

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

ACCEPTABILITY OF SWAHILI
TRANSLATIONS IN KENYA:
THE CASE OF KISWAHILI UNION VERSION
HABARI NJEMA AND NENO NEW
TESTAMENT

ACCEPTABILITY OF SWAHILI TRANSLATIONS IN KENYA:
THE CASE OF KISWAHILI UNION VERSION, HABARI NJEMA
AND NENO NEW TESTAMENT

BY

MAURICE ONYANGO OMOLLO

A Thesis submitted to the Department of Biblical
Studies, in partial fulfilment of the requirement
for the degree of Master of Theology.

BY
OMOLLO O.M.

Approved: *R/Sim*

First Reader

P.A. Johnston

Second Reader

Barney

External Examiner

FEB. 1994

ACKNOWLEDGEMENTS

I wish to thank the following people for the assistance and encouragement they gave me during the course of my studies.

Dr. R. Sim, my supervisor, to whom I am grateful for his stimulating suggestions, positive criticism and encouragement.

Dr. P. J. Johnston for all the help I needed in locating background material and for all the encouragement I needed to finish this thesis.

Dr. P. Renju my external examiner for taking time to read this thesis.

Esther M. Mombo, Bernard Musembi, and Simon Kiarie who helped in the fieldwork as I gathered data, directing me to opinion leaders.

Professors, students, and staff of NEGST for the moral support that I needed.

Friends and relatives who put up with my absence from adequate involvement with them in church and social life.

My dear wife for toiling with and encouraging me by typing the thesis; and for our children Mercy and Atieno for their prayerful support.

Above all, my gratitude goes to God for His leading and strength all the way.

DECLARATION

I hereby declare that this thesis has not been submitted as an exercise for a degree at any other university or college, and that it is my own work.

ABSTRACT

The purpose of this study was to find out the acceptability of the three currently available Swahili Scripture translations in terms of how well readers knew them, and their attitudes and opinions toward them.

Although in one language, the three versions are not equally successful at all socio-educational levels. Readers view them with different feelings: too colloquial, or informal, or over literary are familiar comments. Not all of the translations have been appreciated and accepted into use and readers have received no guidance as to their suitability.

To encourage the usefulness of translations, the study aimed at exploring the audiences views and recommendations by conducting a survey research on the Swahili Scripture readership.

The study shows that these translations are not well used since many readers do not know about the existence of all the three versions. Those who know about them do not know the when and where to use them.

It is hoped that this research will yield relevant information on what the Bible producers and translators should know about their audience.

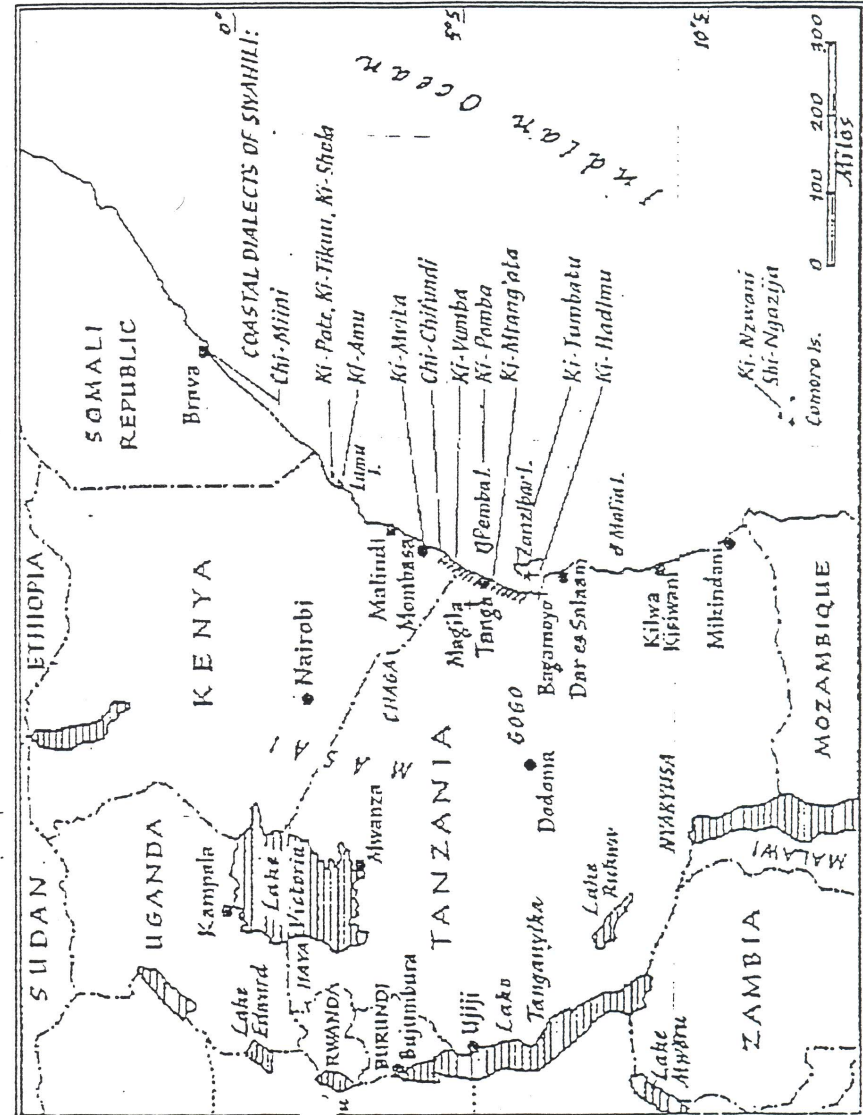


Fig. 1. Kiswahili Speaking Area and Coastal Dialects (Adapted from Focus on Africa, 1990:40)

TABLE OF CONTENTS

CHAPTER	PAGE
I INTRODUCTION AND BACKGROUND TO THIS STUDY	
Introduction.....	1
Background on Swahili Translations.....	2
Problem	4
Objectives of the Study.....	7
II REVIEW OF RELATED LITERATURE	
A. Background on Swahili Language.....	9
1. Introduction.....	9
2. Development of Swahili in East Africa: standardization & dialectology.....	10
2.1. Developments in Tanganyika.....	11
2.2. Developments in Kenya.....	12
2.3. Developments in Uganda.....	13
2.4. Developments in Zaire.....	14
B. The Role of Research in Biblical Translation.....	14
1. Studying the position of a translation in terms of its readability.....	15
2. Monitoring the current and relevant trends.....	16
3. Assessing religious impact of a translation.....	16
4. Evaluating translation usefulness.....	17
C. Background of Swahili Bible Translation.....	18
D. Need for Common and Popular Translation.....	21
1. Language Attitude and Choice.....	26
2. Swahili Language Maintenance in the Kenyan Region.....	27
E. Basic Steps of Translation Process.....	29
F. Translation Theory.....	32
1. Translator's Role.....	34
2. The Message.....	36
3. The Receptors.....	37

III METHODOLOGY

A. Population Studied.....	39
1. Introduction.....	39
1.1 Population Studied.....	40
2. Sample Size and Rationale.....	43
3. Sampling Procedure.....	43
4. Sampling Error & Confidence Level.....	44
B. Research Approach.....	45
1. Research tool.....	46
2. Pre-test.....	49
3. Completion Rate.....	49
C. Data Collection.....	50
Reporting of data.....	51
D. Limitations of the Study.....	51

IV SWAHILI READERS' VIEWS OF THE THREE TRANSLATIONS

Introduction.....	55
1. Observations From Study Passages.....	55
A. Vocabulary.....	55
B. Grammar.....	59
2. Data Analysis.....	60
1. General Audience Characteristics.....	61
2. Respondents Awareness of Translations....	67
2.1. Other Factors Affecting Respondents' Knowledge of the Three Translations.....	80
3. Attitudes and Opinions About the Translations.....	85
3.1 Other Factors Affecting Respondents' Attitudes and Opinions Toward the Three Translations.....	99

V SUMMARY, RECOMMENDATIONS AND CONCLUSIONS

A. Key Observations: Demographics.....	104
Implications and Recommendations.....	105
B. Key Observations: Awareness.....	107
Implications and Recommendations.....	108

INTRODUCTION AND BACKGROUND TO THIS STUDY

C. Key Observations: Attitudes and Opinions.....112
 Implications112

D. Conclusion116

Implications of this Study for the
 Field of Bible Translation.....117

Areas of Further Study.....119

BIBLIOGRAPHY.....121

APPENDIX A Interview Schedule.....125

APPENDIX B Bible Study Passages.....135

APPENDIX C List of Churches from which
 Respondents were Sampled.....137

APPENDIX D Data Tables and Cross-tabulations.....138

Introduction

Most translators recognise the relevance of the judgement of Friedrich D.E. Schleiermacher (1814) who once said that "No consistent and coherent theory of translation resting on firm principles has made its appearance yet. What has been put forward is fragmentary." (Salevsky 1991:101).

The Church has grappled with the problem of how best to go about translating the Scriptures into other languages and for different societies. We know that it is a difficult task because the translator seeks to grasp the dynamism of the "communicative process with its situational and subjective variables" (Ibid. p.102).

The Swahili translators inevitably encounter several problems. Some of these include the following:

First, they are confronted with the question of audience in their quest to translate.

Secondly, the translators get caught between several alternatives: be faithful to the structure, words, style and ideas of the original; or read like a translation.

Thirdly, languages are not the same in their morphology and inflections, in phonology, phonetics, syntax, nor are they similar in semantics. Each language is distinctive because different cultures employ different forms of language

for different purposes.

We shall be reflecting on these challenges and their implications as we evaluate the acceptability of three Swahili translations: Kiswahili Union Version (KUV), the New Testament versions, Habari Njema (HN) and the Neno.

Background on Swahili Translations

For the transmission of the Word of God in Swahili, we owe gratitude to the pioneer groups. One such a group was the British and Foreign Bible Society (BFBS) which sponsored translations of the gospels in Swahili in 1892 and 1909. In that period the BFBS "had the largest responsibility in terms of languages and geographical area" (Nida, 1991:5).

The translators produced two different Swahili translations. These were:

(1) **The Kiunguja:** This translation was used in the regions of Tanganyika, its east-coast, Zanzibar, and adjacent islands.

(2) **The Kimvita:** This was produced for use at the Kenyan coast: Mombasa, Malindi, and other towns and offshore islands within this region.

There was no revision of the above translations. The reason for this might be detected in the conclusions arrived at during the first international conference of Bible translators held in Wouldschoten, Netherlands, in the autumn of 1947.

"Several aspects of the approach to the Bible translating were carefully considered and the following points of view were largely agreed upon:

1. A high percentage of so called missionary translations should be revised.
2. The role of the national translators needed to be expanded.
3. Instead of checking translations they had produced, help should be given to translators as soon as possible (in early stages of work).
4. Mere consistency of usage was not enough, since translators could be consistently wrong as well as consistently right" (Nida, 1991:3).

The next stage was the introduction of the UBS Kiswahili Union Version.

A. The Kiswahili Union Version (KUV)

The KUV was published in 1952. The objectives of the translation team or sponsors can be summarized under four points as found in the KUV preface:

1. To phase out circulation of several translations.
2. To consolidate the printing of various translations under one society, i.e. UBS.
3. To try to unite Kiswahili readers and speakers by providing one common or standard language.
4. Using the translation team's competence in other languages like Greek and Hebrew, to thoroughly scrutinize and select what was worth retaining from the previous translations.

B. Habari Njema

The Habari Njema (HN) was first published in 1977. The present edition was revised and reprinted in 1982. The translation team envisaged the translation would fulfil three purposes:

- (1) To provide the best understood Swahili Version.
- (2) To provide a faithful and accurate Version.
- (3) To translate, with linguistic awareness, the Koine Greek (see preface of Habari Njema).

C. The Neno (NT)

The Neno NT was published in 1985, but was withdrawn almost immediately, completely revised and republished in 1989. This work was sponsored by Living Bibles International. Unlike the first two versions, the translators did not give the reader the purposes which the translation purports to fulfil.

Problem

Swahili is a language which spread under the influence of economic forces during the early trade periods. These forces gave the Swahili language a good standing because trade facilitated contact with different linguistic communities from other countries later on. Swahili language has undermined the linguistic identity of some of the coastal tribal languages but the majority of speakers have been

consistent and maintained their tribal language albeit with heavy leaning on Swahili. Although there has been no language shift, the ethnic communities have been so affected that prevailing opinion is that vernacular literacy has little value.¹

It is possible that the above trend influenced the missionaries, who eventually tried to produce a single version of Scripture by combining the spoken Swahili dialects into one literary form. This posed serious problems of acceptability with regard to the Kiswahili Union Version.

The KUV translation team borrowed words from both the Kimvita and the Kiunguja translations. This merging was not a natural idiom of either dialect, and it is evident through the early versions that KUV considered only the form and not the content of the Scriptures. KUV therefore forced the majority of Swahili speakers at the Coast of East Africa to adjust to its artificial language form.

The Habari Njema and Neno NTs are widely perceived by the Swahili Bible readership as inferior because the language does not seem to capture what is considered by readers as the "richness" of the word of God; and that they try to cater for popular or idiomatic patterns.

Although the Swahili translations are in a single

1

R.W. Walker also notes the same trend among the Portuguese speaking Indian Communities in the Brazilian Amazonia, 1964:10.

language they are not readable by all socio-educational levels of society. Wonderly sets out various user variation levels:

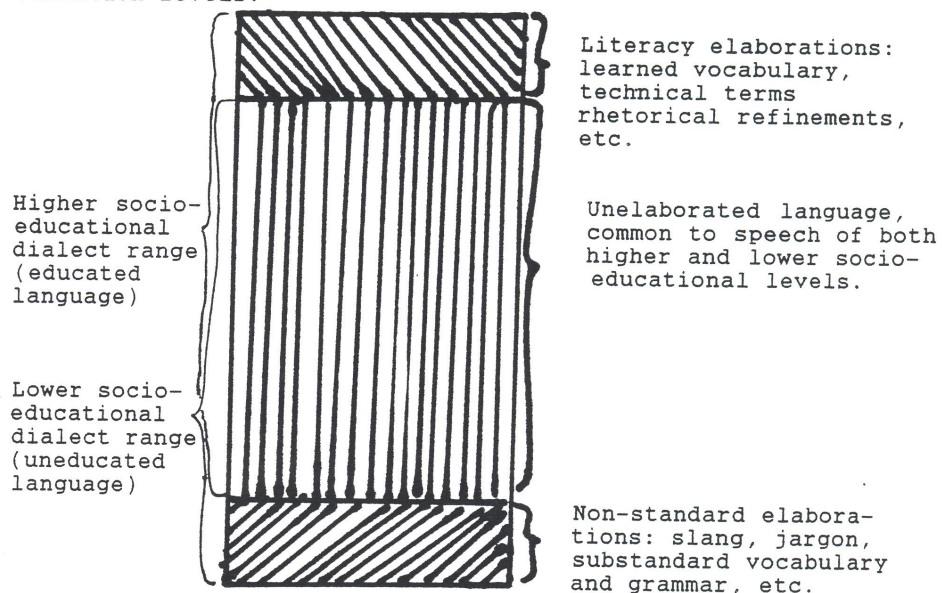


Fig.2 Overlap between higher and lower social dialects (See Wonderly 1968:13 and Chambers & Trudgill 1980:3f)

According to the diagram, there is a large overlap of language levels which is common to all sectors of society, and called "common language". It is the intersection of total wealth of any language that is common to usage for all socio-educational levels. On the one hand common language avoids the use of non-standard and slang forms that are not well received (sometimes partly unintelligible) by the higher class, and on the other hand it avoids literary decorations

that are beyond the reach of those without much formal education. Usage common to both of these classes, represents the area of overlap. It is the variety of language which is acceptable by both the educated and by those with less formal education.

A translation's faithfulness and accuracy must not be measured only by standards of textual criticism and exegetical interpretation, but more so by its communicativeness in the common language that everyone can read and respond to its message equally. As will appear later on in Ch. 4 & 5, the Swahili versions do not seem to excel in this aspect.

Objectives of the Study

The objectives that will guide this thesis are:

1. To study the extent to which the Swahili readers of the Bible in Kenya are aware of the three translations (KUV, HN, and Neno) by asking recognition-oriented questions on the interview schedule.
2. To study how much these readers have interacted with the three translations.
3. To study the readers' attitudes and opinions about the three translations.
 - a). To find out what they think about the three translations.

- b). To find out whether they react positively to all, one or two of the versions.
- c). To find out which translation they prefer among three, and why.

This point will be determined by using three Bible passages in Bible studies to be conducted in churches.

- 4. To provide translators and Christian booksellers with basic audience or market research that will help them make decisions which will foster positive opinions in their audience.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. BACKGROUND ON SWAHILI LANGUAGE

1. Introduction:

The early spread of Swahili from coastal into Eastern Central Africa can be attributed to the Arab and Swahili traders. Where these traders lived in any numbers, small islands of Swahili-speakers have persisted. Some have flourished and others, like Mumias (in Western Kenya) are declining. In general we can say that the farther the language spread from the coast the more divergent from the standard form it became. Thus in Western Kenya, North Uganda and parts of Eastern Zaire (Sim 1993) it is essentially a simplified means of communication for people of various ethnolinguistic communities, pruned of all refinements, and its link with the coast a weak one.

The origins of the Swahili language are attributed to the Shirazi² from Persia and Arab colonists who made Zanzibar their headquarters. During their trade they spread inland by establishing centres in areas like Mombasa, Pemba, Tanga and other small towns along the coastal mainland.

²Shirazi is a name derived from Shiraz town in Persia. "The original Persian element was probably a family or clan which would have made migrations to establish ruling families at the Coast in Kilwa and elsewhere (see J.E.G Southern, "The E.A. Coast: An Historical & Archaeological Review", Dar-es-Salaam, EAPT. 1966: 10f).

Later, the Shirazi established a dynasty in Mombasa.³ These groups intermarried with local Africans. In this way the culture and civilization of the Shirazi Arabs came to the east coast of Africa. "Many people on the coast adopted Islam as their religion and Swahili as their language, with Arabic as their second tongue" (Hickman, 1990:64). Socially all of Arab extraction insist that they are Kenyans, and not Arabs. The Bajuni community is an example of one of these groups that recognises itself as an indigenous Kenyan tribe located in Mombasa.

Swahili language apparently arose out of the contact between South Arabian Islamic and East African Bantu cultures and Larry points out that "although its development was greatly influenced by an infusion of Arabic vocabulary, the structure of that language is Bantu" (Larry: 1979:11).

2. Development of Swahili in East Africa: Standardization and Dialectology.

The adoption of Swahili not only as a lingua franca but as a national language among East African countries in the colonial and post-colonial period met varied reactions. Prior to 1918 the Government of German East Africa, welcomed it as

³See J.C. Russell (p.19) who writes about the Shirazi dynasty in connection with Shehe Mvita who was the founder of Shirazi dynasty. [To date the Mvita 'family' is still alive and their Kiswahili dialect has been known as Kimvita.]

a ready-made lingua franca among a welter of widely differing vernaculars. Among Christian missions, Swahili was seen as the language of Moslems because it was greatly influenced by an infusion of Arabic vocabulary. Some people felt that Swahili was a language for the lower economic class and it did not foster the acquisition of wealth and power as did its rival language English. In later years Swahili met an even greater obstacle: Swahili was perceived as a vehicle of Arab imperialism. The natural course is that Tanzania (and in particular Zanzibar), received the brunt of Arab penetration and domination. She has made the most enthusiastic commitment to the language. The Arab impression on Kenya, except on the coast, was comparatively light and short lived. Undoubtedly, it is quite clear that "Swahili is less a child of Arab imperialism than English is a child of British imperialism" (Mazrui, 1967:60).

2.1 Developments in Tanganyika

The Germans encouraged the use of Swahili as a family-based lingua franca and a medium of instruction in schools. Swahili language did not penetrate the Sukuma, Haya and Nyamwezi very much. One possible reason for this lack of penetration was the lack of well-staffed administrative and educational centres. This lack, which was experienced between 1920-1930, later changed as Swahili continued to spread orally without formal instruction. The use of the

administrative agents, akida, also spread Swahili rapidly. The decision of the government at the time of independence (1961) was only to recognize de jure a situation that already existed de facto.

2.2 Developments in Kenya

Kenya has several large ethnic groups which dominate the language situation, but which did not have dominant, centralized dynasties. She had a strong body of settlers from Europe which coincided with the spread of Swahili; and the coastal area has used Swahili as though it was one of the vernaculars.

Swahili met with some antagonism among the North Nyanza inhabitants (which include the Luhya and Luo) to the extent that it was later withdrawn from schools in those areas as a medium of instruction. In Central Province Swahili has been used alongside the Kikuyu vernacular since the 1930s.

The settlers developed an inferior form of the language that became known as Kisetla. This form was so widespread in urban centres that it gave rise to the thought (according to Whitely) that "Swahili (was) fit for no more than elementary communication, or alternatively that up-country Africans could not learn anything more complex than Swahili" (Whitely 1956:34f cited in Russell). English became a prestige language especially if one was proficient. These factors affected the use of Swahili not only as lingua

franca but also as a national language.

There was a change in policy in 1974 that saw Swahili become the national language. Kenya's official language is English. Although Swahili is the national language, prestige still rests with English.

2.3 Developments in Uganda

Luganda had become the official language of Buganda as early as 1912. The years that followed saw the reception of Swahili language with mixed reactions. In 1927 the then Governor of Uganda, Sir W.F. Govers, wrote a Memorandum on 'The Development of Kiswahili as an Educational and Administrative Language in the Uganda Protectorate'. In this he proposed that Swahili should be reintroduced as "a compulsory language examination for government officials as an alternative to Luganda" (Ibid., p. 45). The governor's suggestion embraced adoption not only at government level but also at the educational level. Swahili was to be introduced and strongly encouraged among the smaller ethnic groups of eastern and western Uganda. These groups were not as large as the Buganda and had not been pervaded by the Luganda language. They could easily use a fast-growing language like Swahili to enhance unity and trade. In response, the Kabaka, Sir Daudi Chwa, protested against the use of Swahili as the official language by publishing an article in the Uganda News of 22 February 1929, (Ibid., p. 346). This early negative view was embraced by many other

leaders in Uganda.

Although languages such as Acholi, Teso, Runyankore and Runyoro were promoted, Luganda remained the most influential and dominant. Swahili did not disappear from Uganda, and certain provinces used it for communication. The changing of government in recent years reduced the dominance of Luganda such that we now have Ugandans, and even the Baganda, becoming more receptive to Swahili than they had been before the 1980s.

2.4. Developments in Zaire

In Zaire, Swahili is spoken along the eastern sector especially in Shaba province. In the early years Catholic missionaries preferred the form that is spoken in East Africa while the Protestants favoured the rather simpler local form. At present both groups desire a standard Swahili, and are transferring their literature into it.

B. ROLE OF RESEARCH IN BIBLE TRANSLATION.

Research in Bible translation is important because there is a need to define the market in terms of which sectors of population read the Bible; what kind of translation would best speak to their situation; what attributes of a translation may be important to them; and what standards readers use to evaluate the acceptability of a translation.

DeWaard and Nida suggest that before embarking on a

new translation for any audience the following factors ought to be considered:

- "a). What translation or translations are in use.
- b). How they are regarded, and
- c). What suggestions a constituency may have as to improvements which can or should be made." (1986:45).

This study will concentrate heavily on the last two issues.

The result of research will ensure that the translations produced are well received, clear and natural. Barnwell writes that the "translator is constantly struggling to achieve the ideal in all these three areas (accuracy, clarity, and naturalness), no easy task." (Barnwell 1984:15). This struggle can be aided by continuous research, and interaction with the audience.

There are four possible factors that must be investigated as a basis for a coherent conclusion on peoples' attitudes and opinions regarding a translation. These are:

- 1). Studying the level of a translation in terms of its readability and acceptability. It is important to study both the external factors (that is, the audience's attitudes and opinions), and also to consider some internal aspects of the translation. The internal factors include a consideration of passages, phrases or words to find out how well they communicate, and whether they have been rightly used. Communicability of a translation will be discussed under Translation Process. Both the external and internal factors should guide any serious consideration of a translation's

reception among the public.

2). It is important to monitor current relevant trends in language use. This is linked with the notion that languages are in constant change, and also that at times the style of a translation may create different reactions among the users. Cust considers that "continuing to read a faulty, and erroneous version, is dangerous" (Cust 1990:16). Mistakes can be corrected when the translation is revised or reprinted, but since revisions and new editions take time and are costly, the real answer is careful work and testing before publishing. The versions remain with people for over thirty years and a bad version creates an ugly image on the translation.

3). Assessing the communicability of the translation. The Word of God, once placed in people's hands, should speak to them in a way that they can respond to the message through the very language in which it is written. For readers of the Swahili Scriptures there is a problem. Firstly, there are over twenty geographical dialects (Khalid 1977:v) along the coast of East Africa alone. There is no coherent standard form in Swahili. Secondly, to assess how well a piece of literature communicates to a diverse community is no easy thing. Hatim and Mason (1990) enumerate a number of language varieties, for example, temporal, social, standard, non-standard dialects, as well as use variation such as register. These varieties should be considered in audience

research.

4). Research will provide information on how translations are used in a community. Until a version is recognized and embraced by the Church it will not be used for services and fellowships because it might be considered inadequate in its communication. Readers can judge the effectiveness of a particular version, where it has been read and used by the Church for several years. Sometimes, if in the early stages the translation did not get secure publicity in Church and Bible study groups, then the translation remains peripheral to the church's life. As will be seen, this might be the case with the Neno NT as the pre-test indicated. Many people, even Christian workers, hardly know about it. Dye, writes that the promotion of Scripture must "concern itself at some point with encouraging existing churches to use the Scriptures" (1988:2). Scripture in use is therefore, a translation that the believers have acknowledged as not only being at their language level but that also communicates satisfactorily to their understanding of the Word of God. But if the translation is inadequately distributed then the translation will not be used by the intended audience.

In considering these four factors, it will not be enough to adequately evaluate people's opinions by what one hears concerning comments on a translation from but a few solitary voices. Individual comments are valid only when gathered with the purposes of evaluating them jointly. Intuition is

the purposes of evaluating them jointly. Intuition is necessary in formulating hypotheses, but research must test the hypotheses. Research as a means of evaluating translation programs will not only save translators the embarrassment of embarking on translations that do not meet people's needs but will also save large sums of money and other resources from being spent on translations that people do not accept. In other words, research will help the translation agencies set objectives, develop a plan of action, and organize their work. As far as marketing is concerned, research provides the awareness needed for effective advertising. The outcome is that translation publishers will be encouraged to make changes in their advertisement of the product. Such an outcome will create a positive attitude among the readers toward the translation. This takes place because research provides the publishers with information about the public's awareness concerning a translation.

C. BACKGROUND OF SWAHILI BIBLE TRANSLATION.

Since the 19th Century the Swahili speaking communities of Mombasa and Zanzibar have always differed markedly. The causes of difference in the dialects was possibly twofold: first, that the Arab migrants chose to dwell either in Mombasa or Zanzibar area from very early periods. The geographical distance between the two groups made interaction minimal and even then, the different groups often preserved

their dialects. Thus, with time, variations increased. Secondly, the Mombasa Swahili speaking community had been at the coast longer than the Zanzibaris for about two decades.

It should further be noted that Mombasa community who had already lived longer at the coast disparaged the Zanzibari language. Russell quotes from Krapf's writing that the "Mombasians therefore, consider the dialect of Zanzibar as the 'maneno ya Kijingajinga'", that is, the language of ignorant people, or of newly-arrived slaves and other foreigners, (Russell nd:74).

The indifference toward the dialects was seemingly shared by the principal missionaries in the region at the time. Ludwig Krapf of the Church Missionary Society (CMS) arrived in Mombasa area in 1844. He left the island for the interior of East Africa where he did most of his missionary work. Krapf settled in Rabai (Mombasa) with his wife and set himself to learn Swahili. The Universities Mission for Central Africa (U.M.C.A.) started work in Zanzibar (having failed to start work around Lake Nyasa). Bishop Edward Steere belonged to this mission organization. The two missionaries did not only work in different geographical locations, but neither seemed to agree on which dialect to use.

A controversy arose between Krapf (CMS) and Steere (UMCA). Steere spent over a period of six years in Zanzibar. He had produced several pieces of literature in

Kiswahili and had even published a Handbook of the Swahili Language as spoken at Zanzibar by 1870. These materials had been well received by the British and Foreign Bible Society (BFBS) and the Society for the Propagation of Christian Knowledge (SPCK). By 1882 he had submitted to BFBS a corrected copy of the New Testament for publishing.

