both direct and indirect translation methods in the context of Bible Translation, utilizing insights derived from Relevance Theory. Moreover, he asserted that the Relevance Theory frameworks enhance Bible translations by compelling translators to grasp the conditions necessary for communicative success across various translation contexts. It specifically highlights the context-dependent nature of communication and the implications this has for translations. Furthermore, it enables the amalgamation of variables in a manner that enhances effective communication, whether within the receptor context (indirect translation) or the source context (direct translation). Doty (2007) posits that the domain of translation studies has profoundly impacted bible translation through the lens of relevance theory. The potential for integrating the receptor context with the source context presents a compelling avenue for exploration.

The Relevance Theory holds significant value as it offers a framework for anticipating the conditions necessary for successful communication in translation, thereby enabling translators to more accurately assess whether a particular rendering will resonate with the target audience. In light of the preceding arguments, the researcher investigated the extent to which Relevance Theory is instrumental in the translation of rank-shifted clauses found in the English Holy Bible into the Dholuo Bible: Muma Maler Mar Nyasaye.

2.10. Chapter Summary

The literature reviewed clearly indicates that the translation of the Bible from English into Dholuo encountered numerous challenges, some of which contribute to the loss of meaning in the translation process. Dizdar (2014) identifies various linguistic and extra-linguistic discrepancies between the source and target languages, as well as the translator's lack of proficiency in the target language, as contributing factors to the loss of meaning in translation. This study, however, concentrated on the rank-shifting of clauses to determine whether there is a loss or gain of meaning in the translation of the English Bible into Dholuo.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter elucidates the methodology employed in conducting this research, accompanied by a rationale for the selection of these particular methods. The chapter delineates the distinct phases of the research, encompassing the selection of texts for examination, the methodology of data collection, and the subsequent analysis and presentation of the findings.

3.2 Research Design

This investigation employed a descriptive research design. Mugenda and Mugenda (2003) articulate that a descriptive research design seeks to methodically gather information or delineate a phenomenon, situation, or population under scrutiny. It primarily addresses the what, when, where, and how inquiries related to the research problem, rather than delving into the reasons behind it. The research examined the transformations that take place during the translation process, along with the potential loss or gain of meaning in the rank-shifting of clauses translated from the English Holy Bible into Dholuo. Burgin (2007) posits that qualitative research focuses exclusively on the social phenomenon, emphasizing the significance underlying the data, information, and processes associated with that phenomenon through a non-numerical analysis. The data is perceived solely through the medium of language and structured expressions. The

descriptive research design was employed as it allows for an exploration of the researcher's inherent biases and ideological inclinations.

3.3 Study Population

The study population of this study consisted of the 66 books in the Bible of which the Old Testament constitute 39 books while the New Testament has 27 books. The data source used as the main object of this research was drawn from the Holy Bible; NIV and its translation into Dholuo, *Muma Maler Mar Nyasaye* (1976); The Bible society of Kenya. The source language was therefore English while the target language was Dholuo. The linguistic units which were targeted by the study were mainly clauses. The study focused on the rank-shifted clauses.

3.4 Study area

The selected study area is Suba North Sub County, located within Homa Bay Sub County. This can be attributed to its status as a cosmopolitan area, boasting a diverse array of churches, totaling 116 according to Google.com (2024). Suba North, previously referred to as Mbita Constituency, is an electoral constituency located in Kenya. This constituency in Homabay County was established in 1966 following the division of Labwe constituency into Mbita and Ndhiwa constituencies. It comprises five electoral wards: Mfangano Island, Rusinga Island, Kasgunga, and Gembe in Lambwe. The population stands at 124,938 individuals, as per the 2019 census, and it encompasses an area of 406.3 square kilometers.

3.5 Sampling Techniques and Sample Size

Kelinger and Lee (2000) contend that sampling holds significant importance, as it enables the generalization of the study's findings to a broader population. Due to the impracticality of collaborating with all Dholuo-speaking Christians proficient in English within Suba North Sub County in Homa-bay County, a sample size of 6 books was selected from the total of 66 books in the Bible. The sample size was determined through purposive sampling. The researcher intentionally chose texts containing culture-specific concepts that do not have Dholuo equivalents, including the books of Psalms, Proverbs, Joel, Ecclesiastes, Song of Songs, and Lamentations. Among the six texts, 44 rank-shifted clauses were employed to facilitate a thorough analysis of the data throughout the study's duration. Typically, a sample size of 30 individuals is regarded as adequate for qualitative research. The researcher subsequently chose 30 language consultants to engage in the interviews and Focus Group discussions. The determination of the 44 rank-shifted clauses and the selection of the 30 respondents were achieved through the concept of saturation as articulated by Glasser and Strauss (1967). Glasser and Strauss (1967) articulated the concept of theoretical saturation within Grounded Theory as the juncture at which no further data emerges that would enable the researcher to enhance the understanding of the phenomenon's properties. The selection of 30 respondents was determined when the researcher concluded that the emergence of new data had ceased. The participants were intentionally chosen due to their active engagement in church activities, including roles such as pastors, interpreters, and Bible study leaders, within

congregations predominantly composed of illiterate members. Consequently, the Dholuo Bible was utilized in their services alongside the English Bible.

3.5.1 Linguistic characteristics of the respondents

A total of thirty respondents engaged in the interviews and focus group discussions. The thirty respondents indicated that Dholuo was their primary language and that they possessed proficiency in English as well. Every participant possessed fundamental educational qualifications and demonstrated the ability to read and write. The selection of respondents was conducted with a specific intent, as each participant was an ethnically Dholuo speaker. Furthermore, each participant was recognized as a Christian. The sample comprised twelve female and eighteen male respondents. The participants varied in age from eighteen to fifty years old. It was anticipated that age and gender would not skew the findings of the study, as none of the data elements were considered susceptible to either variable.

3.6 Data Collection Methods

The requisite data for fulfilling the study's objectives were collected from both primary and secondary sources. The principal data for this study was gathered via document analysis, whereas secondary data was acquired through interviews and Focus Group Discussions. The interviews and focused group discussions were conducted with the respondents over the course of one month. A total of 10 individuals were interviewed,

while 20 participants engaged in the Focus Group Discussions. Four focus group discussions were established, each comprising five participants. The audio recordings were acquired from the interviews and Focus Group Discussions. The recordings were subsequently revisited, and the outcomes were subjected to thematic analysis. The research instruments employed were deemed essential for the collection of comprehensive and pertinent data. Furthermore, these instruments contributed to the assurance that the data collected was devoid of subjectivity.

3.6.1 Key Informant Interviews

Semi-structured interviews were conducted with Dholuo-speaking Christians who have acquired English as their second language. This is demonstrated in (App III.) The inquiry comprised three questions aligned with the research objectives. The interviews conducted with each respondent spanned roughly 30 minutes and took place over a duration of 10 days. Milroy and Gordons (2003) suggest that valuable insights can be garnered in a mere 30 minutes. The individuals involved were designated as respondent 1, respondent 2, respondent 3, respondent 4, respondent 5, respondent 6, respondent 7, respondent 8, respondent 9, and respondent 10. The respondents each selected the language for the interview on an individual basis. Six respondents selected English, whereas four opted for Dholuo. The interviews were carried out in locations selected by the respondents themselves. Three participants were engaged in dialogue within the confines of their workplaces, five were consulted within the premises of their places of worship, while two opted for the comfort and discretion of their own homes for the interviews. In comparison to alternative methods of evidence collection, the interview emerged as the most suitable

option. The selection of interviews was informed by the claims made by Seliger and Shahomy (1986) that this method allows for a depth of information collection and unrestricted responses that other techniques cannot achieve. Furthermore, it exhibits a remarkable degree of flexibility and is efficient in conserving time. The information gathered from Key Informant Interviews contributed significantly to the examination of the nuances of meaning that may have been lost or gained in the translation of the English Holy Bible into the Dholuo Bible. The data proved invaluable for the interpretation, reporting, and discourse surrounding the research findings.

3.6.2 Focused Group Discussions (FGDs)

Krueger (1988) articulates that Focus Group Discussion serves as a method for collecting insights from individuals who share comparable backgrounds and experiences, engaging them in discourse on a particular subject of interest. This approach is commonly employed in the generation of data when examining homogeneous groups of participants, as is evident in the current case. The study comprised four focus group discussions. Each focus group discussion comprised five participants. The four focus group discussions, designated as FGD A, FGD B, FGD C, and FGD D, were conducted using a structured guide outlined in Appendix IV. This framework permitted a degree of flexibility, enabling participants to engage in thoughtful discourse and articulate their perspectives on the posed questions. The researcher employed focus group discussions as a qualitative approach to obtain comprehensive insights into the respondents' perspectives, beliefs, and comprehension regarding the potential loss or gain of meaning in the translation of the English Holy Bible into the Dholuo Bible. Moreover, the focus group discussions were

deemed suitable for ensuring the objectivity of the findings. The inquiries posed during the FGDs were deliberated in both Dholuo and English, as all respondents possessed proficiency in these two languages. This was intended to facilitate the respondents' comprehension and engagement with the questions posed. The insights gathered from the FGDs enriched the data obtained from the Key Informant Interviews by facilitating a thorough exploration of the issues outlined in the FGD guide. The insights derived from the discussion would serve to close any gaps that may have arisen from the Key Informant Interviews.

3.7 Data Analysis and Interpretation

The analysis of the data was conducted through content analysis. In pursuit of the initial objective, the researcher meticulously examined the data to discern the application of rank-shifting within the scriptures. The data was presented in a systematic manner, categorized according to the various identified shifts. The identified categories of shifts encompass unit shifts, structure shifts, class shifts, and intra-system shifts. This was succeeded by a detailed exposition. The classifications of shifts were subsequently organized into tabular formats. Concerning the second objective, the researcher conducted an analysis of the rank-shifted segments, identifying instances of meaning loss and gain by meticulously examining the source text message and juxtaposing it with the corresponding target text. This was subsequently accompanied by a detailed exposition, with the findings articulated in a tabular format. In addressing objective three, the researcher employed the principles of relevance theory to examine its influence on the translation of rank-shifted clauses. The audio recordings of the interviews conducted

during the focus group discussions were meticulously replayed and analyzed, allowing for the thematic extraction of the necessary data. The Key Informant's Interview and Focus Group Discussions featured open-ended questions, necessitating that respondents formulate their own answers. Their responses aimed to elucidate whether there was a loss or gain in the translation of the English Bible into Dholuo, accompanied by examples illustrating the concepts of meaning loss or gain. The responses were subsequently categorized based on shared concepts and analyzed through qualitative interpretation. The researcher transcribed the recorded interviews and Focus Group Discussions, producing written texts for each session.

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3.8 Ethical Considerations

Kathuri and Pals (1993) posited that any research endeavor must adhere to the principles of a robust ethical framework. This study meticulously examined the principles of research ethics at every stage of the research process. The investigator secured an introductory letter from the Directorate of Post-Graduate Studies (DPS) committee at Masinde Muliro University of Science and Technology, thereby granting permission to advance to fieldwork. The researcher subsequently acquired permission from NACOSTI through the introductory letter procured from DPS. The investigator was required to present herself and elucidate the objectives of the study to the participants. The participants were afforded the opportunity to provide their informed consent for involvement, and their engagement was entirely voluntary. Their autonomy in decision-making was equally protected. The informants were guaranteed absolute confidentiality, with the assurance that their responses would solely contribute to the current study.

Moreover, the researcher upheld confidentiality and anonymity during the data collection and analysis phases to safeguard the identities of all informants.

3.8 Chapter summary

This chapter has highlighted the research design and the study population. Further, it has looked at the sampling techniques and sample size as well as the methods of data collection. Finally, data analysis and ethical considerations have also been discussed.

CHAPTER FOUR: DATA ANALYSIS, PRESENTATION AND DISCUSSION

4.1 Introduction

This chapter contains the findings of the investigation on rank-shifting of clauses in the translation of the English Holy Bible (NIV) into Dholuo Bible; *Muma Maler Mar Nyasaye* (1976). The study drew basic information from 44 rank-shifted clauses identified in the translation of the English Holy Bible into Dholuo Bible. Data is analyzed and discussed in line with the objectives of this study. The first objective focuses on describing the categories of shifts identified in the translation of the English Holy Bible into Dholuo followed by the analysis of meaning loss or gain in the rank-shifted clauses identified, and finally the last objective sought to describe how the Relevance Theory accounts for the translation of these clauses.

The analysis of this chapter is based on extracted data from selected texts in the English and Dholuo Bibles used for the purposes of this study. Moreover, data from interview schedules and focus groups discussions were analyzed and discussed.

4.1.1 Features of the Linguistic Items used for Analysis

From the extracted data, there were 44 items selected for the linguistic analysis. The items selected were basically clauses. There were different categories of shifts that emerged. These were structure shifts, intra-system shifts, class shifts and unit shifts. Structure shifts were the highest with 15 items of the total number of items selected. They were followed by intra-system shifts with 13 items then unit shifts with 9 items and lastly class shifts with 7 items of the total number of the items selected for analysis.

4.2 The Categories of Shifts in the Rank-Shifted Clauses

The first objective of the study sought to describe the categories of shifts that emerge in the data when translating the ST into the TT. From the collected data, the following four categories of shifts were established: unit shifts, class shifts, intra-system shifts and lastly structure shifts.

4.2.1 Unit Shifts

The unit shifts experienced in the study were both upward and downward unit shifts. The downward unit shifts were seen when the items higher in rank as the sentences in the source language shifted into clauses in the target language. Likewise, upward unit shifts were seen when the clauses in the source language which is lower in rank shifted into sentences in the target language.

