

NAIROBI EVANGELICAL GRADUATE  
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"An Examination of Progress of the New Testament  
Scripture Translations into Vernacular Languages  
of Zaire From 1891-1990"

BY  
MATESO AKOU

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BY  
MATESO AKOU

Approved:

*P.J. Johnston*

Supervisor

*Samuel Jere*

Second Reader

*Samuel Jere*

Academic Dean

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AN EXAMINATIONS OF PROGRESS OF THE  
TESTAMENT SCRIPTURE TRANSLATIONS  
IN TO VERNACULAR LANGUAGES  
OF ZAIRE FROM 1891-1990



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BY

MATESO AKOU (MTh)

ABSTRACT

DEDICATION

To whoever is called to transfer faithfully and  
skilfully the Word of God into people's own languages  
for the extension of Christ's eternal kingdom.

A hundred years have passed since the first complete translation of the New Testament into one of the vernacular languages of Zaire was published. However, the position of the achievements as it stands today testifies to the fact that the progress in translations is not adequate and productive enough.

This study was conducted in order to find out the real state of the progress, and the factors hampering this progress. The findings have led to appropriate strategies which can be recommended as those likely to be most effective for promoting greater progress.

After investigation among people by means of interviews and reading of some books and reports on translation, the findings revealed that 22 languages have the whole Bibles, and 21 additional New Testaments. Presently work is under way in 36 different languages. In some of these the completion of the work is uncertain. In 25 other languages the work has stopped with only some New Testament portions completed.

The study has also revealed some hindrances to the progress. To these hindrances conducive strategies have been recommended.



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LIST OF ABBREVIATIONS.

ABS	-American Bible Society
ADZ	-Assemblée de Dieu au Zaire
AIM	-Africa Inland Mission
AUB	-Adamawa-Ubangi
BAN	-Bantu
BDD	-Bandundu
BDI	-Burundi
BFBS	-British and Foreign Bible Society
BSZ	-Bible Society of Zaire
BTS	-Bible Translation Society
BZR	-Bas-Zaire
CAFEZA	-Communauté Assemblée des Frères Evangéliques
CAZ	-Communauté Anglicane au Zaire
CBFZ	-Communauté Baptiste du Fleuve Zaire
CECA-20	-Communauté Evangélique au Centre de l'Afrique
CECCA-16	-Communauté Evangélique du Christ au Coeur "
CECU	-Communauté Evangélique du Christ en Ubangi
CBK	-Communauté Baptiste au Kivu
CEBK	-Communauté des Eglises Baptistes du Kivu
CEPZ	-Communauté des Eglises Pentecotistes au Zaire
C.R.A	-Central African Republic
ECZ	-Eglise du Christ au Zaire
EQR	-Equateur
Gal.	-Galatians
Geog.	-Geographical
Gosp.	-Gospel
HTZ	-Haut-Zaire
ISTB	-Institut Supérieur Théologique de Bunia
Kikongo S.S	-Kikongo San Salvador
KIN	-Kinshasa
KOC	-Kasai Occidental
KOR	-Kasai Oriental
KVU	-Kivu
Lang.	-Language
Ling.Pos.	-Linguistic Position
L.P.	-Lord's Prayer
MAF	-Missionary Aviation Fellowship
Matt.	-Matthew (Gospel)
NEGST	-Nairobi Evangelical Graduate School of Theology
NIL	-Nilotic
No.	-Number
N.T.	-New Testament
Philm.	-Philemon
Port.	-Portion(s)
RDA	-Rwanda
Rom.	-Romans
Script.	-Scripture
SGM	-Scripture Gift Mission
SHB	-Shaba
SUD	-Sudanic
Tim.	-Timothy



Transl. -Translation(s)  
USA -United States of America  
Yr. -Year

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ture translations into vernacular languages of Zaire ?

Secondly, what are the factors which affect the progress of these translations? And, thirdly, what strategies can promote maximum progress in translation of the Scriptures into the vernacular languages of Zaire?

Finding answers to these questions is the main purpose of this research.

## PART ONE: INTRODUCTION.

### A. STATEMENT OF THE PROBLEM.

Many years back a voice was heard from England saying:

It is to the King of Kongo, and the existing communities of the ancient Christian Romish civilisation now decayed, at San Salvador, of the country called Congo, that I have so long and so strongly desired to send, in all its life-giving freshness, the Word of God, and to give them in their own tongue, never to be forgotten, the words of Jesus and His Apostles.(1)

As time went on, these words came to reality with the finished translation of the first New Testament Scriptures into one of the vernacular languages of Zaire. It was in the year 1891, that this New Testament appeared. Later on, some other languages translations were started. Today, only a few tribes have either a complete Bible, or New Testament, or a portion of the New Testament. In other languages there are many unfinished translations which have been started. Therefore, for the great majority of people, there is not a single copy of the so-desired Scripture in their vernacular.

In considering the situation above, some questions arise, and need answers. First, after about one hundred years, what achievements can be noticed in the project of the Scrip-

### B. HYPOTHESIS.

The problem which has been stated above leaves the writer of this thesis with the suspicion that the strategies which have been used so far in translation work are not adequate and productive enough. Otherwise, by the end of the first century of translation, many people would have the complete New Testament (or Bible) texts of their own. New strategies would certainly promote greater progress in translating the New Testament into different vernaculars. It is God's will that all nations should hear the Good News for themselves in their own tongue.

### C. SIGNIFICANCE OF THE STUDY.

There is a feeling that the progress of translation of the New Testament has not proved effective for all tribes in Zaire. The situation as it is today testifies to the fact that there is something wrong which needs to be identified. Who will do it? The writer has been challenged to lead the study. This study will reveal whether there are any barriers to the

translation work. The findings would then lead to some strategies which hopefully would promote adequate progress pertaining to all tribes. They might also contribute to the progress of translation work in other African countries with similar situations. A careful study of this sort has not yet been done in Zaire.

In attempting to identify the factors which hinder the progress of translation work today and formulating eventual strategies for improvement, this study also aims at challenging NEGST future Master of Theology candidates and anyone else who might consider translation work.

#### D. DEFINITIONS.

There are some terms readers should be familiar with because of their occurrences in this study. This section will define them. These terms include Community, translation, language, vernacular, dialect, portion, revision, exegesis/Exegete, and literacy.

##### 1. Community.

The Random House Dictionary of the English Language defines "community" as "a group of men or women leading a common life according to a rule."(2). But for the sake of this study, the word will also be understood as it is used by the Church in Zaire. It designates a Protestant church denomination.

##### 2. Translation.

The term "translation" which comes from the verb translate simply means to change speech or writing from one language to another. In order understand it better, the words of Eugene Nida can be borrowed. He defines 'translation' as "a process of communicating in the 'receptor's' language (the language into which a translation is made) a message which has been given in the 'source' language (the language from which a translation is made)."(3)

##### 3. Language.

The term "language" has been used in many different senses, and has often been confused with "dialect", which we will come to later. While it is popularly understood as the major speech forms of the world, here it is used in a practical sense, ie. a system of communication used "to distinguish speech varieties which are distinct enough that their speakers cannot functionally understand each other without additional learning."(4)

##### 4. Vernacular.

The term "vernacular" derives from Latin "vernaculus" which means domestic, native, indigenous. It is used in this study to mean "the current spoken daily language of a people or a geographical area, as distinguished from the literary language used primarily in schools and literature."(5)

##### 5. Dialect.

The term "dialect" here is not to be used and confused with "language". It signifies speech varieties within a given



language, whose speakers can functionally understand each other.

#### 6. Portion.

This term simply refers to a part, or a book of the Scripture.

#### 7. Revision.

The term "revision" refers to a new version of the Scripture already extant.

#### 8. Literacy.

The Random House Dictionary of the English Language defines "literacy" as the state of being literate, especially the ability to read and write.

#### 9. Exegesis/Exegete.

The literal meaning of this term is "bringing out." (6). It is concerned with original meaning. John Haralson Hayes gives the following definition of Exegesis:

The term "exegesis" itself comes from the Greek word *exegomai*, which basically meant "to lead out of." When applied to texts, it denoted the "reading out" of the meaning. The noun, therefore, could refer to "interpretation" or "explanation." Thus whenever we read a text or hear a statement which we seek to understand and interpret, we are involved in exegesis. (7)

An "Exegete" is a person who is involved in exegesis with an immediate purpose, "to ascertain, as accurately as possible, using all the means available, just what the original writer 'moved by the Holy Spirit,' meant as he dictated or penned his words, phrases, and sentences." (8)

## E. RELATED LITERATURE REVIEW.

The writer did not find any specific book dealing with the topic of this study. However, several literary works most of which were written by missionaries who have been in Zaire, are relevant. Other literature written for Africa in general, or other parts of the world have proved helpful. They have dealt with the issues which would be useful for the situation in Zaire in one way or another. These works have been grouped into the following headings: necessity for translations in Zaire, reports on the progress of translations in Zaire, excitement in local churches at having translations, and finally, good strategies before all.

### 1. Necessity for translations in Zaire.

Although no specific literature work was available, the honor of feeling the necessity of providing people with the Scripture in their own vernacular goes to several missionaries who have opened many mission stations in Zaire. They felt the message would speak more meaningfully to the people if presented in their mother tongue. J.B. Myers has been previously quoted as echoing a voice which was heard from England many years back saying:

It is to the King of Kongo and the existing communities of the ancient Romish civilisation now decayed, at San Salvador, of the country called Congo, that I have so long, and so strongly desired to send it in all its life-giving freshness, the Word of God, and to give them in their own tongue, never to be forgotten, the words of Jesus and His Apostles. (9)

The words "never to be forgotten" near the end of this quotation are written in "italics". This is to emphasize the fact that the Word of God in the mother tongue would

tremendously affect the spiritual life of Congolese people (today Zaireans).