It might be postulated that Steere knew that the Zanzibar dialect was modern or going to be used more than the Mombasa dialect because there were two aspects of sociolinguistic interest relevant to the later question of which dialect to choose for the standard language. First, the very fact that there was a conflux of nations in Zanzibar suggests that the form of Swahili used was already on the way to becoming a lingua franca. Second, now that Busaidi rule over the coast (from 1837 under Sayyid Said) was an established fact with the ruling house having visible political and commercial links with world powers, the language associated with the seat of government and centre of commerce could not fail to acquire prestige in the eyes of many people in Zanzibar itself, and on the adjacent mainland and in the growing commercial settlements along the interior trade routes.

Krapf, on the other hand, finished work on the NT translation by 1876. He was not very confident, as Russell quotes him: "As to the printing of my translation of the NT in Kiswahili I fear not all of them have come to sufficient

maturity" (Krapf to CMS 29.7.1876) cited in Russell, nd:74) He nevertheless sought to publish it through BFBS, but BFBS refused because they did not want "rival versions in circulation." Krapf criticized the idea, suggesting that Zanzibar Swahili was not the best for use.⁴

However, the controversy continued and a NT for Kimvita Swahili was published in 1909 by BFBS. After the First World War, BFBS was urging some unification between the two dialects.⁵ The endeavour to produce a Union version saw Mombasa Swahili neglected and the Zanzibar variety was selected instead. Nevertheless, the translators continued to choose vocabulary from Mombasa Swahili.

D. THE NEED FOR POPULAR COMMON LANGUAGE TRANSLATIONS

Although Swahili standardization was largely effected

4
See also Gilbert Ansre, "To Unify or Dialectize" (p.193), writes that "... the works of Krapf were reportedly unusable because of dialect differences so E. Steere undertook a different version. The New Testament appeared in 1883."

5
Ibid, p.194, A Committee for the standardization of the Swahili language was set up to choose between the two rival dialects which will be the official grapholect. "At a meeting in Mombasa... the Zanzibar dialect was elevated as the standard language/grapholect to be adopted. This caused a lot of ill-feeling. It has been felt that the selection was done by foreign Europeans" (Whiteley 1957:245)... also got rid of unnecessary Arabic spellings e.g. 'bassi', 'hatta', 'shidda', and others. This standardization took place in 1925 by a conference which was called by the Governor of Tanganyika in October of the same year (Russell, nd:83). See also Introduction to Johnsons' Standard Swahili-English Dictionary revised, ed. 1991)

by the early 1930s, we are still faced with a dialectal issue. That is, depending on their geographical location, the Swahili readers/speakers are faced with a dialect. We have no option but to work on a "common language" - a language level which is not exclusive to any particular group. This is possible among the Swahili readers because standardization has been promoted with significant success in the past years.

The ideal for a Swahili version now is to unify at a common language level rather than diversify the language. This can be done by aiming at a possible "common language" level when translating. The KUV translators attempted a unity that is for the highly literate and not suitable for lower strata of socio-educational levels (Wonderly 1968:13).

It is not only time consuming and financially costly, but also difficult to translate for every sociolect and grapholect. (For example, a Swahili reader who chooses between KUV and HN is in essence choosing a language variety within Swahili. This is how the term sociolect has been employed here. Grapholect refers to the written variety of a language). There are three alternative from which to choose according to Ansre (1988: 188): First, one might produce grapholects for as many as possible of the dialects; Second, one might select a dialect to be the single grapholect for all dialects of the language; and third, one might attempt a grapholect which incorporates the

linguistic characteristics common to as many of the dialects as possible.

The first alternative deals with how best we can satisfy every dialect and if possible give the people some freedom of having their literature, thus making it 'autonomous' (Chambers and Trudgill, 1980:10-14) from all the other dialects. For example, this might be what is necessary for some divergent Luhyia dialects. The last alternative above would be the best for our concern because instead of separating the Swahili audience, it will 'unify' them. It has been suggested during the research that this thesis should advocate separate literature for inland Kenya-Uganda varieties of Swahili and let the upcountry people or Wabara have their own language since either Mombasa or Tanzania Swahili is beyond Wabara's capability to employ adequately. Rather than dialectize the Kibara Swahili, the best solution should be to unify it (through common language) yet maintain the standard level of the language with its orthography, semantics and syntax. After all, who actually speaks the written Swahili that we find in the pages of Kiswahili Union Version? (This matter will be treated in chapter four). An example in this area includes the unification of the Kalenjin dialects. Kiswahili might be compared to the Kalenjin Union Version, though its case was more of dialectization where the Zanzibar dialect was adopted as opposed to the Central Swahili.

The Kalenjin Union Version met with a mixed reception.

Fish and Fish (1990:317) write that

"though the Kipsigis people used the Nandi Bible, they were not totally satisfied with it. Even though classed in the same family of languages, not all of the vocabulary and grammatical forms used by the Nandi were used by the Kipsigis people."

This is one example where Ansre's alternative number two was employed. Standardization was forced upon other groups (since the Nandi Bible was the first to be published many other ethnic communities within the same family of Kalenjin had to be encouraged to use it because of their linguistic and attitudinal problems). This situation seemed to have adjusted itself during the revision of the Bible. Fish and Fish continue to write that

"In 1954 a committee was set up to work on a revision of that earlier Nandi Bible and put it into Kalenjin. The aim, obviously, was to produce a translation which would serve the entire Kalenjin area which comprised the Nandi, Kipsigis, Tugen, South Tugen, Keiyo, Marakwet, and Terik- as different dialects of Kalenjin."

The words that occasioned disputes or misunderstandings were mostly taken from Nandi dialect than from Kipsigis or any other. Even so, the heavy leaning on Nandi dialect saw it become the standard language. This mix created misunderstandings on the use of some words and were eventually left to be used only within Scripture.

In multilingual societies, such as the East African countries, a national language must combine these essential

elements: a) that it should be the main language of government and politics,⁶ b) the national language is also used as a medium of instruction, and c) serve as the principal means for all forms of unofficial communication outside the various tribal and ethnic communities.

The strongest argument for the promotion of Swahili was a political one: to replace the language of the former rulers. Today it is not only in the arena of politics that Swahili is most effectively employed, but commercial, educational, and social interaction require the use of Swahili. Harris writes that

"these functions have not been subordinated to a much higher function of making Swahili not only the expression of a newly created African culture, (after independence), but also an important medium of achieving the new culture."

The most striking development has been the spread of a generally accepted written standard of the language throughout Kenya by means of primary education and the mass media.

⁶An official language which must be instituted by the government in consideration to the whole spectrum of linguistic variation in a given location (see Fasold 1984). In language planning the planners are involved with more than regulating and improving existing languages but also creating new common regional, national or international languages (Cooper 1989:30).

1. Language Attitude & Choice.

Any given language is an expression of the culture of its people. The debate is whether one can accept a language without accepting (it as a vehicle of) the culture to which it belongs. Ali M. Mazrui writing on the use of colloquial and classical Arabic asks a pertinent question saying, "can anyone necessarily infer attitudes towards a language from attitudes towards its speakers or vice versa?" (1980:75). This might not be the case in every situation, but counter cases are not hard to find. Kiswahili was seen as a vehicle of a coastal culture & Islamic faith. The result was a resistance to the language. Those who embraced Swahili in years past were seen as being inculturated and were called Waswahili even if they came from different ethnic groups.

The majority of non-native Swahili speakers receive most of their practice through competition of other vernaculars around them. They begin with a tribal tongue. Later they will learn some Swahili, and possibly, one or more vernaculars. But their education does not make use of this early and informal training; it proceeds in English. The typical Swahili Bible reader's language training is thus dispersed over three languages. The consequence of this dispersal may be his inability to express himself fully in any language.

The inland Swahili speakers' attitudes toward their usability of the language is then characterized by avoidance

of the many rare words and expressions which do not come immediately to their mind or of whose use they are unsure of. Before a proper Swahili speaker they are inferior and cover up painfully for their inferiority.

The inland Swahili speaker's command of Swahili cannot possibly be as fluent, exact, and comprehensive as that of a monolingual native Swahili speaker as a general case. His articulation excludes the wider area of educated and technical speech because he has a limited vocabulary.

It is not possible to expect that the inland Swahili reader will bother to read and communicate in highly literary language, especially when he is not being forced to read that particular literature. His attitude is not positive to that literature. The choice he makes is to either ignore any technical Swahili literature or read that which has been simplified to cater for his language level.

2. Swahili Language Maintenance and Spread in Kenya.

Although it was earlier asserted that there is a generally accepted written standard Swahili, there is a strong feeling that there is no oral standard Swahili widespread in Kenya. Very many people who use Swahili either in writing or verbally strongly suggest that some improvement should be made. One must say that it is a little late to re-create a fresh interest which could improve the Kenyan oral style to the Tanzanian level.

Language maintenance means that the community continues

to use a language(s) that it has used all along. In other words it maintains its language and does not abandon it in favour of another. Language shift is the opposite of language maintenance in which a community abandons its traditional language. Shift may ultimately result in "language death" (Fasold 1984:213).

Swahili speakers are not likely to undergo any shift in their language. It will be maintained as a lingua franca, and if anything, it will grow in urban settings. Swahili may be the cause of shift from other languages that have embraced its vocabulary and use for scores of years. A different group that is affected by Swahili is the urban dweller. Among this group there is a majority who feel quite at home with the language; all they speak at their homes is this new language. The survey carried out in this thesis was mostly done in the urban and peri-urban areas and it indicated that, of those interviewed, about 58% would feel comfortable speaking Kiswahili, while about 40% would feel comfortable reading it. We have numerous cases where parents encourage the children to speak Swahili rather than the parental mother tongue. The children are then able to communicate well bilingually in the urban setting. Some parents do this conscientiously. Children of these parents may not be perfect in their mother tongue but it seems that the underlying assumption is that the children will have numerous opportunities to pick up their mother tongue. As they grow up

they seem to perfect both of these languages simultaneously, in addition to English if they have that opportunity. This situation can be likened to the account which Fasold gives of stable French-English bilingualism in Montreal, (Fasold 1984:241).

Detribalization brings a decreasing observance of ethnic customs and rules as well as the emergence of new extra-ethnic loyalties. These might be in form of social class, religion, ethnic or national identity. Swahili has played a role in both these senses of detribalization. With these issues in mind it is not possible to speak of Swahili as a language inferior to other tribal languages. Swahili language maintenance will also be encouraged by the aggressiveness of Islam which is now being experienced in East Africa.

Swahili maintenance is and will often be subject to the direction in which socio-economic conditions, communication, modernization and religion develop. The other effective causes of the spread of Swahili are urbanization (where Swahili serves as a lingua franca), industrialization and commerce.

E. BASIC STEPS OF THE TRANSLATION PROCESS

Interlingual translation increases effective understanding between peoples. This understanding can be realized in large international gatherings, in a small remote situation among ethnic groups that require the Word of God,

and even in translating scientific and political abstracts.

Translation is not an easy task. Some people think it an impossible task because one cannot be exact to the point where the translator gives the receptor the original text in its most accurate form. Underlying any objection to translation is the fact that languages differ from one another; sometimes as though in a continuum where we work from one extreme to the other. In the case where two languages differ radically, some people will insist that "one cannot communicate adequately in one language what has been said originally in another" (Nida, 1964:2).

Formal Versus Functional Equivalence in Translation

Translators are always torn between literal and idiomatic translation. Some insist on a word for word rendering, while others say that this is not possible and that we must endeavor to give the sense of the discourse. The latter group insist that translation is an approximation where equivalence of reader response and intended effects is aimed at (Hatim & Mason, 1990:7). However, there is a place where formal equivalence is necessary. Where a translator decides to employ formal equivalence we are at that point left with the conclusion that the translator has examined the facts and there may be a good reason for being literal. This approach to translation strives to achieve an acceptable reader-response.

The translation continuum illustrates two extremes: the

highly literal and the unduly free translations. These translations constantly engender negative attitudes. On the one hand the literal ignores the receptor language (RL) grammatical rules and may insist on slavishly following the source language text (SLT) word for word. The highly literal has a tendency to match a single word in the SL by a single word in RL. This often creates nonsense. Another by-product of this way of translating is the creation of ambiguity.

Below is a continuum that illustrates this point.

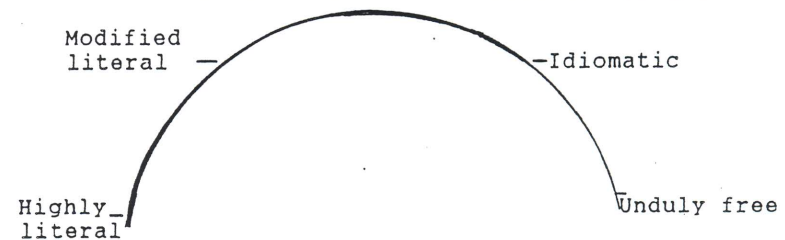


Fig. 3 Translation Continuum.
(see also Beekman & Callow 1974)

The passage of Matthew 15:29-39 is an example of this, which will be discussed in Chapter three. A word does not necessarily express the same concept in every passage or sentence since words have multiple senses. A further problem encountered in highly literal translations is in the area of figures of speech and idioms.

Whereas the highly literal translation is engaged in reproducing the form of the SL, the unduly free translation ignores the linguistic form of the SL. In this category we experience distortion in the content of the message. The

reader/listener is given a product that does not match what the original intended to say, or imply. This category has a tendency to say less or more than was the authorial intention.

Unduly free translations will give the RL a "misrepresentation of the original message and include extraneous, unnecessary information which the author did not intend in his writing" (Beekman & Callow 1974:23).

The modified literal and the idiomatic translation seem to be the two approaches that are acceptable, but with a great deal of care. The translator must be willing to depart from the form of the original but not unnecessarily. He conveys the message in the RL in a manner that it will communicate to the hearer/reader.

F. TRANSLATION THEORY.

From Cultlip and Center we read that effective communication is "... the interpretation, transmission and receiving of ideas or information, a transaction." (1985:260)

This element of transaction for all readers is what translating the Word of God in different languages aims at. It means that the translator negotiates meaning through the communicative elements of source, message, and receptor's setting (De Waard and Nida 1986:11). The foregoing definition suggests that there must be common understanding between the sender and the receiver. Ault and Agee assert that communication is the

"... act of transmitting information, ideas and attitudes from one person to another. Communication can take place, however, only if the speaker and the listener (called the sender and receiver) have a common understanding of the symbols being used" (1986:168).

Interaction in understanding can be arrived at when "meaning" -- a highly ambiguous term -- is well handled, to identify the sense (among various senses) in which a term is employed. Hatim & Mason (1990:10) would suggest that "we seek to recover what is 'meant' in a text from the whole range of possible meanings -or - meaning potential" (see also Halliday 1978:109 cited in Hatim & Mason 1990). Meaning has two vital distinctions: denotation and sense; that is, between what is being spoken about and what is being said about it. Meaning can be defined in terms of words or sentences, thus "the meaning of a word is the contribution it is capable of making to any sentence in which it may be found. The meaning of a sentence is what the speaker intends to convey by the sentence" (Caird 1980). But meaning is not as simple as this. The meaning of a text is more than just the words and the grammar of an utterance. It also concerns the broad range of issues commonly known as pragmatics -- the interaction between language and context, that is essential for a correct rich interpretation of utterances. This leads to what Hatim and Mason call author-centred and reader-centred translation (1990:16f). In the former the translator tries to pass on the author's intended meaning as far as the translator perceives that intention. In the

latter the translator works at provoking a particular kind of response from the reader. The words that are used to express this idea are illocution and perlocution. Illocution means that there is an inherent force in the sentence that a speaker has uttered. The speaker has an intended meaning in his utterance. Perlocution is the effect an utterance causes on the hearer (Hatim & Mason, 1990:60). The purpose of communicative translation is to ensure that the translator's meaning and the reader's meaning coincide. Failure to understand the translation is a breakdown of communication.

In conclusion it must be said that a translator who wishes to be intelligible takes account of the capacity of his audience such that his choice of words then are the most likely words to help the audience.

1. The Translator's Role.

The translator's task is that of intermediary between the message and the receptors. The most critical role of the translator is his success in conveying the message to the reader. This success means that the translator "preserves, as far as possible, the range of possible responses; ..." (Hatim and Mason 1990:11).

If a lack of credibility surrounds the interpretation, no matter how important that message is, the translation will not be acceptable. The translator will try to communicate the intention (which is very elusive) of the translation. This includes passing on the 'spirit' of the original author

as well as he can perceive them (Nida 1964:151). This reproduction of the message and its "passing on the 'spirit' of the original author" (Ibid.) is essentially the task of the translator. How he does it depends on his understanding of the progression and coherence of SL and conveying that structure into the language in which he is translating. A translator who wants to translate the Scriptures faithfully will focus on meaning of the original text as he endeavours to transfer meaning to the readers. He must ask himself whether the translation communicates the illocutionary force of the original. As he translates with a natural use of the linguistic structures of the RL he will be asking whether it has communicated as idiomatically as the original as far as the receptor is concerned or has the receptor been left playing a passive role? This is not easy; but requires a lot of exegetical involvement in interpreting sentences and contexts of both SL and RL. In this process he translates the utterances with sufficient force for the text act (i.e. the predominant illocutionary force) to create a response.

The translator's objective is to arrive at the closest equivalence in translation, and what matters most is the degree of fidelity with which the translator expresses the author's ideas. It is possible to lose the philosophical or theological "feeling". But the issue is really whether the new translation is effectively and efficiently saying what

the SL intends to say. Hatim & Mason say that the translator must achieve "maximum transmission of relevant content... in the most economical way, involving minimum expenditure of processing effort" (1990:93).

2. The Message.

The message translated must evidence certain elements for receptors to say that it is coherent.

First, the SL message comes to the translator in a particular texture, i.e. the words on the pages (which is the form); and the negotiation of the meaning of those words (which is the content). The form is carried across from SL conventions. The form includes single words or expressions as they can be read on paper. The content embodies the meaning relayed by the words which are written. It is not possible to separate the two for they are so connected that any separation tampers with the style of the SL producer. Style here refers to linguistic usages of particular language users in particular settings. Hatim & Mason call it the "indissociable part of the message to be conveyed" (1990:9). In this regard style includes semiotic matters as these are found in SL context. Since there exists some degree of variation between SL and TL it is generally not possible to transfer the form of SL to TL. The translator has only one option which is to make the message coherent and cohesive.

Second, the message is expected to be coherent (i.e. show continuity of sense). Coherence does not only depend on

lexical choices employed. Lexical entries or syntactic patterns are to be taken generally as indicators and not causes of coherence. According to Beaugrande (1980), a coherent message has a threefold definition: "(1) logical relations, (2) organisation of events, objects and situations, and (3) continuity in human experience" (cited in Hatim & Mason 1990:195). The hearers/readers interpret the meaning intended by text producers with the use of language as the former receive it on the surface of the text.

Third, the message is also expected to be cohesive (i.e. it should show some sequential unity of the surface components of the message). These are "devices capable of relaying, say, a given relationship between propositions" (Ibid.). It is then necessary that the text coheres lexically and grammatically.

The above factors need to be considered if the message is to be made accessible to the readers/hearers. Message, then, can be viewed as the joining together of mutually relevant intentions through a careful consideration of form and content, coherence, and cohesion.

3. The Receptors.

It has been said before in this thesis that translation is communication. Sperber and Wilson say that to communicate is to claim an individual's attention (1986:vii). The receptor must understand and in turn act upon the message.

As for Swahili Bible translations the receptors come

from different socio-educational and economic classes. They also assume different statuses in their society. For translation to be effective, it must take into consideration the variety of receptors.

Concerning effectiveness and efficiency in translation Hatim and Mason say that

"The judgments that text producers make about what can be assumed to be shared with text receivers often exert a determining influence on the form an emerging text will take. Any text seeks to achieve a balance between new, evoked and inferable entities, such that the fusion of the three allows the reader/hearer to infer the producer's communicative intention. The balance is regulated by the principles of effectiveness (achieving maximum transmission of relevant content or fulfilment of a communicative goal) and efficiency (achieving it in the most economical way, involving minimum expenditure of processing effort)" (Hatim & Mason 1990:93).

For any translation to create an acceptable impact it is not possible to rely on speculation, but research must be done into the demographics, educational levels, perceptions, attitude and opinions of the readers. If research is not undertaken the translation may be an unfruitful effort. The social strata intended to be affected may rate these efforts as totally inappropriate if research is not taken note of.

CHAPTER III

METHODOLOGY

A. Population Studied.

1. Introduction

Since the focus of this thesis is the issue of attitudes, it is necessary to use various methods. Attitudes consists of three components.

- (1). A cognitive component: which consists of the individual's beliefs or knowledge about the attitude object;
- (2). An affective component: the individual's feelings about the attitude object;
- (3). A behavioral component: the individuals needed to be questioned concerning their predisposition to act toward Kiswahili translations in a particular way (Boyd & Gall 1989:311).

It is crucial that Bible publishers relate well with their market. There are certain factors that characterize most audiences that must be considered in assessing any relationship between the market and the product. These may include differing socio-educational levels, rising/falling income, and shifts in the age composition for which a translation may be targeted, as well as changing features of

the language itself.

One of the common ways of relating with the market is through survey research. This method ensures that data for specific desired answers are gathered and the responses related to the image of the translations and Bible promoters. The research method employed in this paper and the rationale behind it, are the issues of this particular chapter.

1.1 Population Studied

The respondents studied in this thesis were Kiswahili Bible readers in Kenya. Translators may have other audiences (namely teachers, Christian workers and others), but the Kiswahili congregations and Bible schools were considered key categories as subjects of this thesis. The reasons for this were:

- 1). In Kiswahili congregations and Bible Schools the research would cut across various demographic and socio-educational levels.
- 2). They experience the translations on a weekly if not on a daily basis.
- 3). No prior research has been done among them to consider their views.

To reach these congregations, contacts were made through the churches and Bible school teachers. To better represent the views of Kenyan Kiswahili Bible readers the research was conducted in Western Kenya, Rift Valley, Nairobi and Mombasa. Two Bible schools were surveyed in Western

Kenya, and Rift Valley. The research could not be conducted in churches in these areas due to certain limitations like poor contacts with the leaders. In Nairobi a survey was done in a theological institution and in two congregations (One mainline and the other an Independent Church). In Mombasa, the survey was conducted in a Bible school, a church-sponsored translation conference, an independent church, and one mainline congregation. Bible schools and congregations had members from either mainline or Independent Church congregations. Although this was not planned for, it provided the research with many different congregational views.

Five major categories of churches are commonly identified in Africa: Protestants, Catholics, Orthodox, Anglican and Independent (Nairobi Church Survey 1989:23). The present research selected the first two of these groups; Anglicans were considered Protestants.

The research excluded the Roman Catholics and the Orthodox. The former was excluded because the particular versions under question were considered unfamiliar to them! As such it would have required enormous amount of time to locate groups or individuals who would spend time in Bible study and filling out the questionnaires. Constraints of personnel, finance and time were a limiting factor for this group. The latter group, the Orthodox, was also excluded because it was not possible to locate any of their congregations that use Kiswahili.

However, some isolated respondents from these groups were interviewed: seven from the Catholics, and five from the Orthodox. This was a very small and insignificant percentage to represent opinions of these groups. Note here that respondents from these two categories were not met in a group-administered survey but individually. These sessions were time-consuming and not very productive.

The two remaining groups were then taken to be representative of the population of those who use Swahili Bible versions. The reasons are that, first, the groups and individuals were mostly gathered from various churches' membership and attendance. Secondly, they were in most cases familiar with one or more Swahili versions. Thirdly, they were also seen as the "public" whose attitudes and opinions toward the translations could be taken seriously as recommendations to the Bible Society or to any group wishing to embark on any translation for the Swahili readership.

Four Bible Schools were contacted. These were St. Paul's School of Divinity - Kapsabet (sponsored by CPK), Kapsabet Bible College (sponsored run by the AIC), Kaimosi Bible Institute (sponsored by the Quakers) and NEGST (sponsored by AEAM). The interviews were done by the author himself. This was, given the circumstances, the best way to ensure a correct and consistent interpretation of questions and interviews. Both English and Swahili was used.

2. Sample Size and Rationale.

There are millions of Swahili Bible readers. It would not be possible to approach all of them. A sample size of one hundred and sixty was set as representative of the population. Although this sample size was small it was realistic to deal with in this thesis due restrictions of cost, time, and personnel.

It was estimated that a total of 80 interviews were to be done in each church group. This was to be taken as representative for each church group. However, it was not possible to administer the 80 interviews from the Independent Churches because some congregational members were not educated enough to handle the questionnaire by themselves. Further, these two church groups represent a very large number of Swahili Bible readers. Certain churches were very open and supportive of this research, while others were not. Reaching some respondents was not easy as either the leaders failed to keep their appointment to provide introduction to the congregations or otherwise made themselves unavailable. Repeated failure to keep appointments was time consuming, and drastically affected the completion rate, as well as being disappointing.

3. Sampling Procedure.

An indirect sampling procedure was chosen. A list was made of the mainline protestant churches (including Anglican) and the African Independent Churches. From the list a non-

probability sampling was employed in which not all the churches listed were to be included nor selected congregations were identified. A problem with this method was that not all mainline churches were given an equal chance of being included in the sample, but it cut down on the cost of travel, time, personnel and finance (Boyd & Westfall 1972:431). The non-probability sampling technique was adopted as the most advantageous given these limitations. (For details on respondents from churches interviewed see Appendix B). These churches were listed and identified for contact either by telephone or by visiting the church.

While no stratified sampling was employed for this study, it was felt that a convenience sampling of respondents in a gathering would cut across demographic, educational and economic aspects of the population. This method achieved the most variegated representative sample of churches. The sample would then be quite representative of what Swahili readers from Protestant and African Independent Churches knew and thought about the three Kiswahili versions.

4. Sampling Error and Confidence Level.

For any data to be calculated for the sake of sampling error, one must relate this error to a specific set of data, namely the arithmetic mean (\bar{x}) and standard deviation (σ). It is not possible to say categorically what the sample error is for the total population of Swahili Bible readers (since we did not have an exact estimate of this population) without

it being related to the standard error of the mean scores for the data 'N' or sample size used.

B. Research Approach.

The survey approach to marketing research was employed to gather data for this study.

a) The advantages that this method contributed to this study included follow-up:

1. Individuals were more open in their responses in the questionnaires.
2. Respondents had more time to think.
3. Translation of the questions was more difficult to deal with but was needful.
4. Individuals were greatly assured of anonymity.

b) As far as the interviews were concerned,

1. Opportunity for asking respondents more questions was utilized.
2. Responses were obtained to issues where specific questions were difficult and needed clarification.
3. Respondents did not mind taking the time to answer and fill out the questionnaire and yet would not respond by mail.
4. Non-response was low.
5. Since more control was possible, generalization of findings was more certain.

The survey approach also allowed the researcher to

directly observe several variables covering demographics, lifestyle information, motives, knowledge, and attitudes of the audience that was studied (Wimmer and Dominicke 1987:103).

Two common methods of research were employed. These were group-administered questionnaires and individual interviews. These methods were chosen as the most appropriate for the study. They ensured the researcher's confidence that the individuals who responded understood the demands that were being made of them and reliably filled out the questionnaires.

Mail survey was considered inappropriate, but in areas where time ran out for Bible studies and interviews, the researcher left behind the questionnaires to be mailed later to him. It took weeks of follow-up to receive the questionnaires through the mail; all in all out of 160 about 25 questionnaires did not get back to the researcher. (This was not due to the unreliability of the postal system at all). Even though interviews are expensive to conduct as far as time is concerned they are necessary, and time well spent. The return rate of questionnaires to be mailed cannot be predicted.

1. Research Tools.

The research tools employed were Bible studies and an interview schedule. These were done in the same session. These were designed to cover:

A. The Bible studies (three passages of Scriptures were used).

1. Matthew 15:29-39
2. John 3:1-15
3. Acts 3:1-10

A group Bible study was conducted prior to administering the questionnaires. The passages were photocopied and given to the group. Respondents were then asked comparison questions on the vocabulary and grammar of the translations: are there word differences and do you understand all the words used? Is the grammar clear or awkward? Where does a particular translation express the message fairly well and where does it become unclear? For details of questions see Appendix D. The researcher chose the passages with the assumption that they were familiar sections of the Word of God to many Bible readers.

Among the passages used for the Bible studies Matthew 15:29-39 had much more to offer in terms of differences in vocabulary and grammar than John 3:1-15 and Acts 3:1-10. The Bible study was more of a discussion for about 10 to 15 minutes and sometimes longer depending on the different groups' interest and time available. After the Bible study the respondents were finally asked to react on the language of the versions of which they had interacted.