The following extract on upward unit shifts and downward unit shifts were identified for analysis.

Extract 1: Ecclesiastes 8:12

Source Text: *Although a wicked person who commits a hundred crimes may live a long time...*

Target Text: *Jaricho nyalo timo richo ndalo mathoth to eka pod odak adaka aming'a*

The source text extract *Although a wicked person who commits a hundred* is a bound clause that does not express a complete thought. Its meaning will however be dependent on its relationship with the context in which it is used. That is, its meaning will best be

understood based on the larger sentence that it is part of. When translated into target text it becomes “*jaricho nyalo timo richo ndalo mathoth*” which is a sentence that expresses a complete thought. The target text translation simply means, “a *sinner can commit a crime for a very long time.*” This is therefore an upward unit shift because, a clause in the source text translates into a sentence in the target text.

Extract 2: Proverbs. 6:24

Source Text: *Keeping you from your neighbour’s wife, from the smooth talk of a wayward woman;*

This is a clause that translates into a sentence that expresses a complete thought.

Target Text: *Ginyalo miyo ibed mabor gi mon maricho kendo itang’ gi weche mamit mag mond jomoko nono.*

The clause *keeping you from your neighbour’s wife* does not express a complete thought, however, when translated into the target text it becomes *Ginyalo miyo ibed mabor gi mon maricho* which loosely translates as *they can keep you away from wicked women*. This expresses a complete thought. The source text extract does not express a complete thought because it does not have the subject and therefore begins with the verb. One would therefore ask what it is that keeps one from the neighbour’s wife. The target text extract however begins with the pronoun *Gi* which means *they*. This pronoun acts as the subject therefore making it express a complete thought. This is therefore an upward unit shift.

Extract 3: Psalm 1:2

Source Text: *But whose delight is in the law of the LORD and who meditates on his law day and night.*

Target Text: *Chik Ruoth Nyasaye ema miye mor, kendo opuonjore chikno odiechieng’ gotieno.*

The source text extract “*But whose delight is in the law of the LORD*” is a clause because it does not make sense on its own. However, it will only bring complete meaning when used together with the larger sentence that it is part of. When translated into the target text, it becomes “*chik Ruoth Nyasaye ema miye mor*” which is a sentence that can stand on its own and express a complete thought. The translated segment simply means that “*the law of the LORD is his delight*”. This is therefore an upward unit shift since the clause translates into a sentence.

Extract 4: Proverbs. 6:34

Source Text: *For jealousy arouses a husband’s fury* and he will show no mercy when he takes revenge.

Target Text: *Mirima ma mako chuor dhako en mirimb nyiego* omiyo ka ochulo kuor to oonge gi miwafu ngang’.

The source text extract “*For jealousy arouses a husband’s fury*” is a clause that does not express a complete thought. Its meaning will be dependent on the larger sentence that it is part of. When translated into Dholuo it becomes “*Mirima ma mako chuor dhako en mirimb nyiego*”. This translated segment simply means “*the fury of a husband is that of jealousy.*” This translated segment is a sentence that expresses a complete thought. It is therefore an upward unit shift since a clause in the source text translates into a sentence in the target text.

Extract 5: Psalm 41:10

Source Text: *But may you have mercy on me, LORD; raise me up, that I may repay them.*

Target Text: *A Ruoth Nyasaye, kecha, kendo changa mondo achulnigi kuor.*

The clause *But may you have mercy on me, LORD* in the Source Text shifts into *A Ruoth Nyasaye, kecha*, which is a sentence with a complete thought.

In this extract, the ST message *But may you have mercy on me* is clause. This is because it does not express a complete thought. The TT extract *A Ruoth Nyasaye, kecha* is a sentence because it expresses a complete thought. The Source Text extract does not express a complete thought because it begins with the conjunction *but*. Moreover, the subject *LORD* comes last. However, the target extract expresses a complete thought because it begins with the subject *A Ruoth Nyasaye* and not a conjunction. There is therefore an upward unit shift where a clause translates into a sentence which is higher above in the rank scale than the sentence.

Extract 6: Songs of songs 2:5

Source Text: *Strengthen me with raisins. Refresh me with apples, for I am faint with love.*

Target Text: *Hera nega, omiyo duog chunya gi gik mamit.*

In this extract, the sentence, *strengthen me with raisins* translates into a clause *omiyo duog chunya gi gik mamit* in the target text. There is therefore a downward unit shift since a sentence that is higher in a rank-scale translates into a clause which is lower than the sentence in the target text. The source text extract expresses a complete thought. The source text extract has an assumed subject that explains why its meaning is complete. However, the target text extract does not express a complete thought because it begins with the conjunction *omiyo* which simply means *therefore*.

Extract 7: Lamentation. 3:19

Source Text: *I remember my affliction and my wandering, the bitterness and the gall.*

Target Text: *Ka aparo thagruok kod kuyo ma an go, to litna malich*

The source text extract “*I remember my affliction and my wandering*” is a sentence that expresses a complete thought. It should therefore translate into “*aparo thagruok kod kuyo ma an go*”. However, in the target text it translates into “*ka aparo thagruok kod kuyo ma an go*” which simply means “*when I remember my affliction and my wandering*”. This translated segment does not express a complete thought. This is therefore a downward unit shift since a sentence in the source text translates into a clause in the target text.

Extract 8: Proverbs. 29: 26

Source Text: *Many seek an audience with a ruler*, but it is from the LORD that one gets justice.

Target Text: *Kata obedo ni ji mang’eny londhore mondo Ruoth okonygi to chutho Ruoth Nyasaye kende ema ng’ado bura gi adieri.*

The source text extract “*Many seek an audience with a ruler*”, is a sentence that expresses a complete thought. In the target text however, it is translated as “*Kata obedo ni ji mang’eny londhore mondo Ruoth okonygi*”. Which simply means “*even though many seek an audience with a ruler.*” The target text translation is a clause because it does not express a complete thought. This is therefore a downward unit shift since a sentence in the source text shifts into a clause in the target text.

Extract 9: Lamentation 5:12

Source Text: *Princess have been hang up by their hands; elders are shown no respect*

Target Text: Jodong gweng' ne iliero gi lwetegi e yien, *kendo kata mana jomadongo okmiduong'*

The source text extract “*elders are shown no respect*” is a sentence that carries a complete meaning. However, it is translated into “*kendo kata mana jomadongo ok mi duong*” in the target text. The translated segment simply means, “*again even the elders are not respected*” which is a clause that does not make sense on its own. This is therefore a downward shift, since a sentence in the source text translates in to a clause in the target text.

Extracts 1-6 reveal that there were indeed upward unit shifts experienced in the translation of the English Bible into Dholuo. They reveal the movement of lower language units that were clauses which could not make sense on their own into upper units of language which are the sentences that express a complete thought in the TL. Extracts 7-9 however show downward unit shifts of sentences in the source text into clauses which do not express a complete thought in the target language. Forlini (1987) states that if a group of words that can function as a sentence assume the position of a clause in another sentence, then that group of words is called a rank shifted clause because it has shifted from being a sentence to being a clause. This is also true if a group of words that can function as a clause in the source language assumes the position of a sentence in the target language then that group of words too has shifted in rank. Because English and Dholuo language are very different and that they also have different structures and rules the unit shifts are experienced. This conforms to Jakarta (2017) who stated that when the shift occurs from the lower unit to a higher one it is called upward rank shift. Conversely, when the shift is from higher unit to lower one it is downward

rank shift. Taber (1969) affirms that a shift in translation may exist because of the difference in the systems of both languages. He further adds that this difference can be in the form of vocabulary or structure.

4.2.2 Intra-System Shifts

Intra-system shifts were experienced in the translation of the English bible into Dholuo where singular linguistic items in the source language were translated into plural linguistic items in the target language and vice versa. This was basically seen in the case of nouns and pronouns. The following extract on intra-system shifts were identified for analysis.

Extract 10: Songs of songs 7:8

Source Text: I said, I will climb the palm tree, I will take hold of its **fruit**.

Target Text: *Emomiyo abiro idho yadhno mondo apon **olembene**.*

In the above extract, the singular noun **fruit** translates into *olembene* which is the plural of fruit. In this extract, the translator must have been trying to avoid ambiguity by using the plural form of the noun in question instead of translating it in its singular form as in the source text. This is because the noun **its fruit** should translate into *olembe*. However, a different intonation while pronouncing the word *olembe* would make it bring out the meaning of **many fruits**. Thus the translator opted to simply use the plural form *olembene*.

Extract 11: Songs of songs 2:12

Source Text: Flowers appear on the earth, the season of singing has come, the cooing of *doves* is heard in our land.

Target Text: Kendo maupe thiewo e piny duto koro ma e kinde ma ji werie,
kendo duond *akuru* winjore e piny.

In this extract, the plural noun *doves* in the Source language text translates into a singular noun *akuru*, in the target language text which means “*a dove*”. The translator should have however translated it into *akuche* which loosely translates as **many doves** as brought out in the source text.

Extract 12: Ecclesiastes 10:12

Source Text: Words from the mouth of the wise are gracious, but *fools* are consumed by their own lips.

Target Text: Weche ma ng’at mariek wacho kelone luor, *Ng’at mofuwo* to tiekore kende owuon.

In this extract, the plural noun *fools* translates into the singular form *ng’at mofuwo* which a singular form of fools. The translator should have translated the noun **fools** into *jok ma ofuwo* but however opted for the singular form. In this case the translator must have considered that doing so will not interfere with the message being communicated because the general message of the source text is not interfered with in the target text.

Extract 13: Proverbs 6:14

Source Text: Who plots evil with deceit in *his* heart, *he* always stirs up conflict.

Target Text: *Gichano* mana timo richo ka *giwacho* weche makelo miero.

The singular pronouns *he* and *his* translate into plural which is denoted by *gi* in the target text. The translator ought to have remained faithful to the source text by translating the

singular pronouns **he** and **his** in their singular forms in the target text. Here the translator must have been motivated by the fact that the message is not interfered with.

Extract 14: Proverbs. 6: 24

Source Text: Keeping you from your neighbour's *wife*, from the smooth talk of a wayward *woman*.

Target Text: Ginyalo miyo ibed mabor gi *mon* maricho kendo itang' gi weche mamit mag *mond* jomoko nono.

In this extract, the singular noun *wife* and *woman* translates into their plural forms *mon* and *mond* in the target text. In this extract, translating the singular items into plural linguistic items makes the ST message which is more specific hence denotes emphasis to be quite general even though the general message is maintained.

Extract 15: Ecclesiastes 2:22

Source Text: What do **people** get for all the toil and anxious striving with which *they* labour under the sun?

Target Text: Ere *ohala ma ng'ato* yudo kuom tich matek duto ma **obarorego** *ndasi e pinyka?*

In this extract, the plural item **people** and the pronoun **they** translate into their singular forms *ng'ato* and *obarorego* in the target text. In this extract, the translator may have chosen to translate the plural linguistic items in the ST into singular linguistic items in the TT because using singular linguistic items adds more emphasis to the intended message as opposed to the plural items that brings out the message in a more general hence less weighty.

Extract 16: Proverbs. 9:8

Source Text: Do not rebuke *mockers* or they will hate you; rebuke the wise and they will love you.

Target Text: Kuom mano, kik item rieyo *ng'at ma jasunga*, nikech mano biro miyo obet mamon kodi. To ka irieyo ng'at man gi riekto to obedo osiepni.

The plural noun *mockers* in the source text translates into its singular form *ng'at ma jasunga* in the target text.

Extract 17: Proverbs 12:25

Source Text: Anxiety weighs down the heart but *a kind word* cheers it up.

Target Text: Parruok miyo chuny ng'ato bedo mool, to *weche mabeyo* miyo chunye duogo.

The singular form of *a kind word* in the source text translates into the plural form *weche mabeyo* in the target text. In this extract, the translator opts to translate the singular linguistic item in the ST into a plural linguistic item in the TT basically because doing so does not interfere with the general message of the TT as expressed in the ST.

Extract 18: Lamentation 2:11

Source Text: *My eyes* fail from weeping. I am in torment within ...

Target Text: Aseywak ahinya, mi *wang'a* oowore kendo iya nyawni.

In this extract, the plural noun *my eyes* in the source text translates into a singular noun *wang'a* in the target text. In this extract, the translator might have taken the word *eyes* to

mean the face and thus translated it into the singular item *wang'a*. which can either mean the eyes or the face in Dholuo since Dholuo has no word for **face** and therefore uses the word eyes to refer to the face as well.

Extract 19: Psalm 8:5

Source Text: You have made *them* a little lower than the angels and crowned *them* with glory and honour.

Target Text: To kata kamano, ne ichueye ma in kende ema iloye. Bende ne isidhone osimbo mar duong' kod pak.

In this extract, the plural pronoun *them* in the source text translates into their plural form *ye* and *ne* in the words *ichueye* and *sidhone* in the target text. In this extract, the translator must have considered the fact that choosing singular items in the TT instead of plural items as expressed in the ST helps add more emphasis to the message hence the shift.

Extract 20: Psalms 41:2

Source Text: he does not give *them* over to the desire of their *foes*

Target Text: ... Kendo ok nojwang'e e lwet wasike.

The plural pronoun *them* translates into the singular form which is *nojwang'e* in the target text. The translator should have translated it into *nojwang'gi* which brings out the pronoun in its plural form as expressed in the TT. The translator must have opted for the singular item in the TT instead of plural form in the ST because the general message of the ST is not interfered with.