The then Congolese people are not different from other Black African peoples. What applies to the latter may be applicable to the former. It is in this line that Zaire should be included among those to whom the words of Edwin W. Smith, a veteran missionary and member of the British and Foreign Bible Society, who translated the Ila New Testament of Zambia, Zaire's South eastern neighbour, refer. The address reads:

Men need two kinds of language, in fact; a language of the home, of emotion, of unexpressed associations; and a language of knowledge, exact argument, scientific truth, one in which words are world-current and steadfast in their meanings. Where the mother tongue does not answer both needs, the people must inevitably become bilingual; but, however fluent they may succeed in being in the foreign speech, its words can never feel to them as their native words. To express the dear and intimate things which are the very breath and substance of life a man will fall back on the tongue he learns not at school, but in the house - how, he remembers not. He may bargain in the other, or pass examinations in it, but he will pray in his home speech. If you wish to reach his heart you will address him in that language.(10)

The words of Eugene Nida, author of many books on translation of the Scriptures, adds special emphasis to what has been said. He notices that "the closer the form of the Bible is to the speech of the people, the easier is it for them to understand it, and the more readily the message may become part of their life. The Bible in a people's own idiom has a dynamic appeal to the inner thought and life."(11). Nida also agrees with Edwin W. Smith that "every language is a temple in which the soul of those who speak it is enshrined."(12). He concludes by saying that "a man's mother tongue is the one

which speaks with strength and conviction in the difficult and perilous experiences of life."(13).

These few testimonies among many others, which are of great value, can add more strength to the conviction of early missionaries that the best way to make the Scripture talk clearly and meaningfully to Zairean people is to get them translated into their vernaculars.

## 2. Reports on the progress of translations in Zaire.

Those who confessed that the Scriptures become meaningful to a people to the extent they are presented in their mother tongue could not wait long before they started translation work. Some good reports were heard from many of them at that time. William Roome, a member of the British and Foreign Bible Society, based in London, toured Africa, especially the North eastern part of Congo, called today the region of Haut-Zaire (Upper Zaire). His final report includes a letter from friends who were engaged in the work of translation in Zaire, around 1929. It reads:

By the great goodness of God, excellent progress has been made this year by the completion of translations of parts of the New Testament into Duo-Lur, and Logo. This work has been done mainly by Africa Inland Mission lady missionaries, with the essential help of converted African young men...The Duo-Lur Language Committee has given much concerted prayer and thought to this important work. It has demanded patience and plod to the extreme, but now the manuscript is complete, and before the end of the year the missionaries may say with the Lord: "I have given them Thy Word"...Other translations in Duo-Lur are in hand and will be issued when revisions can be completed.(14)

These same reports are heard about some projects today. But they are not good at all in others. To one of the writer's



questions Dr. Bukas Yakabuul cited the Kibali project as having stopped its translation activities. In this same line Dr. Jan Sterk, in his brief report to the Bible Society of Zaire, was not happy with the rate of speed in Giphende and Bobangi. About Bangala which was not also progressing well he wrote, "le projet est suspendu pour le moment. Si les Communautés (CECA-20, CECCA-16, CADEZA-12) montrent de l'intérêt, nous le réorganiserons en février 1990." (15). This is translated, "As for now the project is suspended. If the Communities (CECA-20, CECCA-16, CADEZA-12) show some interest, we will reorganize it again in February 1990."

### 3. Excitement in local churches at having translations.

Alongside reports from various missionary translators and Translation Consultants on progress, was also excitement in local churches and need for more translations expressed. Those who read the translated texts enjoyed full access to the Word of God in their own language, as it spoke to them with full force and full authority. In his book, W.Y. Fullerton expressed the joy of the Kongo people in South western Zaire, as they received their complete Bible. He also shows concern for other areas without translated Scriptures. He says:

When it reached Congo it created a furore. At last they had the Bible, the whole Bible, the Book of God, as it is entitled, the Bible the missionaries had described, the Bible which brought the glad message that meant for them all the blessings they now enjoyed. The work of the translators and the revisers through the years was crowned with triumph. There are some Gospels and books in parts of the Congo, but the need of other books is urgent, and nothing can be more worthy of the jubilee than such a permanent memorial. (16)

Later on in North eastern Zaire the enthusiasm became evident as people purchased their first Bangala New Testament. A witness, Kenneth Richardson tells that "when the books arrived from the British and Foreign Bible Society, Africans walked many miles to buy them and thousands were disposed of." (17).

In his article A thirst for God's Word Mike McCord, a member of Wycliffe Translation tells of the case among the Mayogo people in North eastern of Zaire. Having not yet got any Scripture translation in their language, a senior pastor came and asked him, "could you translate some verses for us before you go on furlough?" (18). With the help of two Zaireans, Mukwali and Tongolo, a tract for Easter was translated and sent to Nairobi for printing. When the tracts were ready, they were sent back to Mike through his parents in law. Mike narrates people's excitement as he writes:

What joy we had when my wife's parents arrived with the tracts! The people looked at the tracts intently and said, "This is really good!" God has answered our prayers. The church decided to have a feast for Julia Anne's parents, inviting an army general, local chiefs, pastors and church workers from neighboring languages. During the feast, a senior pastor said, "When Julia Anne's parents arrived, they brought these tracts, the first verses ever translated into Mayogo. This is the first fruit of the work. We are very pleased." Not only did the Mayogo speakers become excited, but those from neighboring languages also rejoiced with them. The Spirit was moving. (19)

There is joy to receive written Scriptures in one's vernacular language. As John S. Mbiti remarks, "the church in that particular area experiences its own 'Pentecost'." (20).



There is need to experience this "Pentecost" in other language areas as well.

Thanks to our faithful missionaries, there are New Testament Scriptures in some vernacular languages of Zaire. Many years back the work started, and still continues. The need for more translations increases everywhere. Dr. Donald A. McGavran felt it as he reported about Zaire:

One of the essential tasks resting on the Churches in Zaire arises from the many major languages spoken and the real need to have the Bible in each. In addition to French, Kikongo, Tshiluba, Lonkundu, Ngbaka, and the trade languages, Kituba, Swahili and Lingala, there are many languages spoken by a hundred thousand souls and more. Translating the New Testament or the whole Bible into these many tongues is a large task. The New Testament has not yet been translated into some languages as Kimbala. Even when the whole Bible has been translated, changes in the languages and advances in the art of translation make it imperative for new versions to be produced.(21)

#### 4. Good strategies before all.

Translators need good strategies to be able to translate and finish the work, to make people experience 'Pentecost' of what they have been waiting for. Without these strategies the translations which have been, or are being done are but a waste of time and resources.

Some general literature on these strategies has been taken into consideration. A century ago, Robert Cust made a recommendation, which still needs special attention. He said "a Bible-Society should not hastily accept a translation in a new language, until it has satisfied itself, whether that language has vitality, and whether it is to the interest of those who speak it, that it should have vitality."(22) The word

"vitality" here should be understood as power to endure and continue. The situation in Zaire with its many unfinished tasks in translations and the rise of new needs for translations would benefit from new strategies if it is to be productive and adequate.

To end this section on literature review, it is necessary that the writer recommend the following words to the projects of translation in Zaire:

Before any translation project is undertaken, it is essential that the need for such project be thoroughly investigated. This is true both for languages which have only some Scriptures, or which have Scriptures in a form which is not fully satisfactory.(23)

But Nida is again worth quoting for his statement that "the quality of the final product is usually in direct proportion to the quality and extent of preparation."(24)

#### F. LIMITATIONS/DELIMITATIONS.

This thesis will attempt to survey in a general and historical way the progress and achievements done in translating the New Testament Scriptures into various vernacular languages of Zaire. As the project nears the close of its first century, the whole period from 1885, when the first book translated into one of the languages was produced, up to the present will be examined.

Without considering all its dialects, Zaire has got more than two hundred living languages. Not all of them have got written materials in vernacular languages; only a few. It is

the writer's purpose in this study to see the situation of translations in these languages.

Because of the volume and spread of data all over this vast country, this work might not be exhaustive. However, the best was done by the writer in order to provide as much information as possible. The first part covers introductory materials. This includes the statement of the problem, hypothesis, significance of the study, definitions of important terms, review of related literature, limitations and delimitations of the topic, and methodology and data collection.

Part two will examine the general background of Zaire, namely geographical, historical, linguistic, religious and educational. These will be examined in so far as they relate to the project of translations of the New Testament Scriptures in Zaire in one way or another.

Part three of the thesis deals with the progress of translation since the first translated book appeared in 1885. This includes the Organisations which were, and still are involved in translations, namely the British and Foreign Bible Society, later on replaced by the United Bible Societies, the Wycliffe Bible Translators, the Pioneer Bible Translators, the Living Bibles International, and the other Mission Societies and Church Organisations. This part also covers the progress of translations into vernaculars, with focus on the general list of translations. It also gives the names of ongoing translation projects for new Scriptures (New Testament or Bible), and first complete Scriptures. The names of the newly

started translation projects are given in this part, too. In addition the part includes a list of unfinished tasks and possible needs for new translations .

In part four the writer gives an evaluation of the progress of the work, and some recommendations which would be useful to promote greater progress, and for future plans. The conclusion of the thesis comes immediately after this part, followed by a bibliography and appendix pages.