B. Data Categories:

The questionnaire covered three major areas of

investigation:

1. Audience demographics
2. Knowledge of versions
3. Attitude and opinions

There were two type of questions: closed and open-ended. These were answered only after the Bible study was completed, at which point questionnaires took about fifteen minutes or more.

In the closed questions, the respondent selected the appropriate response from a list of possible responses according to Guttman Scale: where we have interviews and open-ended questionnaires. To allow for unexpected answers outside the given categories there was room to specify other responses. The closed questions comprised about 88 per cent of the questionnaire.

The open-ended questions offered the respondents a free response. For example, one asked respondents to state why they preferred a particular Bible translation. Open-ended questions were considered most appropriate for eliciting attitudes and opinions concerning the various translations. These questions were used sparingly due to the difficulties they pose for tabulating the results. The research was also by nature exploratory (Boyd & Westfall 1972:47) and did not attempt too much detail.

In addition to the closed question which provided nominal and ordinal data, a Likert-type scale was also used.

This scale asked questions regarding attitudes and opinions toward the three translations. The individual was encouraged to check one of five possible response to each statement as "strongly agree," "agree" , "neutral", or "don't know", "disagree," and "strongly disagree."

2. Pre-Test.

A pretest was carried out to review the quality of the questionnaire, and give opportunity for revision before it was used for data gathering.

The pre-test was carried out on eight church leaders and Swahili Bible readers from NEGST and two different churches: the Good Shepherd Church and Buruburu Baptist Church. After the pre-test it was clear that some questions need to be reworded and others to be omitted. Most of the rewording was to simplify the language and make the question clearer. A copy of the questionnaire can be found in the Appendix A.

3. Completion Rate.

About 160 interviews were conducted, out of these 135 responses were completed. This meant that about 84 per cent completion rate was achieved. This rate was achieved because of the personal contacts made with the pastors and school leaders. It was expected that the 25 interviews that were not returned would be posted to the researcher but these were not returned. This rate of completion (135 responses) was also possible to arrive at because they were administered directly

and collected on completion.

C. Data Collection.

Straight tabulations and percentages were calculated for each category and each was interpreted for the significance of the responses appropriate to the purpose of this study.

1. Data Reliability and Validity

Test scores must produce consistent results. Hatch and Farhady define reliability as the "extent to which a test produces consistent results when administered under similar conditions" (1982:244). Although total reliability cannot be guaranteed, Hatch and Farhady suggest that the following factors increase reliability:

- "1. Length of test (the longer the test, the more reliable it will be in general),
2. Homogeneity of items (if the items are testing the same trait or traits, the reliability will be higher),
3. Discriminatory power of items (items which disseminate well among subject(s) will increase the reliability)
4. Sufficient test-taking time" (1982:250)

The validity of the test is dependent upon the research tool. The survey schedule was pre-tested to optimise the results. Although there are several methods (the alternate-form method or parallel forms, split-half technique and observer reliability) the survey schedule was used to estimate reliability. It is also one of the most common approaches to establishing reliability. It permitted the instrument to be compared by itself and it helped reveal the

the continuity or stability of instrument.

The interview schedule was used for all the respondents so that the responses were standardized with one instrument rather than a variety of tools.

It was also assumed that the Swahili Bible readers' answers were reasonably reliable measures of what they really knew and felt about the translations.

2. Reporting of Data

Chapter Four of this study contains a review and analysis of the results of this research. A variety of reporting methods will be used to make the data intelligible to the reader. These include, tables, graphs, and charts, where appropriate. A complete collection of the items can be found in the Appendix C (Data tables).

D. Limitations of this Study

1. The study was restricted to Swahili translations in Kenya and how well these were received by the readers of Swahili Bibles.
2. The research approach (of exploratory survey) was a limiting factor in answering some of the deep attitudinal issues in a specific way.
3. The bias of the questions themselves and the placement of those questions in a particular order may have been a limitation. It was, however,

assumed that the pre-testing of the instrument eliminated some of this bias and the results of the interviews did not indicate that this was a significant issue.

4. Personal and group interview situation.

People are generally quite aware of the answers they give and would wish to be considered knowledgeable people especially when they believe they have a good grasp of the subject. However, some did answer the questions by "guessing." In other words some people did not want to give their true opinions; or they assumed the knowledge even when they did not have the facts right. This guessing might have affected results of this research.

5. Accessibility to the interview population was a strong limitation. This resulted from leaders' inconsistencies in keeping the appointments (as they were used as intermediaries to congregations as key respondents), Some leaders did not seem to support research efforts and perhaps this attitude made them think otherwise about the survey. Some congregations met at night and this was the best opportunity for getting respondents. But after attending an evening worship or Bible study it was not possible to make further inroads on this time.

Such groups were left with the questionnaires and the return rate was about 15 per cent of the total questionnaires. One of these congregations (in Mombasa) had to be revisited and certain clarifications made, but still the return rate did not improve.

6. A further limitation was that some respondents lost attention because the research instrument took a lot of time. Recall that the population was first exposed to the translations by a brief Bible study on three different passages (see page 49). By the time the Bible studies ended and the respondents embarked on the questionnaire, much time had elapsed.
7. The period of the research was three months. Due to lack of funds, personnel, and time, it was not possible to prolong the study. Because of these inadequacies, the research had to limit the population studied and the sample size. This meant that the information gathered can be taken as tentative generalizations.
8. It is possible that in conducting the survey interviews some distortion may have crept in due to translation by the researcher into Kiswahili. These biases were in many instances ironed out, hopefully, by the researchers' use of both English

and Swahili to facilitate understanding. But from the sheer fact that the interviews were done by the researcher himself some biases may have arisen.

SWAHILI READERS' VIEWS OF THE THREE TRANSLATIONS

Introduction.

As explained in Chapter One, the purpose of gathering information was to study audience awareness and attitudes and opinions about the three translations. The research defined audience in terms of types and kinds of Bible readers, their needs, and the particular translation attributes that were important to them. The data analyzed in this section will give a comprehensive view of how widely the Swahili audience receive the three translations.

Data was collected and reported in three ways: (1) by reporting observations from Bible studies; (2) by assessing relevant observations about the frequency of responses in various data-categories (straight tabulations); and (3) by seeking correlation between selected data categories (for example, respondents readership vs. educational level).

1. Observations from the study Passages

A. Vocabulary.

It was realized that at times the translations used a variety of vocabulary that was not familiar to the respondents. The word differences included such as:

1. Mkutano. (Mt. 15:30).

a) KUV uses an archaic word makutano for crowd. It is not used today to give the same sense as mkutano. Currently

it gives a meaning of a "crossroad" or a "junction." In its archaic form it does not fully communicate and readers are left to guess its meaning.

b) HN gives us a phrase, watu wengi, which means "many people". This phrase is a simplified vocabulary for the readers. Most Swahili speakers/readers, especially those of the lower socio-educational levels, will comprehend its meaning.

c) Neno employs a different word, umati, which is commonly used for "crowd(s)". This is better vocabulary that is in vogue and it is also common to both higher and lower socio-educational levels.

Among the three translations Neno uses the best vocabulary that the audience will readily understand.

2. Bubu, (Mt. 15:30) "the dumb". This is a word that can be used for both singular and plural.

a) KUV's word, mabubu, stresses the fact that there were many dumb people in the meeting. At present this word is not used in the plural form. In oral usage the plural will be allowed, while in the written the singular form will be adequate.

b) HN translators seem to have identified the difference. It uses bubu. This level of vocabulary is adequate for all socio-educational levels.

c) Neno does not use the word at all, but instead omits the group of the dumb people from the Scriptures. This surely

is an oversight, and must be acknowledged to be a defect of Neno in this passage.

While KUV employs the plural form which is not necessary for today, HN captures the best word for the current generation. By omitting a specific group that was brought to Jesus, Neno becomes inaccurate at this point.

3. The word "crumbs" (Mt.15:37) has been variously translated.

a) KUV uses masazo to mean "leftovers" or "crumbs". It is a foreign word to the average user of the Kenyan Swahili language. When taken with the whole phrase, masazo ya vipande vya mikate KUV elaborates on the meaning of crumbs as though the translators could not find a better rendering. The phrase that follows, that is ya vipande vya mikate, (of the pieces of bread) is the only clue to the reader that the translator is talking about crumbs. Apart from guess-work few respondents could tell the exact meaning of the word.

b) HN employs an ambiguous word, makombo for "crumbs". Makombo is a word that suggests that the "small crumbs" of food were collected after they "fell when the hand or mouth were wiped" (Mounce 1985:156). The HN's makombo (crumbs) is a present-day word that is common to most Swahili users and can be used according to context. In most cases the word is used in a derogatory sense. This leads to a question whether the crumbs or fragments which were collected were still usable. This sense of the word then is suggesting

that Jesus saw the need of collecting what remained for the sake of teaching the people that God can use and multiply whatever little we give to him. Another suggestion was that since the leftovers were not edible again, Jesus was only collecting them to clean the environment. In most cases respondents found that makombo did not clearly express the true meaning.

c) The respondents seemed to prefer this translation though it did not help them much out of the quagmire. Neno uses vipande vilivyosalia in Neno. This phrase gives the sense of pieces that remained. The questions asked were whether these pieces were still edible or not. The respondents chose this translation only because they did not understand phrase used in KUV, while the word in HN carries a negative connotation. The respondents felt that the Neno's phrase was appropriate because it suggested that there was plenty of food left behind.

Whatever the meaning, one will still agree that what the translators wanted to pass on is that there were remains of food or pieces of bread (cf. Mt. 14:20; Mk. 6:43, 8:8, 19f).

4. Vikapu, "Baskets" (Mt.15 37).

KUV uses Makanda. This is not a common word, and in fact is unknown to the respondents. Respondents needed to guess its meaning. KUV uses vocabulary that is suitable for a higher literary audience. It does not adequately

communicate.

The other versions use vikapu which is direct and explicit; and it is also a commonly used word. Vikapu has been borrowed by many languages in East Africa and is therefore widely known and understood. At this point it is important to note that both English and Kiswahili fail in passing on to us the kind of basket that was used. The Greek word κόφινος (is a flexible mat basket of Mt. 15:38), is different from σπυρίς (cf. Mt. 14:20, probably a large heavy basket for carrying things).

B. Grammar.

1. The respondents felt that at certain times KUV did not maintain quality grammar throughout. Verse 31 in KUV reads hata ule mkutano wakastaaajabu walipoona. The grammar is poor and this should read hata ule mkutano ukastaaajabu ulipoona. It could have had a greater force if the translator had written watu wakastaaajabu since it seems the mind of the translator was on "people" as opposed to "crowd". In this case the deictic ule i.e. "that"/"the" (crowd) should be deleted. HN and Neno use two words that are closely related in meaning to KUV's translation: umati ule wa watu ulishangaa (HN) and watu wakashangaa (Neno). The most commonly used word today in Kiswahili for "wonder", "amazement" or "astonishment" is kushangaa, and respondents preferred this word (kushangaa) to kustaaajabu.

From the above observations, KUV was found to be heavy in its vocabulary. HN was seen to be vague in its translation, while Neno attempted to be current and with good vocabulary for most of the respondents.

Concerning the other passages, John 3:1-15 and Acts 3:1-10 the respondents felt that they were rendered better in the HN and Neno and that KUV was heavier in its language and less natural grammatically.

2. Data Analysis.

Although data can be analyzed in a wide variety of ways, it is not possible to consider closely all the variations in this thesis as has been mentioned in limitations nos. 7 and 9. For this reason, straight tabulations for every question are reported in Appendix C. However, the research attempted to point to significant information on which translators and Bible Societies could base their decisions regarding its audience. The reporting of the data will be organized as follows:

- 1) A general descriptive overview of the respondents, so as to present the various audience characteristics pertinent to the research.
- 2) A description of Kiswahili Bible readers' knowledge of the three translations.
- 3) A discussion of Kiswahili readers attitude and opinions toward the three translations.

1. General Audience Characteristics.

The respondents interviewed came from thirteen different church denominations. (A complete list of the churches is contained in Appendix C).

One hundred and thirty-five Swahili Bible readers were interviewed from these churches. Of the one hundred and thirty five respondents interviewed, 58 (43%) were pastors, with 39 (29%) single and 18 (13.4%) married in this category. 23 (17%) were lay leaders, and 38 (28%) were church-goers.

About 81% respondents were men and about 19% were women. This figure is certainly surprising because the greater attendance in church is normally that of women. Men seemed to be readily responsive and could take longer than women in the interview schedule. Secondly, it is an obvious fact that in most churches the formal leadership is male dominated.

Over 98% of the respondents were Kenyans while the other 2% were Tanzanians and Ugandans. It was originally hoped that the survey would be done also in Tanzania but due to certain limitations it was confined to Kenya. Concerning the age of the respondents, about 52% were within 20-29 years of age, about 32% were of 30-39 years, while 14% were over 40 (including 50+) years categories.

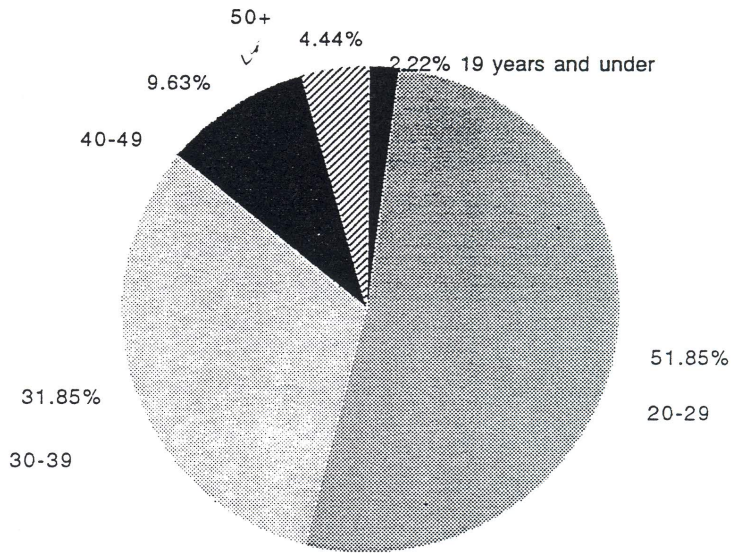


Fig. 3 Age Groups of Respondents.

The cross-tabulations show that about 58 (43.2%) of the single respondents were in the age bracket of 20 - 29 years, and 10 (7.4%) of this age were married. 6 (4.4%) of the single were in the age bracket of 30 - 39 years while 32 (23.9%) of this age were married. There was no single respondent in the age bracket of 40 - 49 years. However, there were 10 (7.4%) married respondents. Only 4 (3%) respondents in the age of 50+ years indicated that they were married. There was no single respondent in this age group, but there was 1 (0.7%) who was of separated/divorced

category. In total there were 48.5% single respondents and about 42.5% married respondents. For more details see appendix D.

While one might expect that church membership and involvement would be greater among the elderly, this research seems to suggest the opposite. The views that are presented in this paper suggest that the Swahili Scripture readership is of a fairly young age group whose views are pertinent and necessary to consider for translations planning. This group is up to date on current use of the Swahili language. Attention to them should influence the choice of register and other uses of language for the purpose of creating an impact on this audience as they read the translations.

Marital and Family Status

The majority of the respondents (48.1%) were single. Surprisingly, the married respondents' percentage (42.2%) was not far from that of the singles. The categories of separated/divorced and widow/widower respondents shared the same percentage (2.2%) respectively - a figure that was not very significant except in the discussion on the translations used in devotions. The figures below indicate the percentage of parents who had children who could read and understand the Bible.

Code	Count	Percent
0	85	63% Missing data
1	15	11.1% One

Education

Well over half (57.7%) of the respondents had secondary education with about 6% having reported university level. Out of the 57.7% who had secondary education, about 47 (34.8%) were Pastors and 13 (9.6%) were lay leaders. About 11 (8.1%) church-goers were also in this category. There were only 2 (1.5%) with university level of education. 5 (3.7%) of the pastors had primary education. When one looks at the educational level of respondents, which is a representative group of the target audience, one finds that over 63% (secondary and university levels) have had a good educational background. This particular group of respondents were fairly educated. (This is perhaps not the trend with all Swahili readers). Generally the Kenyan population is about 64% non-literate and another 45% literate (according to 1988 Kenya Rural Literacy Survey conducted by Central Bureau of Statistics). If we can generalize from the respondents that their education made them contribute meaningfully to this research, then we must take their views very seriously. It tells us that even the educated have some difficulties in appreciating the language used in the translations. It was assumed prior to the survey that the lower educational levels would form the greater part of respondents and that their views would differ drastically from the higher educational levels respondents. These

2	12	8.8% Two
3	10	7.4% Three
4	✓ 2	1.4% Four
5	6	4.4% Five
6	5	3.7% Six

The highest percentage of about 63% proves that either the majority of the respondents were single or some did not respond to the question. There were also single parents whose category the questionnaire did not include. Although the parents were not asked whether they had family devotions it was assumed that this issue would be clarified by item no. 26(p.129). In this column respondents indicated that about 81.4% had devotions using one or some of the translations. With the assumption that a big majority had devotions with their families we generalize that the respondents had a fair knowledge and interaction with one or more of the translations. This fact is strengthened by the result which show that among the married about 18 (13.4%) and 15 (11.2%) were pastors and lay leaders.

We also note that the age category of 30-39 years indicated by a very big margin (31.8%) that they had children who could read and understand the Bible. The chi-square value (58.21) was quite high indicating a statistical significance of a strong relationship between the age factor and children who could read and understand the Bible.

findings suggest the contrary. We shall consider some of these issues as we evaluate the communicability of the three translations.

Language

71 (52.5%) respondents indicated that they felt most comfortable with Swahili while less than 70 (51.8%) preferred English. 35.5% preferred their vernacular. As to which language respondents read, about 46% read English and 39.2% read Swahili often. This would be the expected norm as was briefly discussed in Chapter Two: Language Attitude and Choice. About 11.1% of the respondents read in the vernacular. These percentages plus the fact that the survey was done in churches and Bible schools, aid us in generalizing that the Swahili translations are read and widely appreciated. If that generalization is true, then it appears, therefore, that Swahili readership audience is familiar with the language used in the translations, and may possibly want to read more of the Bible in a language that they easily understand. This present position of the Swahili readers may also be a strong statement as to why they seem to have settled on certain versions for their preference. This point will be elaborated in the preference section (page 71).

The graph below depicts how far respondents felt comfortable with Swahili in any given situation; and on how

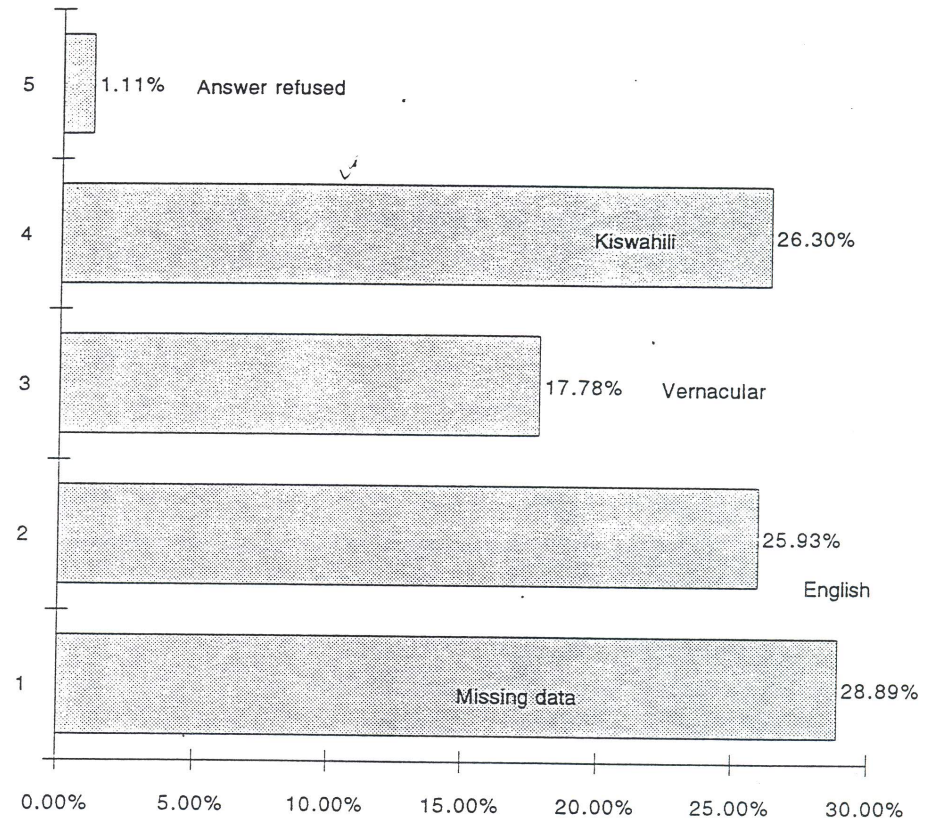


Fig. 4 Languages most often read by Respondents.

often they read in the language respectively. There were double responses for every category in this item.

2. Respondents Awareness of the Translations.

Section 2 of the questionnaire intended to probe the respondents' knowledge of the three translations. Respondents were asked on four broad categories of questions: 1) which translations they were aware of; 2) which translations they felt they preferred after the Bible study was conducted; 3)

whether they had ever heard of the translation; and 4) through which medium they had heard of the translations.

Translations Known by Respondents

The three translations were displayed all the time to make sure that the respondents made the right choice during the interviews.

As to whether the respondents were aware of the translations and which ones in particular, 32.5% of the respondents said they knew of KUV; 26.3% indicated they knew of Habari Njema; while 5.1% said they knew of Neno. The missing data in this section was also very high (34.4%).

KUV ranked top and this can be attributed to two factors: (1) it has been in the market for a longer time and, (2) it is the only complete Bible. Some respondents indicated either that it was the only version used in their churches, or that it had both the O.T. and N.T. (see questionnaire item 27).

The displaying of the versions and having an actual Bible study for the respondents to gain a feel for each of the versions was in itself enriching and profitable both to the audience and to the research. Also, the differences in grammar and understanding could be realized objectively. The findings here are consistent with the general notion that KUV is widely known and used more than the other two translations. But the interest in other versions was stirred

in the interview schedules. Even then it must be stated that Swahili readership is not as aware of the other two translations, (especially Neno) as the publishers might imagine. The strangest finding to this researcher was that most pastors did not know which version they used, let alone its qualities. This should be taken seriously by the publishers. The audience needs to be educated on the differences and how each translation could be best used.

Respondents were further asked as to how often they read any Swahili translation. The item acted as a follow-up of (item 12) their real knowledge of the translations. Real knowledge is taken here to be more than awareness but that the respondents do read the Swahili Scriptures and consequently speak about their views confidently. So the respondents were asked to freely indicate knowledge of the translations by stating how often they read the Swahili translation.

How Often Swahili Scripture is Read

Twice a month or less	20%
Once a week	22.2%
A few times a week	24.4%
Daily	27.4%
Answer refused	4.4%
Missing data	1.4%
With about 74% of the audience reading the Scriptures	

every week, it is an obvious fact that the Swahili respondents had good interaction with one or the other of the translations. In this regard more Swahili translations should find room in peoples' homes and, hopefully, the kind that they can benefit from. This finding suggests that Swahili Scriptures are often read. Readers can be guided on which versions to use for their socio-educational levels. They in turn will realize that there is a choice to suit their needs for different functions, occasions and socio-educational levels.

Swahili Translation Most Often Read

KUV	58.5%
HN	27.4%
NENO	8.8%
None	2.9%
Answer Refused	0.7%

More than 58.5% had a good interaction with the KUV. The possible reasons may be that KUV has enjoyed the monopoly of the market; and as stated above it is also used in every church. The other reason given is that it has an Old Testament portion to make it complete. If the last reason is true then there is a strong need for the other two to have the O.T. portion. It is possible to assume that readers do not stop to question grammatical or communication issues in KUV because they do not, in most cases, have an

alternative version of their preference. As has been seen before, their knowledge of other versions is quite limited. The publishers need to strengthen readership of the other translations in churches, fellowships, seminars and in personal and family devotions. This will help pave the way for a readiness of the audience to receive a common language translation. Such an approach might bridge the language gap since at this point the two other versions (which are seen as low in language quality), apart from KUV, are not well accepted.

Preference of Translation After Bible Study

Concerning which translation the respondents preferred after the Bible Study was conducted, about 43% said they would choose Neno, 29.6% and 17.7% preferring HN and KUV respectively. This is a big reversal of what we had assumed and noted before in the area of translation awareness. But this must be taken as the true picture of the respondents for they desire a language that they can clearly understand. This strongly speaks for a common language version. Perhaps Neno could be put into the hands of the readers to test whether it could be used for such a purpose. It is hoped that it will pave the way for a common language translation.

Why respondents preferred a particular Translation after the Bible Study

Through some observation it was noticeable that the

Bible studies helped the respondents to be fully aware of their language needs. The figures below show that a majority preferred Neno, followed by HN and KUV respectively.

For KUV 11(8.1%) said that the language was readable enough by all socio-educational levels, while 10 (7.4%) said that they preferred it because it contains OT and NT. For HN 19 (14%) of the respondents preferred it because it was comprehensible and it had good grammar. As to Neno 20 (14.8%) preferred it because it was clear and natural, and also easy to understand (See Appendix D for full results).

Main categories in the area of preference for KUV were either that the language is readable by all socio-educational levels or that some felt that it is authoritative. The respondents are probably saying that they are used to KUV's language. The other area was that KUV preserves the authenticity of God's word.

About 14% respondents felt that HN was clear in meaning, while about 9% said it was well explained or that it had a good grammar. Those who responded for the Neno said that it was clear and natural and it was also easy to understand. Both of these categories shared the same percentage (14.8%). The percentages realised in the sections under HN and Neno are still individually higher than those of KUV. It is noticeable that the translations evoke different responses. The responses were coded after the interview schedules so as to be fair to each translation in accordance to the answers

given about them.

The missing data category for every translation is high. Perhaps it is a sign of non-commitment or as others said, they did not think that translations should be compared since this is playing about with the word of God.

We notice a lot of difference between KUV and other translations as far as language is concerned. While respondents said that KUV uses a highly literary language there was none commenting on its language level as clear in meaning, good grammar, natural or easy to understand. It seems that when the respondents thought of HN and Neno they instantly thought of the language rather than prestigious position the translation holds among the readers. The language needs indicated by the respondents should be used positively in relation to translations that are clear in meaning and easy to understand.

Medium through which Respondents Heard of the Three Translations

This question (item 23) was coded under five categories prior to the interviews. It was assumed that respondents or general Swahili Bible readership had heard about the translations through:

- a). Friend or family member.
- b). Church leader/missionary.

- c). Pastor.
- d). Church (bookstalls or during the church services).
- e). In the interview schedule.

Respondents said they had heard of the KUV translation through the above media. 56 (41.4%) respondents had heard of the version through the church, 20 (10.3) respondents had heard of the version through either a friend or family member; 6 (4.4%) respondents had heard of the version through a pastor; and 4 respondents (3.2%) also claimed to have heard of this version in the interview schedule. 5 (3.7%) said that they had heard of KUV through a church leader/missionary. One can notice that the Church has been instrumental as a channel of communication for the KUV. It is possible that it is used well in the church so that people who go to church easily get exposed to it.

The medium through which respondents heard of the HN translation did not differ very much from that of the KUV though it is clear that the Church has not taken a keen interest in selling the translation to readers. 39 (28.8%) respondents had heard of the translation through the church; about 7 (5.1%) respondents had heard of the HN through a pastor; 19 (14%) respondents had heard of the translation through friend or a family member; 4 (3%) respondents had heard of this translation through a church leader; and

finally 19 respondents (14%) had heard of HN on the very day of the interview schedule.

The following is how respondents answered the same question for the Neno translation. 10 (7.4%) respondents had heard of the version through a friend or family; 2 (1.4%) through a church leader, 3 (2.2%) through a pastor; 19 (14%) through the church; and finally 58 (43%) said that they had heard the translation on the very day of the interview schedule.

The comparison between the three versions show us that KUV is known in the churches. Another observation that was found in the interview schedules was that church attenders are not normally told of the version the church leader/pastor might be using. It is only that after a while the church attenders realize that there is one particular translation the church uses. They are then prompted to assume that it is the only version available and eventually buy it. KUV in comparison to HN is seemingly known by majority of the church attenders as the results show us. Neno is little known among the Swahili Bible readers in church. (See Appendix D for full results. In this section, church is inclusive of fellowships and Bible Studies).