Extract 21: Psalms 91:14

Source Text: ... I will protect **him** for he acknowledges my name.

Target Text: ... *Kendo nakony **jogo** mong'eya*

In this extract, the singular pronoun **him** in the source text translates into the plural form *jogo* in the target text. In this extract, the translator must have considered that the general message of the ST is not interfered with by replacing the singular item with the plural item hence the shift.

Extract 22: Psalms 116:15

Source Text: Precious in the sight of the LORD is the death of **his faithful servants**.

Target Text: *Mano kaka lit ni Ruoth Nyasaye ka **ng'ate moro** otho.*

In the source text, the plural noun **his faithful servants** translate into the singular form *ng'ate moro* in the target text.

The data revealed that plural linguistic items in the source text translated into singular linguistic items in the target text and singular linguistic items in the source text also translated into plural linguistic items in the target text. Although the plural items translate into singular items and vice versa as shown in the extracts above, the message of the source text which is key in translation work is communicated in the target language message. Machali (2000) asserts that meaning is the main component in translation work. In their analysis of the intra-system shifts and the quality of translation in 'The Maze Runner Novel,' Kur'Anna, & Haryanti (2017) observe that though there are many intra-system shifts that occurred in the translation of the novel, the text belonged to good translation because the translation was dominated by acceptable level of accurate and readable data. Translation is considered to be relevant and applicable when it meets three criteria: accuracy, acceptability and readability (Itieba, Barasa & Mudogo, 2023). Accuracy means that meaning of the source text is transferred to the target text correctly and this involves choosing the correct words in order to reveal the same idea in the target language. Based on the above arguments, one would conclude that although intra-system shifts occur, the idea of the source text is transferred to the target text. One would

therefore argue that the translators were mainly concerned with ensuring that the message of the source text is communicated in the target text without necessarily translating the singular and plural linguistic items as they are in the source text.

4.2.3 Class shifts

Class shift comprise shifts from one part of speech into another. The study identified class shifts as indicated in the following extracts.

Extract 23: Proverbs. 1:23

Source Text: Repent at my *rebuke*.

Target Text: Chikuru itu ka *akwerou* gimoro.

The noun *rebuke* in the source text translated into a verb *akwerou* in the target text.

Extract 24: Ecclesiastes 2:3

Source Text: I tried cheering myself with *wine*

Target Text: Ne atemo mondo ayud mor kuom *madho kong'o*

The noun *wine* in the source text translates into a verb *madho kong'o* in the target text.

Extract 25: Ecclesiastes 5:2

Source Text: ... So let *your words* be few

Target Text: ... Omiyo *kik iwuo* mathoth

The noun phrase *your words* in the source text translates into a verb phrase *kik iwuo* in the target text.

Extract 26: Psalms 15:2

Source Text: ... who **speaks** the truth from their heart;

Target Text: *Bende ma **wechene** gin adier kendo maonge miganga.*

In this extract, the verb *speaks* in the source text translates into a noun *wechene* in the target text.

Although the source text verb translates into a noun in the target text, no meaning loss has been realized. This is because the message of the source text is reflected in the target text.

Extract 27: Psalms 20:7

Source Text: Some trust in chariots and some in horses, but we trust in the **name** of the LORD our God.

Target Text: *Ji moko ogeno kuom gechehi mag lweny, to moko kuom faresegi.
Wan to wageno kuom **teko** mar Ruoth Nysasye!*

In this extract, the noun the **name** in the source text translates into an adjective *teko* in the target text. This brings about loss of meaning. This is because whereas the source text noun talks of God's name, the target text adjective talks of *teko* which means God's power. This brings about loss of meaning since there is a difference between God's name and power. In this extract therefore, the shift in class has resulted into meaning loss.

Extract 28: Psalms 23:1

Source Text: ... he leads me *beside* quiet waters.

Target Text: ... kendo otera *modho* pi mokue

In this extract, the adverb *beside* translates into a verb *modho* in the target text.

Extract 29: Psalm 47:3

Source Target: He subdues nations under **us**.

Target Text: *Kendo omiyo ogendni bedo e bwo **lochwa**.*

Here, the pronoun *us* in the source text translates into an adjective *lochwa* in the target text.

The shift in class from the pronoun in the source text into an adjective in the target text in this extract results into meaning gain. This is because if the translator retained the class of the source text in the target text, the meaning that would be presented would be quite ambiguous. For instance, the literal translation of the source text would have been *kendo omiyo ogendni bedo e bwowa* which is quite ambiguous as it brings out a totally different meaning altogether. In order to avoid the ambiguity, the translator opted to do class shift.

Seven extracts on class shifts were identified for analysis. The messages of the target text revealed that the translators might have simply paraphrased the source text message in order to communicate the intended message and not translating the source text as it is. Although the messages of the source text were different from what was given in the target text, the central message of the source text was communicated in the target text. Mudogo (2017) notes that paraphrasing is a translation strategy that not only eliminates ambiguities in the translation but also help the target audience get the source language meaning.

This conforms to Catfords theory of translation that states that one of the ways to get equivalent is to do a shift. Further, Jakarta (2017) in his study observes that to avoid ambiguity of translation if the literal translation was done, the translator does class shift. This is also true for the present study.

4.2.4 Structure shifts

The study identified the structure shift as indicated in the following extract:

Extract 30: Ecclesiastes 7:1

Source Text: A good name is better than *fine perfume*

Target Text: Nying maber be moloyo *mo mang'ue ng'ar*.

In this extract, the modifier *fine* comes before the noun *perfume* in the source text while in the target text, the noun *mo* comes before modifier *mang'ue ng'ar*.

Extract 31: Ecclesiastes 9:4

Source Text: Anyone who is among the living has hope-even *a live dog* is better off than *a dead lion*,

Target Text: Kata kamano, ng'ato ang'ata mapod ngima e pinyni nigi gima ogeno, nimar ber bedo *guok mangima* moloyo bedo *sibuor motho*.

In this extract, the adjective *live* comes before the noun *dog* in the source text and also the adjective *dead* comes before the noun *lion* however, in the target text, the nouns *guok* and *sibuor* comes before their modifiers *mangima* and *motho*, respectively.

Extract 32: Ecclesiastes 10:1

Source Text: As *dead flies* give perfume a bad smell so as little folly outweighs wisdom and honour.

Target Text: Kaka *lwang'ni motho* nyalo ketho mo mang'we ng'ar mi dum tik marach, e kaka fuwo matin nono bende nyalo ketho riekio maduong'.

In the source text, the adjective *dead* comes before the noun *flies* while in the target text the noun *lwang'ni* comes before the adjective *motho*.

Extract 33: Songs of songs 4:16

Source Text: Awake, north wind

↓ ↓ ↓

Verb Complement Subject

Target Text: In yamb masawa, tugri!
 ↓ ↓ ↓
 Subject Complement Verb

In this extract the source text structure is arranged with the verb coming first, followed by a modifier and lastly the subject. However, in the target structure the subject comes first followed by the complement and lastly the verb. Thus, the structures are different.

Extract 34: Songs of songs 5:14

Source Text: ... His body is like *polished ivory* decorated with Lapis Lazuli.

Target Text: Nungone chalo gi *lak liech mapoth* mobaw gi kite mabeyo mamil.

In this extract, the modifier *polished* comes before the noun *ivory* in the source text, while in the target text, the noun *lak liech* comes before the modifier *mapoth*.

Extract 35: Songs of songs 2:10

Source Text:	Before	<u>them,</u>	<u>the earth</u>	<u>shakes</u>
		↓	↓	↓
		Object	Subject	Verb
Target Text:		<u>Piny</u>	<u>yiengni</u>	<u>e nyimgi</u>
		↓	↓	↓
		Subject	Verb	Object

In this extract, the source text structure is Object Then Subject and lastly Verb while the target text structure is Subject then Verb Object. Thus, the two structures are different.

Extract 36: Proverbs 6:24

Source Text: Keeping you from your *neighbour's wife* from the smooth talk of a *wayward woman*.

Target Text: Ginyalo miyo ibed mabor gi *mon maricho*, kendo itang' gi weche mamit mag *mond jomoko* nono.

In this extract, the adjective *neighbour's* comes before the noun *wife* that it modifies and also the adjective *a wayword* comes before the noun *woman* that it modifies. However, in the target text, the noun *mon* comes before the adjective *maricho* which modifies it. While the noun *mon* comes before the adjective *jomoko* that modifies it.

Extract 37: Psalms 140:1

Source Text:	<u>Rescue</u>	<u>me</u>	<u>LORD</u>	<u>from evil doers,</u>	protect me from the
	↓	↓	↓	↓	
	Verb	Object	Subject	Prepositional complement	

Target Text: A Ruoth Nyasaye, gola e lwet joricho, kendo konya e teko jomahundu.

Subject Verb Object Prepositional complement

In the above extract, the source text structure is Verb followed by the Object then the Subject and lastly the Complement while the target text structure is Subject coming first followed by the Verb then the Object and lastly the Complement.

Extract 38: Psalms 123:1

Source Text: I lift up my eyes to you, to you who sits enthroned in heaven

Subject Verb Object Prepositional complement

Target Text: A Ruoth Nyasaye, in ema arangi ka ating'o wang'a e polo kuma kom duong'vitie.

Object Prepositional complement Subject Verb

The source text structure is Subject followed by the Verb then the Object and lastly the complement while the target text structure is object first then the complement then the Subject and the Verb last.

Extract 39: Proverbs. 6:22

Source Text: From the womb they are spreading lies.

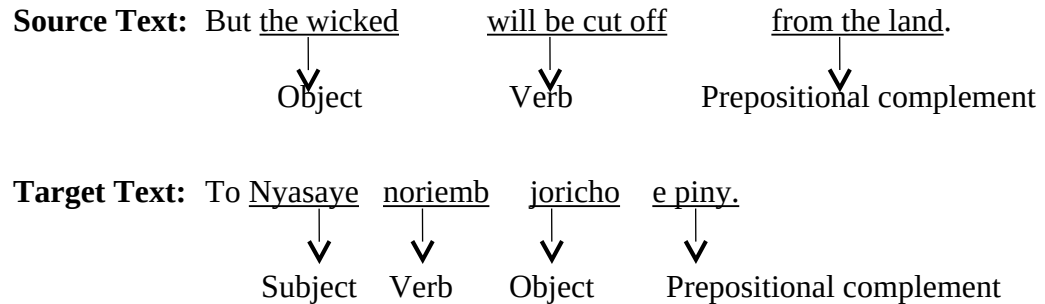
Prepositional complement Subject Verb Object

Target Text: Gi wacho miriambo chakre chieng' monywolge.

Subject Verb Object prepositional complement

The source language structure begins with the complement followed by the subject then the verb and the object comes last, while in the target structure it begins with subject followed by a verb then object and the complement comes last.

Extract 40: Proverbs 2:22



The source text structure is Object followed by the Verb then the Complement comes last, while the target text structure is Subject first followed by the verb then the Object and the Complement last. The two structures are therefore different.

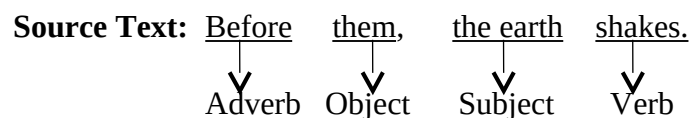
Extract 41: Proverbs. 6:33

Source Text: *Blows and disgrace are his lot, and his shame will never be wiped away.*

Target Text: *Nuyud chwath kod wichkuot mosiko.*

The source text is a complex sentence that translates into a compound sentence in the target text.

Extract 42: Songs of songs 2:10



Target Text: Piny yiengni e nyim gi.
 ↓ ↓ ↓ ↓
 Subject Verb Adverb Object

In this extract, the adverb comes first then the object then the subject and the verb last in the source text while the subject comes first followed by the verb then adverb and the object last in the target text hence showing a difference in structure.

Extract 43 : Lamentation 1:4

Source Text : ... her young women grieve and she is in bitter anguish.

↓
↓

 Modifier Noun

Target Text: ... kendo nyige isando malich, mano kaka engi thagruok malich.
↓ ↓
Noun Modifier

In this extract, the adjective *bitter* comes before the noun *anguish* in the source text, while in the target text the noun *thagruok* comes before the adjective *malich*.

Extract 44: Proverb 12:7

Source Text:... she makes coverings for her bed; she is clothed in fine linen and purple.

↓ ↓
Adjective Noun

Target Text:... ochueyo lewni ma ipedho e kitendni; ka achiel gi lewni manengogi tek.


 Noun


 Adjective

Fifteen extracts on structure shifts were identified for analysis. The results revealed that they were the most frequent category of shifts in translations. This conforms with

Catford's (1965), assertion that structure shifts are the most frequent categories of shifts. He further states that a shift may result from a difference of the systems of both languages. He also says that the differences can be in the form of vocabulary or structure.

Catford further observes that structure shifts occur because of the shifts of grammatical or word order in sentence as seen in the data above. This shift could occur due to demand of grammar that is a must but can also be arbitrary because of the taste of the translator or because of following a particular writing style. Moreover, Nida (1964) argues that since no two languages are identical either in their meanings given to corresponding symbols or in the way in which such symbols are arranged in phrase or structure, then it stands to reason that there can be no absolute equivalence between English and Dholuo because of their structural differences. In principle structure shifts only focuses on its analysis in the shift of word order in translation. Simatupang (2000) also notes that translation shift is seen because of the existence of different rules and structures between languages. Since English is an Indo-European language while Dholuo a Nilo-Saharan language, their structures are therefore very different. As such one can conclude that this is the reason for the occurrence of the structure shifts.