#### G. COLLECTION OF DATA.

In order to collect data for this work the writer used both the peoples and some libraries, in Nairobi and in Zaire.

##### 1. Peoples.

Since there is no specific written material on this topic, the peoples themselves constituted the primary source of information. It was necessary for the writer to travel to Zaire to meet the people who are involved in translation of the New Testament Scriptures in one way or another. These include the General Secretary of the Bible Society of Zaire, CECA-20 Church leaders, Translation, Linguistics and Literacy Consultants, Translation Coordinators and Exegetes, translators themselves, pastors, and members of various local communities. See Appendix B for details.

Although no initial contacts had been made by letters to some of these people, still the writer was welcomed and provided with satisfactory amounts of information.

Most of the people were interviewed by means of a tape recorder. To others whom he could not reach the writer sent written questionnaires. Some of the persons wrote back, but others did not reply. This might be due to postal inadequacies within Zaire; either the writer's mail did not reach them, or it did and they have sent back the needed information, which unfortunately got lost before reaching its destination. In some other instances the needed information was obtained by means of oral discussions with translators and readers, but carefully written down by the researcher after the discussions. Other people were interviewed here in Nairobi. The questions used for interviews/data collection were not the same for everybody since each single person was interviewed according to his position and role in translation. See Appendix A for a full list.

## 2. Library work.

The other sources of information are secondary but essential. These are the works already produced by various writers in the area of translation, Linguistics and Literacy. They comprise books, articles, reports, and other research papers. All these provided useful material.

Several libraries, most of them in Nairobi, made possible the writer's research, namely Nairobi Evangelical Graduate School of Theology (NEGST), Nairobi International School of Theology (NIST), Daystar University College (DUC), the United Bible Societies-Africa Regional office, the United Bible Societies, East Africa, and the Bible Translations and

Literacy of East Africa. But this research was also carried out in Zaire in the library of the Bunia Seminary (ISTB) and in the archives of the Bible Society of Zaire in Kinshasa.



ENDNOTES.

17

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- 2 The Random House Dictionary of the English Language. (New York: Random House, 1983), p.298.
- 3 Eugene Nida. Bible Translating. (London: United Bible Societies, 1961), p.289.
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PART TWO: BACKGROUND.

A. GEOGRAPHICAL BACKGROUND.

1. Physical features.

Zaire, the former Belgian Congo, or Congo Kinshasa after its independence in 1960, is the second largest country of Sub-Saharan Africa. It lies in the heart of Africa, covering an area of 2,344,855 sq.km (906,365 sq.miles). The Equator cuts across the country from West to East. The country itself covers much of Central Africa's rain forest. The central region has an equatorial type of climate. This makes rainfall plentiful throughout the year. There is a huge basin formed by the River Zaire in the centre of the country. This basin draws towards it water from other rivers; in the East from Uele and Aruwimi and from the South, Lualaba, Kasai and Kwango, and in the North from Ubangi. The River Zaire, from which the country gets its name, runs across the country from South-East to West. There are also extensive river systems in the country, which in addition to the equatorial forest and heavy rainfall, complicate communications considerably. To move from one station to another is fraught with problems, and has hindered the advance of the Gospel.

2. Frontiers.

The Republic of Zaire is bounded to the West and North by the Zaire and Ubangi Rivers, which separate it from the neighbouring states of Congo Brazzaville, the Central Africa Republic, and Sudan, respectively. In the Eastern part a chain of mountains and Lake Mobutu (ex-Albert), Idi Amin (ex-

Edward), Kivu and Tanganyika separate the country from Uganda, Rwanda, Burundi and Tanzania. In the South, Zaire shares common borders with Zambia and Angola, with its enclave, Cabinda.

3. Transport.

Zaire has got various means of transport to facilitate communication within the country. About forty government airports and several other mission airstrips have been built. While both big and small planes contribute to transportation by air, boats and canoes sail over approximately 16,000 km of natural waterways, mainly between Kinshasa and Kisangani. Similarly, boats are used either for local purposes, or internal connections. Where navigation is impossible, or simply there is no river at all, railways are used. However, this mode of transportation is not found everywhere inland. Roads, which are widespread in Zaire, are used extensively where other forms of transportation are not available. Today, due to poor maintenance, especially outside the main centres, these roads are of poor standard. Writing his article on Zaire: Economy, André Huybrechts comments:

Zaire's transport system, whether natural (river based) or man-made, was the most extensive in Africa. It had the best inter-connecting network, the most technically advanced infrastructure and equipment, the highest capacity, the best traffic balance and broadest range of access and dispersed routes. Zaire is thus well-placed for transport facilities. But, nevertheless, it has to contend with serious constraints; the huge distances involved, its virtually land-locked position making it dependent on foreign routes for essential traffic, mainly from Shaba, a composite system stemming from the fact that some stretches of the rivers are not navigable so that the rail links (which involve endless loading and unloading operations) are needed, and finally, the

outward-looking nature of the system as a whole, which is not really geared to inter-regional trade or the opening-up of country districts.(1)

The situation as described above has affected the supervision of vital projects and other important administrative business. It has slowed down contacts within the country.

#### 4. Population growth.

There has been a fast growth in the population of Zaire, especially since its independence. Within a period of thirty four years, the population has increased from 12,000,000 to 34,000,000. The density of population today is 36 persons per square mile (14 persons per square kilometre). In Kenya it was 36.5 in 1986. The following comparative statistical survey can best give a broad picture of this population growth.

Table 1. Population growth.

Year	Population	Density	Source
1908	8,000,000		2
1925	15,000,000		3
1930-1	10,000,000		4
1935-6	11,000,000	12.1	5
1955	12,000,000		6
1957	13,174,883	5.61	7
1970	21,640,000		8
1974	24,320,000		9
1976	25,629,237	10.9	10
1979	28,452,849		11
1981	30,148,161	12.9	12
1986	31,500,000		13
1988	33,460,000	14.3	14
1989	34,671,607		15

The figures in population of Zaire in 1908, 1925 and 1930-1 are not easy to explain. However, Lord Hailey's explanation might help us to understand the "why." He said:

At one time, the population of the Congo was guessed at about 40,000,000; shortly before 1910, it was taken to be 15,000,000; in 1933, however, the administration accepted 9,272,558, including both enumerated persons and an estimate of others; and in 1935 the figure of both enumerated and others was stated to be 11,000,000. In the past, writers on the Congo agreed in accepting depopulation as an acknowledged fact. The Permanent Committee of the National Colonial Congress in Belgium believed in 1924 that there was a danger that the native population might "collapse or disappear." Some found the explanation in the economic policy pursued by the Free State; others viewed it as due to the introduction of diseases by Europeans and the spread of indigenous disease through improvements in communication; others, again, as due to the general influence of European occupation-'la penetration europeenne, telle qu'elle, par elle-meme'. The fact that population has diminished in certain parts of the Congo has been accepted by Belgian administrative authorities, and, as is shown elsewhere, has its influence in producing that intensive study of health and labour questions which has distinguished Congo policies in recent years. It may be doubted, however, if the statistical material available is yet sufficient to enable an accurate estimate to be made of the character, or to determine the causes of the movement of population since the beginning of European occupation.(16)

A careful examination of the figure above leads us to estimate that since 1957, more than 500,000 people are added each year to the population of Zaire.

Concerning this population, Pierre Gourou observes that "about 80% of the population (officially estimated at 33.5 M at mid-1988) live in rural areas."(17) If so, this fast growth of population and the high percentage who still live in rural areas constitute together a real challenge to the Christian Church. Efforts should be doubled in order to meet their needs adequately with the Word of God.



Up to May 1988 the Republic of Zaire was divided into nine regions, also called "provinces", one of them being the city of Kinshasa. As of May 1988, one of the regions, Kivu, was divided into three, thus bringing the total to eleven. Due to lack of official documents including all the eleven regions, this thesis will refer to nine regions instead of eleven. However, this does not affect our statistics and other surveys.

Table 2. Administrative divisions of Zaire.

No	Regions	Area (in km)	Population
01.	Bandundu	295,658.00	4,644,758
02.	Bas-Zaire	53,920.00	2,158,595
03.	Equateur	403,293.00	3,960,187
04.	Haut-Zaire	503,239.00	5,119,750
05.	Kasai-Occidental	156,967.00	3,465,753
06.	Kasai-Oriental	168,216.00	2,859,220
07.	Kivu	256,662.00	5,232,442
08.	Shaba	496,965.00	4,452,618
09.	Kinshasa	9,965.00	2,778,281
	TOTAL	2,344,885.00	34,671,607

Source: Africa South of the Sahara 1990, p.1068.

Each region is divided into sub-regions, or districts, the number varying between three and five, depending on the population of each region. In sub-regions there are "zones", which are in turn divided into county councils, and then into localities, the smallest administrative unit in Zaire.

These administrative units play an important role as they serve to connect hierarchically the whole system of the government. Important information is communicated from the top down until it reaches the lowest entity. Similarly, responsibility is delegated, creating some kind of interaction within

the system. This kind of hierarchical administrative system is not applicable only to the secular realm, but to church affairs as well. The church must follow the same structure to reach its members, and to supervise successfully its projects.

## B. LINGUISTIC BACKGROUND.

### 1. Vernacular languages of Zaire.

The linguistic situation in Zaire is a very complex one. "Zaire has neither an ethnic nor a linguistic homogeneity," (18) says André Huybrechts. More than two hundred vernacular languages have been officially recorded. They belong either to the "Bantu" branch, or to "non-Bantu."