As to whether the respondents owned a translation and how long respondents said that 29.2% owned KUV; 17% owned HN and 4.4% owned the Neno. In this section respondents were at

liberty to indicate whether they owned more than one translation.

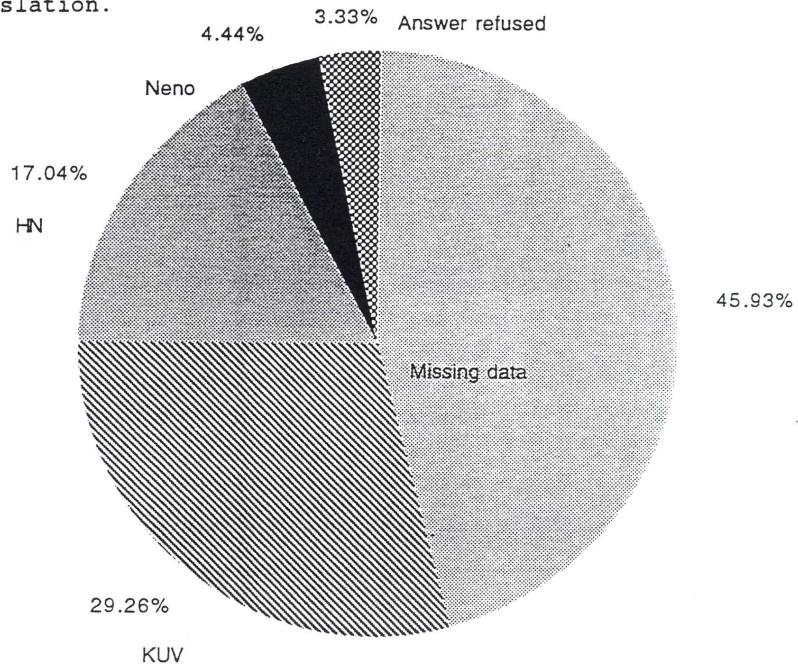


Fig. 5 How long Respondents had each Translation.

The figure above illustrates the responses. The missing data (about 46%) probably indicates that a majority did not remember how long they had owned a Swahili translation.

This finding is not strange because KUV has been in the market longer than the others. Yet as we have seen in the area of preference KUV might lose this monopoly due to the difficult language it has. If the respondents had been reading from the various translations then, the period of owning a translation can be taken as an adequate indication

of their knowledge of the translations. Now that they had experienced the different translations in some way, a decision could be demanded of them as to which translation they considered easy or difficult to understand.

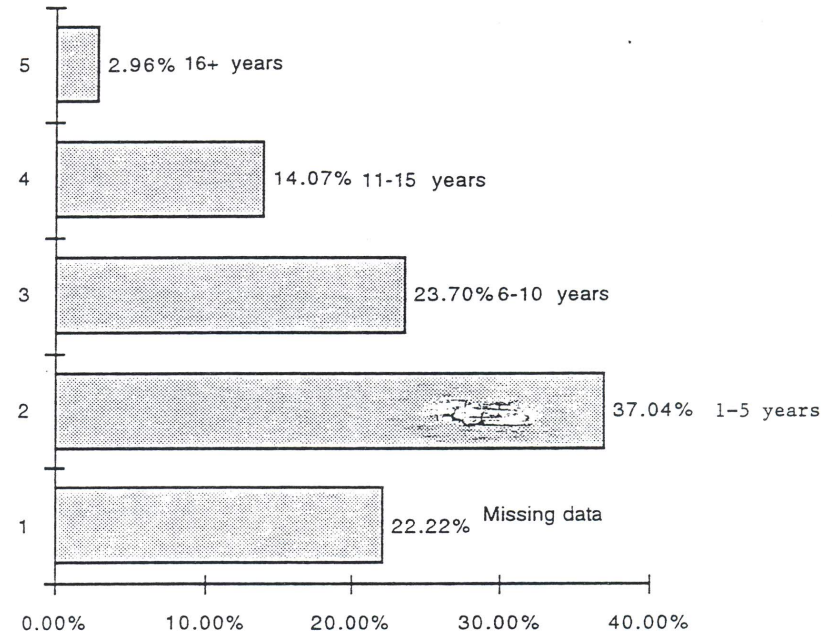


Fig. 6 Swahili Bibles owned by Respondents.

Swahili Translation Considered Easiest to Understand

KUV	12.5%
HN	34%

Neno 50.3%

Swahili translation considered difficult

KUV ✓ 67.4%

HN 9.6%

Neno 15.5%

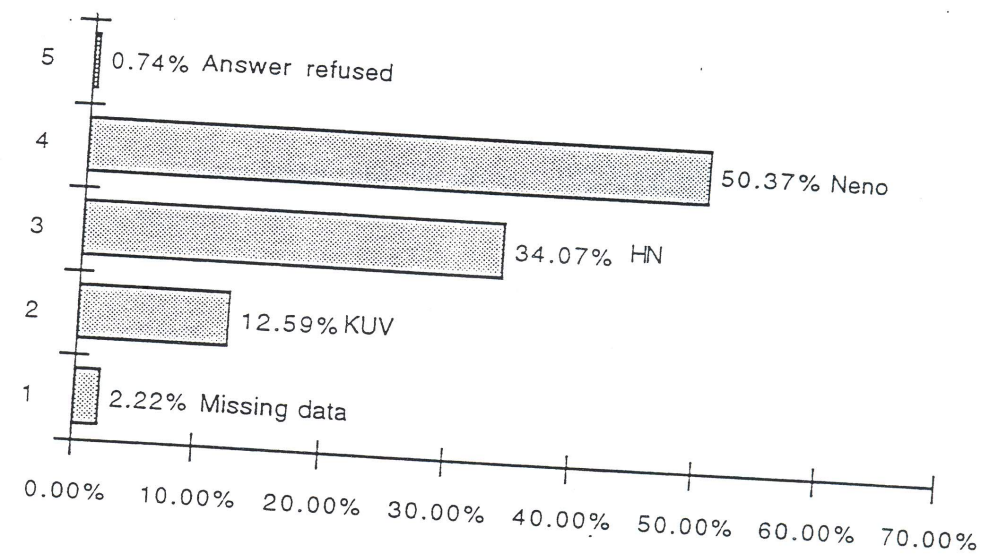


Fig. 7. Translation easiest or difficult to understand.

These two items indicate that the language of KUV is not considered easy. In fact the mean ranking for KUV was 3.1 which indicate that most respondents were not so committed by being in the "don't know" or "neutral" area. The mean ranking for HN was 1.8 which was in the area of "strongly agree" which tells us that HN is an easier language. A similar picture is given of Neno with a mean ranking of 1.6. This is a strong suggestion that although KUV has enjoyed some monopoly for years the trend can be reversed only because its language is outside the reach of a common Swahili speaker. It is also possible that this knowledge came about after the Bible studies were conducted.

Whether Respondents had Heard of the Translation Prior to the Interview

As to whether the respondents had heard of the translations prior to this interview these were the results:

KUV 99 (73.3%)

HN 71 (52.5%)

Neno 15 (11.1%)

As to whether respondents had never heard of a particular translation the respondents said this of

KUV 16 (6%)

HN 27 (10%)

Neno 93 (34.4%)

It is possible the respondents had earlier only heard of the different translations but at this stage were in a position to get into a closer contact with each of the translations, or the names were new to them. Compared to the previous section on how they had heard of the translations, these findings still show that HN and Neno are little known to Swahili Bible readers.

2.1 Other factors affecting respondents' awareness of the translations.

The foregoing data about the respondents' awareness of the three translations is informative. It is equally interesting to explore what aspects of the respondents' experience may have contributed to their level of knowledge. As the research progressed some basic assumptions were made in three areas: to see if there would be correlations.

- a. Position of Respondents vs. Translation often read.
- b. Position of respondents vs. Translation never heard of prior to interview.
- c. Frequency of reading vs. Educational level.

Position of respondents vs. Translations often read:

It was assumed here that position in the church would have some relationship with how often respondents read a Swahili Bible. It was found that lay leaders and

pastors read the Bible many times a week. We can generalize that since they read the Scriptures many times a week they were familiar with the language of the different translations they read from. Another interesting observation is that the church-goers seem to rank close to the lay leaders in frequency of Bible reading. We may conclude that most of the respondents had some grasp of the translations and made intelligent decisions. The information below illustrates this point.

	Pastor	Layleader	Church goer
KUV	33 24.4%	16 11.8%	23 17%
HN	18 13.3%	3 2.2%	10 7.4%
Neno	5 3.7%	3 2.2%	2 1.4%

Position of respondents vs. Translation never heard of prior to interview

It was assumed here that those who held a position in the churches, as opposed to ordinary church-goers would know more about the translations because the need to know and interact with the translations would increase with active spiritual ministry.

A cross-tabulation was computed to see whether the two variables had any correlation, and how strong it was. Among the 58 pastors in the interview, 5 (3.7%) of them

indicated that they had not heard of KUV. Now, this is possible considering that it was mentioned earlier that some pastors did not know the names of the translation(s) they were using. 7 (5.1%) had not heard of HN, and 40 (29.6%) of them said that they had never heard of Neno prior to the interview scheduled.

About 4 (2%) lay leaders indicated that they were not aware of both KUV and HN.

A chi-square was computed to see if there was any relationship between this two variables and indeed a statistical significance was found (chi-square = 19.22). The pastors and the lay leaders knew more about the KUV and HN than they did about Neno. The church-goers seemed to indicate the same view. It is apparently clear that the awareness of the translations especially that of Neno, is not great.

These findings imply that programs geared for creating awareness among the clergy and the laity could be designed.

Frequency of Bible reading vs. Educational level.

It was also assumed that the more education the respondents had the less often they would read Swahili Scriptures. Due to the nature of education in Kenya where English is used more often, one who has had secondary education or above would be expected to read in English more often than in Swahili.

When a cross-tabulation was computed it was found that

among the adult literacy respondents 7 (5.1%) read a Swahili translation once or less a week and 5 (3.7%) read it a few times a week. Among the primary school level respondents 12 (8.8%) indicated that they read Swahili Scriptures daily; 6 (4.4%) read it a few times a week; and 4 (2.9%) read it once a week. The secondary level of education respondents who were the majority indicated that 19 (14%) of them read it twice or less a month; 14 (10.3%) once or less a week; 19 (14%) a few times a week; and 21 (15.5%) read it daily. The university level respondents did not read the Swahili translations that often. 5 (3.7%) read it twice or less a month (see Appendix B)

There was a statistical significance (chi-square 34.35) to show that there was a relationship between the educational level and the frequency of reading Swahili Scriptures. The university level (although their percentage in the survey was small) indicated that they rarely read the Swahili translations. This was the opposite with the secondary educational level who indicated that they were enthusiastic about reading the Swahili Scriptures very often. In this category we see this assumption disproved.

The implications of this cross-tabulation to the translators and publishers is that the secondary education level is a target audience for Swahili translation. This was further confirmed by the fact that 50 (37%) of the respondents were of secondary education level knew KUV; 43

(31%) knew HN; and 6 (4.4%) knew Neno. The awareness of translations among this group is higher than the other groups. We must also note that about 55 (40%) were in the missing data category. This group of secondary educational level should be encouraged into the awareness and frequency of reading the translations.

Age of Respondents vs. Translations used for devotions.

It was assumed here that the age of respondents would correlate with how often people read a particular translation for devotions. Among the 20 - 29 years category 37 (27.4%) said they read KUV; 11 (8.1%) read HN; while only 4 (2.9%) read Neno. From 30 - 39 years category, 22 (16.3%) read KUV; 13 (9.6%) read HN; and only 1 (0.7%) read Neno. From 40 - 49 years category 8 (6%) read KUV; 2 (1.4%) read HN; and only 1 (0.7%) read Neno.

The above findings clearly show the position of HN and Neno: that they are either not well used for devotions or that these translations are not known to respondents.

In another situation the respondents indicated that they read KUV more often than the other translations. The only conclusion we are left with is that people do not know about the other two translations.

When a cross-tabulation was computed it was found that there was a statistical significance (chi-square = 24.99) between the age of respondents vs. translation used for devotions. The implication of this data for the translations

is that the readers cannot be blamed for their lack of use of the translation as often as they should because they are also suffering from a lack of awareness of the translations.

3. Attitudes And Opinions About the Translations

The research sought to discover the attitudes and opinions of respondents regarding the three translations in terms of what they receive, what they think the translations try to achieve, and where they think the translations can be best used. Different scales to get the data were used. These included the 1) ordinal scale "which represents another type of forced-response question, ... usually used together with both factual information and respondent opinion. The ordinal scale indicates a rank order relationship among the response categories of a question" (Orlich 1978:50-51):2). A Likert scale was also used to gather information which gave respondents opportunities to answer by either strongly agreeing, agreeing, neutral, disagreeing, and strongly disagreeing; 3) open-ended questions, 4) and Spearman "Rho" or rank order system. For example, the respondents were asked to rank order item 30. This was done to determine if a correlation existed between the rankings and the variables.

Straight tabulations are discussed first, and later on cross-tabulations are considered, though not for every item. We shall interact with what respondents expressed as their

opinions on each item and discussion on the importance of the translations.

The Kiswahili Translation Most Respondents Take to Church

KUV	62.2%
HN	21.4%
Neno	5.2%
Missing data	7.4%

With about 62% taking the KUV to the church suggests that the pastors and christian leaders ought to be encouraged to use the other versions when an O.T. passage is not being preached from. Otherwise the other translations will not be well used - even in the church services. From a previous section the respondents suggested that they prefer the HN and Neno, but if these translations are not used in church then church-goers will continue to carry the KUV. This interest can be encouraged through seminars with pastors and church leaders on how useful these translations are in the main services of the church.

Why respondents took particular version to church

When asked why they took a particular version to church most who answered positively for KUV said either that it was the version used for church services or that it had both OT and NT. The other versions were taken to church by respondents because they did not have a translation that was

being used at church or because they liked the language. Some said they preferred these translations but from the analysis this percentage is very little. (See Appendix D column 34 - 36)

Bible Translation Most Used for Family Devotions

KUV	52.5%
HN	20%
Neno	6%

As to why respondents used a particular version for family devotions half of them responded that they used KUV either because:

- 1). It was the only Bible they had.
- 2). It had religious language, and
- 3). It had both O.T. and N.T.
- 4). It had many cross references.

When Respondents Found A Necessity for A Swahili Bible

Church services	60%
Devotions	18.5%
Fellowships	14%
Seminars	3%

With 60% suggesting strongly that a Bible is necessary for a church service we are not only given the centrality of the Word of God for worship but also a message that the Word must be read in a language that is clear and understandable.

Again, respondents say that they need to have the Word of God in their hands when they go to churches. This might suggest that a Bible-stand be put up by churches. In this way readers will be encouraged to acquire other versions that they yet do not have in their possession. Preachers are also encouraged to use various versions to create awareness of the translations among their congregations.

Areas of Suitability of KUV, HN, Neno Translations

	KUV	HN	Neno
Church	50.3%	20%	20%
Devotions	15.5%	34.8%	28.8%
Fellowships	12.6%	27.4%	24.4%
Seminars	15.5%	11.1%	14%

The figure for KUV is double that for either HN or Neno in the church service category. Note also that HN and Neno share a similar percentage. This might be due to the fact that those translations are still new with users thus they do not have the confidence for thinking that they should be used in churches. It is also possible that because KUV has been used well in the churches, respondents still feel they are familiar with it more than with the last two.

We also realize that preference for HN and Neno in other areas is greater than that of KUV, for example in devotions and fellowships. Many people would desire that the Scriptures speak to them in a common everyday language. This finding reinforces the need for a language

that will consider both register and educational level.

The Language of the Translations

	KUV	HN	Neno
Strongly Agree	11.8%	31.8%	40.7%
Agree	14.8%	42.2%	30.3%
Neutral	11.8%	10.3%	14%
Disagree	38.5%	4.4%	2.2%
Strongly Disagree	15.5%	2.2%	2.2%

About one-quarter of the respondents hold that KUV has easy language for comprehension but note that over 50% did not think that the language of KUV can be readily understood. The mean ranking here was 3.1 which is within the range of "neutral." Pastors using KUV must constantly explain the words to their hearers before preaching the content of the passages. This can be seen in churches when sermons are delivered. About one-quarter of the sermon time is spent in explaining the reading before the preacher embarks on expounding the message itself. Again, if KUV is to be used for devotions and fellowships then as a translation it will not communicate vital meaning to readers unless a trained expositor is available. It is worth noting that the language is not easy and that they must address this issue in appropriate ways.

Over 72% expressed their view that the language of HN is easy to understand while 73% say so of Neno. The mean rankings for HN and Neno were 1.8 and 1.6 respectively. This

is good for both HN and Neno because most respondents felt that the translations could be comprehended.

However, to say that the language is easy to understand is not to say that the respondents desire this particular language. They are expressing a strong message that the last two versions address some of their comprehension problems. This positive opinion should be used to ensure that people get these versions at every Christian bookstand.

Translation that Gives Impression of the Word of God

KUV	40%
HN	23.7%
Neno	30.3%

40 per cent say that KUV gives them the impression of reading the Word of God. This might mean that although the other translations are easy to understand there is a need for a level of language which expresses the Scriptures with some authority and dignity. People have a great deal of respect for the Scriptures, and yet the fact that they say that KUV is difficult means that there is a need for a middle ground translation. Now, Neno is not too far from the KUV and likewise HN from Neno. HN and Neno are designed to be common language but may not be formal enough (i.e. they have non-standard elaborations. See page 6). Generally the problem is not their lack of communication but register. We might generalize that these translations are not communicating

properly to the Swahili Bible audience, and would urge for the need of common language translation.

As to the reasons that prompted their decisions when asked "why?" a particular translation gave them an impression of reading the Word of God, the respondents' answers were varied:

- KUV .the Word of God needs respect.
- .commonly used at church, home, or by many Christians.
- .language lofty, retains life in the Scriptures and maintains a religious language.
- .because it is the only one I know.
- HN .it is simple and clear
- .because it speaks to me (I understand it)
- .the language is plain and understood by my family.
- .easily understood.
- Neno .the language is closer to KUV and its clear.
- .easy to understand.
- .it explains (the Scriptures) well
- .language is up-to-date and it brings the Word in a natural way.

The views above indicate that religious language is desirable for some. Others want the Scriptures to speak to them in a language that is clear and yet create an impact on them. In comparison to KUV over against HN and Neno, the respondents

seemed to say that KUV has an archaic but literary language which is not really natural for use in any other forum than church service.

Translation that is Clear and Natural in Expression

When asked which translation they thought was clear and natural in its expression about 45% claimed that Neno was their choice. 33.3% chose HN, while only 17% named KUV. The former two seem to be equivalent for the audience and as Newmark puts they are "communicative translation(s) being set at the readers' level of language and knowledge" (1988:49). This is a significant expression of audience need as well as of attitude toward the translations.

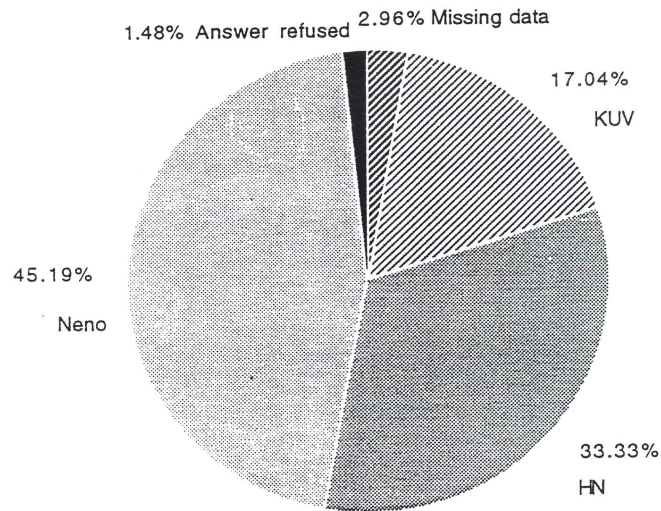


Fig. 8 Clear and Natural Translation.

One Translation respondents can choose

Respondents were further asked to choose one translation that they could say was suitable for them. An overwhelming majority chose Neno, followed by HN and KUV respectively.

KUV	26.6%
HN	30.3%
Neno	41.4%
Missing data	1.4%

Although it was the first instance for most of the respondents to encounter the Neno translation they seemed to have liked its language and communicability.

Translation with a Higher Literary Language

KUV	66.6%
HN	10.3%
Neno	20%

The findings here are very varied, with KUV commanding over 66% on a higher literary language quality. This is a positive indication for KUV. Much as people would like to read and experience the other translations the language

literary quality is low. This, generally, might stall the spread of the HN and the Neno. It is noteworthy to see that Neno is held to have a better literary quality than does HN.

Translation with Good Print

KUV	24.4%
HN	57.7%
Neno	15.5%

Over half of respondents said they preferred the print and layout of the HN. The other two, KUV and Neno are too low to compare with HN in this. One can generalize that the respondents like the print of HN more than they would appreciate KUV and Neno.

Recommended Use for Translations

A. Bible Study

KUV	46.6%
HN	25.1%
Neno	22.2%

About 46% of respondents said they would like to use KUV for Bible studies. This finding suggests that the respondents want a better literary language for the study of the Scriptures. This is perhaps explained by the assumption

that in many Bible studies people concentrate on concepts and words. This is a traditional view of a Bible study: where a group first starts with defining terms and ideas before discussing the issues at hand and their application. Since respondents have indicated some indifference toward HN and Neno in as far as literariness of language is concerned, these translations may not be very much appreciated in Bible studies. The advantage they have over KUV is that their language is clear and natural which should be an encouragement for Bible study leaders to use them more.

B. Church Service

KUV	46%
HN	23.7%
Neno	26%

This section can be cross-checked with the respondents' views on which translation they thought was suitable for various uses (questionnaire item no. 29 cf. page 129).

C. New Christians

KUV	12.5%
HN	41.4%
Neno	40.7%

HN and Neno are preferred for respondents who are young and growing Christians. This corresponds with the respondents' view that the last two translations are easy to understand and natural in their expression, though they may not be appreciated right away for church services.

D. Non-Christian

KUV	11.8%
HN	31.8%
Neno	49.6%

About 50% recommended Neno for use among non-Christians. HN ranks second, and KUV has only a marginal percentage. It seems that non-Christians do not benefit much from KUV. Neno could be marketed as an evangelistic tool. This should be noted as a challenge to double efforts in the production and marketing of Neno.

E. Children

KUV	8.8%
HN	34.8%
Neno	50.3%

Over half of the respondents would regard Neno as suitable for children's use. It seems that the children are not likely to benefit from the other versions. It was an assumption of the research that many respondents would say that Neno is suitable for children. Again, Neno could be marketed to reach parents and Sunday school teachers.

The findings in sections D and E above strongly suggest to us the areas where Neno is best suited.

F. Young People

KUV	19%
HN	44.4%
Neno	28%

Over 44% of the respondents said that they thought that HN was good for use among the young people. HN seems to have language that can be handled and understood by young people. It suggests how much neglect has been done to the youth of the target audience by not advocating to them the very translation that might fit their category. Although this representation is under one-half percent the choice is definite. From the above figures Neno is closer to HN than KUV. This might mean that a common language translation can be well used among the youth who might be ready to handle some heavy vocabulary at this stage.

Amount Respondents Can Pay for a Bible

When asked how much respondents were able to pay for a Swahili Bible these were the results:

Kshs.	1-50	24.4%
"	50-100	62.2%
"	101-150	3.0%
"	150+	1.4%

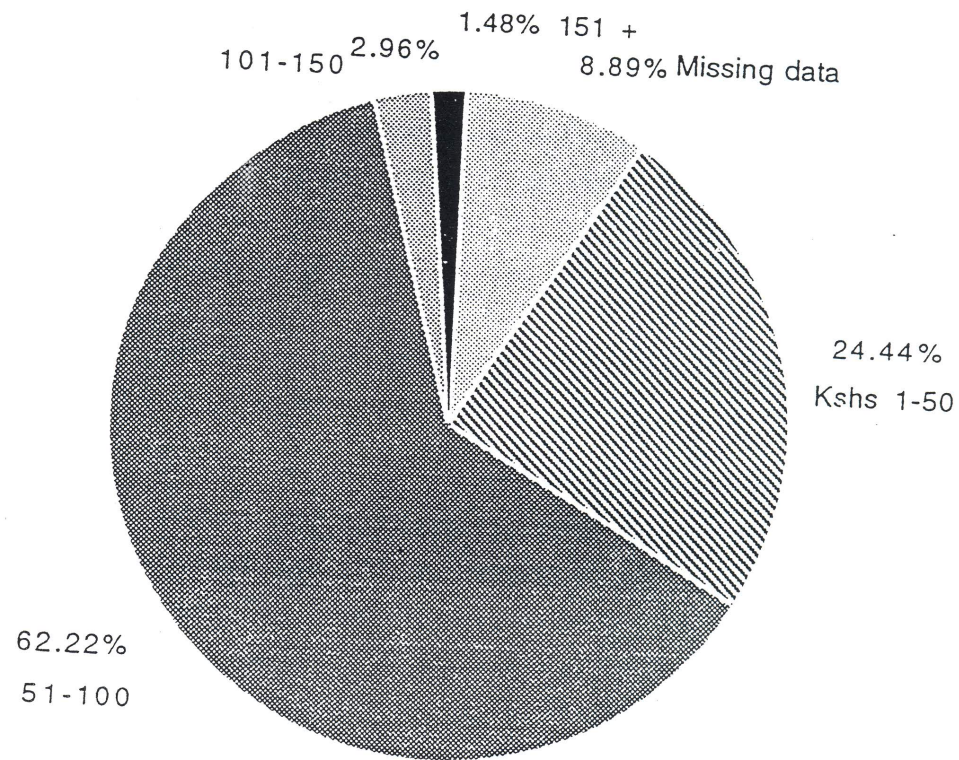


Fig. 9 Amount Respondents can pay for a Bible.

It seems that an amount between Kshs. 51-100 is affordable especially to a youthful community such as we have met in the survey. But with a closer observation the

findings show that majority of the respondents 33.3% (20 - 29 years) and 18.5 (30 - 39 years) would prefer to pay between Kshs. 50-100 for a Bible. It should be noted that people should be educated not only in the area of using the translations but also in their contributions toward the total cost of the Bibles. This is already being done by BSK and yet the above results still remind us that people do not seem to want to pay more for the Bible.

3.1 Other Factors Affecting Respondents' Attitudes and Opinions Toward the Three Translations.

In the process of the research some basic assumptions to identify what influenced respondents' attitudes and opinions were made. These assumptions were:

1. Position of respondents vs. higher literary language.
2. Marital status vs. translation taken to church.
3. Educational level vs. attitudes on clarity and naturalness.

Respondents' position vs. higher literary language

It was assumed that a church leader would be in a position to tell the translation(s) with a higher literary language than the church-goers since they had interacted with one or some of the translations.

Out of 58 pastors 32 (23.7%) said that KUV had a higher

literary language; 9 (6.6%) said so for HN; while 15 (11.1%) expressed the same feelings for Neno. Out of 23 lay leaders 15 (11.1%) said that KUV had a higher language, followed by 2 (1.48%) for HN and (3.7%) said so for Neno. The church-goer category had 34 (25.1%) say that KUV had a higher literary language, and 1 (0.74%) said so for HN, while 3 (2.2%) agreed that Neno had a higher literary language.

The chi-square (15.47) was computed to see if there was any relationship and indeed a statistical significance was found. The respondents in their different capacities apparently knew about the literariness of the language of the translations.

Marital status vs. translation taken to church

It was assumed here that marital status would relate to the reason why people took a particular translation to church for the services and other functions that required the use of Scriptures.

A chi-square (23.00) was computed and there was a statistical significance which meant that respondents took the KUV. The singles took the KUV for the reasons ranked below:

- 1) It was the only translation available (15.6%).
- 2) It had a complete OT and NT (7.4%).
- 3) It was the translation used in church (4.4%).

The married took KUV because:

- 1). It was the only translation available (12.%).
- 2). It was the translation used in church (4.4%).
- 3). It had a complete OT and NT (3.7%).

The above categories were of greater significance in the cross-tabulations than the categories of separated/divorced or widow/widower.

Respondents took KUV to church just because it is the only translation available. They are saying that the church leaders ignore the existence of the other translations. Also, it might be that the church leaders find that using a translation that most people do not have in the church service is frustrating and non-productive both to the congregations and to the church leaders themselves.

HN and Neno have not found enough room to be adequately employed in the churches.

Educational level vs. attitudes on clarity and naturalness

It was assumed that the more education the respondents had the more they would chose a translation that met their kind of situation. They were expected to desire a translation with the common idioms and words for today's Swahili speaker. In other words the translation that all readers should have ought to be free from heavy technical elaborations; it should comprise a variety of idioms, styles or registers determined primarily by the current

setting of the Swahili language.