4.2.5 Summary of Category of shifts

Table 1: Summary of Number of Category of Shifts

Category of shift	Number of Shifts	Percentage
Structure shifts	15	34.%
Intra System shifts	13	30%
Unit shifts	9	20.%
Class Shifts	7	16%
TOTAL	44	100%

Source (Fieldwork, 2023)

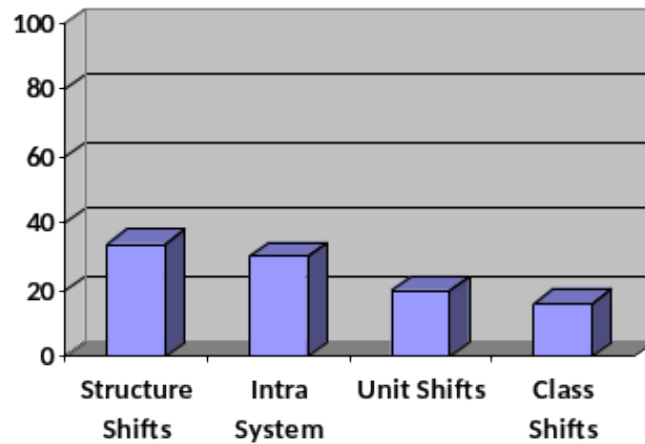


Figure 1 on the category of shift

From the extracted data, there were 44 items selected for linguistic analysis. As indicated in Table 1 above, it was inferred that the highest number of shifts for analysis were the structure shifts. There were 15 structure shifts used for analysis representing 34 % of the

total number of items sampled for analysis. This was followed by the intra system shifts which were 13 items representing 30% of the total number of items sample analysis. It was then followed by unit shift which were 9 items representing 20% of the total number of items sampled for analysis and lastly class shifts were 7 items representing 16% of the total number of items sampled for analysis.

4.3 Meaning Loss or Gain

With regard to objective two, the researcher read through the rank shifted clauses identified with a view to identifying the instances of meaning loss or gain and analyzed them. These findings were then triangulated with the findings of the interviews and focus group discussions to ascertain the instances of meaning loss or gain in them.

4.3.1 Meaning Loss

With respect to meaning loss, the study identified the following extracts as key areas with meaning loss.

Table 2: Extracts on meaning loss.

Bible Verse	Source Text Message	Target Text Message	Extract
Proverbs 6: 24	<i>Keeping you from your neighbor's wife, from the smooth talk of a way-ward woman</i>	<i>Ginyalo miyo ibed mabor gi mon maricho kendo itang' gi weche mamit mag mond jomoko.</i>	Extract 1
Psalms 116:15	<i>Precious in the sight of Lord is the death of his faithful servants.</i>	<i>Mano kaka lit ne Routh Nyasaye ka ng'ate moro otho</i>	Extract 2
Proverbs 12:7	<i>The wicked are overthrown and are no more, but the house of the righteous stands firm</i>	<i>Joricho tho gi wigi, jomakare to weyo nyikwagi bang'gi</i>	Extract 3
Psalms 144:9	<i>I will sing a new song to you, my God: on the ten strings lyre, I will make music to you.</i>	<i>Anawerni wer manyien, A Nyasaye, kagoyoni thum.</i>	Extract 4
Ecclesiastes 11:12	<i>Invest in seven ventures, yes in eight.</i>	<i>Adier, pog apoga gigi ne ji mang'eny.</i>	Extract 5
Proverbs 1:2	<i>Repent at my rebuke</i>	<i>Chikuru itu ka akwerou gimoro</i>	Extract 6
Hebrews 3: 3	<i>Jesus have been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself.</i>	<i>Kwar jo-dhoot moro nigi duong' molojo jo dhooode, mano emomiyo Yesu bende doung' molojo Musa</i>	Extract 7
Proverbs 25:11	<i>Like Apples of gold in settings of silver is a ruling rightly given</i>	<i>Wach mowachi maber e kinde mowinjore chalo gi gimoro maber molos gi dhahabu</i>	Extract 8
Psalms 49:20	<i>A man who has riches without understanding is like the beast that perishes.</i>	<i>Doung' mar ng'ato ok nyal sirone tho, to en otho athoya kaka le tho.</i>	Extract 9
Revelation 8:1	<i>When he opened the seventh seal, there was silence in heaven for about half an hour</i>	<i>Kane nyarombo oketho kido mar abiryo, to polo noling' thi kuom kinde ma dirom nus sa.</i>	Extract 10.
Isaiah 8:20	<i>Consult God's Instruction and the testimony of warning. If anyone does not speak according to this word, they have no light of dawn.</i>	<i>Adier, ji nyalo wachonu weche ma kamago, to kata kamano, gima giwacho onge tich.</i>	Extract 11

Pslams 23:2	<i>He leads me besides quite waters</i>	<i>Kendo otera modho pi mokwe</i>	Extract 12
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Source (Fieldwork, 2023)

The analyzed data revealed that loss is a result of cultural and linguistic non-equivalences because there are no two living languages that can have the same cultural and linguistic similarities (Hatim and Mason 1990). In the above extracts, there are cultural and linguistic concepts which are unique to the ST. In such instances, the ST and TT cannot be reconciled and as a result some concepts are sacrificed and thus loss occurs as shown in extract 1-12 below;

Extract 1

In this extract: the clause “*keeping you from your neighbor’s wife*” should translate into “*ginyalo miyo ibed mabor gi chi jabathi*”. However, the text is translated into “*ginyalo miyo ibed mabor gi mon maricho*” which means keeping you from wicked women therefore meaning is lost. There is meaning loss because **ones neighbor** does not translate into **wicked women**. In this context, the translator is not competent because he is unable to get the lexical substitute for one’s neighbor and therefore opts for wicked women instead. The translator should have translated the clause into *ginyalo miyo ibed mabor gi chi jabathi* which means **keeping you from your neighbor’s wife** as expressed in the source text.

Extract 2

In this extract the clause “*precious in the sight of the Lord*” should translate into “*mano kaka en gima ber ne Ruoth Nyasaye*”. However, in the target text it is translated into “*mano kaka lit ne Ruoth Nyasaye*” which would mean that the death of God’s faithful servant makes him sad and not being precious as brought out in the source text. If the translator is not competent in the target language some words and phrases might be omitted hence loss occurs. For instance, in this extract, the translator fails to get the lexical substitute for the word precious and translates it as *lit* which means painful instead of *gima ogen* to mean something that is greatly valued. Moreover, there is no one word in Dholuo for precious. One therefore needs to comprehend perfectly the message and

detach it from the Source Language and reconstruct it with words that can fit in the Target Language. This is because translation is not simply translating a text word for word but rather it is to transpose it with its entire context to the Target Language using a different type of expression. Thus, a competent translator would translate the word precious as *gima nigi nengo* which means something that is precious in order to prevent loss of meaning.

Extract 3

In this extract the clause “*but the house of the righteous stands firm*” should translate into “*ute joma kare to chung’ motegno*” however in the target text it is translated into “*joma kare to weyo nyikwagi bang’gi*” which brings the meaning of the righteous leaving behind their grandchildren. Therefore, the target text message does not reflect the message of the source text hence meaning loss. This loss occurs because of cultural untranslatability which refers to the absence in the TL of relevant situational feature equivalent to that in the SL. Since according to the Luo culture children are greatly valued, the translator opted to talk of leaving behind grand children to mean a house standing firm and these results in loss of meaning. Generally, the languages under study are spoken in different environments and as a result they have different world views, this therefore causes the loss in meaning.

Extract 4

In this extract the clause “on the ten-stringed lyre I will make music to you” should translate into “*e nyatiti man gi tonde apar analosni thum*” however it is translated into “*kagoyoni thum*” which means I will make music to you. This translated version does not make mention of the ten stringed lyre as brought out in the source text hence there is meaning loss. This loss occurs because of the incompetence of the translator. If the translator is not competent in the TL some words and phrases are omitted hence resulting into loss. The translator may have lacked the words to translate **on a ten stringed lyre** in Dholuo and therefore opted to leave it out altogether in the process of translation thus resulting into loss of meaning.

Extract 5

In line with Ecclesiastes 11:12 the clause “invest in seven ventures, yes in eight” should be translated into “*ket mwanduni kuonde abiryo, eh, e kuonde aboro*”. However, it is translated into “*adiera, pog apoga gigi ne ji mang’eny*” which means distribute your wealth to many people. This is different from what is given in the source text, hence meaning loss occurs. Here loss occurs because of lexical untranslatability where the translator is unable to get the lexical substitutes for the words **invest** and **ventures**. This suggests that there are some cultural concepts which are unique to specific languages. At times, it can be realized that cultures differ radically such that the languages cannot be reconciled and as a result some concepts are sacrificed and thus loss occurs. Nida (1974). In this case, for the word **invest** the translator chose *pog apoga* to mean just distribute and for **ventures** the translator chose *ji mang’eny* to mean **many people**. This is completely different from what the ST states and hence there is meaning loss.

Extract 6

In this extract, the clause “repent at my rebuke” should translate into, “*lokri ka akweri*” however it translates into “*chikuru itu ka akwerou gimoro*” which means pay attention and not change as expressed in the source text. In this extract, the translator should have translated the word **repent** to *lokri* instead of *chikuru itu* to mean pay attention which brings out a totally different meaning from the ST message thus loss has occurred.

Extract 7

In this extract, the clause “*Jesus has been found worthy of greater honor*” should translate into “*Yesu oseyudi ni owinjore mi dOUNg’ moloYO*” however it is translated into “*kwar jo dhoot moro, nigi duong moloYO*” which means that the grandfather of a given home has greater honor, hence bringing a totally different meaning because **Jesus** should translate into *Yesu* and not *kwar jo dhoot moro* which means the grandfather of a given home. This shows loss of meaning because there is no correlation between Jesus and the grandfather of a given home.

Extract 8

In the extract from Proverbs 25:11, the clause “*a ruling rightly given*” should translate into “*bura mong’ad makare*” however it is translated into “*wach mowachi maber e kinde mowinjore*” which means something rightly said at the right time. This message is different from the message given in the source text hence meaning loss. The translator should have translated the word ruling into *bura*, instead the translator opted to use the word *wach* which means a word. This therefore brings out a totally different meaning from what is expressed in the ST hence loss occurs.

Extract 9

The clause extracted from Psalms 49:20, “*a man who has riches without understanding*” should translate into “*ng’at man kod mwandu to onge rieke*” however it is translated into “*duong’ mar ng’ato*” which means the honor that someone has. This is different from the message given in the source text. In this extract the translator has failed to get the lexical substitute for the word riches which should be *mwandu* but instead opts for *duon’g mar ng’ato* to mean the honour someone has. The translator ought to have chosen the best substitute for the word riches which is *mwandu* because his choice *duong’ mar ng’ato* is quite ambiguous. It could mean someone who is big in size or someone who is highly honored which is quite confusing. This therefore demonstrates a lack of competence of the translator in the TL.

Extract 10

In this extract the clause “*when he opened the seventh seal*” should translate into “*kane oyawo rageng’ mar abiriyo*” however it is translated into, “*kane nyarombo oketho kido mar abiriyo*” which means when the lamb destroyed the seventh seal which brings a different meaning since opening and destroying are not the same. Moreover, the word seal is translated into *kido* which means character. Instead, it should have been translated into the word *rageng’*. This clearly indicates that loss has occurred since the word seal and character are totally different words with different meanings altogether.

Extract 11

Here, the clause “*consult God’s instruction and the testimony of warning*” should translate into, “*non gima Nyasaye ochiko, kod neno masiemo gimoro*”. However, this message is completely not translated in the target text therefore it is missing; this therefore means that meaning has been lost. This clearly demonstrates incompetence on the part of the translator because, by omitting some words and failing to translate them is a reason for loss of meaning.

Extract 12

In this extract the clause, “*he leads me beside quite waters*” should translate into “*otelona e bath pi mokwe*” however it is translated into “*kendo otera modho pi mokwe*” to mean he leads me to drink quiet waters, this does not replicate the message of the source text. The translator must have simply implied that by leading, one must obviously be taken to a given place and thus translated the word leading into *otera* instead of *otelona* which means leading as brought out in the ST.

Extracts 1-12 clearly show that there was meaning loss in the translation of the English bible into Dholuo since the message of the target texts does not reflect the message of the source text. For example, in extract 2 the source text message is that it is such a good thing in God’s sight when His faithful servant dies. In the target text, however, this is not what is translated because the target text message implies that it pains God when His faithful servant dies. In this context the translator fails to get the lexical substitute for the word precious and translates it as *lit* meaning painful instead of *gima ogen* which means something that is precious. The translator ought to have comprehended perfectly the message and detached it from the Source Language and reconstruct it with words that can fit in the Target Language to prevent loss of meaning. The data therefore revealed a lack of correlation between the source language message and the target language message. Nida (1964) states that loss is connected to dynamic equivalence based on the principle of equivalent effects. This principle states that the relationship between the target receivers and the message they get should aim at being the same as the source language message and the target language message. If the text fails to support such relationships, then the translation is accompanied by loss. Loss also involves the

disappearance of certain features that are present in the source text in the target text. For instance, in extract 11 the clause *consults God's instruction and the testimony of warning* should translate into *non gima Nyasaye ochiko kod neno masiemo gimoro*. In the target text however, this message is missing out completely. Therefore, loss occurred. Dizdar (2014) affirms this when he states that translation is the incomplete replication of the source text into the target text. The translators should therefore be competent enough in ensuring that nothing is left out untranslated. Nord (2001) argued that before embarking on any translation the translator should analyze the text comprehensively because this appears to be the only way of ensuring that the source language has been wholly and correctly understood. Moreover, the translators should ensure that the message is understood easily by the receptors. Sperber and Wilson (1986) state that what makes an input relevant to an individual is that it interacts with contextual information he has available to yield cognitive effects and what makes it maximally relevant to the individual is that it yields greater effects for less effort than any alternative input available to him at the time. The translators should therefore consider context in doing their translation work since this would help them produce messages that are easily understood by the receptors and therefore help prevent loss of meaning.