#### a/ Bantu languages.

##### i/ Origin.

At the end of the 19th Century, the German Linguist Wilhelm Bleek started using the word "Bantu". It is used to characterize some 360 languages which are spoken in Central, Eastern and Southern Africa. People who use them are called the Bantu people.

The definition of the origin of the Bantu people comes from the English Linguist Guthrie, according to whom the Bantu groups came from the Chad-Cameroonian confines where they could have been living many years previously. The first group which left for Zaire went around the equatorial forest through the North-East and settled in the region of Shaba. Later on, they were joined by the second group who crossed the forest

through the valleys of the Ubangi and the Zaire rivers. Their number was so great that they spread northward, eastward and westward respectively. With their migrations to new places, slight changes came in the languages, mainly in sound system and vocabulary.

ii/Characteristics.

A few linguistic features characterize the Bantu languages. First, they have noun class systems where prefixes play the role of distinguishing the plural from the singular form. Examples:

<u>Language</u>	<u>Singular</u>	<u>Plural</u>
Swahili	mtu 'person'	watu 'people'
Lingala	molangi 'bottle'	milangi 'bottles'
Tshiluba	dítamá 'cheek'	mátamá 'cheeks'
Kikongo	kiti 'chair'	biiti 'chairs'

The second characteristic of Bantu languages is that they are "agglutinative" in the sense that to a verbal radical a suffix or prefix can be added, and so modify its original meaning.

Example:

<u>Language</u>	<u>Verb</u>	<u>With addition of suffix</u>
Swahili	kujenga (to build)	kujengesha (to cause to build)
Lingala	kosomba (to buy)	kosombela (to buy for)
Kikongo	kuyimba (to sing)	kuyimbila (to sing for)

But the Bantu languages also share a high percentage of vocabulary deriving from the same radical.

iii/Location.

In Zaire the Bantu languages have occupied the first position, because of the number of languages they comprise, the number of speakers, which is about 80% of total population, and because of the area they cover. They are located everywhere in the country, except in the extreme north of Zaire. See Appendix G: Map 2.

b/Non-Bantu languages.

i/Characteristics.

The non-Bantu languages are distinctive from the Bantu languages by the fact that they do not have a noun classes system to make a difference between singular and plural of nouns. This distinction if present, may be indicated by a total change of the radical of the noun. Example: "child"

<u>Language</u>	<u>Lin.Pos.</u>	<u>Singular</u>	<u>Plural</u>
Lendu	SUD	ngbā	nzō
Alur	NIL	natīn	āwīā
Lugbara	SUD	mvīi	andzípí

The plural of a noun can also be distinguished from the singular, either by adding some suffixes, examples:

<u>Language</u>	<u>Ling.Pos.</u>	<u>Singular</u>	<u>Plural</u>
Lendu	SUD	nza 'field'	nzakpari 'fields'
Lugbara	SUD	atīi 'father'	atípí 'fathers'
Kakwa	NIL	tóré 'child'	tóréla 'children'

or by taking them off. Example: in Kakwa,

Singular

Plural

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koláni 'thief'

kolá 'thieves'

makota 'sweet potatoe'

mako 'sweet potatoes'

The non-Bantu languages pitch patterns on words play an important role in distinguishing real meanings. Some examples of these are given in part four of this work.

Another characteristic of non-Bantu languages is their wide number of sounds (consonants and vowels), compared to Bantu languages. Example, mb, mv, nd, ndr, nz, nj, ng, ngb, ts, tsz, pb, pf, bv, etc...

ii/Classification and location

The non-Bantu languages, which are all located in the North of Zaire, can be divided into three main groups, namely Adamawa-Ubangi, Central Sudanic, and Nilotic. See Appendix E, Table 13 for full details on languages of Zaire.

c/Pygmies.

It is necessary to end this section by including the group of "Pygmies". They are not classified according to linguistic criteria. The reason they are not included is that they do not have a language of their own. They have adopted the language of the people among whom they live. They are located in the Ituri forest to the West of Lake Mobutu (ex-Albert) and in the equatorial forest where they have been assimilated to the Bantu people's languages.

Pygmies are nomadic people; they do not live in one place. This is the reason why attempts to win them and to build a congregation with them have nearly always failed.

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2.National languages.

A language is called "national" when it is legally recognized in the nation-state's language policy. It is used by many ethnic groups as their lingua-franca. The choice of the national language depends mainly on its geographical expansion, and the number of people who speak it. There are four national languages in Zaire: Kikongo, Lingala/Bangala, Swahili and Tshiluba.

a/Kikongo/Kituba.

Kikongo is spoken in the Republic of Congo Brazzaville as an official language, and by some people living in northern Angola with its enclave of Cabinda. In Zaire, this language is spoken in two regions: Bandundu and Bas-Zaire, by an estimated total of 4,200,000 people, most of them in Bandundu.

Different names have been used to designate this language: Kituba is used by Africans and Christian missions; Kwango was used by missions in the 1940s. In a grammar of 1926, the name Kingala is used, while Kikongo ya Leta is used today by many others. In this last appellation, "leta" is simply a transliteration of the French word "l'Etat" which is translated in English as "state". So, Kikongo ya leta means Kikongo of the state, or official Kikongo, which is distinguished from vernacular Kikongo dialects.

Kikongo ya leta, or Kituba, as they will be used interchangeably, is used for business in towns where real Kikongo is spoken as the vernacular language, and has been used by



missions to spread the Gospel. It is also used for contacts and communication among people of different languages, mainly in the region of Bandundu.

Kikongo ya leta originated as pidgin Kikongo, formed by contacts between Kikongo dialects, namely Kiyombe, Kimanyanga, Kindibu, Kintandu, Kisingombe, and Ladi.

Previously, Kituba was considered an insignificant pidgin language which could not be used to convey the Word of God, due to lack of recognizable grammatical structure. But as time went on, the language has now won so much popularity and many young people in important urban settings (Kinshasa, Matadi, Boma, Bandundu, Kikwit, etc...) started predominantly using it as a contact language. Written literature came out, many colonial administration texts were written in it, followed by some Bible portions, hymns and even the New Testament in the 1960s.

#### b/Lingala/Bangala.

The Lingala language originates from the region of Equateur, from Bobangi, which is a language spoken by people living alongside the River Zaire. It is now spoken predominantly in the regions of Equateur, in Northern Bandundu, and the Northern Haut-Zaire. It is the language spoken in Kinshasa, as well. The first Europeans who came to Zaire made it an official language used by the Armed Forces, in schools and in Evangelism in the Western part of Zaire. But today, Lingala is spoken in almost the whole country of Zaire. This

is due to the fact that it is the language used by the Armed Forces, in business alongside the rivers, in Zairean popular music, and by the President of Zaire when he addresses the nation on special occasions.

In the North-eastern part of Zaire (Haut-Zaire), there exists a variety of Lingala, called Bangala. Kenneth Richardson describes it as being:

A very simple language, if indeed it is worthy of the name of language at all. Unlike the vernaculars, its vocabulary is limited as is also its grammar. It is, however, easy to read, and even though the translation is at times ambiguous, sales have mounted and its popularity has been maintained over many years. Moreover, God has used it and by reading it many have come to the Lord and have been built up in their most holy faith.(19)

Both Lingala and Bangala have had New Testaments (and Bibles) translated into them, and many other Christian books have been published and distributed in these languages. Today, there are an estimated 8,400,000 million speakers of Lingala, while about 4,000,000 use Bangala as their lingua-franca.

#### c/Swahili/Kingwana.

Swahili, which is one of the national languages of Zaire, owes its origin to the eastern Coast of Africa. Its penetration in Zaire was favoured by the 18th Century slave trade which was practised by Arabs and Portugueses, and later on by Roman Catholic and Protestant Missionaries.

In Zaire, Swahili is spoken in three regions of Eastern Zaire, namely Haut-Zaire, Kivu, and Shaba. It is used in business, in schools and offices. It is also used on the National

Radio and Television Broadcasts to diffuse news, and in magazines and newspapers. About 9,100,000 people use Swahili for communication today. Church services are also held in Swahili.

Swahili is also called Kingwana in Zaire. It is a kind of simplified Swahili. Though it has many varieties in the three regions, efforts have been made through the schools to use a grammatical Swahili, which is approximate to its mother language. This has been a great help to readers who might be able to take advantage of the extensive literature in Swahili. The New Testament Scriptures and many other Christian books in Swahili have been published and distributed to millions of Zaireans today.

#### d/Tshiluba.

Another national language in Zaire is called Tshiluba. It is spoken mainly in two regions; Kasai Oriental and Kasai Occidental. But in some parts of Shaba, the language is also spoken.

Tshiluba is one of those languages with a lot of written literature. It has been attracting many linguists for linguistic research. The language is spoken by 6,300,000 people. The Bible translation in Tshiluba, which is one of the oldest, has transformed many lives.

#### 3.Official language.

French is the official language in Zaire. As Belgians colonized Zaire, they imported French into the country. Since then, French has remained the official language. It is used in

all public administration offices and in schools. Considered "nobody's" language, it is the language which unites all the Zaireans. All administrative documents are written in French as well as in other national languages. Today, French is used widely among all educated people. Christian literature including the Bible have been published in French. They serve as a help to those who need spiritual encouragement.

#### C.HISTORICAL BACKGROUND.

This section is a straightforward attempt at an overview of the historical background of Zaire during the pre-colonial, colonial and post-colonial periods. Each period is marked by some features which distinguish it from the others.