When cross-tabulated, 33 (24.4%) secondary educational level respondents indicated that they preferred HN; 29 (21.4%) of this same category preferred Neno; while 14 (10.3%) said that KUV was clear and natural. We need to be reminded that out of 58 pastors 47 of them had secondary education. Also, out of 78 respondents with secondary education 47 of them were pastors. The cross-tabulations showed a statistical significance (chi-square = 47.65).

The implications here are that, 1) most of the Swahili Scripture readership is comprised of the secondary school level, and 2) most of secondary school level education in the interview were pastors. We can conclude that, a) although the respondents indicated elsewhere that they preferred KUV in other areas, they are telling us that those opinions do not include the clarity and naturalness of expression, and b) we can also deduce that the majority of the pastors like the language clarity of Neno. This conclusion is further strengthened by the fact that those with secondary education read the Swahili Scriptures more in the week than those of other educational categories. The former have had interactions with one or some of the translations for a while for them to make intelligent decisions at this point.

Conclusion

This Chapter is not conclusive in itself. It is

designed to report the analyses of the data. It is noted that recommendations are not specific in general. Chapter V will discuss how the data can be applied to the publishers and translators as concerns the acceptability of their translation products. Significant issues that have been raised here will be discussed in Chapter V.

CHAPTER V

SUMMARY, RECOMMENDATIONS AND CONCLUSIONS

Overview of Findings

The data from this survey highlight several key observations. Bible translators and publishers need to take these into consideration in formulating an appropriate assessment of Swahili Bible reading audience. One may not generalize from this sample audience that the whole Swahili Bible reading audience have the same characteristics. But some characteristics create an awareness on how the public receives the translations.

A. Key Observations: Demographics

1. Gender, Age and Marital Status.

Concerning gender there were 108 (80.6%) male and 26 female respondents. In the age factor we had 113 (93.7%) respondents in the age bracket of 20 - 39 years. Within this section we also note that the age category of 30 -39 years indicated by a very big margin (31.8%) that they had children who could read and understand the Bible. As far as marital status was concerned, there were 65(48.1%) single respondents; 57 (42.2%) were married and 6 (4.4%) were in separated/divorced and widow/widower categories respectively.

2. Education.

This group of respondents was fairly educated. The highest level of education was found in the category of secondary education followed by Primary education (17.0%); Adult Literacy (11.8%) and about 6% University level respondents.

3. Language.

About one-quarter of this particular sample claimed to be comfortable with the Swahili. Close to 26% preferred English, while 17.7% were comfortable with the vernacular language. 62 (46%) of the respondents read often in English. 53 (39.2%) said that they often read in Swahili, while only 11.1% said so for vernacular language. About 74% of the sample read Swahili Bibles often, i.e. daily, once or a few times per week.

Implications and Recommendations

It is encouraging that most respondents read Swahili Scriptures quite often. This readership included about 43% or more of those with families. The age of respondents, which is partly a convenience sample of those found in a church meeting during the time of survey, strongly suggests that a fairly young audience is reading the Swahili translations. The views of this audience must be considered to determine whether the general attitude toward a translation will be positive or negative. Translators need to plan to use

vocabulary that is within the competence of this age group.

Those who have family devotions suggested that the language level in HN and Neno was preferable to that of KUV. There is a possibility that, as parents, they may not themselves prefer these translations. However, parents wish to have a Swahili Bible that can be used for both parents and children. If that is so, then a Swahili Bible in common language for use by both groups is necessary. It is not helpful for a parent to read during personal devotions a translation which he believes especially addresses the language level of children. The opposite argument applies to the children.

The respondents were fairly well educated and yet they seemed to prefer some language level that was not too high nor too low. Most Swahili Scripture readership is comprised of those with secondary school education, including most of the pastors. As such they need a translation with unelaborated language which is common to both the higher and the lower socio-educational levels. It is suggested here that Neno might just be the right kind of translation for not only this group but also most of the socio-educational levels.

English language ranked high when respondents were asked which language they read often. This would be normal and expected of a Kenyan population. But we notice that over one-third also read Swahili often. This trend can be encouraged by promoting translations that are more readily

comprehensible. The cross-tabulation of level of education vs. languages commonly used tells us not only that most readers have reached secondary education, but also that they equally use both English (25.93%) and Swahili (26.3%).

The inland Kenyan's attitude toward the reading of Swahili language is not very positive, as was discussed in Chapter Two. The respondents confirm this in the cross-tabulations. But their speech behaviour does not follow this trend. Most Kenyans, we can safely assert, speak Swahili more often than the figures in this survey might suggest. Because Swahili is spoken more often than English, the publishers opportunity to could be seized for production of translations that Swahili readers would read with ease.

B. Key Observations: Awareness

1. About one half of the respondents knew of KUV; and less than one-third had awareness of HN; while only one-eighth of the respondents had knowledge of Neno. Many respondents did not know the situations in which these translations could be used.
2. About one-quarter of respondents had heard of the KUV and less than one-third had heard of the HN translation through the churches; about 43% had heard of Neno only through the interview schedule.
3. Less than one-third of the church leaders read the

other translations as often as they read KUV.

4. Over one-half of the respondents preferred the HN and Neno, as more communicative than KUV.

Implications and Recommendations.

The comparison between the three versions show that one version dominates in churches. KUV ranked first, a fact which can be attributed to its being in the market longer than the other versions.

Even though KUV is better known than the others, it seems clear that the more respondents managed to interact with the other versions the more they appreciated them. Previously their assumption was that there was only one Swahili translation. This assumption is shared by many Swahili Bible readers, even some pastors and lay people. This is disappointing and should surely be dealt with by the interested agencies. One way of correcting this ignorance is by using the BSK Day platform. The publishers could focus on where and when the particular translations can be best used.

After respondents were exposed to the translations, they indicated contexts in which these versions were suitable for use. Prior to the survey the target population seemed to be ignorant of specific areas of use for each version, simply assuming that a single version is suitable for every occasion. The question that may be posed is what socio-educational levels these versions were meant to meet and

whether they are meeting the needs of those levels. The readers do not know; and the media through which the audience receive the versions have not been educated in the areas in which the translations are useful. The publishers and distributors need to address the frustration found among the Swahili Bible readers as far as where and how suitable the translation may be.

The fact that a very small group had heard about the various translations through individual church leaders suggests three things:

- a) the need for publishers to make good use of the current normal channel, the churches;
- b) the possibility to make a serious approach to the unused channel, the church; and
- c) there is a need to use bookstands and individual readers.

These categories are to be seen as channels of communication for bringing awareness of the translations to the readers. Of all those interviewed about 45% said they were hearing of the Neno for the first time in the interview schedule. The book-stores visited in Western Kenya, Rift Valley, Nairobi, Central Province and Mombasa did not know of Neno's existence. The assumption of the publishers is that people will always look for a Bible when necessary. While one cannot deny that people buy a Bible whether it is advertised or not, we rarely see the publishers hold bookstands/stalls

in the corners of streets or shopping centres, except on BSK Day. If the publishers undertook more promotion, sales figures would increase, readers would become increasingly aware of the different versions, and eventually the Societies would find that addressing the value of different versions is pertinent to their marketing responsibility toward the Swahili Scripture readership.

It also seems sensible that the publishers should introduce a new translation through a brochure. The brochure could include certain key leaders' pictures and testimonies about the usefulness of a translation; a sentence about the areas in which a translation may be useful; or even a word about the socio-educational level that might benefit more from the particular version being advertised. The usefulness of a brochure is that it will reach many hands. In contrast, advertisement in the church service or function will soon be forgotten, and magazines will not be bought by many people. It was interesting to note that only 26.3% of the respondents knew HN while about 5.1% (of this category) knew of Neno. It is at least encouraging to realize also that some pastors and lay leaders were aware of these translations. But when further asked about translation preference after exposure to the versions the respondents preferred Neno possibly because of its language level which was within[^] their competence.

It is also apparent from the survey that many church leaders did not know the translations. Some seminars could be organized for church leaders for the purpose of creating awareness of the translations, in order to educate and win the church leaders who are the opinion leaders concerning the usefulness of the versions. If the opinion leaders are ignorant of the translations then we cannot expect the average church-goer to know of them. If the opinion leaders attitudes are negative toward a translation, perhaps because they have been disappointed either by its language or content, then Bible publishers ought to know, correct, and improve on the bad image. Otherwise the channels through which the church-goers receive information will be blocked.

The acceptability of HN and Neno will largely depend on how the current awareness of leaders is directed in the future.

In the area of preference, the respondents seem to say that their choice would be a modern language version that speaks to them now that they know the worth of the versions. To encourage the use of these translations HN and Neno need to include the Old Testament so that people find in them a complete Bible. The findings tell us that HN and Neno will be well received although they currently show a notable lack of audience penetration. The fact that a good number of pastors and lay leaders expressed interest[^] augurs well for

the reception of the new translations if appropriate follow-up action is taken.

C. Key Observation: attitudes and opinions about the three translations

1. Over 52% of the respondents claimed to own a KUV and 29% and 6% owned HN and Neno respectively. This pattern was reversed when asked which they would choose, if only one Bible could be owned. 26.6% said that they would choose KUV, and 30.3% chose HN; with 41.4%, Neno had the largest percentage.
2. The majority suggested key areas of use for each version.
3. A majority said that they liked the language of the Neno and HN.
4. A small percentage (5%) replied that they had not heard of KUV. This might only mean that the name, KUV, was unfamiliar to them. It tells us that a majority of people know it or they are using it. About one-third said that they never heard of HN. The striking variable was that over two-thirds expressed ignorance of Neno's existence. Although they heard of these translations for the first time, respondents were positive towards the versions.

Implications.

Over half of the respondents said they did not have enough information about the translations to form a firm

opinion on some of the concerns that were raised; their lack of knowledge led to lack of opinion. But a few observations can be made on their attitudes towards the translations.

Lack of awareness has contributed to various negative feelings toward some Swahili versions. This lack of knowledge was partially alleviated when the respondents found that the language of the translations was not at all bad. The fact that respondents suggested that they would like to own Neno more than the others is not to be taken as a negative attitude toward KUV and HN. It is possible that they were already familiar with either one of those, so that the language of Neno was not only new but strikingly appealing.

The translations must be exposed to the public to create a strong opinion (as the respondents have done in this thesis) towards the translations' usefulness. The respondents seem to send a strong message of discontent concerning the language, that KUV uses an overly high literary level. This is suggestive of a need for a common language version to bridge the gap so that all socio-educational levels can use one common Bible, for say church and fellowships. Neno seem to come close in providing the needs of such a version. To draw adequate conclusions on that area one might have to embark on an extension of this study. If the language of any of the versions was revised to bridge the gap between the

higher and lower educational levels than we could perhaps see more people interested in all of them.

The remaining task is for translation publishers to help the Swahili Bible audience appreciate how to use each translation well. For example, readers ought to know that a strong aspect of the Neno translation is that it can be used for children's ministry as well as an evangelistic tool. This will create a positive attitude toward the translation. The publishers may need to take more active steps in creating a positive image.

We have noted that a very small percentage needed to be informed about KUV. But the respondents have said that it cannot be used everywhere and anywhere.

The Swahili audience should be encouraged to use it especially in the areas that deal with OT passages. There is also a possible category of readers that could be encouraged to continue using it: those who cherish a highly literary language.

Not many people have heard of HN; but even those who have heard of it have not experienced it enough to form a strong opinion for it. This is not encouraging, especially taking into account the fact that respondents did not prefer its language. Respondents suggested that HN and Neno could be used among non-Christians, fellowship groups and other areas which were highlighted in the analysis. The publishers need to tap these particular audiences and promote the value of HN

for their use. Because respondents also said that HN had good print in comparison to the other two, publishers should encourage good layout and thoughtful use of graphics. It is possible that the drawings that HN employs help pass on a message about the text or passages being read.

The fact that over two-thirds reported that they had never heard of Neno version is to be taken very seriously. It is wasted money, time and energy to realize that we have translations that publishers are not promoting into people's homes and churches. Active campaigns are needed in promoting the Neno version to churches and church leaders.

The bookstores do not know of and do not have copies of Neno. As noted earlier, few people (including Swahili Bible readers) will walk into a bookstore and buy a new translation rather than buy an established one. The assumption that people will buy a Bible because they have seen it being read by another Christian is not the best means of advertising. It is also not the best method of educating the readership on the use of the versions. An internal strategy like "The Year for Neno" or whatever it might be called as a means of Bible promotion is necessary. In that year of emphasis, the many churches who use Swahili language can be targeted and reached with the message about Neno version. If any version is advantageous over others in

certain areas of use, then it is needful that the respondents are educated about such advantages.

Conclusion

It has been observed that Swahili Bible reading audience is positively inclined to using the various Swahili translations. They now need more information to help them take a more active role in use and promotion of the translations. The sample audience interviewed did not seem to have a firm opinion prior to this survey. This seemed to change with the awareness of a translation and its advantage over the others brought through the survey itself. But the change of opinion and attitude may remind us that those who said they did not know or refused to answer can be either persuaded to be positive or negative more easily than those who have already made up their minds. It means that the Swahili Bible-reading audience must be exposed to relevant information about the translations. Through this it is hoped that the audience will form stronger positive opinions.

Implications of this Study for the Field of Bible Translation.

The above discussion has centered on the knowledge, attitudes and opinions of respondents toward the translations. This has culminated in the discussion on the implications of this study. There are also broader implications for translation work.

First, current understanding of translation emphasises it as a process rather than simply a product. Any translator who tries to make his translation an end-product does injustice to the communicative process which must be experienced by the readers. Hatim and Mason say that

"...If we treat text merely as a self-contained and self-generating entity, instead of as a decision-making procedure and an instance of communication between language users, our understanding of the nature of translating will be impaired... Translation as a process involv[es] the negotiation of meaning between producers and receivers of texts" (1990:3).

KUV seems to evidence the above trend where the reader is given an impression that this is a final product. A number of respondents felt that having several translations will only cause confusion to the readers, and that is why some readers have decided to stick to one translation. The answer partly lies in the fact that language changes with generations. But a weightier reason is the fact that no translation can be an end-product in itself. This means that the Bible readers especially the Swahili audience have not

been educated to the fact that a translator is constantly in the decision making process and the receivers are required to enter into this negotiation of meaning as well. The translator's burden is to see that his material is reader-centered.

If the above study is useful then Bible publishers will have to struggle to inform the Swahili audience about the translations' usefulness.

Second, this research has been instrumental in revealing why the Swahili Bible audience preferred one or the other of the translations. It is unfortunate to realize that some church leaders did not know which translation they have been using and how the translation was best suited for ministry. The research then was a platform to help replace misleading impressions and unsubstantiated opinions. It helped the readers to experience the translations and to ask them to judge fairly where these could be used.

Third, this research contributes to a model for biblical translations research especially in the marketing setting. It is hoped that the research will serve as a springboard to any other research that needs to be undertaken for the sake of enhancing a positive picture in the area of translation and especially toward common language versions. The questions and approach used in this^r research may be

applicable to other Bible translation needs and studies.

Fourth, the study shows the need for improving the distribution of translations through the opinion leaders. The once-a-year advertisement program or launch of a new product is not enough. For the purposes of disseminating the translation to those who hear of it possibly for the first time in the church service, the Bible publishers ought to advertise periodically--possibly quarterly. Once the opinion leaders have been influenced then one can be sure of this influence affecting those others who may inquire about the translations.

Areas of Further Study

While doing this study there were several areas of interest that were observed as needing further attention. One such area would be to study respondents from the Roman Catholic church to give a broader view of their reaction toward the translations.

Since church leaders are influential in disseminating the right views about the translations (although they lacked information about the translations), more research could be undertaken on how well they use the translations. The leaders will help in discovering problem areas which need to be dealt with. This group could also be studied to identify specifically their views on common language translations and to educate them as to the advantages of

these.

The study leaned heavily on descriptive field research. It did not go deeply into questions "why" respondents felt as they did. Research on a specific case study could be undertaken, using the present work as an information base. This may also be done by expanding the data gathered for this study. It was not fully exhausted and could still be used to a greater extent to study this particular audience that was interviewed. Cross-tabs were not carried out on all variables except those that were considered useful.

It is also hoped that the Bible publishers and translators will benefit from the suggestions laid before them, and maintain an up-to-date awareness of the audience and its language needs.

B I B L I O G R A P H Y

- Attas, Ali, "Swahili," Focus on Africa. London: British Broadcasting Corporation, 1991.
- Anderson, G.M., "How Public Relations is Used and Abused" Standard Newspaper. June 5, 1987.
- Anderson, James A., Communication Research: Issues and Methods. New York: McGraw - Hill Book Company, 1987.
- Ansre, Gilbert, "To Unify or Dialectize?," In stine, P.C. (ed) "Linguistics & Communication," Hong Kong: UBS Monograph Series, No. 3, 1988.
- Babbie, R.E., The Practice of Social Research (2nd ed), California, Wadsworth Publishing Company, 1979.
- Barnwell, Katherine, Introduction to Semantics and Translations High Wycombe: SIL, 1984.
- Barrett, D.B., World Christian Encyclopedia. Oxford: Univ. Press, 1982.
- Bauer, W. & Arndt, W.F. & Gingrich F.W., A Greek-English Lexicon of the N.T. & Other Early Christian Literature. Chicago: Univ. of Chicago Press, 1979.
- Beekman, J., & Callow, J., Translating the Word of God. Michigan: Zonderman Publishing Hse, 1974.
- Berger, Peter L. & Luckmann, Thomas, The Social Construction of Reality. New York: Anchor Books, 1967.
- Blacklock, Hubert M., Conceptualization and Measurement in the Social Sciences. Beverly Hills: Sage Publ., 1982.
- Blakemore, Diane., Understanding Utterances. Oxford: Blackwell Publishers, 1992.
- Boyd, Harper W. & Westfall, Ralph, Marketing Research: Text and Cases. (3rd ed.), Illinois: Richard D. Irwin, inc., 1972.
- Caird, G.B., The Language and Imagery of the Bible. London: Gerald Duckworth & Co., Ltd., 1980.
- Castle, E.B., Growing up in East Africa. London: Oxford Univ. Press, 1966.

- Chambers, J.K. & Trudgill, P., Dialectology. Cambridge: Cambridge University Press, 1980.
- Cooper, Robert L., Language Planning & Social Change. Cambridge: Cambridge Univ. Press, 1989.
- Cotterell, Peter & Turner, Max, Linguistics & Biblical Interpretation. London: S.P.C.K., 1989.
- Cust, Robert N., Requirements of the Bible Society at the Close of its First Century. Hertford: Stephen Austin & Sons, 1900.
- Cultip, M.S., Center, H.A., & Broom, M.G., Effective Public Relations. (6th ed. New Jersey: Prentice-Hall Inc., 1985.
- DeFleur, L.M. & Dennis E.G., Understanding Mass Communication. Boston: Houghton Mifflin Company, 1981.
- DeWaard, J & Nida, E.A., From One Language to Another. New York: Thomas Nelson Publishers, 1986.
- Dye, Wayne, "Fostering Scripture Use in Churches: An Outline of Practical Ideas," Notes on Scripture in Use. SIL: No. 17,8-88.
- Engel, J. & Norton, H.W., What's Gone Wrong with the Harvest? Michigan: Zonderman Publishing Hse. 1977.
- Fasold, Ralph, The Sociolinguistics of Society. Oxford: Basil Blackwell, 1984.
- Fish, B.C. & Fish, G.W., The Place of Songs: A History of the World Gospel Mission and the African Gospel Church in Kenya. Indiana: WGM. Mission, 1989.
- Fowler, Floyd J., Survey Research Methods. Beverly Hills: Sage Publishers, 1988.
- Grinnell, Richard M., Social Work Research & Evaluation. Illinois: F.E. Peacock Publisher, Inc., 1981.
- Gutt, Ernst-August, Translation & Relevance: Cognition & Context. Oxford: Basil Blackwell, 1991.
- Hampton, R.D., Contemporary Management. New York: McGraw-Hill Inc., 1981.

- Hatch E. & Farhady, H., Research Design and Statistics for Applied Linguistics. New York: Newbury House Publishers, 1982.
- Hatim, B. & Mason, I., Discourse and the Translator. Essex: Longman House, 1990.
- Hickman, G.M., The Lands and Peoples of E. Africa. London: Longmans, Green & Co., Ltd, 1990.
- Hill, T., "The Primary Dialects of Swahili: An Approach to a Linguistic-Geographical Survey, Part 1" Kiswahili Vol. 43 no. 2, 1973.
- Hino, S., "Swahili in E. Africa: The Territorial Differentiation of the Swahili Consciousness in East Africa." Ms. Seminar Paper, University of Nairobi, 1974.
- Khalid, Abdallah, True Swahili: A Grammar of an African People's Literary Language. Nairobi: E.A.B.L., 1977.
- Larry, P.H., "Language Policy in Tanzania." Univ. of Wisconsin: ASA Meeting in Los Angeles, 1968.
- Leedy, P.D., Practical Research. (3rd ed.), New York: Mcmillan Publishing Company, 1985.
- Mazrui, Ali, "Language and Politics in East Africa," Africa Report XII, 6 (June 1967).
- _____, "Acceptability in a Planned Standard: The Case of Swahili in Kenya." Nairobi: University of Nairobi, 1980.
- Mounce, R.H., Matthew: A Good News Commentary. San Francisco: Harper & Row Publishers, 1985.
- Nida, E.A., Towards A Science of Translating. Leiden: E.J. Brill, 1964.
- _____, "Paradoxes of Translating" The Bible Translator Vol. 42 No. 2A, 1991.
- Nida, E.A. & Taber, C.R., The Theory and Practice of Translation. Leiden: E.J. Brill, 1982.
- Nolte, W.L., Fundamentals of Public Relations. (2nd ed.), New York: Pergamon Press Inc., 1979.

- Orlich, D.C., Designing Sensible Surveys. New York: Pedgrave Pub. Company 1978.
- Robins, R.H., General Linguistics: An Introductory Survey. London: Longman Group Ltd., 1971.
- Russell, J.C., A Sociolinguistic Study of A Swahili Speaking Community in Mombasa. Ms. University of York, nd.
- Salevsky, H., The Bible Translator. Vol. 42 No. 1, 1991.
- Sim, R., "Language Situation in Zaire." Encyclopedia of Language & Linguistics. London: Pergamon & Aberdeen Presses, 1993.
- Southern, J.E.G., The E.A. Coast: An Historical & Archeological Review. Dar-es-Salaam: EAPT, 1966.
- Sperber, D. & Wilson, D., Relevance: Communication and Cognition. Oxford: Basil Blackwell Ltd, 1988.
- Walker, R.W., "Assessing Language Attitudes." Manila: Paper presented at Sociolinguistic Survey Seminar, 1964.
- Whiteley, W.H., "Ideal and Reality in National Language Policy: A Case Study from Tanzania." Dar-es-Salaam Univ. College. 1966.
- Wimmer, R. D. & Dominick, J.R., Mass Media Research. California: Wadsworth Inc., 1987.
- Wilss, W., The Science of Translation: Problems and Methods. Tübingen: Gunter Narr Verlag Tübingen, 1982.
- Wonderly, W.L., Bible Translations for Popular Use. New York: American Bible Society, 1968.

APPENDIX A

QUESTIONNAIRE

Code. 01 Demographics

1. Are you a pastor, lay, church goer, none (please circle one).
2. Sex (please tick one)
- Male
- Female
3. Which denomination do you belong to? _____
4. What is your nationality? (please tick one)
- Tanzanian
- Kenyan
- Ugandan
- Other: specify _____
5. To which of the following age groups do you belong?
(Please tick one).
- 19 years under
- 20-29
- 30-39
- 40 -49
- 50 +
6. What is your marital status (please tick one)
- Single
- Married
- Separated/Divorced
- Widow/widower
- Answer refused

7. How many children do you have? (please tick one)
- 1
- 2
- 3
- 4
- 5+
- Answer refused
8. How many of your children read, and understand the Word of God?

9. What is the highest level of formal education that you have
attained/received? (please tick one).
- None
- Adult literacy
- Primary
- Secondary
- University
- Answer refused
10. Which languages do you most often feel comfortable to use in
any situation?
- English
- Vernacular
- Kiswahili
- Answer refused
- Other specify _____

11. Which language do you most often read (tick one)

Kiswahili

Vernacular

English

Other: specify _____

CODE 02 Kiswahili Translations Awareness

12. Which Kiswahili translations of the Word of God do you know?

K.U.V. (Kiswahili Union Version)

H.N. (Habari Njema - Kiswahili cha Kisasa)

Neno

Don't know

Answer refused

Other specify _____

13. How often do you read any Swahili Bible?

Twice or less a month

Once a week or less

A few times a week

Daily

Answer refused

14. Which Swahili translation do you often read?

K.U.V.

H.N.

Neno

None

Answer refused

15. After this Bible Study which Swahili translation do you prefer?

Kiswahili Union Version (KUV)

Habari Njema (HN)

Neno

None

Answer refused

16. Why do you prefer this particular one?

17. Which Swahili Bibles do you own?

K.U.V.

H.N.

Neno

Answer refused

18. How long have you had each of the translations you own?

19. Which Swahili Bible do you consider easiest to understand?

- K.U.V
- H.N.
- Neno
- Answer refused
- Other specify

20. Which Swahili Bible immediately comes to your mind when you think of those that are difficult to understand:

- K.U.V
- H.N.
- Neno
- Other: specify _____

21. Prior to this interview which Swahili translations had you heard of before? _____

22. Prior to this interview which Swahili translations had you never heard of before? _____

23. How did you first hear about:

- K.U.V. _____
- _____
- H.N. _____
- _____
- Neno _____
- _____

CODE 3 Attitudes and Opinions on the Three Swahili Translations

24. Which Kiswahili Bible do you take to Church?

- K.U.V
- H.N.
- Neno
- Other: specify _____

25. Why do you take this particular one to church?

26. Which Swahili Bible do you use for family devotions?

- K.U.V
- H.N.
- Neno
- Other: specify _____

27. Why do you prefer this particular one?

28. When do you find that having your own Swahili Bible is necessary? (please rank them in the order of 1,2,3, or 4).

- Church services
- Fellowships
- Devotions
- Seminars
- Other: specify _____

29. Please react to the following statements about the translations

A. After this Bible Study I think that KUV is primarily suitable for

- Church services
- Devotions
- Fellowships
- Seminars
- Other: Specify _____

B. After this Bible Study I think that H.N. is primarily suitable for

- Church services
- Devotions
- Fellowships
- Seminars
- Other: Specify _____

C. After this Bible Study I think that Neno is primarily suitable for

- Church services
- Devotions
- Fellowships
- Seminars
- Other: Specify _____

30. (Please tick one for each translation)

	Stongly Agree	Agree	Neutral Dont Know	Disagree	Strongly disagree
a). KUV has an easy language to understand					
b). HN has an easy language to understand					
c). Neno has an easy language to understand					

31. In your opinion which translation gives you an impression that you are reading the Word of God?

- K.U.V
- H.N.
- Neno

Why? _____

32. In your opinion, Which translation is clear and natural in its expression?

- K.U.V
- H.N.
- Neno
- Answer refused

34. If you could have only one Swahili Bible, which could you choose?

K.U.V

H.N.

Neno

35. In your opinion which translation has a higher literary language quality than others?

K.U.V

H.N.

Neno

36. Which Bible translations appear to you to have good print?

K.U.V

H.N.