4.3.2 Meaning Gain

The study further looked at the elements of meaning gain in the identified clauses. The findings were then listed in the form of extracts as shown in table 2 below.

Table 3: Analysis on Meaning Gain

Bible Verse	Source Text Message	Target Text Message	Extract
Song of Songs 6:10	<i>Fair as the moon, bright as the sun</i>	<i>Adier, ojaber mana ka dwe, kendo ong'ang'ni mana ka wang'Chieng'.</i>	Extract 13
Ecclesiastes 2:22	<i>What do people get from all the toil and anxious striving with which they labour under the sun?</i>	<i>Ere ohala ma ng'ato yudo kuom tich matek ma obarorego ndasi e pinyka?</i>	Extract 14
Lamentations 2:11	<i>Because children and infants faint in the streets of the city</i>	<i>Rawere gi nyithindo mayom nong'no tero kendo gipodho e wang'yore mag dala</i>	Extract 15
Psalms 123:1	<i>I lift up my eyes to you, to you who sit enthroned in heaven</i>	<i>A Routh Nyasaye, in ema arangi, ka ating'o wang'a e polo kuma kom duong'ni nitie.</i>	Extract 16
Lamentation 1:4	<i>All her gateways are desolate, her priests grown, her young women grieve and she is in bitter anguish</i>	<i>Kendo dhorangeyene odong' nono ma onge ji. Jodolo mage omo chunyi malit, kendo nyige isando marach. Mano kaka en gi thagrouk malich</i>	Extract 17
Psalms 123:4	<i>Even though I walk through the darkest valley, I will fear no evil for you are with me.</i>	<i>A Nyasacha kata obedo ni akadho e hoho mar tipo mar tho to ok analuor gimoro nikech in koda.</i>	Extract 18

Source (Fieldnotes, 2023)

Extract 13

In this extract, the clause “*fair as the moon, bright as the sun*” is translated into “*adier, ojaber mana ka dwe, kendo ong'ang'ni mana ka wang'Chieng'*”. The translator clarified the issues from the ST to TT, and in this case gain was realized through an explanation. It

would have been vague to the listeners and the idea intended would not have been clear if the explanation could have been given as *ber ka dwe rieny ka wang' chieng'*. The translator uses his prowess in the TL to express the ST so vividly hence bringing about a greater impact on the TT message. The translator has also used his knowledge of the TL terminologies like *ng'ang'ni* which brings about a greater impact of the brightness of the sun. Therefore, through the translator's competence in the TT, gain has been realized.

Extract 14

According to this extract, the clause "*what do people get from all the anxious striving*" is translated into "*ere ohala ma ng'ato yudo kuom tich matek ma obarorego ndasi*". As observed by Newmark (1988) it is important for the translators to pay attention to the ST to make sense out of it. In this extract, the translator is not merely making a sense of the ST but also making a gainful interpretation of it when "anxious striving" is translated as *tich matek ma obarorego ndasi* which is an idiomatic expression in Dholuo that means being overwhelmed by some hard labour. The translator has therefore enriched the clarification of the ST in the TT hence meaning gain.

Extract 1

In this extract, the clause "*because children and infants faint in the streets of the city*" is translated into "*rawere gi nyithindo mayom nong'no tero kendo gi podho e wang'yore mag dala*". The target text message makes the weight of the message very clear and easily understood hence gain in meaning. In this extract, gain has been realized through explanation. Gain has to do with the clarity of the message as well. The translator clarifies the issues of the ST to the TT. The translator here gave clearer details by proceeding to talk about *nong'no* which refers to great hunger as the reason for the fainting of the children and infants in the streets of the city. Whereas the ST does not make mention of this, the TT uses it to make the TT clearer hence gains in meaning.

Extract 16

The clause, "*I lift up my eyes to you who sit enthroned in heaven*" is translated into "*A Ruoth Nyasaye, in ema arangi ka ating'o wang'a e polo kuma kom duong'ni nitie*". The

target text message has more weight because it presents someone beseeching God and telling him that he is the only one they look unto, unlike the source text which simply present one lifting their eyes unto God. Here, gain has been realized through explanation. The translator uses his TL competence to bring out meaning through the element of expressiveness. The TT Shows how the translator is beseeching God and goes ahead to state that it God alone and no one else that they look unto unlike the ST which merely states lifting of hand to God.

Extract 17

In this extract the clause “*and she is in bitter anguish*” is translated into “*mano kaka en gi thagrouk malich*”. This is an example of gain in meaning because the target text emphasizes the trouble she is in more than the source text does. In this extract, gain has been realized through explanation. The translator adds the phrase *mano kaka* to the clause to express the degree of anguish the person was in thus necessitating gain.

Extract 18

In this extract, the clause “*even though I walk through the darkest valley*” is translated into “*A Nyasacha, kata obedo ni akadho e hoho mar tipo mar tho*”, which has more weight than the source text, therefore it is easier to comprehend. A translator should be aware of the relationship between words which are adapted to achieve communicative purpose in a written text. Given this, a translator must at least have the technical skills that the TT audience has. If that happens in translation, there will be better and clearer communication.

Research has revealed that gain enables a language to be used in different forms in order to adapt according to the needs of the target language audience ((Hatim and Mason 1990). For instance, in extracts 13-18 the translator has enriched the TT with explanations that are not in the ST to enrich the target language product. This might lead to a better understanding of the intended meaning of the ST message. The departure from formal equivalence to a more communicative translation makes the TT dynamic. Due to the dynamism of language, gain is realized.

A comparison of meaning loss and gain in the analyzed data is shown on the chart below.

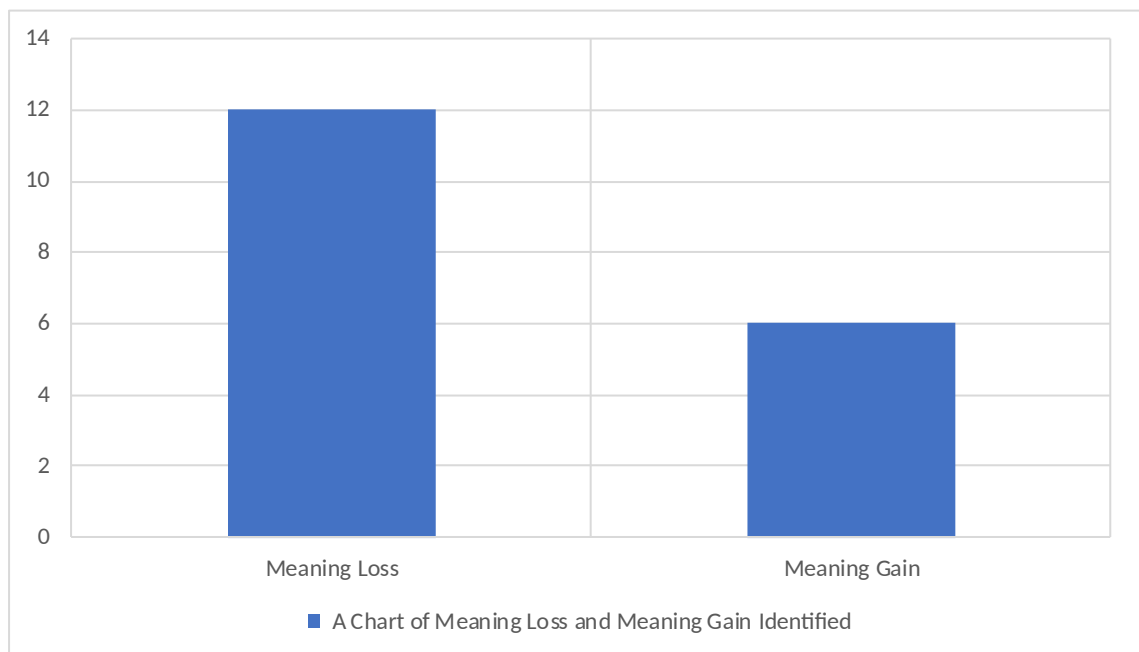


Figure 2: *Meaning Loss and Gain Identified*

From the figure above, both meaning loss and gain was experienced. 12 extracts on meaning loss and 6 on meaning gain were identified. As indicated in figure 1 above, it was inferred that more loss was seen than gain.

4.4 The Analysis of how the Relevance Theory Accounts for the Translation of the Rank-Shifted Clauses.

In order to affirm the use of relevance theory on the translation of the clauses, the researcher identified the following extract from both the source text and the target text. This is illustrated in table 1 and table 2. According to Wilson (1986) to understand meaning, one must look at the intended interpretations. Therefore, the intended message of the source text should be reflected in the target text. Further, he adds that something will be relevant if the speaker will understand it easily. When something is relevant its relevance is clear. Wilson and Sperber (2002) indicated that the greater the cognitive

effects are achieved and the smaller the mental processing effect required to derive these effects, the more relevant this input will be at the time. Moreover, this theory states that context determines all aspects of utterances interpretation. It is therefore important to note that the context plays a great role in translation interpretation. With regard to the tenets of this theory that states that the intended message of the source text should be the message expressed in the target text, the researcher was able to note that a greater percentage of the target text messages reflected the source text messages while a small percentage did not express the source text message exactly in the target text message and this resulted in the meaning loss as discussed earlier. The summary of *Table 1* on meaning loss and meaning gain further supports this.

Moreover, because a greater percentage of the target texts reflected the source text message, the researcher was able to note that the messages were clearer and easy to understand as advanced by the relevance theory. It is therefore worth noting that the relevance theory informed the translator's manner of translation to make the messages easier and clearer. *Table 2* further illustrates on meaning gain. Again, context equally plays a great role in the translation of these clauses. The extracts below explain how context played a key role in the meaning of the clauses given.

The four maxims that fall under the Principle of Cooperation, which are key in determining the use of Relevance Theory in translation works are: the maxim of Quality ("tell the truth"), Quantity ("say as much as required"), Relation ("be relevant"), and Manner ("be orderly and avoid ambiguity)". Because translators know that these maxims

and the Cooperative Principle generally govern translation, they will be able to supply information that seems to be lacking or not to conform to the principle in other ways in some cases of conversational interaction. The maxims and the Principle of Cooperation ensure that in the process of decoding the message, from the target text, the translator is able to choose from among potentially many interpretations the one that conveys the message most likely intended by the message of the source text.

Table 5 below illustrates how relevance theory has been applied to achieve successful clause translation based of the maxims of Cooperative Principle.

Table 4: Application of the Relevance Theory in Translation

Bible V Erse	Source Text Message	Target Text Message	Application of Relevance theory
Song of Songs 6:10	Fair as the moon, bright as the sun	Adier, ojaber mana ka dwe, kendo ong'ang'ni mana ka wang' Chieng'.	Extract 1: The maxim of Quantity applied (the translator has said as much as possible to elaborate the intended meaning)
Ecclesiastes 2:22	What do people get from all the toil and anxious striving with which they labor under the sun.	Ere ohala ma ng'ato yudo kuom tich matek ma obarorego ndasi e pinyka?	Extract 2: the maxim of Quality and Manner is applied. The translator has used truth and have also avoided ambiguity. "obarorego ndasi" signifies quality in the clause structure.
Ecclesiastes 11:12	Invest in seven ventures, yes in eight.	Adier, pog apoga gigi ne ji mang'eny.	Extract 3: because the maxim of Quality and Relation were not applied here, meaning loss is observable
Hebrews 3: 3	Jesus have been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself.	Kwar jo-dhoot moro nigi duong' molojo jo dhoode, mano emomiyo Yesu bend doung' molojo Musa	Extract 4: However much the translator applied the maxim of Quantity, the maxim of Relation was not applied. The source text talk of a builder of a house having greater honor, while the target text talks about a grandfather having a greater honor.
Ecclesiastes 5:2	So let your words be few	Omiyo kik iwou mathoth	Extract 5: the translator applied the relevance theory by making the translation into the target language easier and simpler
Song of Songs 2: 10	Before them, the earth shakes	Piny yiengni e nyimgi	Extract 6: the intention of the source text is reflected int the target text despite the two having different structures.
Ecclesiastes 6:26	For a prostitute can be had for a loaf of bread	Ng'ato nyalo yudo ohodho gi pesa matin maromo makati achiel	The target text message is clearer and easy to understand thereby reflecting the use of the maxim of quality and relevance.
Song of Songs 1:6	My mothers' sons were angry with me, and made me take care of vineyards; my own vineyard I had to neglect	Owetena ne mon koda omiyo ne gimiya tich rito puoth mzabibu, kuom mano ne ok ayudo thoulo mar loso denda	In the source text message, "my own vineyard" translates into, one's body, therefore on a different context, the word vineyard would mean a different thing from what is given in the target text.

Source (Field Observation, 2023

Extract 1: In this extract the maxim of Quantity has been applied. The translator has said as much as possible to elaborate the intended meaning. (Song of Songs 6:10).