##### 1.Pre-Colonial period.

###### a/Before exploration.

Before colonization by Europeans, there existed some kingdoms in Zaire. It is proper to mention the kingdom of Baluba, which dates from the beginning of 16th Century. It was located in the region of Shaba (ex-Katanga). Its influence in language and customs has tremendously affected the southern part of Zaire and neighbouring Zambia. Kongolo started this kingdom after his victory over the chiefs in that area. To the Northwest of this Kingdom was the kingdom of Bakuba, dated from the 17th Century. This kingdom is marked by its pride in its skill in carving, examples of which, even today, are highly prized by collectors worldwide. This pride in the arts had an adverse effect on

evangelization. No mission stations were allowed to be built in this territory because of this pride in the carving of idols; otherwise, they would be burnt, as a Presbyterian mission station actually was.

The Kongo kingdom is the most well known of all other kingdoms. This is due mainly to its contacts with Europeans at the end of the 15th Century, when the Portuguese reached Mbanza Kongo, which later on became San Salvador (in Angola), in 1482. These Portuguese began trading and propagating the Catholic faith in this kingdom.

We can also mention in Zaire the existence of the confederation of Balunda and the kingdom of M'siri, and the kingdom of Azande people and Mangbetu in the northern part of the country.

As we have said previously, these kingdoms in one way or another influenced or retarded the advancement of the Gospel.

#### b/Slave trade.

Before Westerners occupied Zaire, slave traders from Portugal and the eastern coast (the Arabs) had been capturing, buying and exporting Africans. In the 16th Century in Zaire, the region of Bas-Zaire was the most affected by slave traders; but in the 17th Century, Kasai and Shaba regions were. These slaves were then shipped to Brazil via the west coast. Between 1860 and 1880, Zanzibar on the East Coast received and exported slaves from Kivu, Haut-Zaire and northern Shaba region. Two large markets were established to this end; one in Ujiji (Tanzania) and the other in Nyangwe (Zaire). The North-eastern region of Haut-Zaire, mainly in Uele area, exported many other slaves through Sudan, to Egypt, Chad and Libya.

Accurate statistics of the number of slaves who had been taken by slave merchants are not easy to provide. However, we can get an idea from Robert Cornevin who wrote:

Cette effroyable hémorragie est difficile à évaluer. Il est parti de l'Angola environ 5 millions d'esclaves en trois cents ans, dont une bonne moitié venait de l'actuel Congo. Avec la traite arabe de Zanzibar et Khartoum, plus tardive mais très intense, on peut penser à une perte globale de cinq millions de personnes.(20)

(This frightful haemorrhage is difficult to evaluate. From Angola about 5 million slaves went within three hundred years, of which a good half came from Congo itself. With the Arabs trading to Zanzibar and Khartoum, belatedly but intensively, it is possible to think of a global loss of five million people.)

#### c/Exploration.

Earlier, in 1482, the Portuguese Diego Cao discovered the mouth of the River Congo which he called "Zaire" after the Kikongo term Nzari, which is translated "river". But it was in the 19th Century that the real and intensive exploration took place as many Europeans became more interested in the land of Congo. Only the most important names of these explorers will appear in this thesis.

In 1816, under James Hingston Tuckey, came a British naval expedition to explore the land of Congo. The journey was unsuccessful as many members died only 50 miles away from the western shore as they walked inland. Tuckey himself died some days later. It is thought they died of malaria, little understood in Tuckey's days. Had he succeeded in penetrating the country, as Tom Marvel says, "Tuckey would have become one of the notable figures of African exploration, preceding Stanley, who came half a century later. And the Congo Basin would now be British territory."(21)

In 1871, from the east, David Livingstone, the famous missionary, was sent by the Royal Geographical Society to trace the source of the Nile. He met with the slave traders who obliged him to turn back.



In 1873, Grandy led another expedition for the relief of the missionary and explorer David Livingstone. He was found earlier by another explorer, Henry Morton Stanley.

In 1874, now for the second journey, Henry Morton Stanley was commissioned to continue the work of Livingstone. He is the one who succeeded in revealing the secrets of Congo. This facilitated European and missionary penetration in Congo.

Exploration has played an important role in bringing the Word of God to the Congolese. In using Emma Raymond Pitman's words, it "has opened up a path for the Gospel, and has prepared the ground for the seed-sowing of the Word of Life." (22)

## 2. Colonial period (1884-1960).

### a/ The Congo Free State (1884-1908).

In the 19th Century, the country of Congo was marked on the one hand by intensive exploration from West, and on the other hand it became a private estate of King Leopold II of Belgium. The recognition of this private estate came as a result of the Berlin Conference (1884-1885). This marked the beginning of the Congo Free State. King Leopold II became the sole authority and owner of this vast land. This is read in Joseph Davis quotation of Alan Merriam's book which says that "on April 30, 1885, the Belgian parliament authorized the King to become sovereign of the Congo Free State, which then became not a Belgian possession but the personal property of Leopold II." (23)

Leopold II ruled over the Congo with absolute power. He disregarded all rights and claims and treaties as his political and economic position improved. His administration was inhuman, reducing the Congolese people to the level of slavery. The New African Year Book

reads that "during the period, the inhabitants of Congo experienced the most brutal and ruthless forms of colonization ever experienced on the continent." (24) Joseph Davis has also used John Gunther's words to describe the treatment which Leopold's administrators gave the Congolese. He said:

Dreadful atrocities took place as the Belgians extended their rule in the Congo. The appetite of Leopold's men for rubber and ivory became voracious. African workers were made to fill impossible quotas, and if they failed to bring in the required amount of rubber and ivory, they were mutilated or shot as punishment. Good authorities say that the population of the Congo was about 20,000,000 and today it is only 12,000,000 and Leo's regime is believed to have cost between 5 and 8 million lives. (25)

The administration of Leopold II in Congo raised around the world sympathy and concern for the people of Congo. The pressure of world public opinion was so much that Leopold II pressurised the Belgian government to take over the colonial administration of the Congo. So, the Free State was officially transferred to Belgium on August 20, 1908.

But the positive side of the administration cannot be disregarded. There were campaigns which ended the terror of Arab slavers once for all in Congo. His army, composed of Belgians and Congolese, evicted Arab slavers installed in the eastern part of the country.

### b/ The Belgian Congo colonial period (1908-1960).

In 1908, the political status of Zaire changed from private estate to colony. The Belgian government gained sovereign jurisdiction over the Congo Free State. The new administration's mechanism was carefully manipulated to ensure that the Congolese would have no political rights. The control came from Brussels, which was represented in the Congo in the person of the Governor General. He was

responsible to the Belgian parliament and had no local checks on his power.

The colonizer's system of political administration in Congo relied mainly on customary authorities. Chieftainships were created, and colonial administration was still paternalistic in form, the affairs of the country were managed and regulated in the manner of a father dealing with his children. The situation was that Congolese people had no right to receive good education, to freedom of press, speech and assembly, and in the definitely irrepressible right of self-determination. This would later on create discontent with claims for political independence.

### 3. Post-colonial period (1960 onward).

June 30, 1960 has been the date the Congolese people always remember. It marked the end of Belgian colonization of the Congo and the beginning of political independence. Unfortunately, the political independence gave rise to many other continuing crises. Internal fighting was recorded all over the country, and the many existing political parties began to lay claims for leadership. In the Katanga province, Moïse Tschombe, disappointed by the new government's composition, declared the secession of Katanga. On July 11, 1960, Tschombe proclaimed the independence of Katanga. He was backed by some Belgians, who were there for financial interests. Katanga always attracted many Westerners because of its "copper". Patrice Emery Lumumba, who was then the Prime Minister, turned to the United Nations for help. Unfortunately, for political reasons, he was murdered in January 1961. It was only in 1963 that Tschombe of Katanga was defeated by the Congo army and the United Nations forces, and the

Jongo was again a single country. On July 21, 1967, the death of Tschombe, who also served for a while as the Prime Minister in the Congo, was announced. He died in Algeria, while in exile.

But in 1962, the country was subdivided into 21 small provinces instead of 6 which had previously existed. The government lost its control over these "provincettes".

The year 1964 was featured by the invasion of rebels in the eastern and northern parts of the country. They established their capital in Kisangani (Stanleyville). This insurrection left many victims dead including expatriates, mainly USA citizens, Canadians, Belgians and Zaireans as well. It is during this period that many missionaries (both Roman Catholics and Protestants) lost their lives. Others were forced by circumstance to seek safety in neighbouring countries. During this same period, the first manuscripts of the Kituba New Testament was destroyed in Kikwit, and the Kibudu grammar draft got lost in Ibambi.

Another political change in Zaire came on November 24, 1965, the date which marked the beginning of the second Republic of which Mobutu Sese Seko is still leader. During this regime, the many existing political parties came to an end, and the number of "provincettes" was brought back to nine, including the city of Kinshasa. The situation as a whole was relatively calm for quite a while.

October 27, 1971 is remembered in Zaire for "recours à l'authenticité". This created a lot of misunderstanding among the people, and even between the government and Roman Catholic leaders, who opposed the government's decision in Zaire. Concerning President Mobutu's philosophy of authenticity, Donald McGavran says:

He did not conceive of a wholesome return to all old ways, but rather attempted to find enduring values of traditional society without at the same time renouncing all that Belgians and the missionaries had brought. The movement he launched included the renouncing of foreign first names and the adoption of authentic ones.(26)

Many changes occurred with the new philosophy of authenticity.

People's first names, the national flag, and anthem changed. The following are some important changes:

Table 3. Important changes.