Neno

37. Which translation can you recommend for

	KUV	HN	NENO
a). Bible study			
b). Church service			
c). New christians			
d). Non-christians			
e). Children			
f). Young people			

38. Financially, how much are you able to pay for a Swahili Bible?

39. Is there anything about KUV that you think is especially bad?

What is it? _____

40. Is there anything about Habari Njema that you think is especially bad?

What is it? _____

41. Is there anything about Neno that you think is especially bad?

What is it? _____

3 Ileri palikuwa na mtu mmoja wa Mafarisayo, jina lake Nikodemo, mtu wa Wiyahudi. 4 Huyu alimjia usiku, akamwambia, Rabi, awezaye kuzifanya ishara hizi uzifanyazo weve, isipokuwa Mungu yu pamoja naye. 5 Yesu akajibu, "Kamwambia, Amin, amin, nakuambia, Mtu akamwambia, Awezaje mtu kuzaliwa, akiwa mzee? Awezaje kuingia tumboni mwa manaye mara ya pili akazaliwa? 6 Yesu akajibu, "Amin, amin, nakuambia, Mtu asipozaliwa kwa maji na kwa Roho, hawezi kuingia utafame wa Mungu. 7 Usitajabu kwa kuwa nikukambia, Hama budi kuzaliwa mara ya pili. 8 Kilihozaliwa kwa maji ni maji; na kilihozaliwa kwa Roho unakotoka wala unakokwenda; kadhalika na hii yake kila mtu aliyezaliwa kwa Roho. 9 Nikodemo akajibu, akamwambia, Yawezaje kuwa mnamo haya? 10 Yesu akajibu, akamwambia, Jeli wewe u mwalimu wa Israeli, na mnamo haya huyafahamu? 11 Amin, amin, nakuambia kwamba, Lile tulijalo twalikuwa, na lile tuliloliona twalisubudi; wala ushuhuda wetu hamwambali. 12 Jkwa nimewambia mambo ya duniani, wala hamsadiki, mtesadiki wapi niwambia mambo ya mbinguni? 13 Wala hakuna mtu aliyepa mbinguni, ila yeye aliyeshuka kutoka mbinguni, yaani, Mwana wa Adamu. 14 Na kama vile Musa alivyomwina yule nyoka langwani, vivyo hivyo Mwana wa Adamu hana budi kumuliwa; 15 ili kila mtu aaminaye ave na uzima wa milele katika yeve.

NENO

Nikodemo Amurindeo Yesu Usiku
 3 Kiongozi mmoja wa Wiyahudi wa kundi la Mafarisayo aitwaye Nikodemo, alimjia Yesu usiku akamwambia, "Rabi, tunafahamu kuwa wewe ni mwalimu uliyetumwa na Mungu, kwa maana hakuna mtu awezaye kufanya miujiza hii uliyanyo, kama Mungu hayupo pamoja naye."
 Yesu akamjibu, "Ninakwambia hakiki, mtu asipozaliwa mara ya pili, hawezi kuona Ufalme wa Mungu."
 Nikodemo akasema, "Inawezekana je mtu mzima azaliwe? Anawezaje kuingia tena katika tumbo la maana yake na kuzaliwa mara ya pili?"
 Yesu akamwambia, "Ninakwambia hakiki, kama mtu hakuzaliwa kwa maji na kwa Roho hawezi kuingia katika Ufalme wa Mungu. Mtu huzaliwa kimwili na wazazi wake, lakini mtu huzaliwa kiroho na Roho wa Mungu. Kwa hiyo usishangaye ninapokuambia kwamba huna budi kuzaliwa mara ya pili. Ureco huruana po

HABARI NJEMA

Yesu na Nikodemo

3 Kulikuwa na kiongozi mmoja Myahudi, wa kikundi cha Wafarisayo, jina lake Nikodemo. 2 Siku moja alinwenda Yesu usiku, akamwambia, "Rabi, tunajua kwamba wewe ni mwalimu uliyetumwa na Mungu, maana hapana mtu awezaye kufanya ishara hizi unazofanya Mungu asipokuwa naye."

3 Yesu akamwambia, "Kweli nakuambia, mtu asipozaliwa upya hataweza kuona Utawala wa Mungu." 4 Nikodemo akamwuliza, "Mtu mzima awezaje kuzaliwa tena? Hawezi kuingia tumboni mwa maana yake na kuzaliwa mara ya pili?" 5 Yesu akamjibu, "Kweli nakuambia, mtu huzaliwa kimwili kwa baba na mama, lakini huzaliwa kiroho kwa Roho. 7 Usitajabu kwamba nimekuambia kuwa ni lazima kuzaliwa upya. 8 Ureco huruana kueleka upendako; waisika sauti yake, lakini hujui unakotoka wala unakokwenda. Ndiwyo hivyo kwa mtu aliyezaliwa kwa Roho."

9 Nikodemo akamwuliza, "Mambo haya yanawezekana je?" 10 Yesu akamjibu, "Je, wewe ni mwalimu katika Israel na hujajui maana haya? 11 Kweli nakuambia, sisi twasema tunayoyajua na kushuhudia tuliyoyaoona, lakini hujui hantukubali ujumbe wetu. 12 Kwa nimevambieni mambo ya kidunia namyi hamuitamini mtawezaje kuamini nikiwambieni mambo mbinguni? 13 Hakuna mtu aliyepata kwenda jamaa ambaye hawezi kuingia tumboni mwa maana yake na kuzaliwa mara ya pili?" 14 "Kama vile Mose alivyomwina juu ryyo wa shaha Kgle langwani, maye Mwana wa Mtu ambaye alituliwa juu vivyo hivyo, 15 ili kila anayemwamini mtu awe na uzima wa milele.

BIBLE STUDY QUESTIONS

1. Jesus had sought seclusion and an opportunity to teach his disciples. Why did he then allow the crowd to interfere with his programme (vv29-31) cf. Isa. 35:5-10; MK 7:31-37
2. How does this speak to us in our programme at work or at home?
3. a) What does it mean that they glorified the God of Israel? (v. 31).
b) If the people who were fed happened to be Gentiles, what lesson was Christ passing across to his disciples?
4. What role must his disciples play? Why are they at a loss?
5. Why did the crowd stay on for 3 days?
6. How does Christ deal with what we have to offer to him?
7. Share with us how the Lord has recently used any of your talents for his service.
8. Is there any instance where Christ has ministered not only to your soul but also body?
11.
 1. Are there word differences in these versions? Which words are they?
 2. Lets discuss those words and how they are used. Which version is clear and natural in its language?
 3. Is the sentence of v. 36 clear/awkward?
 4. Is v. 38 better explained in KUV; HB; Neno?
 5. Which among these translations communicates in natural ordinary language?
 6. Which translation communicates Matt. 15:26 fairly well?
 7. What connotations do words like "makombo" and "masazo" bring to your mind.
 8. Any explicit/Implicit information left out in any translation?

LIST OF CHURCHES FROM WHICH RESPONDENTS WERE SAMPLED

DENOMINATION OF RESPONDENTSMAINLINE PROTESTANT CHURCHES

C.P.K
 C.C.A

 A.I.C
 PENTECOSTAL D. CHURCH
 DELIVERENCE
 CHRISCO
 ANGLICAN
 METHODIST
 FRIENDS
 P.A.G
 P.A.O.C
 K.A.G
 FULL GOSPEL
 BAPTIST
 SALVATION ARMY
 P.C.E.A

INDEPENDENT CHURCHES

E.A.P.C
 PENTECOSTAL FREELINE
 FAITH CHRISTIAN FELLOWSHIP CHURCH
 A.F.C
 POWER OF HOLY TRINITY
 NOMIYA CHURCH
 L.C.M CALVARY LIGHTHOUSE CHURCH
 DIVINE CHURCH
 VOICE OF HEALING CHURCH
 I.F.C
 TRUTH OF GOD CHURCH
 ZION HARVEST MISSION
 U.E.C
 LIFE CHURCH
 PROTESTANT - NON - DENOMINATION
 A.I.P.C.E.A
 VISION OF EVANGELICAL MINISTRIES
 E.S.A

APPENDIX D

LIST OF TABLES

Table 1

Position of Respondents in Church

Code	Count	Percent	
0	14	10.37	Missing data
1	58	42.96	Pastor
2	23	17.04	Lay
3	38	28.15	Church Goer
4	2	1.48	None
Sum	135	100.00	

Table 2

Gender of Respondents

Code	Count	Percent	
1	108	80.00	Male
2	26	19.26	Female
Sum	134	99.26	

Table 3

Denomination of Respondents

Code	Count	Percent	
0	1	0.74	Missing data
2	1	0.74	Catholic
3	84	62.22	Protestant
4	25	18.52	Anglican
5	24	17.78	Indigenous
Sum	135	100.00	

Table 4

Nationality of Respondents

Code	Count	Percent	
1	1	0.74	Tanzanian
2	132	97.78	Kenyan
3	2	1.48	Ugandan
Sum	135	100.00	

Table 5

Age of Respondents

Code	Count	Percent	
1	3	2.22	19 years and under
2	70	51.85	20-29
3	43	31.85	30-39
4	13	9.63	40-49
5	6	4.44	50+
Sum	135	100.00	

Table 6

Marital Status of Respondents

Code	Count	Percent	
1	65	48.15	Single
2	57	42.22	Married
3	3	2.22	Separated/Divorced
4	3	2.22	Widow/Widower
5	6	4.44	Answer Refused
Sum	134	99.26	

Table 7

No. of children Respondents had

Code	Count	Percent	
0	38	28.15	Missing data
1	9	6.67	One
2	18	13.33	Two
3	10	7.41	Three
4	10	7.41	Four
5	13	9.63	Five
6	37	27.41	Answer Refused
Sum	135	100.00	

Table 8

Respondents with Children who can read and understand the Bible

Code	Count	Percent	
0	85	62.96	Missing data
1	15	11.11	One
2	12	8.89	Two
3	10	7.41	Three
4	2	1.48	Four
5	6	4.44	Five
6	5	3.70	Six
Sum	135	100.00	

Table 9

Highest Level of education of Respondents

Code	Count	Percent	
0	5	3.70	Missing data
1	3	2.22	None
2	16	11.85	Adult Literacy
3	23	17.04	Primary
4	78	57.78	Secondary
5	8	5.93	University
6	2	1.48	Answer Refused
Sum	135	100.00	

Table 10 & 11

Languages used commonly

Collapsed columns 10-11

Code	Count	Percent	
0	78	28.89	Missing data
1	70	25.93	English
2	48	17.78	Vernacular
3	71	26.30	Kishwahili
4	3	1.11	Answer Refused
Sum	270	100.00	

Table 12

Language used in reading

Code	Count	Percent	
0	3	2.22	Missing data
1	53	39.26	Kiswahili
2	15	11.11	Vernacular
3	62	45.93	English
4	2	1.48	Other
Sum	135	100.00	

Table 13 & 14

Swahili translation of Bible known

Collapsed columns 13-14

Code	Count	Percent	
0	93	34.44	Missing data
1	88	32.59	KUV
2	71	26.30	HN
3	14	5.19	Neno
4	3	1.11	Don't Know
6	1	0.37	Other
Sum	270	100.00	

Table 15

Frequency of reading Swahili Bible Bible

Code	Count	Percent	
0	2	1.48	Missing data
1	27	20.00	Twice or less a month
2	30	22.22	Once a week or less
3	33	24.44	A few times a week
4	37	27.41	Daily
5	6	4.44	Answer Refused
Sum	135	100.00	

Table 16

Swahili translation often read

Code	Count	Percent	
0	2	1.48	Missing data
1	79	58.52	KUV
2	37	27.41	HN
3	12	8.89	Neno
4	4	2.96	None
5	1	0.74	Answer Refused
Sum	135	100.00	

Table 17

Swahili translation preferred

Code	Count	Percent	
0	9	6.67	Missing data
1	24	17.78	KUV
2	40	29.63	Habari Njema
3	58	42.96	Nemo
4	3	2.22	None
5	1	0.74	Answer Refused
Sum	135	100.00	

Table 18

Why prefer this KUV translation

Code	Count	Percent	
0	110	81.48	Missing data
1	1	0.74	Used in Church
2	10	7.41	Contains OT & NT & Preserves
3	11	8.15	Standardized languages
4	3	2.22	Easily available
Sum	135	100.00	

Table 19

Why prefer this HN translation

Code	Count	Percent	
0	96	71.11	Missing data
1	5	3.70	Not too hard
2	19	14.07	Clear in meaning
3	12	8.89	Well explained, grammar
4	3	2.22	My children/family
Sum	135	100.00	

Table 20

Why prefer Neno translation

Code	Count	Percent	
0	82	60.74	Missing data
1	7	5.19	There is a flow
2	20	14.81	Clear and natural
3	20	14.81	Easy to understand
4	6	4.44	Readable, vocabulary
Sum	135	100.00	

Table 21 & 22

Swahili translation owned by respondents

Collapsed columns 21-22

Code	Count	Percent	
0	124	45.93	Missing data
1	79	29.26	KUV
2	46	17.04	HN
3	12	4.44	Neno
4	9	3.33	Answer Refused
Sum	270	100.00	

Table 23

Period of having Swahili translation

Code	Count	Percent	
0	30	22.22	Missing data
1	50	37.04	1-5 years
2	32	23.70	6-10
3	19	14.07	11-15
4	4	2.96	16+
Sum	135	100.00	

Table 24

Swahili translation easiest to understand

Code	Count	Percent	
0	3	2.22	Missing data
1	17	12.59	KUV
2	46	34.07	HN
3	68	50.37	Neno
4	1	0.74	Answer Refused
Sum	135	100.00	

Table 25

Swahili translation difficult to understand

Code	Count	Percent	
0	6	4.44	Missing data
1	91	67.41	KUV
2	13	9.63	HN
3	21	15.56	Neno
4	4	2.96	Other
Sum	135	100.00	

Table 26 & 27

Swahili translation heard prior to interview
Collapsed columns 26-27

Code	Count	Percent	
0	84	31.11	Missing data
1	99	36.67	KUV
2	71	26.30	HN
3	15	5.56	Neno
4	1	0.37	None
Sum	270	100.00	

Table 28 & 29

Swahili Translation never heard prior to interview

Collapsed columns 28-29

Code	Count	Percent	
0	134	49.63	Missing data
1	16	5.93	KUV
2	27	10.00	HN
3	93	34.44	Neno
Sum	270	100.00	

Table 30

How respondents first heard of KUV

Code	Count	Percent	
0	44	32.59	Missing data
1	14	10.37	Friend or family member
2	5	3.70	Church leader/Missionary
3	6	4.44	Pastor
4	56	41.48	Church
5	7	5.19	Interview schedule
6	3	2.22	None
Sum	135	100.00	

Table 31

How respondents first heard of HN

Code	Count	Percent	
0	46	34.07	Missing data
1	19	14.07	Friend or family member
2	4	2.96	Church leader/Missionary
3	7	5.19	Pastor
4	39	28.89	Church
5	19	14.07	Interview schedule
6	1	0.74	None
Sum	135	100.00	

Table 32

How respondents first heard of Neno

Code	Count	Percent	
0	43	31.85	Missing data
1	10	7.41	Friend or family member
2	2	1.48	Church leader/Missionary
3	3	2.22	Pastor
4	19	14.07	Church
5	58	42.96	Interview schedule
Sum	135	100.00	

Table 33

Swahili translation taken to Church

Code	Count	Percent	
0	10	7.41	Missing data
1	84	62.22	KUV
2	29	21.48	HN
3	7	5.19	Neno
4	5	3.70	Other
Sum	135	100.00	

Table 34

Why respondents took KUV church

Code	Count	Percent	
0	62	45.93	Missing data
1	15	11.11	Translation used in church
2	15	11.11	Complete OT & NT
3	5	3.70	Religious language, easy
4	38	28.15	Only version available
Sum	135	100.00	

Table 35

Why respondents took HN to church

Code	Count	Percent	
0	110	81.48	Missing data
1	7	5.19	Can understand it
2	2	1.48	Like the language
3	6	4.44	Clear to family members
4	10	7.41	The only one I have
Sum	135	100.00	

Table 36

Why respondents took Neno to church

Code	Count	Percent	
0	129	95.56	Missing data
1	2	1.48	Easy to understand
2	2	1.48	Grammar easy
3	1	0.74	Vocabulary
4	1	0.74	Language
Sum	135	100.00	

Table 37

Swahili translation used for family devotions

Code	Count	Percent	
0	25	18.52	Missing data
1	71	52.59	KUV
2	27	20.00	HN
3	8	5.93	Neno
4	4	2.96	Other
Sum	135	100.00	

Table 38

Why prefer this particular translation

Code	Count	Percent	
0	50	37.04	Missing data
1	8	5.93	Translation used in church
2	14	10.37	Complete OT & NT
3	19	14.07	Religious language, easy
4	44	32.59	Only version available
Sum	135	100.00	

Table 39

When respondents found a Swahili Bible Necessary

Code	Count	Percent	
0	4	2.96	Missing data
1	81	60.00	Church services
2	19	14.07	Fellowships
3	25	18.52	Devotions
4	4	2.96	Seminars
5	2	1.48	Other
Sum	135	100.00	

Table 40

Area of suitability for KUV

Code	Count	Percent	
0	4	2.96	Missing data
1	68	50.37	Church services
2	21	15.56	Devotions
3	17	12.59	Fellowships
4	21	15.56	Seminars
5	4	2.96	Other
Sum	135	100.00	

Table 41

Area of suitability for HN

Code	Count	Percent	
0	6	4.44	Missing data
1	27	20.00	Church services
2	47	34.81	Devotions
3	37	27.41	Fellowships
4	15	11.11	Seminars
5	3	2.22	Other
Sum	135	100.00	

Table 42

Area of suitability for Neno

Code	Count	Percent	
0	14	10.37	Missing data
1	27	20.00	Church Services
2	39	28.89	Devotions
3	33	24.44	Fellowships
4	19	14.07	Seminars
5	3	2.22	Other
Sum	135	100.00	

Table 43

Easy language: KUV

Code	Count	Percent	
0	10	7.41	Missing data
1	16	11.85	Strongly Agree
2	20	14.81	Agree
3	16	11.85	Neutral/Don't Know
4	52	38.52	Disagree
5	21	15.56	Strongly Disagree
Sum	135	100.00	

av.=3.1

Table 44

Easy language: HN

Code	Count	Percent	
0	12	8.89	Missing data
1	43	31.85	Strongly Agree
2	57	42.22	Agree
3	14	10.37	Neutral/Don't Know
4	6	4.44	Disagree
5	3	2.22	Strongly Disagree
Sum	135	100.00	

av.=1.8

Table 45

Easy language: Neno

Code	Count	Percent	
0	14	10.37	Missing data
1	55	40.74	Strongly Agree
2	41	30.37	Agree
3	19	14.07	Neutral/Don't Know
4	3	2.22	Disagree
5	3	2.22	Strongly Disagree
Sum	135	100.00	

av.=1.6

Table 46

Translation that gives an impression of the word of God

Code	Count	Percent	
0	8	5.93	Missing data
1	54	40.00	KUV
2	32	23.70	HN
3	41	30.37	Neno
Sum	135	100.00	

Table 47

Translation that is clear and natural

Code	Count	Percent	
0	4	2.96	Missing data
1	23	17.04	KUV
2	45	33.33	HN
3	61	45.19	Neno
4	2	1.48	Answer refused
Sum	135	100.00	

Table 48

Obe Swahili translation respondents can choose

Code	Count	Percent	
0	2	1.48	Missing data
1	36	26.67	KUV
2	41	30.37	HN
3	56	41.48	Neno
Sum	135	100.00	

Table 49

Translation with higher literary language

Code	Count	Percent	
0	4	2.96	Missing data
1	90	66.67	KUV
2	14	10.37	HN
3	27	20.00	Neno
Sum	135	100.00	

Table 50

Translation with good print

Code	Count	Percent	
0	3	2.22	Missing data
1	33	24.44	KUV
2	78	57.78	HN
3	21	15.56	Neno
Sum	135	100.00	

Table 51

Translation suitable for Bible study

Code	Count	Percent	
0	8	5.93	Missing data
1	63	46.67	KUV
2	34	25.19	HN
3	30	22.22	Neno
Sum	135	100.00	

Table 52

Translation suitable for church service

Code	Count	Percent	
0	6	4.44	Missing data
1	62	45.93	KUV
2	32	23.70	HN
3	35	25.93	Neno
Sum	135	100.00	

Table 53

Translation suitable for new Christians

Code	Count	Percent	
0	7	5.19	Missing data
1	17	12.59	KUV
2	56	41.48	HN
3	55	40.74	Neno
Sum	135	100.00	

Table 54

Translation suitable for non-Christians

Code	Count	Percent	
0	9	6.67	Missing data
1	16	11.85	KUV
2	43	31.85	HN
3	67	49.63	Neno
Sum	135	100.00	

Table 55

Translation suitable for Children

Code	Count	Percent	
0	8	5.93	Missing data
1	12	8.89	KUV
2	47	34.81	HN
3	68	50.37	Neno
Sum	135	100.00	

Table 56

Translation suitable for Young people

Code	Count	Percent	
0	11	8.15	Missing data
1	26	19.26	KUV
2	60	44.44	HN
3	38	28.15	Neno
Sum	135	100.00	

Table 57

Amount respondents can pay for a Bible

Code	Count	Percent	
0	12	8.89	Missing data
1	33	24.44	1-50
2	84	62.22	51-100
3	4	2.96	101-150
4	2	1.48	151+
Sum	135	100.00	

Table 58

Bad thing about KUV

Code	Count	Percent	
0	23	17.04	Missing data
1	14	10.37	None
2	41	30.37	Hard to understand
3	35	25.93	Grammar
4	15	11.11	Language
5	7	5.19	Small prints
Sum	135	100.00	

Table 59

Bad thing about HN

Code	Count	Percent	
0	23	17.04	Missing data
1	28	20.74	None
2	16	11.85	Not complete Bible
3	52	38.52	Not quite clear at times
4	12	8.89	Grammar
5	4	2.96	Not good prints
Sum	135	100.00	

Table 60

Bad thing about Neno

Code	Count	Percent	
0	32	23.88	Missing data
1	45	33.58	Nothing/none
2	11	8.21	Not complete Bible
3	20	14.93	Cheap swahili expressions
4	18	13.43	Freely translated
5	8	5.97	Prints abit smaller and too clos
Sum	134	100.00	

Column 1
Position in Church
Sorted by all cases

Column 2 Gender		0	1	2	3	4	N
		Missing	Pastor	Lay	Church	None	
0	Missing data	0	0	0	0	0	0
		0.00	0.00	0.00	0.00	0.00	0.00
1	Male	13	50	22	22	1	108
		9.70	37.31	16.42	16.42	0.75	80.60
2	Female	1	7	1	16	1	26
		0.75	5.22	0.75	11.94	0.75	19.40

	N	14	57	23	38	2	134
	%	10.45	42.54	17.16	28.36	1.49	100.00

Chi-square: 17.77

Degrees of Freedom: 3

C-coefficient: 0.359

(Excluding missing data cells)

Column 1
Position in Church
Sorted by all cases

Column 6 Marital Status		0	1	2	3	4	N
		Missing	Pastor	Lay	Church	None	
0	Missing data	0	0	0	0	0	0
		0.00	0.00	0.00	0.00	0.00	0.00
1	Single	5	9	6	13	2	65
		3.73	29.10	4.48	9.70	1.49	48.51
2	Married	5	18	15	19	0	57
		3.73	13.43	11.19	14.18	0.00	42.54
3	Separated/Divorced	0	0	1	2	0	3
		0.00	0.00	0.75	1.49	0.00	2.24
4	Widow/Widower	2	0	0	1	0	3
		1.49	0.00	0.00	0.75	0.00	2.24
5	Answer Refused	2	0	1	3	0	6
		1.49	0.00	0.75	2.24	0.00	4.48

	N	14	57	23	38	2	134
	%	10.45	42.54	17.16	28.36	1.49	100.00

Chi-square: 24.53

Degrees of Freedom: 12

C-coefficient: 0.412

(Excluding missing data cells)

Column 1
Position in Church
Sorted by all cases

		0	1	2	3	4	N	
		Missing	Pastor	Lay	Church	None	%	
Column 9	Highest Level of education							
0	Missing data	0	1	1	2	1	5	
		0.00	0.74	0.74	1.48	0.74	3.70	
1	None	0	1	0	2	0	3	
		0.00	0.74	0.00	1.48	0.00	2.22	
2	Adult Literacy	0	0	4	12	0	16	
		0.00	0.00	2.96	8.89	0.00	11.85	
3	Primary	6	5	4	8	0	23	
		4.44	3.70	2.96	5.93	0.00	17.04	
4	Secondary	6	47	13	11	1	78	
		4.44	34.81	9.63	8.15	0.74	57.78	
5	University	2	2	1	3	0	8	
		1.48	1.48	0.74	2.22	0.00	5.93	
6	Answer Refused	0	2	0	0	0	2	
		0.00	1.48	0.00	0.00	0.00	1.48	

	N	14	58	23	38	2	135	
	%	10.37	42.96	17.04	28.15	1.48	100.00	

Chi-square: 36.31
Degrees of Freedom: 15
C-coefficient: 0.488
(Excluding missing data cells)

Column 1
Position in Church
Sorted by all cases

		0	1	2	3	4	N	
		Missing	Pastor	Lay	Church	None	%	
Column 10	Collapsed with column/s 11-11							
0	Missing data	9	44	12	11	2	78	
		3.33	16.30	4.44	4.07	0.74	28.89	
1	English	8	37	11	12	2	70	
		2.96	13.70	4.07	4.44	0.74	25.93	
2	Vernacular	3	13	9	23	0	48	
		1.11	4.81	3.33	8.52	0.00	17.78	
3	Kishwahili	8	20	14	29	0	71	
		2.96	7.41	5.19	10.74	0.00	26.30	
4	Answer Refused	0	2	0	1	0	3	
		0.00	0.74	0.00	0.37	0.00	1.11	
5	Other	0	0	0	0	0	0	
		0.00	0.00	0.00	0.00	0.00	0.00	

	N	28	116	46	76	4	270	
	%	10.37	42.96	17.04	28.15	1.48	100.00	

Chi-square: 21.92
Degrees of Freedom: 12
C-coefficient: 0.335
(Excluding missing data cells)

Column 1
Position in Church
Sorted by all cases

		0	1	2	3	4	N	
		Missing	Pastor	Lay	Church	None	%	
Column 12	Language used in reading							
0	Missing data	0	1	0	2	0	3	
		0.00	0.74	0.00	1.48	0.00	2.22	
1	Kiswahili	5	15	10	23	0	53	
		3.70	11.11	7.41	17.04	0.00	39.26	
2	Vernacular	0	8	3	4	0	15	
		0.00	5.93	2.22	2.96	0.00	11.11	
3	English	9	33	10	8	2	62	
		6.67	24.44	7.41	5.93	1.48	45.93	
4	Other	0	1	0	1	0	2	
		0.00	0.74	0.00	0.74	0.00	1.48	

	N	14	58	23	38	2	135	
	%	10.37	42.96	17.04	28.15	1.48	100.00	

Chi-square: 17.22
Degrees of Freedom: 9
C-coefficient: 0.357
(Excluding missing data cells)

Column 1
Position in Church
Sorted by all cases

		0	1	2	3	4	N	
		Missing	Pastor	Lay	Church	None	%	
Column 16	Swahili Bible often read							
0	Missing data	0	2	0	0	0	2	
		0.00	1.48	0.00	0.00	0.00	1.48	
1	KUV	7	33	16	23	0	79	
		5.19	24.44	11.85	17.04	0.00	58.52	
2	HN	6	18	3	10	0	37	
		4.44	13.33	2.22	7.41	0.00	27.41	
3	Neno	1	5	3	2	1	12	
		0.74	3.70	2.22	1.48	0.74	8.89	
4	None	0	0	1	2	1	4	
		0.00	0.00	0.74	1.48	0.74	2.96	
5	Answer Refused	0	0	0	1	0	1	
		0.00	0.00	0.00	0.74	0.00	0.74	

	N	14	58	23	38	2	135	
	%	10.37	42.96	17.04	28.15	1.48	100.00	

Chi-square: 26.40
Degrees of Freedom: 12
C-coefficient: 0.426
(Excluding missing data cells)

Column 1
Position in Church
Sorted by all cases

	0	1	2	3	4	N	
Column 20	Missing	Pastor	Lay	Church	None	%	
0	Missing data	9	37	15	20	1	82
		6.67	27.41	11.11	14.81	0.74	60.74
1	There is a flow	0	3	4	0	0	7
		0.00	2.22	2.96	0.00	0.00	5.19
2	Clear and natural	3	7	0	10	0	20
		2.22	5.19	0.00	7.41	0.00	14.81
3	Easy to understand	2	7	4	6	1	20
		1.48	5.19	2.96	4.44	0.74	14.81
4	Readable, vocabulary	0	4	0	2	0	6
		0.00	2.96	0.00	1.48	0.00	4.44
	N	14	58	23	38	2	135
	%	10.37	42.96	17.04	28.15	1.48	100.00

Chi-square: 18.36
Degrees of Freedom: 9

C-coefficient: 0.526

(Excluding missing data cells)

Column 1
Position in Church
Sorted by all cases

	0	1	2	3	4	N	
Column 21	Missing	Pastor	Lay	Church	None	%	
0	Missing data	13	51	23	35	2	124
		4.81	18.89	8.52	12.96	0.74	45.93
1	KUV	6	37	17	19	0	79
		2.22	13.70	6.30	7.04	0.00	29.26
2	HN	6	22	4	14	0	46
		2.22	8.15	1.48	5.19	0.00	17.04
3	Neno	2	4	2	3	1	12
		0.74	1.48	0.74	1.11	0.37	4.44
4	Answer Refused	1	2	0	5	1	9
		0.37	0.74	0.00	1.85	0.37	3.33
	N	28	116	46	76	4	270
	%	10.37	42.96	17.04	28.15	1.48	100.00