Extract 2: In this extract, the maxim of Quality and Manner is applied. The translator has used truth and has also avoided ambiguity. “*obarorego ndasi*” signifies quality in the clause structure. (Ecclesiastes 2:22).

Extract 3: In this extract, because the maxim of Quality and Relation were not applied, meaning loss is observable. (Ecclesiastes 11:12).

Extract 4: In this extract, however much the translator applied the maxim of Quantity, the maxim of Relation was not applied. The Source Text talk of a builder of a house having greater honor, while the target text talks about a grandfather having a greater honor. (Hebrews 3: 3).

Extract 5: In this extract, the translator applied the relevance theory by making the translation into the target language easier and simpler (Ecclesiastes 5:2).

Extract 6: In this extract, the intention of the Source Text is reflected into the target text despite the two having different structures. (Song of Songs 2: 10).

Extract 7: In this extract, the Target Text message is clearer and easy to understand thereby reflecting the use of the maxim of quality and relevance. (Ecclesiastes 6:26).

Extract 8: In the Source Text message, “my own vineyard” translates into, one’s body, therefore on a different context; the word vineyard would mean a different thing from what is given in the target text. (Song of Songs 1:6).

As per the analyzed data, the Relevance Theory played a great role in guiding the translation of the rank-shifted clauses translated from the English Holy Bible (New International Version) into Dholuo Bible Muma Maler Mar Nyasaye (1976). The results showed that context played a great role in the translation interpretation with regard to the tenets of this theory that states that the intended message of the Source Text should be the

message expressed in the Target Text, the study results revealed that a greater percentage of the Target Text message reflected the Source Text messages while a smaller percentage did not. The messages were therefore clearer and easier to understand thus resulting into more gain in meaning than loss.

4.4.1 Analysis of Interviews and Focus Group Discussions.

The study employed the use of interviews and Focus Group Discussions to better understand how rank-shifting has occurred in bible translation. The research purposively identified 20 respondents interviewed from within Suba North Constituency. The views of the respondents were organized into themes based on the objectives of the study. The findings of the interviews showed that generally there is both meaning loss and gain in the translation of the *New International Version* into the Dholuo *Muma Maler* bible. The following were some of the views of the respondents.

“..... some of us use English language as the second language, personally I understand Dholuo better than I understand English, but when you refer to both the English version and Dholuo version of the same bible, you feel confused the more with what is indicated. There are some clear instances, but some instances are totally not clear.”

Similarly, another respondent said that;

“.....I may not understand how the translation process happens, but what I understand is that there are areas that are totally different as translated in the bible. You can find that when translating some sentences from English into Dholuo, the order of wording of such sentences do change....”

Several respondents interviewed pointed to areas where translation has resulted into meaning loss especially when proverbs and idioms are used. This is especially when a word in the source text cannot be directly translated into one word in the translated text.

During the interviews, one respondent pointed out that the bible is sacred book and therefore should not be translated anyhow. He further said:

“.... I am a bible scholar and have studied basics of translation, but when a sacred book in the stature of the bible is translated without consulting The Holy Spirit, eventually meaning of the intended message must be distorted, not only in the translation aspect, but also in the interpretation of the message you read. I agree that some areas are not clear, but it is God who can make them clear if at all they were wrongly translated...”

However much that the respondent pointed to the involvement of the holy spirit, he agreed that there are sections in the bible that are not clear with regard to how they were translated. Al-Mutalbi (2018) supports this fact since in his findings, he indicated that many people misinterpret the content in the source text thereby resulting in wrong interpretation and even translation.

Regarding meaning gain, respondents agreed that the translation of NIV bible into Dholuo has many sections in which the English used has been simplified when translated. One respondent cited that:

“... I have clear understanding of both the languages that you are studying, both the English and Dholuo. But I can attest that Dholuo translation have made some of the complex English components or verses very easy to understand. The earlier translation, Ratil Version also known as Loko Machon which was the first translation directly from the King James Version, was a very complex version, but as the other translations emerged, it is no longer as complex as it used to be ...”

Similarly, a pastor respondent indicated that language has evolved, and this is key for the need of bible translation so that the new generation may also have a clear understanding of the new changes in words that are quite different from the words that were used earlier.

The sentiments of the above respondent are supported by Gutt (1989) who postulates that the bible translation works should continuously be done because language keeps on changing and therefore difficulty level increases if a translated text is used for a long time without adjustments. This is particular to translations into local languages. Most respondents further highlighted the mismatch in the verses from Dholuo and English Bibles from the same publishers. One particular respondent indicated that:

*“Indeed, I am familiar with both English and Dholuo bible, it is true that sometimes the meaning of a verse in the English bible does not match the meaning of the same verse in Dholuo bible. Take for example the books of Hosea 4:6 ‘**my people are destroyed from lack of knowledge**’. In dholuo bible this is translated into ‘**un joga, osetieku nikech ok uyie lochna**’. The translated text message brings the meaning of God’s people being destroyed for failing to agree with his reign, yet the source message is that they destroyed for lack of knowledge. This is indeed shows loss in meaning.”*

Another respondent argued that though there are changes that lead to meaning loss in translating the English Bible into Dholuo, one cannot refute the fact that there are actually so many verses that reflect exactly the message given in the English bible. For example, one responded contextualized Psalms 75:7 which states “it is God who judges, the meaning presented in Dholuo bible for the same verse exactly presents what is in the Bible.

Regarding the Focus Group discussions, it emerged from the discussants that Dholuo has words that mean different things based on the contexts that they are used, however some contexts may require further explanations so as to make simple the intended meaning. During the discussion, some words were found to have been used in the NIV version but their equivalent translation in Dholuo Bible *Muma Maler Mar Nyasaye* implies different meaning.

One discussant agreed that there are indeed changes when the English Bible is translated into Dholuo. However, in his argument, he felt that these changes are necessary because they help ensure that the message is delivered to the audience in the easiest way possible for them to understand. He added that the message of the source text should be at the core when delivering it to the target text. To him, translation should help meet the spiritual needs of the people in the simplest way possible.

Another discussant stated that there are changes in the translation of the English Bible into Dholuo. To him, the translation will depend on the context and that context depends on the audience and the society. To him, meaning is contextual and thus, this is what would bring the changes because the context of the source text is likely to be very different with the target text context. He further added that things like proverbs when translated will have to be different because each community has proverbs that they associate with different things and thus they necessarily have to be different. To avoid giving subjective data, the researcher further asked the respondents to translate some specific verses chosen from those identified on meaning loss and gain, to see what translation they would give and then compare their responses to the ones given in the target text. The following were some of the verses they were asked and the responses that they gave. There are some verses in Dholuo that the researcher encountered, and they do not match the same verse in English. Some of them are listed below. The respondents were asked to translate them into Dholuo and some of their responses are also listed in the following section.

Source Text: Invest in seven ventures, yes in eight

Respondent 1: *Kenuru kuom gik moko abiriyo, adier, kenuru kuom gikmoko aboro.*

Respondent 2: *Aketo mwanduna e weche abiriyo ee, e weche aboro.*

Respondent 3: *Ket mwanduni e yore abiriyo adiera, kata yore aboro.*

Target Text: *Adier, pog apoga gigi ne ji mang'eny.*

The general responses by the respondents was that one should invest in seven or eight ventures as the source text states. This is however contrary to what is given in the target text which brings the message that one should distribute their wealth to many people, thus loss has occurred.

Sample Verse 2: Heb 3:3

Source Text: Jesus has been found worthy of greater honour than Moses, just as the builder of a house has greater honour than the house itself.

Respondent 1: *Yesu osedoko jal moluor kendo mogen moloyo Musa mana kaka jagedo ogen moloyo ot owuon.*

Respondent 2: *Yesu oseromo luor maduon' moloyo Musa, mana kaka jagedo bende iluoro moloyo ot ma en owuon ogero.*

Respondent 3: *Yesu oseyudi ni owinjore mi duong' moloyo Musa, mana kaka jager ot nigi duong' moloyo ot.*

Target Text: *Kwar jo dhoot moro nigi duong' moloyo jo dhooode, mano emomiyo Yesu bende duong' moloyo Musa.*

The general response by the respondents talks of Jesus being found worthy to be given greater honor than Moses just as the source text states. However, the message of the target text is that the grandfather of a given family has greater honor than his own family. Thus there is meaning loss.

Sample Verse 3: Proverbs 25:11

Source Text: Like apples of gold in settings of silver is a ruling rightly given.

Respondent 1: *Mana kaka olemo mag dhahabu manie ohinga mar fedha e kaka bura mong'ad maber chalo.*

Respondent 2: *Kang'ato ong'adoni bura makare berie molo nyinge.*

Respondent 3: *Mana kaka dhahabu mopang ewi fedha lombo wang' e kaka bura mong'ad makare chalo.*

Target Text: *Wach mowachi maber e kinde mowinjore chalo gi gimoro maber molos gi dhahabu.*

The general message of the target text is about a ruling rightly given as in the source text, however, the message presented in the target text talks about words spoken at the right time which is contrary to the message of the source text.

Sample Verse 4: Proverb 12:7

Source Text: The wicked are overthrown and are no more, but the house of the righteous stands firm.

Respondent 1: *Joricho iloyo kendo girumo pep to od ng'at makare chung' motegno.*

Respondent 2: *Joricho ithulo oko kendo gilal nono to kar jomakare gerore motegno.*

Respondent 3: *Joricho othich oko kendo girumo, to od nga't ma kare to chung' motegno.*

Target Text: *Joricho tho gi wigi, jomakare to weyo nyikwagi bang'gi.*

Respondents generally indicated that the wicked are taken out power and are destroyed, while the righteous stand firm. Their responses reflect the message of the source text. However, the target text message talks of the wicked not leaving behind their descendants hence there is meaning loss.

Sample verse 5: Psalm 49:2

Source Text: A man who has riches without understanding is like the beast that perishes.

Respondent 1: *Ng'at man kod mwandu to onge kod rieke chalo ondiek mochomo tho.*

Respondent 2: *Ng'at ma nigi mwandu maonge winjo chalo mana lee malal nono.*

Respondent 3: *Jal mangi mwandu to onge gi winjo chalo mana gi odhiek ma tho.*

Target Text: *Duong' mar ng'ato ok nyal sirone tho, to en otho athoya kaka le tho.*

In Extract Five, the general response of the respondents talks of someone who is wealthy but have no understanding just as it is indicated in the source text. However, the target text talks of someone who is powerful but does not mention about such a person lacking understanding therefore there is loss of meaning.

Q4

There are some verses in Dholuo that express the message so efficiently than the ones given on the English Bible version. To ascertain this, please translate these English verses into Dholuo using your own words without referring to the Bible.

Sample Verse 1: Eccle 2:22

Source Text: What do people get from all the toil and anxious striving with which they labour under the sun?

Target Text: *Ere ohala ma ng'ato yudo kuom tich matek ma obarorego ndasi e pinyka?*

Respondent 1: *Ere gima ji yudo kuom tijgi kod ngangruok mar luchgi e bwo chieng'.*

Respondent 3: *Ere ohala ma ng'ato yudo kuom chandruok kod tich matek ebwo wang'chieng' ka.*

Sample verse 2: Song of songs 6:10

Source Text: Fair as the moon, bright as the sun.

Target Text: *Adier, ojaber mana aka dwe, kendo ong'ang'ni mana aka wang'chieng'.*

Respondent 1: *Ber ka dwe kendo rieny ka chieng'.*

Respondent 2: *Ber mana ka dwe, rieny ka chieng'.*

Respondent 3: *Mjaber ka dwe, kendo rieny ka wang'chieng'.*

Sample verse 3: Psalm 123:4

Source Text: Even though I walk through the darkest valley, I will fear no evil for you are with me.

Target Text: *A Nyasacha, kata obedo ni akadho e hoho mar tipo mar tho to ok analuor gimoro nikech in koda.*

Respondent 1: *Kata obedo ni awuotho e bwo hoho mar mudho mar tho okanaluor gimoro nikech in koda.*

Respondent 2: *Kata ka awuotho e hoho mandiwa, okanaluor rach moro amora nikech in koda.*

Respondent 3: *Kata akalo mana e hoho motimo mudho, to ok analuor gimarach nikech in koda.*

From sample verse 1 to 3 the general responses of the respondents give the translation of the source text into the target text in which the message of the target text reflects the message of the source text, therefore there is no loss of meaning. Furthermore, the message that is reflected in the target text is much easier to understand and has more

weight when compared to the responses of the respondents. In view of this, the researcher concluded that there was gain in meaning. Moreover, from the sample verses on meaning loss and gain, the general indication by the responses from the respondents showed that there are indeed changes that sometimes occur when the English bible is translated into Dholuo. Further, these responses reveal that the changes could result into either meaning loss or meaning gain. However, they pointed that there is more likelihood for more loss to occur than gain.

Conclusion

As per the analyzed data, there was both meaning gain and meaning loss when the English Holy Bible (NIV) was translated into Dholuo Bible, *Muma Maler Mar Nyasaye* (1976). The results indicate that loss predominated over gain. This conforms to Dizdar's (2014) assertion that in translation practice there is a higher probability for Culture Specific Items (CSI) to experience loss than gain. The findings reveal that more loss was experienced in the translation of these rank-shifted clauses than gain. He further adds that the linguistic and the extra linguistic differences between the source language and target language also cause loss. Alwazna (2014) also states that it is the extra linguistic factors that become the major reason behind the incapability of the translator to produce and equivalent in the target text which may explain the reason for more meaning loss than gain. The meaning gain findings are supported by Vunay and Darbelnet (2004) who found that gain enables one to the assumption that translators can sometimes produce a target text which is far better from the source text by making it clearer and more legible to the readers. Gain eventually enables the text to be self-sufficient. Gain is therefore

possible due to the dynamic nature of language which enables the translators to use their language competence to deliver a more self-sufficient target message.