Changes	Former names	New change
The country	Congo	Zaire
The River	Congo	Zaire
The Provinces	Oriental	Haut-Zaire
	Katanga	Shaba
	Bas-Congo	Bas-Zaire
The towns	Leopoldville	Kinshasa
	Elisabethville	Lubumbashi
	Stanleyville	Kisangani
	Coquilathville	Mbandaka
	Luluabourg	Kananga
	Thysville	Mbanza Ngungu
Paulis	Isiro	

Fortunately, the changes did not affect translation of names

which are mentioned in the Scriptures, or even the life of the church.

People have well understood that a return to authenticity is not

synonymous with a return to paganism.

The years 1974-1975 were the most dangerous to the life of the church with a move undertaken by the government toward secularization of the State. Christmas and Easter were removed from the list of national holidays, and religious studies replaced by Civic Education in schools. The life of the Christian churches and schools was affected. But this went on for only two years. "The anti-church climate faded, and government officials began to be cordial and finally openly supportive"(27), says Donald McGavran.

In 1977 and 1978 some crises arose in the southern part of Shaba, as rebels came from the neighbouring Angola. This did not affect much the life of the church, which still enjoys good relationship with the government.

## RELIGIOUS BACKGROUND.

### 1. Traditional religions.

Before their contact with Christianity, each group of the Congolese people had its own way of worship. In general, they believed in the existence of a supreme being and many other minor divinities. They also believed in the existence of the spirits of ancestors, whom they called God's agents on earth. These spirits were empowered to intervene in human affairs, and could inflict appropriate discipline when needed. Men feared them and offered sacrifices as often as possible in order to keep them happy.

Not only were traditional religions practised before the coming of the White missionaries with the Christian religion, but they are still being practised today by those who have not received the Word of God. Other people deliberately prefer the traditional religion practices to the Christian religion, which they consider as a threat to their beliefs, and culture. Today, it is estimated that "8-12%"(28) of the population are still bound to the traditional practices.

### 2. The Christian religion.

The Christian religion in Zaire is the result of missionary activities in response to "the Great Commission" of Jesus to every believer. Christianity has penetrated Zaire since the 15th Century and is today very widespread. The percentage of those practising the



Christian religion in Zaire is "88-92%."(29). This may well be an understatement. Consequently, in 1971 the national laws officially recognized three organized religions to operate in Zaire. The Roman Catholic, one overall Protestant Church, and the Kimbanguist Church.

a/.The Roman Catholic Church.

The Roman Catholic Church has been operating in Zaire for five centuries, since the discovery of Zaire by the Portuguese Diego Cao in 1482.

For about four hundred years the Roman Catholics did not accomplish much. Their attempts to christianize Congo failed, mainly because of poor human relationships. Since indigenous Africans were badly treated by Portuguese missionaries, the latter did not win their respect and confidence. It was under King Leopold II onward that the Roman Catholic Church gained new trust and established new strategies to evangelize the Congolese. Roman Catholicism then became the official religion of the Colony and held a favored position in relation to the colonial government. Joseph M.Davis quotes Morean E. who in his book Les Missionnaires Belges (Belgian Missionaries), reports what the Administrator-General of the Congo wrote to the Belgian Minister at the Vatican, in 1888. He says:

Now Catholic Mission work in the Congo is founded on a permanent basis. No more Portuguese patronage, no more interference from foreign missionaries; the new state is becoming Belgian from the religious point of view as it already is on the political side, and I hope that we shall soon have an army of missionaries going to help found a new and greater Belgium in that far-off land.(30)

Many Catholic schools were built and got important subsidies from the Belgian government for training mainly the clergy and future leaders of the Congo. Since then, the Congo has been led predominantly by the

Catholic elite. But with the clash of 1971 between the government and the church leaders, the Catholic Church lost its position as the "national" religion.

The achievement of Roman Catholicism in the translation of the scripture is very poor. They had been holding their services mainly in Latin. It is only since the 1960s that some portions of Scripture have been translated into vernacular languages, and the services held in these languages.

Today many Catholic believers are joining and helping Protestant Bible translators in various on-going projects. In 1986, the Roman Catholic Church numbered about "14,000,000 adherents"(31). Today this figure may have increased.

b/Protestant Missions in Zaire.

Protestant missions in Zaire are not as old as the Catholic mission. It is only during the second half of the 19th Century that Protestant missionaries started their work in Zaire. Donald McGavran distinguishes four stages of missions in Zaire, namely exploration, occupation, people movements, and completion. Exploration is the period during which pioneer missionaries explored and identified unoccupied fields, acquired land, and started building, or rented their residences. It is also during this period that they recruited their workers and spent time learning the appropriate language, which was then used for preliminary evangelization. During the period of occupation, suitable stations were chosen and the ongoing permanent work started. After they had learned the language and customs of the people, missionaries devoted themselves to effective proclamation. In the third stage, namely people's movements, many left their tribal

settings and moved to some stations where they joined the Christian faith. Finally, the stage of completion was featured by a great number of the population built-up in the faith.<sup>31</sup>

As soon as they reached the field, missionaries became involved in learning the language, putting it in writing, and using it in spreading the Gospel. At that time translation work of the New Testament into people's mother tongues by missionaries started.

Today, there are several missionary societies working alongside the Churches, or Communities in Zaire. Some entered from the West, and others from Angola, while some others entered from the East. This thesis will mention only some of them; a full list is given in Appendix C.

In 1878, the Livingstone Inland Mission came from the South-Western corner. They were followed in 1879 by the British Baptist Missionary Society representatives, who established their mission stations mainly along the Zaire River. They contributed greatly to establishing the Kikongo language grammar and then translated the New Testament into this language. The American Baptists joined in later. The Disciples of Christ appeared on the scene in 1897. They co-operated with the Congo Balolo Mission, which came shortly before, preparing Christian literature. They translated the Bible into the Mongo-Nkundu language. From Angola the Garaganze Evangelical Mission penetrated in 1886, and translated the Bible into Luba-Sanga, and Luba-Katanga. Through the efforts of the American Presbyterians who entered Congo in 1890, the Baluba-Lulua language was reduced to writing, a grammar was prepared, and the Bible, with many Christian

hymns, was translated. The Plymouth Brethren who began their ministry at Inkongo in 1897, translated the Bible into Luna-Inkongo.

In 1911, the Congo Inland Mission of the Mennonite Churches of the United States began its ministry and translated the Bible into the Giphende language. The Canadian Baptists who began their ministry in 1926 ceded the work during the 1950s-60s to the Mennonites who developed and translated the Bible into the Kituba language.

From the Eastern side came many mission societies, among which are the Swedish Free Mission, the Norwegian Free Mission, the British Pentecostal Mission among the Babembe, the Berean African Missionary Society among the Balega tribe and the Bakumu, the Conservative Baptist Foreign Mission Society, the Africa Inland Mission in the North-East among about 20 tribes, the Heart of Mission, the Assemblies of God of America, the Norwegian Baptist Mission, the Immanuel Mission, the Unevangelized Field Mission, the Evangelical Mission of Ubangi, and the Salvation Army.

Although the Belgian government, today Zairean, did not recognize Protestantism as the "national" religion, their accomplishments in the spread of the Gospel remain matchless. They compiled useful grammars and dictionaries in the native languages, and translated the New Testament into many vernacular languages. Tom Marvel in his book writes that "when it is remembered that most of their work has been, and is being done without benefit of subsidy from the state, their achievements are the more noteworthy and commendable."<sup>(33)</sup>

Today, these mission societies are working co-operatively with Christian Churches, or Communities, also called "Denominations", which are themselves members of the "Eglise du Christ au Zaire". This is



translated the "Church of Christ in Zaire". There are 62 Communities under this umbrella. The "Eglise du Christ au Zaire" numbered "10 million" adherents in 1982. Today the figure might be greater.

c/The Kimbanguist Church.

Kimbanguism is a messianic sect, very much related to Christianity. It was founded in 1921 by the great Congolese Prophet, Simon Kimbangu, who, himself was for a time a Catechist of the British Baptist Mission. He declared having had a vision from heaven to start the ministry. The ministry was mainly for healing sick people through prayers and by touching them. Some were healed, but others not. But whether they were healed or not, the patients were required to testify to a healing. Joseph M. Davis says of Kimbanguism that "the shaking is characteristic of the movement, for a prophet is not supposed to have power of the spirit unless he begins to shake uncontrollably. The harder the shaking, the greater the power."(34)

The Prophet Kimbangu delivered a series of messages, mainly anti-colonial in content. Christ was presented as being the liberator from the colonial yoke. This was a serious offence to Catholic Missions and the Colonial administration, added Davis. He was arrested, tried, and condemned to death. But this sentence was later changed to life imprisonment. It was in prison at Lubumbashi that he died in 1951.

The imprisonment of the Prophet did not stop the rapid growth in area and number of the movement. By 1956, the messianic movement had won tolerance, and had been granted civil status in 1959. Today the church is officially known as "Eglise de Jésus Christ Sur la Terre par Simon Kimbangu", which reads "The Church of Jesus Christ on Earth by

Simon Kimbangu". This church is found all over the country and by 1985 had a total of "5 million members."(35) Kikongo and Lingala are the languages used by Kimbanguists in their worship services.

3.Other religions.

Apart from traditional and Christian religions, the government of Zaire by its decree of 1972 has officially recognized the existence of Islam, Greek Orthodox and the Jewish religion. These religions are not large in number. However, there is fear as to the advancement of Islam in Zaire. Their strategy of winning followers is based on financial and other material advantages which they use to buy people, and not on personal and spiritual conviction. Muslims use Arabic and Swahili in their worship, while Jewish and Greek Orthodox churches use the language of their members, made up of Jews and Greeks.