Chi-square: 21.57

Degrees of Freedom: 9

C-coefficient: 0.376

(Excluding missing data cells)

Column 1
Position in Church
Sorted by all cases

	0	1	2	3	4	N	
Column 25	Missing	Pastor	Lay	Church	None	%	
0	Missing data	0	3	3	0	0	6
		0.00	2.22	2.22	0.00	0.00	4.44
1	KUV	7	32	16	35	1	91
		5.19	23.70	11.85	25.93	0.74	67.41
2	HN	3	7	2	1	0	13
		2.22	5.19	1.48	0.74	0.00	9.63
3	Neno	4	15	1	0	1	21
		2.96	11.11	0.74	0.00	0.74	15.56
4	Other	0	1	1	2	0	4
		0.00	0.74	0.74	1.48	0.00	2.96
	N	14	58	23	38	2	135
	%	10.37	42.96	17.04	28.15	1.48	100.00

Chi-square: 22.06

Degrees of Freedom: 9

C-coefficient: 0.401

(Excluding missing data cells)

Column 1
Position in Church
Sorted by all cases

	0	1	2	3	4	N	
Column 28	Missing	Pastor	Lay	Church	None	%	
0	Missing data	15	64	24	29	2	134
		5.56	23.70	8.89	10.74	0.74	49.63
1	KUV	1	5	4	4	2	16
		0.37	1.85	1.48	1.48	0.74	5.93
2	HN	3	7	4	13	0	27
		1.11	2.59	1.48	4.81	0.00	10.00
3	Neno	9	40	14	30	0	93
		3.33	14.81	5.19	11.11	0.00	34.44
4	None	0	0	0	0	0	0
		0.00	0.00	0.00	0.00	0.00	0.00
	N	28	116	46	76	4	270
	%	10.37	42.96	17.04	28.15	1.48	100.00

Chi-square: 19.22

Degrees of Freedom: 9

C-coefficient: 0.368

(Excluding missing data cells)

Column 1
Position in Church
Sorted by all cases

Column 33 Swahili Bible taken to Church	Column 1 Position in Church Sorted by all cases						
	0 Missing	1 Pastor	2 Lay	3 Church	4 None	N %	
0	Missing data	1	2	2	5	0	10
		0.74	1.48	1.48	3.70	0.00	7.41
1	KUV	7	38	16	23	0	84
		5.19	28.15	11.85	17.04	0.00	62.22
2	HN	5	13	4	7	0	29
		3.70	9.63	2.96	5.19	0.00	21.48
3	Neno	1	4	0	1	1	7
		0.74	2.96	0.00	0.74	0.74	5.19
4	Other	0	1	1	2	1	5
		0.00	0.74	0.74	1.48	0.74	3.70

	N	14	58	23	38	2	135
	%	10.37	42.96	17.04	28.15	1.48	100.00

Chi-square: 21.74
Degrees of Freedom: 9
C-coefficient: 0.403
(Excluding missing data cells)

Column 1
Position in Church
Sorted by all cases

Column 40 KUV is primarily suitable for	Column 1 Position in Church Sorted by all cases						
	0 Missing	1 Pastor	2 Lay	3 Church	4 None	N %	
0	Missing data	0	3	1	0	0	4
		0.00	2.22	0.74	0.00	0.00	2.96
1	Church services	6	22	12	28	0	68
		4.44	16.30	8.89	20.74	0.00	50.37
2	DEvotions	3	13	3	2	0	21
		2.22	9.63	2.22	1.48	0.00	15.56
3	Fellowships	2	10	1	4	0	17
		1.48	7.41	0.74	2.96	0.00	12.59
4	Seminars	3	8	6	3	1	21
		2.22	5.93	4.44	2.22	0.74	15.56
5	Other	0	2	0	1	1	4
		0.00	1.48	0.00	0.74	0.74	2.96

	N	14	58	23	38	2	135
	%	10.37	42.96	17.04	28.15	1.48	100.00

Chi-square: 32.54
Degrees of Freedom: 12
C-coefficient: 0.466
(Excluding missing data cells)

Column 1
Position in Church
Sorted by all cases

Column 49 Trans. with higher literary language	Column 1 Position in Church Sorted by all cases						
	0 Missing	1 Pastor	2 Lay	3 Church	4 None	N %	
0	Missing data	1	2	1	0	0	4
		0.74	1.48	0.74	0.00	0.00	2.96
1	KUV	8	32	15	34	1	90
		5.93	23.70	11.11	25.19	0.74	66.67
2	HN	1	9	2	1	1	14
		0.74	6.67	1.48	0.74	0.74	10.37
3	Neno	4	15	5	3	0	27
		2.96	11.11	3.70	2.22	0.00	20.00

	N	14	58	23	38	2	135
	%	10.37	42.96	17.04	28.15	1.48	100.00

Chi-square: 14.74
Degrees of Freedom: 6
C-coefficient: 0.333
(Excluding missing data cells)

Column 1
Position in Church
Sorted by all cases

Column 50 Trans. with good print	Column 1 Position in Church Sorted by all cases						
	0 Missing	1 Pastor	2 Lay	3 Church	4 None	N %	
0	Missing data	1	2	0	0	0	3
		0.74	1.48	0.00	0.00	0.00	2.22
1	KUV	5	18	6	4	0	33
		3.70	13.33	4.44	2.96	0.00	24.44
2	HN	5	28	11	32	2	78
		3.70	20.74	8.15	23.70	1.48	57.78
3	Neno	3	10	6	2	0	21
		2.22	7.41	4.44	1.48	0.00	15.56

	N	14	58	23	38	2	135
	%	10.37	42.96	17.04	28.15	1.48	100.00

Chi-square: 15.47
Degrees of Freedom: 6
C-coefficient: 0.339
(Excluding missing data cells)

Column 1
Position in Church
Sorted by all cases

	0	1	2	3	4	N
	Missing	Pastor	Lay	Church	None	
Column 57 Amount willing to pay for Swahili Bible						
0	Missing data	4	5	3	0	12
		2.96	3.70	2.22	0.00	8.89
1	1-50	1	21	5	5	33
		0.74	15.56	3.70	3.70	24.44
2	51-100	8	30	12	33	84
		5.93	22.22	8.89	24.44	62.22
3	101-150	0	1	3	0	4
		0.00	0.74	2.22	0.00	2.96
4	151+	1	1	0	0	2
		0.74	0.74	0.00	0.00	1.48
	N	14	58	23	38	135
	%	10.37	42.96	17.04	28.15	100.00

Chi-square: 19.57
Degrees of Freedom: 9
C-coefficient: 0.384
(Excluding missing data cells)

Column 1
Position in Church
Sorted by all cases

	0	1	2	3	4	N
	Missing	Pastor	Lay	Church	None	
Column 60 Bad thing about Neno						
0	Missing data	6	16	3	6	32
		4.44	11.85	2.22	4.44	23.70
1	Nothing/none	6	21	7	11	46
		4.44	15.56	5.19	8.15	34.07
2	Not complete Bible	1	0	4	6	11
		0.74	0.00	2.96	4.44	8.15
3	Cheap swahili expressions	0	9	4	7	20
		0.00	6.67	2.96	5.19	14.81
4	Freely translated	1	4	5	8	18
		0.74	2.96	3.70	5.93	13.33
5	Prints abit smaller and too clos	0	8	0	0	8
		0.00	5.93	0.00	0.00	5.93
	N	14	58	23	38	135
	%	10.37	42.96	17.04	28.15	100.00

Chi-square: 24.02
Degrees of Freedom: 12
C-coefficient: 0.449
(Excluding missing data cells)

Column 3
Denomination
Sorted by all cases

	0	1	2	3	4	5	N
	Missing	Not a C	Catholi	Protest	Anglica	Indigen	%
Column 5 Age							
0	Missing data	0	0	0	0	0	0
		0.00	0.00	0.00	0.00	0.00	0.00
1	19 years and under	0	0	1	1	0	3
		0.00	0.00	0.74	0.74	0.00	2.22
2	20-29	0	0	0	46	14	70
		0.00	0.00	0.00	34.07	10.37	51.85
3	30-39	1	0	0	26	8	43
		0.74	0.00	0.00	19.26	5.93	31.85
4	40-49	0	0	0	7	2	13
		0.00	0.00	0.00	5.19	1.48	9.63
5	50+	0	0	0	4	1	6
		0.00	0.00	0.00	2.96	0.74	4.44
	N	1	0	1	84	25	135
	%	0.74	0.00	0.74	62.22	18.52	100.00

Chi-square: 47.23
Degrees of Freedom: 16
C-coefficient: 0.510
(Excluding missing data cells)

Column 3
Denomination
Sorted by all cases

	0	1	2	3	4	5	N
	Missing	Not a C	Catholi	Protest	Anglica	Indigen	%
Column 13 Collapsed with column/s 14-14 Kiswahili trans. of Bible known							
0	Missing data	1	0	1	56	19	93
		0.37	0.00	0.37	20.74	7.04	34.44
1	KUV	0	0	0	59	15	88
		0.00	0.00	0.00	21.85	5.56	32.59
2	HN	1	0	0	44	11	71
		0.37	0.00	0.00	16.30	4.07	26.30
3	Neno	0	0	0	7	4	14
		0.00	0.00	0.00	2.59	1.48	5.19
4	Don't Know	0	0	1	1	1	3
		0.00	0.00	0.37	0.37	0.37	1.11
5	Answer Refused	0	0	0	0	0	0
		0.00	0.00	0.00	0.00	0.00	0.00
6	Other	0	0	0	1	0	1
		0.00	0.00	0.00	0.37	0.00	0.37
	N	2	0	2	168	50	270
	%	0.74	0.00	0.74	62.22	18.52	100.00

Chi-square: 62.06
Degrees of Freedom: 20
C-coefficient: 0.511
(Excluding missing data cells)

Column 3
Denomination
Sorted by all cases

		0	1	2	3	4	5	N	
		Missing	Not a C	Catholi	Protest	Anglica	Indigen	%	
Column 33	Swahili Bible taken to Church								
0	Missing data	0	0	0	4	1	5	10	
		0.00	0.00	0.00	2.96	0.74	3.70	7.41	
1	KUV	0	0	0	52	18	14	84	
		0.00	0.00	0.00	38.52	13.33	10.37	62.22	
2	HN	1	0	0	20	4	4	29	
		0.74	0.00	0.00	14.81	2.96	2.96	21.48	
3	Neno	0	0	0	5	1	1	7	
		0.00	0.00	0.00	3.70	0.74	0.74	5.19	
4	Other	0	0	1	3	1	0	5	
		0.00	0.00	0.74	2.22	0.74	0.00	3.70	
-----		-----		-----		-----		-----	
	N	1	0	1	84	25	24	135	
	%	0.74	0.00	0.74	62.22	18.52	17.78	100.00	

Chi-square: 25.71

Degrees of Freedom: 12

C-coefficient: 0.414

(Excluding missing data cells)

Column 3

Denomination

Sorted by all cases

		0	1	2	3	4	5	N	
		Missing	Not a C	Catholi	Protest	Anglica	Indigen	%	
Column 39	When finds having Swahili Bible Nec.								
0	Missing data	0	0	0	2	1	1	4	
		0.00	0.00	0.00	1.48	0.74	0.74	2.96	
1	Church services	1	0	0	56	10	14	81	
		0.74	0.00	0.00	41.48	7.41	10.37	60.00	
2	Fellowships	0	0	0	7	8	4	19	
		0.00	0.00	0.00	5.19	5.93	2.96	14.07	
3	Devotions	0	0	0	16	5	4	25	
		0.00	0.00	0.00	11.85	3.70	2.96	18.52	
4	Seminars	0	0	1	2	1	0	4	
		0.00	0.00	0.74	1.48	0.74	0.00	2.96	
5	Other	0	0	0	1	0	1	2	
		0.00	0.00	0.00	0.74	0.00	0.74	1.48	
-----		-----		-----		-----		-----	
	N	1	0	1	84	25	24	135	
	%	0.74	0.00	0.74	62.22	18.52	17.78	100.00	

Chi-square: 44.19

Degrees of Freedom: 16

C-coefficient: 0.504

(Excluding missing data cells)

Column 3
Denomination
Sorted by all cases

		0	1	2	3	4	5	N	
		Missing	Not a C	Catholi	Protest	Anglica	Indigen	%	
Column 54	Trans. for non-Christians								
0	Missing data	0	0	0	6	1	2	9	
		0.00	0.00	0.00	4.44	0.74	1.48	6.67	
1	KUV	0	0	0	6	4	6	16	
		0.00	0.00	0.00	4.44	2.96	4.44	11.85	
2	HN	0	0	1	24	15	3	43	
		0.00	0.00	0.74	17.78	11.11	2.22	31.85	
3	Neno	1	0	0	48	5	13	67	
		0.74	0.00	0.00	35.56	3.70	9.63	49.63	
-----		-----		-----		-----		-----	
	N	1	0	1	84	25	24	135	
	%	0.74	0.00	0.74	62.22	18.52	17.78	100.00	

Chi-square: 21.88

Degrees of Freedom: 8

C-coefficient: 0.386

(Excluding missing data cells)

Column 3

Denomination

Sorted by all cases

		0	1	2	3	4	5	N	
		Missing	Not a C	Catholi	Protest	Anglica	Indigen	%	
Column 57	Amount willing to pay for Swahili Bible								
0	Missing data	0	0	0	8	2	2	12	
		0.00	0.00	0.00	5.93	1.48	1.48	8.89	
1	1-50	0	0	0	15	12	6	33	
		0.00	0.00	0.00	11.11	8.89	4.44	24.44	
2	51-100	1	0	0	57	11	15	84	
		0.74	0.00	0.00	42.22	8.15	11.11	62.22	
3	101-150	0	0	0	3	0	1	4	
		0.00	0.00	0.00	2.22	0.00	0.74	2.96	
4	151+	0	0	1	1	0	0	2	
		0.00	0.00	0.74	0.74	0.00	0.00	1.48	
-----		-----		-----		-----		-----	
	N	1	0	1	84	25	24	135	
	%	0.74	0.00	0.74	62.22	18.52	17.78	100.00	

Chi-square: 70.54

Degrees of Freedom: 12

C-coefficient: 0.605

(Excluding missing data cells)

Column 2
Gender
Sorted by all cases

Column 1		0	1	2	N
Position in Church		Missing	Male	Female	%
0	Missing data	0	13	1	14
		0.00	9.20	0.75	10.45
1	Pastor	0	50	7	57
		0.00	37.31	5.22	42.54
2	Lay	0	22	1	23
		0.00	16.42	0.75	17.16
3	Church Goer	0	22	16	38
		0.00	16.42	11.94	28.36
4	None	0	1	1	2
		0.00	0.75	0.75	1.49

	N	0	108	26	134
	%	0.00	80.60	19.40	100.00

Chi-square: 17.77
Degrees of Freedom: 3
C-coefficient: 0.359
(Excluding missing data cells)

Column 2
Gender
Sorted by all cases

Column 33		0	1	2	N
Swahili Bible taken to Church		Missing	Male	Female	%
0	Missing data	0	8	2	10
		0.00	5.97	1.49	7.46
1	KUV	0	72	12	84
		0.00	53.73	8.96	62.69
2	HN	0	21	8	29
		0.00	15.67	5.97	21.64
3	Neno	0	6	1	7
		0.00	4.48	0.75	5.22
4	Other	0	1	3	4
		0.00	0.75	2.24	2.99

	N	0	108	26	134
	%	0.00	80.60	19.40	100.00

Chi-square: 10.69
Degrees of Freedom: 3
C-coefficient: 0.282
(Excluding missing data cells)

Column 2
Gender
Sorted by all cases

Column 35		0	1	2	N
Why take HN Swahili Bible to ch.		Missing	Male	Female	%
0	Missing data	0	91	18	109
		0.00	67.91	13.43	81.34
1	Can understand it	0	7	0	7
		0.00	5.22	0.00	5.22
2	Like the language	0	1	1	2
		0.00	0.75	0.75	1.49
3	Clear to family members	0	5	1	6
		0.00	3.73	0.75	4.48
4	The only one I have	0	4	6	10
		0.00	2.99	4.48	7.46

	N	0	108	26	134
	%	0.00	80.60	19.40	100.00

Chi-square: 7.84
Degrees of Freedom: 3
C-coefficient: 0.489
(Excluding missing data cells)

Column 2
Gender
Sorted by all cases

Column 55		0	1	2	N
Trans. for Children		Missing	Male	Female	%
0	Missing data	0	8	0	8
		0.00	5.97	0.00	5.97
1	KUV	0	12	0	12
		0.00	8.96	0.00	8.96
2	HN	0	40	7	47
		0.00	29.85	5.22	35.07
3	Neno	0	48	19	67
		0.00	35.82	14.18	50.00

	N	0	108	26	134
	%	0.00	80.60	19.40	100.00

Chi-square: 6.51
Degrees of Freedom: 2
C-coefficient: 0.222
(Excluding missing data cells)

Column 2
Gender
Sorted by all cases

	0 Missing	1 Male	2 Female	N %
Column 57 Amount willing to pay for Swahili Bible				
0	Missing data	0	10	2
		0.00	7.46	1.49
1	1-50	0	33	0
		0.00	24.63	0.00
2	51-100	0	60	24
		0.00	44.78	17.91
3	101-150	0	4	0
		0.00	2.99	0.00
4	151+	0	1	0
		0.00	0.75	0.00
	N	0	108	26
	%	0.00	80.60	19.40

Chi-square: 13.52
Degrees of Freedom: 3
C-coefficient: 0.316
(Excluding missing data cells)

Column 4
Nationality
Sorted by all cases

	0 Missing	1 Tanzani	2 Kenyan	3 Ugandan	4 Other	N %
Column 9 Highest Level of education						
0	Missing data	0	0	5	0	0
		0.00	0.00	3.70	0.00	0.00
1	None	0	0	2	1	0
		0.00	0.00	1.48	0.74	0.00
2	Adult Literacy	0	1	15	0	0
		0.00	0.74	11.11	0.00	0.00
3	Primary	0	0	23	0	0
		0.00	0.00	17.04	0.00	0.00
4	Secondary	0	0	77	1	0
		0.00	0.00	57.04	0.74	0.00
5	University	0	0	8	0	0
		0.00	0.00	5.93	0.00	0.00
6	Answer Refused	0	0	2	0	0
		0.00	0.00	1.48	0.00	0.00
	N	0	1	132	2	0
	%	0.00	0.74	97.78	1.48	0.00

Chi-square: 27.97
Degrees of Freedom: 15
C-coefficient: 0.421
(Excluding missing data cells)

Column 4
Nationality
Sorted by all cases

	0 Missing	1 Tanzani	2 Kenyan	3 Ugandan	4 Other	N %
Column 11 Languages used commonly						
0	Missing data	0	0	78	1	0
		0.00	0.00	28.89	0.37	0.00
1	English	0	1	54	0	0
		0.00	0.37	20.00	0.00	0.00
2	Vernacular	0	0	31	0	0
		0.00	0.00	11.48	0.00	0.00
3	Kishwahili	0	1	99	2	0
		0.00	0.37	36.67	0.74	0.00
4	Answer Refused	0	0	2	1	0
		0.00	0.00	0.74	0.37	0.00
5	Other	0	0	0	0	0
		0.00	0.00	0.00	0.00	0.00
	N	0	2	264	4	0
	%	0.00	0.74	97.78	1.48	0.00

Chi-square: 21.71
Degrees of Freedom: 12
C-coefficient: 0.319
(Excluding missing data cells)

Column 4
Nationality
Sorted by all cases

		0	1	2	3	4	N
		Missing	Tanzani	Kenyan	Ugandan	Other	%
Column 12	Language used in reading						
0	Missing data	0	0	3	0	0	3
		0.00	0.00	2.22	0.00	0.00	2.22
1	Kiswahili	0	1	52	0	0	53
		0.00	0.74	38.52	0.00	0.00	39.26
2	Vernacular	0	0	15	0	0	15
		0.00	0.00	11.11	0.00	0.00	11.11
3	English	0	0	61	1	0	62
		0.00	0.00	45.19	0.74	0.00	45.93
4	Other	0	0	1	1	0	2
		0.00	0.00	0.74	0.74	0.00	1.48

	N	0	1	132	2	0	135
	%	0.00	0.74	97.78	1.48	0.00	100.00

Chi-square: 34.03

Degrees of Freedom: 9

C-coefficient: 0.453

(Excluding missing data cells)

Column 4
Nationality
Sorted by all cases

		0	1	2	3	4	N
		Missing	Tanzani	Kenyan	Ugandan	Other	%
Column 25	Swahili Bible comes to mind						
0	Missing data	0	0	6	0	0	6
		0.00	0.00	4.44	0.00	0.00	4.44
1	KUV	0	0	89	2	0	91
		0.00	0.00	65.93	1.48	0.00	67.41
2	HN	0	0	13	0	0	13
		0.00	0.00	9.63	0.00	0.00	9.63
3	Neno	0	0	21	0	0	21
		0.00	0.00	15.56	0.00	0.00	15.56
4	Other	0	1	3	0	0	4
		0.00	0.74	2.22	0.00	0.00	2.96

	N	0	1	132	2	0	135
	%	0.00	0.74	97.78	1.48	0.00	100.00

Chi-square: 32.31

Degrees of Freedom: 9

C-coefficient: 0.448

(Excluding missing data cells)

Column 4
Nationality
Sorted by all cases

		0	1	2	3	4	N
		Missing	Tanzani	Kenyan	Ugandan	Other	%
Column 32	How first heard Neno						
0	Missing data	0	0	43	0	0	43
		0.00	0.00	31.85	0.00	0.00	31.85
1	Friend or family member	0	0	10	0	0	10
		0.00	0.00	7.41	0.00	0.00	7.41
2	Church leader/Missionary	0	0	2	0	0	2
		0.00	0.00	1.48	0.00	0.00	1.48
3	Pastor	0	1	2	0	0	3
		0.00	0.74	1.48	0.00	0.00	2.22
4	Church	0	0	19	0	0	19
		0.00	0.00	14.07	0.00	0.00	14.07
5	Interview schedule	0	0	56	2	0	58
		0.00	0.00	41.48	1.48	0.00	42.96
6	None	0	0	0	0	0	0
		0.00	0.00	0.00	0.00	0.00	0.00

	N	0	1	132	2	0	135
	%	0.00	0.74	97.78	1.48	0.00	100.00

Chi-square: 31.15

Degrees of Freedom: 15

C-coefficient: 0.503

(Excluding missing data cells)

Column 5
Age
Sorted by all cases

Column 3 Denomination		0	1	2	3	4	5	N
		Missing	19 year	20-29	30-39	40-49	50+	%
0	Missing data	0	0	0	1	0	0	1
		0.00	0.00	0.00	0.74	0.00	0.00	0.74
1	Not a Christian/None	0	0	0	0	0	0	0
		0.00	0.00	0.00	0.00	0.00	0.00	0.00
2	Catholic	0	1	0	0	0	0	1
		0.00	0.74	0.00	0.00	0.00	0.00	0.74
3	Protestant	0	1	46	26	7	4	84
		0.00	0.74	34.07	19.26	5.19	2.96	62.22
4	Anglican	0	0	14	8	2	1	25
		0.00	0.00	10.37	5.93	1.48	0.74	18.52
5	Indigenous	0	1	10	8	4	1	24
		0.00	0.74	7.41	5.93	2.96	0.74	17.78
N		0	3	70	43	13	6	135
%		0.00	2.22	51.85	31.85	9.63	4.44	100.00

Chi-square: 47.23
Degrees of Freedom: 16
C-coefficient: 0.510
(Excluding missing data cells)

Column 5
Age
Sorted by all cases

Column 6 Marital Status		0	1	2	3	4	5	N
		Missing	19 year	20-29	30-39	40-49	50+	%
0	Missing data	0	0	0	0	0	0	0
		0.00	0.00	0.00	0.00	0.00	0.00	0.00
1	Single	0	1	58	6	0	0	65
		0.00	0.75	43.28	4.48	0.00	0.00	48.51
2	Married	0	1	10	32	10	4	57
		0.00	0.75	7.46	23.88	7.46	2.99	42.54
3	Separated/Divorced	0	0	0	2	0	1	3
		0.00	0.00	0.00	1.49	0.00	0.75	2.24
4	Widow/Widower	0	0	1	1	1	0	3
		0.00	0.00	0.75	0.75	0.75	0.00	2.24
5	Answer Refused	0	0	1	2	2	1	6
		0.00	0.00	0.75	1.49	1.49	0.75	4.48
N		0	2	70	43	13	6	134
%		0.00	1.49	52.24	32.09	9.70	4.48	100.00

Chi-square: 82.40
Degrees of Freedom: 16
C-coefficient: 0.617
(Excluding missing data cells)

Column 5
Age
Sorted by all cases

Column 7 No. of children having		0	1	2	3	4	5	N
		Missing	19 year	20-29	30-39	40-49	50+	%
0	Missing data	0	2	30	4	2	0	38
		0.00	1.48	22.22	2.96	1.48	0.00	28.15
1	One	0	1	5	3	0	0	9
		0.00	0.74	3.70	2.22	0.00	0.00	6.67
2	Two	0	0	3	15	0	0	18
		0.00	0.00	2.22	11.11	0.00	0.00	13.33
3	Three	0	0	0	8	2	0	10
		0.00	0.00	0.00	5.93	1.48	0.00	7.41
4	Four	0	0	2	5	2	1	10
		0.00	0.00	1.48	3.70	1.48	0.74	7.41
5	Five	0	0	1	2	6	4	13
		0.00	0.00	0.74	1.48	4.44	2.96	9.63
6	Answer Refused	0	0	29	6	1	1	37
		0.00	0.00	21.48	4.44	0.74	0.74	27.41
N		0	3	70	43	13	6	135
%		0.00	2.22	51.85	31.85	9.63	4.44	100.00

Chi-square: 90.56
Degrees of Freedom: 20
C-coefficient: 0.695
(Excluding missing data cells)

Column 5
Age
Sorted by all cases

Column 8 Children and read and understand Bible		0	1	2	3	4	5	N
		Missing	19 year	20-29	30-39	40-49	50+	%
0	Missing data	0	2	64	13	5	1	85
		0.00	1.48	47.41	9.63	3.70	0.74	62.96
1	One	0	0	2	13	0	0	15
		0.00	0.00	1.48	9.63	0.00	0.00	11.11
2	Two	0	0	2	10	0	0	12
		0.00	0.00	1.48	7.41	0.00	0.00	8.89
3	Three	0	0	0	5	3	2	10
		0.00	0.00	0.00	3.70	2.22	1.48	7.41
4	Four	0	1	0	0	1	0	2
		0.00	0.74	0.00	0.00	0.74	0.00	1.48
5	Five	0	0	2	2	1	1	6
		0.00	0.00	1.48	1.48	0.74	0.74	4.44
6	Six	0	0	0	0	3	2	5
		0.00	0.00	0.00	0.00	2.22	1.48	3.70
N		0	3	70	43	13	6	135
%		0.00	2.22	51.85	31.85	9.63	4.44	100.00

Chi-square: 58.21
Degrees of Freedom: 20
C-coefficient: 0.733
(Excluding missing data cells)

Column 5
Age
Sorted by all cases

		0	1	2	3	4	5	N
		Missing	19 year	20-29	30-39	40-49	50+	%
Column 9	Highest Level of education							
0	Missing data	0	1	3	0	1	0	5
		0.00	0.74	2.22	0.00	0.74	0.00	3.70
1	None	0	0	2	0	0	1	3
		0.00	0.00	1.48	0.00	0.00	0.74	2.22
2	Adult Literacy	0	0	4	7	2	3	16
		0.00	0.00	2.96	5.19	1.48	2.22	11.85
3	Primary	0	1	8	10	3	1	23
		0.00	0.74	5.93	7.41	2.22	0.74	17.04
4	Secondary	0	0	49	22	6	1	78
		0.00	0.00	36.30	16.30	4.44	0.74	57.78
5	University	0	1	4	3	0	0	8
		0.00	0.74	2.96	2.22	0.00	0.00	5.93
6	Answer Refused	0	0	0	1	1	0	2
		0.00	0.00	0.00	0.74	0.74	0.00	1.48

	N	0	3	70	43	13	6	135
	%	0.00	2.22	51.85	31.85	9.63	4.44	100.00

Chi-square: 38.55
Degrees of Freedom: 20
C-coefficient: 0.478
(Excluding missing data cells)