4.6 Chapter Summary

The chapter has focused on data presentation, analysis and discussion. Guided by the study objectives, the main focus was on the categories of shifts in the translation of the English Holy Bible (NIV) into Dholuo Bible *Muma Maler Mar Nyasaye* (1976), meaning loss and gain in the rank shifting of clauses translated from the English Holy Bible into Dholuo Bible and how the Relevance Theory accounts for the translation of these clauses.

CHAPTER FIVE: SUMMARY, CONCLUSIONS, AND RECOMMENDATION

5.1 Introduction

This study set out to examine rank-shifting of clauses in the translation of the English Holy Bible (NIV) into Dholuo Bible. *Muma Maler Mar Nyasaye (1976)* in order to ascertain whether the SL message can be maintained even after the shifts. This chapter provides the summary of the findings, the conclusion and recommendations drawn from the findings of the study. The chapter also gives the suggested areas for further research. The summary of the findings has been presented with respect to the study objectives.

5.2 Summary of Findings

The study set out to examine rank-shifting of clauses in the translation of the English Bible into Dholuo. The specific objectives were formulated, and findings presented thematically. The findings of the study were basically guided by the study objectives. This section presents a summary of the findings based on these objectives.

Objective one set to describe the categories of shifts in the translation of the English Bible into Dholuo. Under this objective, it was revealed that four categories of shifts emerged. These were unit shifts, structure shifts, intra-system shifts and class shifts. This study established that structure shifts were the most frequent category of shifts occurring in translations with 15 items out of the 44 sampled items analyzed by the researcher. These findings were consistent with Catford (1965) who found that structure shifts are the most frequent categories of shifts appearing in translation. The structure shifts were then followed by the intra-system shifts which were 13 items out of the 44 sampled items

analyzed. It was noted that the translators did not transfer the linguistic items into the target text as they were in the source text thus resulting in the intra-system shifts. These were then followed by unit shifts with 9 items out of the total number of items sampled for analysis. Of the 9 items, 6 were upward unit shifts while 3 were downward unit shifts. These revealed that more upward unit shifts occurred than the downward unit shifts. Moreover, the book of Proverbs experienced more unit shifts than the other books that were used for the study. Class shifts were the least occurring shifts in translation with 7 out of the 42 sampled items for analysis. The messages of the target text revealed that, the translators might have simply paraphrased the source text message in order to communicate the intended message and not translating the source text as it is. Although the messages of the source text were different from what was given in the target text, the central message of the source text was communicated in the target text. As observed by Mudogo (2017) paraphrasing is a translation strategy that not only eliminates ambiguity in translation, but also helps the target audience get the source language meaning. However, one would still argue that the translators should have transferred the source message as it is in the target message to achieve equivalence.

The second objective was to analyze meaning loss or gain in the rank-shifting of clauses translated from the English bible into Dholuo. With regard to this objective, 12 extracts on meaning loss and 6 extracts on meaning gain were identified for analysis. The study revealed that both meaning loss and meaning gain occurred in the translation process. The study further established that more loss was experienced than gain in the translation of these rank shifted clauses. This conforms to Dizdar (2014) that in translation practice there is a higher possibility of Culture-Specific items (CSIs) to experience loss than

gains. He further adds that the linguistic and extra linguistic differences between the source language and the target language also causes loss. Gain was also possible due to the dynamic nature of language which enabled translators to use their language competence to deliver a more self-sufficient target message. The fact that more loss was experienced than gain can be attributed to the fact that sameness cannot exist between two languages. Moreover, English and Dholuo are two languages that belong to two different cultures and structures.

Objective three sought to establish how the Relevance Theory accounts for the translation of the clauses. Eight extracts were used to analyze how the relevance theory accounts for the translation of these clauses. It was noted that a greater percentage of the target text messages reflected the source text messages while a smaller percentage did not express the target text message. This was because of the 8 extracts used, 5 reflected the source text message while 3 did not. This conforms to Wilson (1986) assertion that in order to understand meaning, one must look at the intended interpretations. Therefore the intended messages of the source text should be reflected in the target text. The translators must have therefore ensured that they reflect the message of the source text in the target text in their translations. Because a greater percentage of the target text reflected the target text messages, it was noted that the message was clearer and easier to understand as advanced by the Relevance Theory. It was therefore noted that the relevance theory informed the translators manner of translation to make the translation works much clearer and easy to understand. From the analyzed data therefore, there was a clear indication of the application of the Relevance Theory in the translation process by the translators.

5.3 Conclusion

For objective one, the researcher concluded that there is rank shifting of clauses in the translation of the English Bible into Dholuo and that structure shifts were the most frequent shifts followed by intra -system shifts, then unit shift and lastly class shift were the least occurring shifts in translation. Moreover, the researcher established that the shift in translation results in both meaning gain and meaning loss. Further, the researcher concluded that there was more meaning loss than meaning gain. For objective three, the study established that the Relevance Theory played a key role in the translation of these clauses. This therefore means that this theory is a vital theory of translation that the Bible translators should use to produce efficient clear and simple translated texts.

5.4 Recommendations

From the present study, some recommendations that are based on the study findings are put forward:

- To prevent meaning loss in translation, translators who are competent in the two languages and preferably linguists should be made use of.
- Since language is dynamic and keeps on changing with each new generation, there is need for constant re-translation of the bible to cater for these changes.

5.5 Suggestions for Further Research

Another study could be done to examine rank -shifting at the level of words or phrases, since this study examined rank- shifting at the level of clauses.

5.6 Chapter Summary

This chapter highlights the summary of the findings as per the study objectives. It further states recommendations of the study and the suggestions of further research on rank-shifting in the translation of the English Bible into Dholuo.

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APPENDIX I: Content Analysis on the Categories of Shifts

S/ No	Source Text	Target Text	Category of Shift
1	<i>Keeping you from your neighbour's wife, from the smooth talk of a wayward woman;</i>	<i>Ginyalo miyo ibed maber gi mon maricho kendo itang' gi weche mamit mag mond jomoko nono.</i>	Unit shift
2	<i>Although a wicked person who commits a hundred crimes may live a long time</i>	<i>Jaricho nyalo timo richo ndalo mathoth to eka pod odak adaka aming'a</i>	Unit shift
3	<i>But whose delight is in the law of the LORD and who medicates on his law day and night.</i>	<i>Chik Ruoth Nyasaye ema miye Mor, kendo opuonjore chikno odiechieng' gotieno.</i>	Unit shift
4	<i>For jealousy arouses a husbands fury and he will show no mercy when he takes revenge.</i>	<i>Mirima ma mako chur dhako en mirimb nyiego omiyo ka ochulo kuor to oonge gi miwafu ngang'.</i>	Unit shift
5	<i>But may you have mercy on me, LORD; raise me up, that I may repay them.</i>	<i>A Ruoth Nyasaye, kecha, kendo changa mondo achulnigi kuor.</i>	Unit shift
6	<i>Strengthen me with raisins. Refresh me with apples, for I am faint with love.</i>	<i>Hera nega, omiyo duog chunya gi gik mamit.</i>	Unit shift
7	<i>I remember my affliction and my wandering, the bitterness and the gall.</i>	<i>Ka aparo thagruok kod kuyo ma an go, to litna malich</i>	Unit shift
8	<i>Many seek an audience a ruler, but it is from the LORD that one gets justice</i>	<i>Kata obedo ni ji mang'eny londhore mondo Ruoth okonygi to chutho Ruoth Nyasaye kende ama ng'ado bura gi adieri.</i>	Unit shift
9	<i>Princess has been hang up by their hands; elders are shown</i> <i>no respect</i>	<i>Jodong' gweng' ne iliero gi lwetegi e yien, kendo kata mana jomadongo ok mi duong'</i>	Unit shift
10	<i>I said, I will climb the palm tree, I will take hold of it's fruit.</i>	<i>Emomiyo abiro idho yadhno mondo apon olembene.</i>	Intra-System Shift
11	<i>Flowers appear on the earth,</i>	<i>Kendo maupe thiewo e piny duto</i>	Intra-System

	the season of singing has come, the cooing of <i>doves</i> is heard in our land.	koro ma e kinde ma ji werie, kendo duond <i>akuru_winjore</i> e piny.	Shift
12	Words from the mouth of the wise are gracious, but <i>fools</i> are consumed by their own lips.	Weche ma ng'at mariek wacho kelone luor, <i>Ng'at mofuwo</i> to tiekore kende owuon	Intra-System Shift
13	Who plots evil with deceit in <i>his</i> heart- <i>he</i> always stirs up conflict.	<i>Gi</i> chano mana timo richo ka <i>giwacho</i> weche makelo miero.	Intra-System Shift
14	Keeping you from your neighbour's <i>wife</i> , from the smooth talk of a wayward <i>woman</i> .	Ginyalo miyo ibed mabor gi <i>mon</i> maricho kendo itang' gi weche mamit mag <i>mond</i> jomoko nono.	Intra-System Shift
15	What do <i>people</i> get for all the toil and anxious striving with which <i>they</i> labour under the sun?	Ere ohala ma <i>ng'ato</i> yudo kuom tich matek duto ma obarorego ndasi e pinyka?	Intra-System Shift
16	Do not rebuke <i>mockers</i> or they will hate you; rebuke the wise and they will love you.	Kuom mano, kik item rieyo <i>ng'at ma jasunga</i> , nikech mano biro miyo obet mamon kodi. To ka irieyo ng'at man gi rieko to obedo osiepni.	Intra-System Shift
17	Anxiety weighs down the heart but <i>a kind word</i> cheers it up.	Parruok miyo chuny ng'ato bedo mool, to <i>weche mabeyo</i> miyo chunye duogo.	Intra-System Shift
18	<i>My eyes</i> fail from weeping. I am in torment within ...	Aseywak ahinya, mi <i>wang'a</i> oowore kendo iya nyawni.	Intra-System Shift
19	Repent at my <i>rebuke</i> .	Chikuru itu ka <i>akwerou</i> gimoro.	Class Shift
20	I tried cheering myself with <i>wine</i>	Ne atemo mondo ayud mor kuom <i>madho kong'o</i>	Class Shift
21	So let <i>your words</i> be few	Omiyo <i>kik iwuo</i> mathoth	Class Shift
22	who <i>speaks</i> the truth from their heart.	Bende ma <i>wechene</i> gin adier kendo ma onge miganga.	Class Shift
23	Some trust in chariots and some in horses, but we trust in the <i>name</i> of the LORD our God.	Ji moko ogeno kuom gechehi mag lweny. to moko kuom faresegi. Wan to wageno kuom <i>teko</i> mar Ruoth Nysasye!	Class Shift
24	he leads me <i>beside</i> quiet waters.	kendo otera <i>modho</i> pi mokie	Class Shift
25	He subdues nations under <i>us</i> .	Kendo omiyo ogendni bedo e bwo <i>lochwa</i> .	Class Shift
26	A good name is better than	Nying maber ber molooyo <i>mo</i>	Structure

	<i>fine perfume</i>	<i>mang'ue ng'ar.</i>	Shifts
27	Anyone who is among the living has hope-even <i>a live dog</i> is better off than <i>a dead lion</i> ,	Kata kamano, ng'ato ang'ata mapod ngima e pinyni nigi gima ogeno, nimar ber bedo <i>guok mangima</i> molooyo bedo <i>sibuor motho</i> .	Structure Shifts
28	As <i>dead flies</i> give perfume a bad smell so as little folly outweighs wisdom and honour.	Kaka <i>lwang'ni motho</i> nyalo ketho mo mang'we ngar mi dum tik marach, e kaka fuwo matin nono bende nyalo ketho rieko maduong'.	Structure Shifts

Appendix II: Content Analysis on Meaning loss/gain.