Any other religion, not included as one of the above, operates illegally, and members are most often dealt with accordingly. This includes sects like Jehovah Witnesses, Kitawala and other small groups.

E.EDUCATIONAL BACKGROUND.

1.During colonial period.

Although it is thought that formal education in Zaire dates from the coming of the first Portuguese missionaries in the Kongo Kingdom during the 16th and 17th Centuries, real Western education is said to have started during the second half of the 19th Century. Alongside their evangelization programme, missionaries also planned for schools.

In 1906, an agreement was concluded between the Congo Free State and the Belgian government, which granted each Catholic Mission free-



dom to open schools. The State, which was predominantly Catholic, provided funds and plots for building these schools. But the Protestants, made up largely of Americans and British, were left to get along by themselves. This situation, which went on for several years, was a violation of the colonial charter of 1908 and the Treaty of Saint-Germain in 1919. According to these, the government was to encourage and assist all missions. The New African Year Book 1987-88 clearly puts it: "the Catholic Church in particular was granted a virtual monopoly in education, and it received substantial subsidies for performing this task."(36). The task was obviously the building and running of the schools.

Although there was discrimination regarding the support given to the Catholic and Protestant Schools, however, they converged at a certain point. They were native environment oriented schools. Much emphasis was laid on practical training. In rural area, pupils were taught manual arts and crafts, agriculture, animal husbandry, weaving, and the like. Primary education was the highest level for Congolese people. But more than this practical training, Protestant Missions made sure they taught their people how to read the Scriptures, and how to evangelize others. They were trained to be "Evangelists."

Beside the Catholic and Protestant Schools, there also existed government schools, also called "Ecoles Officielles" (Official Schools). The purpose of these schools was chiefly for training clerks, teachers, or other people who would work in the colonial administration. They were intended mainly for Europeans.<sup>37</sup> But in a few cases, some Congolese were allowed to join them. These were the

children of chiefs, or other Congolese working in colonial administration.

During the colonial period, the Congolese could not go to Secondary Schools to study. As the New African Year Book 1987-88 says, "those who wished to go beyond (Primary level) were often forced to study for the priesthood."(38)

Although the primary school teaching was given mainly in the local language, one of the four national languages was also used in primary education. The choice of this language depended on the geographical area of the school. Those who were being prepared for the colonial administration jobs had an exception; they were taught one of the Belgian languages. Van der Kerken who wrote La Politique Coloniale Belge (the Belgian Colonial Policies) is quoted by Robert Cornevin saying: "On enseigne en outre à quelques enfants indigènes appelés à devenir des clerks à titre de langue étrangère une des langues nationales belges: le français ou le néerlandais."(39) This is translated "to some indigenous children called to become clerks, one of the Belgian national languages: French or Dutch is taught, as foreign language.)

A full primary education was enough to qualify somebody for important jobs. But the majority of people were trained only for two years. This implies that only those who were trained in Seminaries for the priesthood as well as those trained for specific purposes could speak French.

## 2. Since Independence.

Shortly before political independence, some changes were brought about in the education system in Zaire. There was an extensive revi-

sion of the government programme. Financial aid was extended to all missions, and more access to Secondary education was given to Congolese people. However, a complete change in the Zairean education system came only with political independence of 1960. After their Primary education, which extends over six years of general background, both boys and girls have access to Secondary education. The first two years of Secondary education are a kind of preparation for advanced studies which are to come. Those who do not wish to continue with advanced studies can take their orientation in vocational studies for a period varying between two and four years. The normal length of Secondary education comes to be six years, after which the candidates do "national" exams. Those who do well in the national exams go to University or College, where they are trained for three or five years, depending on one's major.

According to Africa South of the Sahara 1990, there were 10,065 Primary schools in Zaire in 1983 with a total of 4,654,613 pupils. This figure will be much bigger today as the population has grown. There were 2,151,900 pupils in Secondary education, including Bible schools. This figure also can be expected to be bigger today. In Higher education (which comprises three Universities, about 20 Teachers and Technical Training Colleges and Theological Institutions) a number of 38,380 students were recorded in 1983. This number has also increased today.

It is necessary to say a few words concerning the language of education in Zaire. In Primary Schools, French and one of the national languages are used as mediums of communication, while in Secondary Schools, French is the main language of communication. Beside French,

English is taught as a compulsory subject for four years. Latin is taught to those studying in the Literary and Philosophy Section. In Universities and Training Colleges, both French and English are used. In addition to that, Theological Institutions teach Greek and Hebrew. All these are the benefits of education in several languages for the employment of nationals for Bible translation.

According to Patrick Johnstone, the average rate of literacy was 45% just before 1986. This percentage is questionable, since it is very low. If true, then a great deal needs to be done in order to improve people's ability to read and write in their own languages.

#### Conclusion.

In this section the focus was mostly on the background information about Zaire. Geography has helped to understand the size of the country and some other aspects of its physical features. It has also shown the condition of communication and transport facilities within the country, both in the past and today. These are very important potential factors on which contacts and the supervision of some vital projects in the country may depend. The better their internal organisation and their conditions, the better their implications on works to be supervised.

Linguistics has identified many languages in Zaire (Bantu and non-Bantu). These languages have complex sound systems, sometimes not easy to represent graphically. Also some of these languages are so related that the use of one can easily affect the use of the other. In translation for example, this raises the question whether it is necessary to translate in both languages. Another question which comes is what to do in case people are adequately bilingual.

Thanks to history, today it is easy to know some important events which took place in Zaire before, during and after colonisation. Before colonisation there was the slave trade by Arabs and some expeditions by explorers from Europe. The latter opened doors for white colonizers and missionaries to occupy the new territory. King Leopold and later on the Belgian government ruled the country in a rough and ready manner. Nevertheless, the general situation under their administration allowed many projects to be started and carried on. History has also shown that the period following the end of colonialism was, and is still, featured by political unrest and civil war all over the country. Consequently almost all the expatriates and white missionaries running important business and projects were forced by the circumstances to close down their activities and leave the country. The vacancies which were left behind could not find immediately qualified and capable nationals to take over. The kind of education they offered during that period did not prepare them for the task.

As far as the New Testament translation is concerned, geography, linguistics and history can be referred to as contributory factors. They can affect the progress of translation either positively or negatively. The fourth part of this thesis will examine in details how their implications have been felt on works of translation in Zaire. But before that let us consider the development there has been in progress since the foundations laid a century ago.

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- 34 Joseph Davis. Op cit. p.114.
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- 37 In 1908, there were 4,000 Europeans in Congo. A little over one-half of this number was Belgians. Others were settled in the territory, mainly in urban centres and mining-regions, for some business.
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PART THREE: PROGRESS OF TRANSLATION.

A.ORGANISATIONS INVOLVED IN TRANSLATION.

1.The British and Foreign Bible Society.(BFBS)

The British and Foreign Bible Society was founded in London in 1804. Its aim was "to encourage the wider circulation of the Holy Scriptures without note or comment and at a price that every man could afford"(1). In other words, their major concern was that even the poorest African Church might have ready access to the Scriptures.2

As soon as missionaries started translation work in various languages in Zaire, the British and Foreign Bible Society also began its work. At that time it merely printed and published what the missionary translators submitted to them. Later on much attention was given to translations they would publish. They sent out their personnel to help translators solve problems they faced, to encourage them, and to print the translations which had been finished. Representatives from the organization (BFBS) organized conferences in different countries, or centres where translators could get help.

In 1924 a conference sponsored by BFBS was held at Aba, a mission station and headquarters of the Africa Inland Mission in North-eastern Zaire. W.J.W.Roome states that the conference simply intended to examine "the working out of the results of the first conference"(3) which was held six years earlier at Arua, in the West Nile Province of Uganda.The same author says that:

These conferences [at Arua and Aba] considered the problems involved in questions of orthography and kindred dialects very thoroughly. After the first conference a report was issued which laid the basis of the lines along which the solution of these problems seemed most satisfactory.(4)

The region between Arua, Aba, and the Southern Sudan, where another conference was held in 1928, is featured by a mixture of Bantu, Sudanic and Nilotic languages. There are about 70 languages in the area, some of which are spoken in two or all three countries.

Through the British and Foreign Bible Society, translators into various vernaculars were brought into closer fellowship and experiences of one team could easily be carried over to another.

In 1957, the organization established an Agency in Zaire. Two years later, the American Bible Society joined BFBS and together they worked as a team. The organization then became the United Bible Societies. They function as an umbrella organization for all the National Bible Societies around the world. Zaire became a member in 1969.

Today the United Bible Societies operate worldwide in four regions: The Asia-Pacific region, the America region, the Europe region and the Africa region, which is based in Nairobi (Kenya).

## 2. The Bible Society of Zaire.

The Bible Society of Zaire has proved useful in the progress of translation. Its role can be summarized along the following lines:

- a/ They look for opportunities to translate the Scriptures into new major languages. The General Secretary for the Bible Society of Zaire defined major languages as those being used by about "1 Million speakers".(5)
- b/ They re-translate, or revise the translations which have been done earlier.
- c/ The organization gets in touch with various Church Communities or Mission Societies who provide experts in the local languages to start the projects of translation in partnership with the Bible Society of Zaire.
- d/ The Bible Society of Zaire also partly finances the translators as well as the printing of the translations which have been done.
- e/ The organization is like an "agent-de-liaison" between the Church Communities and the printing houses abroad.
- f/ They provide written materials which help both translators and consultants translate the Bible meaningfully.
- g/ They also organize seminars for the training of translators by their consultants. The Consultants supervise various translation projects and bring in help when needed.