Column 5
Age
Sorted by all cases

		0	1	2	3	4	5	N
		Missing	19 year	20-29	30-39	40-49	50+	%
Column 13	Kiswahili trans. of Bible known							
0	Missing data	0	2	44	30	13	4	93
		0.00	0.74	16.30	11.11	4.81	1.48	34.44
1	KUV	0	1	46	28	8	5	88
		0.00	0.37	17.04	10.37	2.96	1.85	32.59
2	HN	0	2	43	22	2	2	71
		0.00	0.74	15.93	8.15	0.74	0.74	26.30
3	Neno	0	0	6	6	2	0	14
		0.00	0.00	2.22	2.22	0.74	0.00	5.19
4	Don't Know	0	1	0	0	1	1	3
		0.00	0.37	0.00	0.00	0.37	0.37	1.11
5	Answer Refused	0	0	0	0	0	0	0
		0.00	0.00	0.00	0.00	0.00	0.00	0.00
6	Other	0	0	1	0	0	0	1
		0.00	0.00	0.37	0.00	0.00	0.00	0.37

	N	0	6	140	86	26	12	270
	%	0.00	2.22	51.85	31.85	9.63	4.44	100.00

Chi-square: 31.52
Degrees of Freedom: 20
C-coefficient: 0.389
(Excluding missing data cells)

Column 5
Age
Sorted by all cases

		0	1	2	3	4	5	N
		Missing	19 year	20-29	30-39	40-49	50+	%
Column 16	Swahili Bible often read							
0	Missing data	0	0	1	1	0	0	2
		0.00	0.00	0.74	0.74	0.00	0.00	1.48
1	KUV	0	1	39	25	9	5	79
		0.00	0.74	28.89	18.52	6.67	3.70	58.52
2	HN	0	0	21	14	1	1	37
		0.00	0.00	15.56	10.37	0.74	0.74	27.41
3	Neno	0	2	7	2	1	0	12
		0.00	1.48	5.19	1.48	0.74	0.00	8.89
4	None	0	0	2	1	1	0	4
		0.00	0.00	1.48	0.74	0.74	0.00	2.96
5	Answer Refused	0	0	0	0	1	0	1
		0.00	0.00	0.00	0.00	0.74	0.00	0.74

	N	0	3	70	43	13	6	135
	%	0.00	2.22	51.85	31.85	9.63	4.44	100.00

Chi-square: 27.92
Degrees of Freedom: 16
C-coefficient: 0.417
(Excluding missing data cells)

Column 5
Age
Sorted by all cases

		0	1	2	3	4	5	N
		Missing	19 year	20-29	30-39	40-49	50+	%
Column 25	Swahili Bible comes to mind							
0	Missing data	0	0	3	2	0	1	6
		0.00	0.00	2.22	1.48	0.00	0.74	4.44
1	KUV	0	3	45	29	11	3	91
		0.00	2.22	33.33	21.48	8.15	2.22	67.41
2	HN	0	0	9	3	1	0	13
		0.00	0.00	6.67	2.22	0.74	0.00	9.63
3	Neno	0	0	13	7	1	0	21
		0.00	0.00	9.63	5.19	0.74	0.00	15.56
4	Other	0	0	0	2	0	2	4
		0.00	0.00	0.00	1.48	0.00	1.48	2.96

	N	0	3	70	43	13	6	135
	%	0.00	2.22	51.85	31.85	9.63	4.44	100.00

Chi-square: 30.11
Degrees of Freedom: 12
C-coefficient: 0.435
(Excluding missing data cells)

Column 5
Age
Sorted by all cases

	0	1	2	3	4	5	N
	Missing	19 year	20-29	30-39	40-49	50+	%
Column 37 Swahili Bible used for family devo.							
0	Missing data	0	0	17	6	1	25
		0.00	0.00	12.59	4.44	0.74	18.52
1	KUV	0	1	37	22	8	71
		0.00	0.74	27.41	16.30	5.93	52.59
2	HN	0	0	11	13	2	27
		0.00	0.00	8.15	9.63	1.48	20.00
3	Neno	0	2	4	1	1	8
		0.00	1.48	2.96	0.74	0.00	5.93
4	Other	0	0	1	1	1	4
		0.00	0.00	0.74	0.74	0.74	2.96

	N	0	3	70	43	13	135
	%	0.00	2.22	51.85	31.85	9.63	100.00

Chi-square: 24.99
Degrees of Freedom: 12
C-coefficient: 0.430

(Excluding missing data cells)

Column 5
Age
Sorted by all cases

	0	1	2	3	4	5	N
	Missing	19 year	20-29	30-39	40-49	50+	%
Column 57 Amount willing to pay for Swahili Bible							
0	Missing data	0	0	7	3	2	12
		0.00	0.00	5.19	2.22	1.48	8.89
1	1-50	0	1	16	12	3	33
		0.00	0.74	11.85	8.89	2.22	24.44
2	51-100	0	1	45	25	8	84
		0.00	0.74	33.33	18.52	5.93	62.22
3	101-150	0	0	1	3	0	4
		0.00	0.00	0.74	2.22	0.00	2.96
4	151+	0	1	1	0	0	2
		0.00	0.74	0.74	0.00	0.00	1.48

	N	0	3	70	43	13	135
	%	0.00	2.22	51.85	31.85	9.63	100.00

Chi-square: 24.41
Degrees of Freedom: 12
C-coefficient: 0.407

(Excluding missing data cells)

Column 5
Age
Sorted by all cases

	0	1	2	3	4	5	N
	Missing	19 year	20-29	30-39	40-49	50+	%
Column 58 Bad thing about KUV							
0	Missing data	0	0	14	7	1	23
		0.00	0.00	10.37	5.19	0.74	17.04
1	None	0	0	5	3	6	14
		0.00	0.00	3.70	2.22	4.44	10.37
2	Hard to understand	0	2	23	9	4	41
		0.00	1.48	17.04	6.67	2.96	30.37
3	Grammar	0	0	21	12	0	35
		0.00	0.00	15.56	8.89	0.00	25.93
4	Language	0	1	5	7	2	15
		0.00	0.74	3.70	5.19	1.48	11.11
5	Small prints	0	0	2	5	0	7
		0.00	0.00	1.48	3.70	0.00	5.19

	N	0	3	70	43	13	135
	%	0.00	2.22	51.85	31.85	9.63	100.00

Chi-square: 33.01
Degrees of Freedom: 16
C-coefficient: 0.477

(Excluding missing data cells)

Column 6
Marital Status
Sorted by all cases

	0	1	2	3	4	5	N	
	Missing	Single	Married	Separat	Widow/W	Answer	%	
Column 1 Position in Church								
0	Missing data	0	5	5	0	2	2	14
		0.00	3.73	3.73	0.00	1.49	1.49	10.45
1	Pastor	0	39	18	0	0	0	57
		0.00	29.10	13.43	0.00	0.00	0.00	42.54
2	Lay	0	6	15	1	0	1	23
		0.00	4.48	11.19	0.75	0.00	0.75	17.16
3	Church Goer	0	13	19	2	1	3	38
		0.00	9.70	14.18	1.49	0.75	2.24	28.36
4	None	0	2	0	0	0	0	2
		0.00	1.49	0.00	0.00	0.00	0.00	1.49
	N	0	65	57	3	3	6	134
	%	0.00	48.51	42.54	2.24	2.24	4.48	100.00

Chi-square: 24.53
Degrees of Freedom: 12
C-coefficient: 0.412
(Excluding missing data cells)

Column 6
Marital Status
Sorted by all cases

	0	1	2	3	4	5	N	
	Missing	Single	Married	Separat	Widow/W	Answer	%	
Column 5 Age								
0	Missing data	0	0	0	0	0	0	0
		0.00	0.00	0.00	0.00	0.00	0.00	0.00
1	19 years and under	0	1	1	0	0	0	2
		0.00	0.75	0.75	0.00	0.00	0.00	1.49
2	20-29	0	58	10	0	1	1	70
		0.00	43.28	7.46	0.00	0.75	0.75	52.24
3	30-39	0	6	32	2	1	2	43
		0.00	4.48	23.88	1.49	0.75	1.49	32.09
4	40-49	0	0	10	0	1	2	13
		0.00	0.00	7.46	0.00	0.75	1.49	9.70
5	50+	0	0	4	1	0	1	6
		0.00	0.00	2.99	0.75	0.00	0.75	4.48
	N	0	65	57	3	3	6	134
	%	0.00	48.51	42.54	2.24	2.24	4.48	100.00

Chi-square: 82.40
Degrees of Freedom: 16
C-coefficient: 0.617
(Excluding missing data cells)

Column 6
Marital Status
Sorted by all cases

	0	1	2	3	4	5	N	
	Missing	Single	Married	Separat	Widow/W	Answer	%	
Column 7 No. of children having								
0	Missing data	0	32	5	0	0	1	38
		0.00	23.88	3.73	0.00	0.00	0.75	28.36
1	One	0	2	5	0	1	0	8
		0.00	1.49	3.73	0.00	0.75	0.00	5.97
2	Two	0	0	16	1	0	1	18
		0.00	0.00	11.94	0.75	0.00	0.75	13.43
3	Three	0	0	9	1	0	0	10
		0.00	0.00	6.72	0.75	0.00	0.00	7.46
4	Four	0	1	9	0	0	0	10
		0.00	0.75	6.72	0.00	0.00	0.00	7.46
5	Five	0	0	11	1	1	0	13
		0.00	0.00	8.21	0.75	0.75	0.00	9.70
6	Answer Refused	0	30	2	0	1	4	37
		0.00	22.39	1.49	0.00	0.75	2.99	27.61
	N	0	65	57	3	3	6	134
	%	0.00	48.51	42.54	2.24	2.24	4.48	100.00

Chi-square: 79.96
Degrees of Freedom: 20
C-coefficient: 0.674
(Excluding missing data cells)

Column 6
Marital Status
Sorted by all cases

	0	1	2	3	4	5	N	
	Missing	Single	Married	Separat	Widow/W	Answer	%	
Column 9 Highest Level of education								
0	Missing data	0	2	2	0	0	1	5
		0.00	1.49	1.49	0.00	0.00	0.75	3.73
1	None	0	2	1	0	0	0	3
		0.00	1.49	0.75	0.00	0.00	0.00	2.24
2	Adult Literacy	0	2	8	3	0	3	16
		0.00	1.49	5.97	2.24	0.00	2.24	11.94
3	Primary	0	3	17	0	1	1	22
		0.00	2.24	12.69	0.00	0.75	0.75	16.42
4	Secondary	0	50	25	0	2	1	78
		0.00	37.31	18.66	0.00	1.49	0.75	58.21
5	University	0	6	2	0	0	0	8
		0.00	4.48	1.49	0.00	0.00	0.00	5.97
6	Answer Refused	0	0	2	0	0	0	2
		0.00	0.00	1.49	0.00	0.00	0.00	1.49
	N	0	65	57	3	3	6	134
	%	0.00	48.51	42.54	2.24	2.24	4.48	100.00

Chi-square: 59.92
Degrees of Freedom: 20
C-coefficient: 0.563
(Excluding missing data cells)

Column 6
Marital Status
Sorted by all cases

Column 16		0	1	2	3	4	5	N
Swahili Bible often read		Missing	Single	Married	Separat	Widow/W	Answer	%
0	Missing data	0	1	1	0	0	0	2
		0.00	0.75	0.75	0.00	0.00	0.00	1.49
1	KUV	0	36	37	3	2	1	79
		0.00	26.87	27.61	2.24	1.49	0.75	58.96
2	HN	0	20	13	0	1	3	37
		0.00	14.93	9.70	0.00	0.75	2.24	27.61
3	Neno	0	7	4	0	0	0	11
		0.00	5.22	2.99	0.00	0.00	0.00	8.21
4	None	0	1	2	0	0	1	4
		0.00	0.75	1.49	0.00	0.00	0.75	2.99
5	Answer Refused	0	0	0	0	0	1	1
		0.00	0.00	0.00	0.00	0.00	0.75	0.75
N		0	65	57	3	3	6	134
%		0.00	48.51	42.54	2.24	2.24	4.48	100.00

Chi-square: 32.79
Degrees of Freedom: 16
C-coefficient: 0.446
(Excluding missing data cells)

Column 6
Marital Status
Sorted by all cases

Column 58		0	1	2	3	4	5	N
Bad thing about KUV		Missing	Single	Married	Separat	Widow/W	Answer	%
0	Missing data	0	10	11	1	1	0	23
		0.00	7.46	8.21	0.75	0.75	0.00	17.16
1	None	0	3	11	0	0	0	14
		0.00	2.24	8.21	0.00	0.00	0.00	10.45
2	Hard to understand	0	24	11	1	2	3	41
		0.00	17.91	8.21	0.75	1.49	2.24	30.60
3	Grammar	0	22	13	0	0	0	35
		0.00	16.42	9.70	0.00	0.00	0.00	26.12
4	Language	0	4	6	1	0	3	14
		0.00	2.99	4.48	0.75	0.00	2.24	10.45
5	Small prints	0	2	5	0	0	0	7
		0.00	1.49	3.73	0.00	0.00	0.00	5.22
N		0	65	57	3	3	6	134
%		0.00	48.51	42.54	2.24	2.24	4.48	100.00

Chi-square: 31.16
Degrees of Freedom: 16
C-coefficient: 0.468
(Excluding missing data cells)

Column 6
Marital Status
Sorted by all cases

Column 6
Marital Status
Sorted by all cases

Column 34		0	1	2	3	4	5	N
Why take KUV Swahili Bible to ch.		Missing	Single	Married	Separat	Widow/W	Answer	%
0	Missing data	0	26	28	0	2	5	61
		0.00	19.40	20.90	0.00	1.49	3.73	45.52
1	Translation used in church	0	6	6	2	0	1	15
		0.00	4.48	4.48	1.49	0.00	0.75	11.19
2	Complete OT & NT	0	10	5	0	0	0	15
		0.00	7.46	3.73	0.00	0.00	0.00	11.19
3	Religious language, easy	0	2	2	0	1	0	5
		0.00	1.49	1.49	0.00	0.75	0.00	3.73
4	Only version available	0	21	16	1	0	0	38
		0.00	15.67	11.94	0.75	0.00	0.00	28.36
N		0	65	57	3	3	6	134
%		0.00	48.51	42.54	2.24	2.24	4.48	100.00

Chi-square: 23.00
Degrees of Freedom: 12
C-coefficient: 0.489
(Excluding missing data cells)

Column 9
Highest Level of education
Sorted by all cases

Column 1 Position in Church	0 Missing	1 None Adult	2 L Primary	3 Seconda	4 Unvers	5 Answer	6	N	%
0	Missing data	0	0	0	6	6	2	0	14
		0.00	0.00	0.00	4.44	4.44	1.48	0.00	10.37
1	Pastor	1	1	0	5	47	2	2	58
		0.74	0.74	0.00	3.70	34.81	1.48	1.48	42.96
2	Lay	1	0	4	4	13	1	0	23
		0.74	0.00	2.96	2.96	9.63	0.74	0.00	17.04
3	Church Goer	2	2	12	8	11	3	0	38
		1.48	1.48	8.89	5.93	8.15	2.22	0.00	28.15
4	None	1	0	0	0	1	0	0	2
		0.74	0.00	0.00	0.00	0.74	0.00	0.00	1.48
	N	5	3	16	23	78	8	2	135
	%	3.70	2.22	11.85	17.04	57.78	5.93	1.48	100.00

Chi-square: 36.31

Degrees of Freedom: 15

C-coefficient: 0.488

(Excluding missing data cells)

Column 9
Highest Level of education
Sorted by all cases

Column 4 Nationality	0 Missing	1 None Adult	2 L Primary	3 Seconda	4 Unvers	5 Answer	6	N	%
0	Missing data	0	0	0	0	0	0	0	0
		0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
1	Tanzanian	0	0	1	0	0	0	0	1
		0.00	0.00	0.74	0.00	0.00	0.00	0.00	0.74
2	Kenyan	5	2	15	23	77	8	2	132
		3.70	1.48	11.11	17.04	57.04	5.93	1.48	97.78
3	Ugandan	0	1	0	0	1	0	0	2
		0.00	0.74	0.00	0.00	0.74	0.00	0.00	1.48
4	Other	0	0	0	0	0	0	0	0
		0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
	N	5	3	16	23	78	8	2	135
	%	3.70	2.22	11.85	17.04	57.78	5.93	1.48	100.00

Chi-square: 27.97

Degrees of Freedom: 15

C-coefficient: 0.421

(Excluding missing data cells)

Column 9
Highest Level of education
Sorted by all cases

Column 5 Age	0 Missing	1 None Adult	2 L Primary	3 Seconda	4 Unvers	5 Answer	6	N	%
0	Missing data	0	0	0	0	0	0	0	0
		0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
1	19 years and under	1	0	0	1	0	1	0	3
		0.74	0.00	0.00	0.74	0.00	0.74	0.00	2.22
2	20-29	3	2	4	8	49	4	0	70
		2.22	1.48	2.96	5.93	36.30	2.96	0.00	51.85
3	30-39	0	0	7	10	22	3	1	43
		0.00	0.00	5.19	7.41	16.30	2.22	0.74	31.85
4	40-49	1	0	2	3	6	0	1	13
		0.74	0.00	1.48	2.22	4.44	0.00	0.74	9.63
5	50+	0	1	3	1	1	0	0	6
		0.00	0.74	2.22	0.74	0.74	0.00	0.00	4.44
	N	5	3	16	23	78	8	2	135
	%	3.70	2.22	11.85	17.04	57.78	5.93	1.48	100.00

Chi-square: 38.55

Degrees of Freedom: 20

C-coefficient: 0.478

(Excluding missing data cells)

Column 9
Highest Level of education
Sorted by all cases

Column 6 Marital Status	0 Missing	1 None Adult	2 L Primary	3 Seconda	4 Unvers	5 Answer	6	N	%
0	Missing data	0	0	0	0	0	0	0	0
		0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
1	Single	2	2	2	3	50	6	0	65
		1.49	1.49	1.49	2.24	37.31	4.48	0.00	48.51
2	Married	2	1	8	17	25	2	2	57
		1.49	0.75	5.97	12.69	18.66	1.49	1.49	42.54
3	Separated/Divorced	0	0	3	0	0	0	0	3
		0.00	0.00	2.24	0.00	0.00	0.00	0.00	2.24
4	Widow/Widower	0	0	0	1	2	0	0	3
		0.00	0.00	0.00	0.75	1.49	0.00	0.00	2.24
5	Answer Refused	1	0	3	1	1	0	0	6
		0.75	0.00	2.24	0.75	0.75	0.00	0.00	4.48
	N	5	3	16	22	78	8	2	134
	%	3.73	2.24	11.94	16.42	58.21	5.97	1.49	100.00

Chi-square: 59.92

Degrees of Freedom: 20

C-coefficient: 0.563

(Excluding missing data cells)

Column 9
Highest Level of education
Sorted by all cases

	0	1	2	3	4	5	6	N
Column 10	Missing	None Adult	L Primary	Seconda	Univers	Answer		%
0	4	1	3	14	51	4	1	78
1	1.48	0.37	1.11	5.19	18.89	1.48	0.37	28.89
2	4	0	1	7	50	6	2	70
3	1.48	0.00	0.37	2.59	18.52	2.22	0.74	25.93
4	1	2	13	9	20	2	1	48
5	0.37	0.74	4.81	3.33	7.41	0.74	0.37	17.78
6	0	3	15	16	33	4	0	71
7	0.00	1.11	5.56	5.93	12.22	1.48	0.00	26.30
8	1	0	0	0	2	0	0	3
9	0.37	0.00	0.00	0.00	0.74	0.00	0.00	1.11
10	0	0	0	0	0	0	0	0
11	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
N	10	6	32	46	156	16	4	270
%	3.70	2.22	11.85	17.04	57.78	5.93	1.48	100.00

Chi-square: 31.89
Degrees of Freedom: 20

C-coefficient: 0.383
(Excluding missing data cells)

Column 9
Highest Level of education
Sorted by all cases

	0	1	2	3	4	5	6	N
Column 12	Missing	None Adult	L Primary	Seconda	Univers	Answer		%
0	2	1	0	0	0	0	0	3
1	1.48	0.74	0.00	0.00	0.00	0.00	0.00	2.22
2	0	1	14	17	18	3	0	53
3	0.00	0.74	10.37	12.59	13.33	2.22	0.00	39.26
4	1	0	2	2	10	0	0	15
5	0.74	0.00	1.48	1.48	7.41	0.00	0.00	11.11
6	2	0	0	4	49	5	2	62
7	1.48	0.00	0.00	2.96	36.30	3.70	1.48	45.93
8	0	1	0	0	1	0	0	2
9	0.00	0.74	0.00	0.00	0.74	0.00	0.00	1.48
N	5	3	16	23	78	8	2	135
%	3.70	2.22	11.85	17.04	57.78	5.93	1.48	100.00

Chi-square: 72.96
Degrees of Freedom: 15

C-coefficient: 0.601
(Excluding missing data cells)

Column 9
Highest Level of education
Sorted by all cases

	0	1	2	3	4	5	6	N
Column 13	Missing	None Adult	L Primary	Seconda	Univers	Answer		%
0	3	2	8	19	55	4	2	93
1	1.11	0.74	2.96	7.04	20.37	1.48	0.74	34.44
2	2	3	14	10	50	8	1	88
3	0.74	1.11	5.19	3.70	18.52	2.96	0.37	32.59
4	3	1	10	10	43	4	0	71
5	1.11	0.37	3.70	3.70	15.93	1.48	0.00	26.30
6	2	0	0	6	6	0	0	14
7	0.74	0.00	0.00	2.22	2.22	0.00	0.00	5.19
8	0	0	0	1	1	0	1	3
9	0.00	0.00	0.00	0.37	0.37	0.00	0.37	1.11
10	0	0	0	0	0	0	0	0
11	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
12	0	0	0	0	1	0	0	1
13	0.00	0.00	0.00	0.00	0.37	0.00	0.00	0.37
N	10	6	32	46	156	16	4	270
%	3.70	2.22	11.85	17.04	57.78	5.93	1.48	100.00

Chi-square: 44.39
Degrees of Freedom: 25

C-coefficient: 0.455
(Excluding missing data cells)

Column 9
Highest Level of education
Sorted by all cases

	0	1	2	3	4	5	6	N
Column 15	Missing	None Adult	L Primary	Seconda	Univers	Answer		%
0	1	0	1	0	0	0	0	2
1	0.74	0.00	0.74	0.00	0.00	0.00	0.00	1.48
2	0	0	1	1	19	5	1	27
3	0.00	0.00	0.74	0.74	14.07	3.70	0.74	20.00
4	2	2	7	4	14	1	0	30
5	1.48	1.48	5.19	2.96	10.37	0.74	0.00	22.22
6	0	1	5	6	19	1	1	33
7	0.00	0.74	3.70	4.44	14.07	0.74	0.74	24.44
8	1	0	2	12	21	1	0	37
9	0.74	0.00	1.48	8.89	15.56	0.74	0.00	27.41
10	1	0	0	0	5	0	0	6
11	0.74	0.00	0.00	0.00	3.70	0.00	0.00	4.44
N	5	3	16	23	78	8	2	135
%	3.70	2.22	11.85	17.04	57.78	5.93	1.48	100.00

Chi-square: 34.35
Degrees of Freedom: 20

C-coefficient: 0.459
(Excluding missing data cells)

Column 9
Highest Level of education
Sorted by all cases

Column 47	0	1	2	3	4	5	6	N	
Trans. clear and natural	Missing	None Adult	L Primary	Seconda	Univers	Answer		%	
0	Missing data	1	0	0	2	1	0	0	4
		0.74	0.00	0.00	1.48	0.74	0.00	0.00	2.96
1	KUV	2	0	2	4	14	0	1	23
		1.48	0.00	1.48	2.96	10.37	0.00	0.74	17.04
2	HN	0	1	6	5	33	0	0	45
		0.00	0.74	4.44	3.70	24.44	0.00	0.00	33.33
3	Neno	2	2	8	12	29	8	0	61
		1.48	1.48	5.93	8.89	21.48	5.93	0.00	45.19
4	Answer refused	0	0	0	0	1	0	1	2
		0.00	0.00	0.00	0.00	0.74	0.00	0.74	1.48

N		5	3	16	23	78	8	2	135
%		3.70	2.22	11.85	17.04	57.78	5.93	1.48	100.00

Chi-square: 47.65
Degrees of Freedom: 15
C-coefficient: 0.522
(Excluding missing data cells)

Column 9
Highest Level of education
Sorted by all cases

Column 49	0	1	2	3	4	5	6	N	
Trans. with higher literary language	Missing	None Adult	L Primary	Seconda	Univers	Answer		%	
0	Missing data	0	0	0	1	2	0	1	4
		0.00	0.00	0.00	0.74	1.48	0.00	0.74	2.96
1	KUV	4	3	16	17	44	5	1	90
		2.96	2.22	11.85	12.59	32.59	3.70	0.74	66.67
2	HN	1	0	0	0	13	0	0	14
		0.74	0.00	0.00	0.00	9.63	0.00	0.00	10.37
3	Neno	0	0	0	5	19	3	0	27
		0.00	0.00	0.00	3.70	14.07	2.22	0.00	20.00

N		5	3	16	23	78	8	2	135
%		3.70	2.22	11.85	17.04	57.78	5.93	1.48	100.00

Chi-square: 18.72
Degrees of Freedom: 10
C-coefficient: 0.360
(Excluding missing data cells)

Column 9
Highest Level of education
Sorted by all cases

Column 50	0	1	2	3	4	5	6	N	
Trans. with good print	Missing	None Adult	L Primary	Seconda	Univers	Answer		%	
0	Missing data	0	0	0	1	1	0	1	3
		0.00	0.00	0.00	0.74	0.74	0.00	0.74	2.22
1	KUV	2	0	0	7	21	2	1	33
		1.48	0.00	0.00	5.19	15.56	1.48	0.74	24.44
2	HN	3	3	15	10	44	3	0	78
		2.22	2.22	11.11	7.41	32.59	2.22	0.00	57.78
3	Neno	0	0	1	5	12	3	0	21
		0.00	0.00	0.74	3.70	8.89	2.22	0.00	15.56

N		5	3	16	23	78	8	2	135
%		3.70	2.22	11.85	17.04	57.78	5.93	1.48	100.00

Chi-square: 18.17
Degrees of Freedom: 10
C-coefficient: 0.354
(Excluding missing data cells)

Column 9
Highest Level of education
Sorted by all cases

Column 53	0	1	2	3	4	5	6	N	
Trans. for new Christians	Missing	None Adult	L Primary	Seconda	Univers	Answer		%	
0	Missing data	0	0	0	3	4	0	0	7
		0.00	0.00	0.00	2.22	2.96	0.00	0.00	5.19
1	KUV	1	0	1	7	7	0	1	17
		0.74	0.00	0.74	5.19	5.19	0.00	0.74	12.59
2	HN	2	2	5	8	37	1	1	56
		1.48	1.48	3.70	5.93	27.41	0.74	0.74	41.48
3	Neno	2	1	10	5	30	7	0	55
		1.48	0.74	7.41	3.70	22.22	5.19	0.00	40.74

N		5	3	16	23	78	8	2	135
%		3.70	2.22	11.85	17.04	57.78	5.93	1.48	100.00

Chi-square: 23.32
Degrees of Freedom: 10
C-coefficient: 0.399
(Excluding missing data cells)

Column 9
Highest Level of education
Sorted by all cases

Column 58	0 Missing	1 None	2 Adult L	3 Primary	4 Seconda	5 Univers	6 Answer	N %
Bad thing about KUV								
0	Missing data	1	0	2	7	13	0	0.74
		0.74	0.00	1.48	5.19	9.63	0.00	0.00
1	None	0	0	1	5	6	0	2.22
		0.00	0.00	0.74	3.70	4.44	0.00	1.48
2	Hard to understand	2	2	9	2	22	4	0.74
		1.48	1.48	6.67	1.48	16.30	2.96	0.00
3	Grammar	1	1	1	4	24	4	0.74
		0.74	0.74	0.74	2.96	17.78	2.96	0.00
4	Language	1	0	2	4	8	0	0.74
		0.74	0.00	1.48	2.96	5.93	0.00	0.00
5	Small prints	0	0	1	1	5	0	0.00
		0.00	0.00	0.74	0.74	3.70	0.00	0.00
	N	5	3	16	23	78	8	2
	%	3.70	2.22	11.85	17.04	57.78	5.93	1.48

Chi-square: 35.35

Degrees of Freedom: 20

C-coefficient: 0.497

(Excluding missing data cells)