Bible Verse	Source Text Message	Target Text Message	Extract
Proverbs 6: 24	<i>Keeping you from your neighbor's wife, from the smooth talk of a way-ward woman</i>	<i>Ginyalo miyo ibed mabor gi mon maricho kendo itang' gi weche mamit mag mond jomoko.</i>	Extract 1
Psalms 116:15	<i>Precious in the sight of Lord is the death of his faithful servants.</i>	<i>Mano kaka lit ne Routh Nyasaye ka ng'ate moro otho</i>	Extract 2
Proverbs 12:7	<i>The wicked are overthrown and are no more, but the house of the righteous stands firm</i>	<i>Joricho tho gi wigi, jomakare to weyo nyikwagi bang'gi</i>	Extract 3
Psalms 144:9	<i>I will sing a new song to you, my God: on the ten strings lyre, I will make music to you.</i>	<i>Anawer ni wer manyien, A Nyasaye, kagoyoni thum.</i>	Extract 4
Ecclesiastes 11:12	<i>Invest in seven ventures, yes in eight.</i>	<i>Adier, pog apoga gigi ne ji mang'eny.</i>	Extract 5
Proverbs 1:2	<i>Repent at my rebuke</i>	<i>Chikuru itu ka akwerou gimoro</i>	Extract 6
Hebrews 3: 3	<i>Jesus have been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself.</i>	<i>Kwar jo-dhoot moro nigi duong' molojo jo dhoode, mano emomiyo Yesu bend doun' molojo Musa</i>	Extract 7
Proverbs 25:11	<i>Like Apples of gold in settings of silver is a ruling rightly given</i>	<i>Wach mowachi maber e kinde mowinjore chalo gi gimoro maber molos gi dhahabu</i>	Extract 8
Psalms 49:20	<i>A man who has riches without understanding is like the beast that perishes.</i>	<i>Doung' mar ng'ato ok nyal sirone tho, to en otho athoya kaka le tho.</i>	Extract 9
Revelation 8:1	<i>When he opened the seventh seal, there was silence in heaven for about half an hour</i>	<i>Kane nyarombo oketho kido mar abiryo, to polo noling' thi kuom kinde ma dirom nus sa.</i>	Extract 10.
Isaiah 8:20	<i>Consult God's Instruction and the testimony of warning. If anyone does not speak according to this word, they have no light of dawn.</i>	<i>Adier, ji nyalo wachonu weche ma kamago, to kata kamano, gimagiwacho onge tich.</i>	Extract 11
Pslams	<i>He leads me besides quite</i>	<i>Kendo otera modho pi mokwe</i>	Extract 12

Meaning Gain

Bible Verse	Source Text Message	Target Text Message	Extract
Song of Songs 6:10	<i>Fair as the moon, bright as the sun</i>	<i>Adier, ojaber mana ka dwe, kendo ong'ang'ni mana ka wang' Chieng.'</i>	Extract 1
Ecclesiastes 2:22	<i>What do people get from all the toil and anxious striving with which they labor under the sun.</i>	<i>Ere ohala ma ng'ato yudo kuom tich matek ma obarorego ndasi e pinyka?</i>	Extract 2
Lamentations 2:11	<i>Because children and infants faint in the streets of the city</i>	<i>Rawere gi nyithindo mayom nong'no tero kendo gipodho e wang'yore mag dala</i>	Extract 3
Psalms 123:1	<i>I lift my eyes to you, to you who sit enthroned in heaven</i>	<i>A Routh Nyasaye, in ema arangi, ka ating'o wang'a e polo kuma kom duong'ni nitie.</i>	Extract 4
Lamentation 1:4	<i>All her gateways are desolate, her priests grown, her young women grieve, and she is in bitter anguish</i>	<i>Kendo dhorangeyene odong' nono ma onge ji. Jodolo mage omo chung'gi malit, kende nyige isando marach. Mano kaka en gi thagrouk malich</i>	Extract 5
Psalms 123:4	<i>Even though I walk through the darkest valley, I will fear no evil for you are with me.</i>	<i>A Nyasacha kata obedo ni akadho e hoho mar tipo mar tho to ok analuor gimoro nikech in koda.</i>	Extract 6

Appendix III: Interview schedules

Thank you so much for finding time for this interview. My name is Colleta Akoth Owino, a student at Masinde Muliro University of Science and Technology. I am currently carrying out research on rank shifting of clauses in the translation of the English Bible into Dholuo. I want to clarify some issues concerning this study. Given that you are a Christian who is competent in both Dholuo and English, you have been considered very instrumental to this study. Your participation is voluntary, and all your responses will be treated as anonymous. Several questions are listed below, and they form the basis of our discussions during this interview. Kindly respond to the following questions: -

1. Have you ever experienced any change of meaning while reading a similar verse in English and Dholuo Bible? If YES, what examples can you cite?
2. What do you think could be the reasons behind these changes.
3. There are some verses in Dholuo that express the message so efficiently than the ones given in the English bible, to ascertain this, please translate these verses into Dholuo using your own words without referring to the bible.

Appendix IV: Focus Group Discussion

Consent Form

Thank you for agreeing to participate in our discussion. We are very much interested to hear from your valuable opinion on how rank-shifting in translating the English Bible into Dholuo may result into meaning loss.

The purpose of this study is to analyze rank-shifting in the translation of the English Bible into Dholuo- we hope to hear your honest opinion on this topic.

The information you give us is completely confidential and we will not associate your name with anything you say in the focus group.

We would like to tape the focus group discussion to ensure we capture your thoughts, opinions, and ideas. No names will be attached to the focus groups and the tapes will be destroyed as soon as they are transcribed.

You may refuse to answer any question or withdraw from the study at any time.

We understand how important it is that this information is kept private and confidential. We will ask participants to respect each other's confidentiality.

Introduction

Good evening and welcome to our session. Thank you so much for taking your time to join us in this discussion, my name is Colleta Akoth Owino a student at Masinde Muliro University of Science and Technology. I am currently carrying out research on rank shifting in the translation of the English Bible into Dholuo. I would wish to find out your views on whether these shifts results into loss of meaning and the reason behind this.

You have been invited for this discussion because you are Christians with knowledge of the Bible and you are competent in both English and Dholuo.

There are no wrong answers but rather different points of view. Please free to share your opinion even if it is different from what others have said.

Well, let's begin. Let us find more information about each other by going round the table. Please tell us your name and where you come from.

In the process of reading Dholuo Bible, there are instances when one feels that the English Bible version brings out the point more clearly than Dholuo Bible version.

a) What could be some of the reasons for this?

b) I would wish share some verses in Dholuo bible with some terminologies that sound difficult to understand. In your view do you get the meaning of the terminologies in these verses, or do you find them difficult to understand.?

Sample Verse 1: Song of Songs 6:10 “*Adier, ojaber mana ka dwe kendo **ong’ang’ni** mana ka wang’chieng’*”

Sample Verse 2: Lamentation 2:11 “*Rawere gi nyithindo mayom **nong’no** tero kendo gipodho e wang’yore mag dala*”

Sample Verse 3: Ecclesiasties 3:1 “*Nying maber ber molooy moo **ma ng’ue ng’ar***”

Sample Verse 4: Proverbs 6:34 “*Mirima ma mako chuor dhako en mirimb nyiego, emomiyo ka ochulo kuor to oonge gi **miwafu ngang’***”

Sample Verse 5: Song of Songs 4: 16 “*In yamb **masawa** tugri!*”

Sample Verse 6: Song of Songs 2:12 “*kendo maupe **thiewo** e piny duto, koro ma e kinde ma ji werie kendo duond akuru winjoree e piny*”

Sample Verse 7: Lamentation 2:11 “*Aseywak ahinya mi wang’a oore kendo iya **nyawni***”

Sample Verse 8: Proverbs 12:7 “*Joricho tho **gi wigi**, jomakare to weyo nyikwagi bang’gi*”

Sample Verse 9: Proverbs 29:26 “*kata obedo ni ji mang’eny **lodhore** mondo ruoth okonygi, to Chutho Routh Nyasaye kende ema ng’ado bura gi adieri.*”

Sample Verse 10: Psalms 49:20 “*duong’ mar ng’ato ok nyal **sirone** tho, to en otho athoya kaka lee tho*”

c) If you find the terminologies difficult to understand, would you please give the simplest words that could have been used instead of these terminologies.?

d) What are some of the words used in Dholuo Bible that would mean something else if used in a different context?

Appendix V: Content Analysis on the Categories of Shifts.

SN	VERSE	SOURCE TEXT	TARGET TEXT	CATEGORY OF SHIFTS
	Eccl. 7:1	A good name is better than <u>fine</u> <u>perfume</u> Adj. Noun	Nying maber ber molooyo <u>mo</u> <u>mangue ngar</u> . Noun Adj.	Structure shift
	Eccl. 10:1	As <u>dead</u> <u>flies</u> give Adj. Noun perfume a bad smell so a little fully outweighs wisdom and honour	Kaka <u>lwang'ni</u> <u>motho</u> nyalo Noun Adj. ketho mo mang'ue ng'ar mi dum tik marach, ekaka fuwo matin nono bende nyalo ketho riekko maduong'	Structure shift
	Songs of songs 2:10	Before them the <u>earth</u> <u>shakes</u> S V	<u>Piny</u> <u>yiengni</u> e nyimgi S V O	Structure shift
	Prov. 2:22	But <u>the wicked</u> S <u>will be cut off</u> from V the <u>lend</u> O	To Nyasaye noriemb joricho e piny.	Structure shift
	Lamentation 1:4	All her gathering are desolate, her priests groan, her young women grieve and she is in <u>bitter</u> <u>anguish</u> Adverb Verb	Kendo dhorangeye odong' nono maonge ji. Jodolo mage omo chunyi malit kendo nyige isando marach mano kaka en gi <u>thagruok</u> <u>malich</u> V Adv.	Structure shift
	Prov. 6:33	Blows and disgrace are his lot and his shame will never be wiped away	Noyud chwat kod wichkuot mosiko	Structure shift
	Songs of songs 7:8	I said, I will climb the palm tree, I will take hold of its <u>fruit</u>	Emomiyo abiro idho yadhno mondo apon <u>olembene</u>	Intra-system shift
	Eccl. 10:12	Words from the mouth of the wise are gracious, but <u>fools</u>	Weche ma ng'at mariek wacho kelone luor. <u>Ng'at</u> <u>mofuwo</u> to tiekore kende	Intra-system shift

	are consumed by their own lips	owuon	
Prov. 12:25	Anxiety weights down the heart but a <u>kind word</u> cheers it up	Parruok miyo chuny ng'ato bedo mool, to <u>weche mabeyo</u> miyo chunye duogo	Intra-system shift
Psalms 91:14	I will protect <u>him</u> for <u>he</u> acknowledges my name	Kendo anakony <u>jogo</u> mang'eya	Intra-system shift
Psalms 116:15	Precious in the sight of the LORD is the death of his <u>faithful</u> <u>servant</u> .	Mano kaka lit ni Ruoth Nyasaye, ka <u>ng'ate moro</u> otho.	Intra-system shift
Ecc. 5:2	So let <u>your words</u> be few	Omiyo <u>kik iwuo</u> mathoth V.P	Class shift
Psalms 15:2	Who <u>speaks</u> the truth from their heart	Bende ma <u>wechene</u> Noun gin adier kendo maonge miganga	Class shift
Psalms 20:7	Some trust in chariots and some in horses, but we trust in <u>the</u> <u>name</u> of the LORD our God.	Ji moko ogeno kuom gecheji mag lweny, to moko kuom faresegi; wan to wageno kuom <u>teko</u> mar Ruoth Nyasaye	Class shift
Eccl. 2:3	I tried cheering myself with <u>wine</u> Noun	Ne atemo mondo ayud mor kuom <u>madho kong'o</u> V	Class shift
Eccl. 8:12	Although a wicked person who commits a hundred crimes may live a long time....	Jaricho nyalo timo richo ndalo mathoth to eka pod odak adaka aming'a	Unit shift
Psalms 1:2	<u>But whose delight is</u> <u>in the law of the</u> <u>LORD</u> and who meditates on his law day and night.	<u>Chik Ruoth Nyasaye ema</u> <u>miye mor</u> , kendo opujore chikno odiechieng gotieno	Unit shifts
Prov. 1:9	<u>They are a garland to</u> <u>grace your head</u>	Nimar puonjni biro loso kiti maber	Units shifts
Lamentation 3:19	<u>I remember my</u>	<u>Ka aparo thagruok kod kuyo</u>	Unit shifts

affliction and my ma an go, to litna malich.
wandering, the
bitterness and the gail

Appendix VI: Letter of Approval



MASINDE MULIRO UNIVERSITY OF SCIENCE AND TECHNOLOGY (MMUST)

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P.O Box 190
Kakamega – 50100
Kenya

Directorate of Postgraduate Studies

Ref: MMU/COR: 509099

Date: 9th August 2023

Colleta Akoth Owino
LAL/G/01-70213/2020
P.O. Box 190-50100
KAKAMEGA

Dear Ms. Akoth,

RE: APPROVAL OF PROPOSAL

I am pleased to inform you that the Board of Postgraduate Studies has considered and approved your master's. Proposal entitled: *'Rank-Shifting of Clauses in the Translation of the English Holy Bible New International Version into Dholuo Bible; Muma Maler Mar Nyasaye (1976)'* and appointed the following as supervisors:

- | | |
|----------------------|---------|
| 1. Dr. Benard Mudogo | - MMUST |
| 2. Dr. David Barasa | - MMUST |
| 3. Dr. Rose Auma | - MMUST |

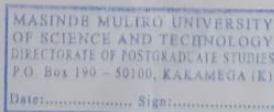
You are required to submit through your supervisor(s) progress reports every three months to the Director of Postgraduate Studies. Such reports should be copied to the following: Chairman, School of Social Arts and Social Sciences Graduate Studies Committee and Chairman, Department of Language Literature and Education. Kindly adhere to research ethics consideration in conducting research.

It is the policy and regulations of the University that you observe a deadline of two years from the date of registration to complete your master's thesis. Do not hesitate to consult this office in case of any problem encountered in the course of your work.

We wish you the best in your research and hope the study will make original contribution to knowledge.

Yours sincerely,

Prof. Stephen O. Odebero, PhD, FIEEP
DIRECTOR, DIRECTORATE OF POSTGRADUATE STUDIES



APPENDIX VII: NACOSTI PERMIT

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 944557	Date of Issue: 24/August/2023
RESEARCH LICENSE	
	
This is to Certify that Ms. Colleta Akoth Othino of Masinde Muliro University of Science and Technology, has been licensed to conduct research in Homabay County on the topic: RANK SHIFTING OF CLAUSES IN THE TRANSLATION OF ENGLISH HOLY BIBLE NEW INTERNATIONAL VERSION INTO DHOLUO BIBLE; MUMAMALER MAR NYASAYE (1976) for a period ending : 24/August/2024.	
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