Presently the Bible Society of Zaire is supervising about 25 ongoing projects through two consultants. Dr. Jan Sterk with his assistant, Rev. Mwanga Givachi supervise the ongoing projects in the West and the South. They are based in Kinshasa. Dr. Bukas Yakabuul who supervises the ongoing projects in the East, Rwanda, and Burundi, operates from Bujumbura. A complete list of the ongoing projects will be given below. A translator in Southern Zaire expressing his feelings concerning the role of this organisation in the Kisumu language said to his consultants "The role of the Bible Societies in the production of our translation and that of the Kisumu Old Testament at Kipushya - is a crucial one" (6)

Thanks to the Bible Society of Zaire, today the Scriptures are distributed and read by many users in their own vernacular languages.

### 3. Wycliffe Bible Translators (WBT) / SIL

This organisation is also known as the Summer Institute of Linguistics (SIL), or la Société Internationale de Linguistique (SIL) in Francophone countries. It deserves special merit for its contribution to the progress of translation in Zaire.

#### a. Origin.

The origin of the organisation goes back to William Cameron Townsend. He went as a young missionary to Guatemala in 1917. His initial intention to distribute the Word of God

to those Spanish speaking people soon changed as many Indians could not speak nor read Spanish. He was then challenged to learn one of their languages, which he also reduced to writing. He then translated the New Testament into it. Townsend showed this same concern for other people around the world. Not being able to do this job alone in thousands of languages, he thought he would share his knowledge in linguistics with others who would take over from him. The first course in linguistics was offered in the United States of America in Summer of 1934. The students were then sent, mainly to Mexico, for practice. The course has been repeated each year during the summer, and many new students are attending it. Today SIL has extended this course worldwide.

But John Wycliffe is the man whose name is mostly linked with the organisation today, for the simple reason that under him in the 14th century the first complete Bible was translated from the Latin Vulgate into English. He was faced with much opposition, mainly from the elite of that epoch, whose language was Latin. Those who could not speak, nor read Latin were left by themselves. Thanks to John Wycliffe, they got the Scripture in their own language.

#### b. Activities.

WBT, or SIL, deals mainly with the translation of the Scriptures into vernacular languages, and the scientific research in Linguistics for languages which have never been put into writing before. They also consider the general literacy as part of their projects.



SIL started its African involvement in Ghana in 1962.

Today it has become very active in many countries. In some, SIL works under government auspices, educational institutions, like Universities, and in a few, including Zaire, under Church organisations.

c. WBT in Zaire.

The Wycliffe Bible Translators entered Zaire in 1977.

All attempts to make connections with the Department of Linguistics in the University of Lubumbashi, and the Teachers' Training College at Bukavu failed. The reasons are still unknown. These closed doors opened new opportunities for them to work under Church Communities where the target language is spoken.

In 1977 they undertook a preliminary linguistic survey in order to determine the needs for translation. A list was made from this preliminary assessment.

Today this organisation is operating in three regions: the Region of Equateur in the North-West, and the Regions of Haut-Zaire and Kivu in the East. They are working in partnership with at least 6 Church Communities. In the Region of Equateur, WBT has been able to complete 2 translations of the New Testament into Ngbaka (1983) and Ngbandi (1988). These have been printed and distributed. Now the team is going on translating the Old Testament into Ngbaka. Meanwhile, another team is working on literacy in Ngbandi at Wasolo. In this same region, two other groups are working in Mbanza, and in Lobala.

In Eastern Zaire WBT started its work with a seminar for local translators on Bible translation principles in Bukavu in 1980. Dr. Ronald Stanford conducted the seminar which gathered many translators from different languages of Eastern Zaire. This meeting gave birth to several projects both in Kivu and Haut-Zaire. In Kivu, the ongoing projects are in Kifuliru and Kipili. The Kitembo project which has been suspended for a while will resume soon. In the Region of Haut-Zaire, WBT is working on Mangbetu (Medje dialect), Kibudu, Mayogo, Kikomo, Kingiti, and Logoti. Very soon the organisation will start its work on Kaliko. WBT is also working together with UBS on the Kilendu project, which has already produced its New Testament and is now translating the Old Testament. Meanwhile, other translation projects supervised by WBT are going on in the Avokaya and the Mundu languages. The SIL Sudan teams, which are doing this work, are based in Aba-Zaire. They cannot work in Sudan because of the present political situation. There is greater chance that Zaire will benefit from these translations as the two languages are common to both countries.

4. The Pioneer Bible Translators (PBT).

This is a small Protestant organisation which recently joined the already existing ones (UBS and WBT) in helping with translation of the Scriptures into some other languages. Not all the information about them which would be relevant to this study is available. This is due to the fact that, on the one

hand, physical contact with the members of the organisation was not possible during my field research, and, on the other, they have not sent back the questionnaire which was sent to them. But through other sources it is known that they started working on two projects: the Kibali and the Kiswahili (cha siku hizi) languages in the Haut-Zaire and the Kivu regions respectively. Because of the illness of his wife, Mr. Mark Huddleston, the project coordinator of the Kibali language for PBT, had to leave for the United States. So, this Kibali project has had to suspend all its activities up to now. But another missionary John Schirle, is involved in the Kiswahili translation project in Bukavu.

#### 5. Living Bibles International (LBI).

The Living Bibles International is another organisation working with translation projects, not only in Zaire but in other parts of the world as well. It is inter-denominational in character in the sense that it co-operates with any church to promote the distribution of the Word of God and bring many to the body of Jesus Christ. According to the 1990 report leaflet published by LBI Africa, its main objective in translation is to produce Living Scriptures, which are accurate and true to the meaning, and easy to understand in today's language.<sup>7</sup> It seeks to produce a "meaning for meaning translation (a "thought for thought" translation) rather than just a "word for word" translation". (8)

#### a. Origin.

The origin of LBI goes back to Kenneth Taylor. In the late sixties he produced the first Living Bible. The Living Bibles International translation originated from a family devotion, during which his own children failed to understand a Scripture passage from another version they were using. When this happened, Kenneth had then to re-tell the whole story, using the simplest words, and expanding the meaning as best as he could. Then they understood. The challenge came when one of Kenneth Taylor's children, eight years of age immediately asked him: "Why didn't you say that in the first place, daddy?" (9) A new style of translation began.

#### b. LBI worldwide.

The Living Bibles International supervises translation projects and distributions of the "Living Scriptures" worldwide. Presently this organisation is at work in over 110 languages in 96 countries in the world. Fifty-two New Testaments and thirteen complete Living Bibles have already been published in different languages.<sup>10</sup>

LBI entered Africa in 1970. But it was only in 1979 that its office was established in Nairobi, with Dr. Betta Mengistu as the Executive Director. LBI Africa supervises its translation projects through regional offices, which are located in the following cities respectively: Nairobi (Kenya) for East Africa, Addis Ababa (Ethiopia) for North East Africa, Harare (Zimbabwe) for Central Africa, Kinshasa (Zaire) for Francophone Africa, Enugu (Nigeria), and Accra (Ghana) for

West African countries. The Living Bible translation work is in progress in 29 African languages. Six New Testaments and 2 complete Bibles in vernacular languages have been translated and published so far. Several other New Testament translations are nearing completion.11

c. LBI in Zaire.

The history and work of LBI in Zaire are not as old as in other African countries, nor are they the latest. About six years ago, an LBI office got established in Kinshasa. Presently four translation projects are in progress, namely: Kikongo Fioti, Kiyombe, Zaire-Swahili, and Lingala. They are all based in Kinshasa. None of them has produced its complete New Testament yet. Part-time translators are involved in these projects.

A sad chapter in the history of LBI Zaire and other Francophone African countries where LBI operates came recently with the loss of its prominent and committed director and translator, Dr. Kiantandu Mavumilusa. He died in March 1990 after a long and painful illness in Kinshasa. Describing him as a faithful servant of God with the Living Bibles International, a member of this organisation responded to our interview by saying:

Dr. Kiantandu died while translating the last part of the Petrine Epistles in his own vernacular language, the Kiyombe. Fresh draft manuscripts and a pen were found by his bed in the hospital where he passed away. His theological contribution to the progress of our living translation was great. LBI has got a gap not easy to fill. (12)

The former director's multiple responsibilities for LBI-Zaire have been taken over by Reverend Ntotolo.

6. The Mission Societies / Church Organisations.

The British and Foreign Bible Society, the Bible Society of Zaire, Wycliffe Bible Translators, Pioneer Bible Translators and Living Bibles International are not the only organisations responsible for translating the Word of God into people's mother tongues. To these should also be added individual pioneer missionaries who, with the assistance of native language speakers, have laid the foundations. The fruit of their labour is evident today. Writing the introductory pages of African Scriptures, Geraldine E. Coldham reports that "in many languages the only literature available, even today, is the Bible and a few Christian books." (13)

Most of the translations which have been done in the past, as well as the ongoing translation projects, are inter-denominational, i.e., they combine translators from various Church Communities, and Mission Societies. Moreover, some other projects are inter-confessional: Protestants and Roman Catholics work together as a team to translate what they call "our Bible". Previously, Catholics were not allowed to have access to and read the Bible. Today Roman Catholics have understood that the Word of God should be read and studied freely by every Christian believer, regardless of his religious confession. This change of attitude to the Scriptures has just come to confirm what was written by the Trinitarian Bible Society:



In the present century there has been a considerable change of attitude among Roman Catholics towards the Scriptures, especially since the Second Vatican Council (1962-5), leading to a greater emphasis on Scripture reading. Whereas in the past the Catholic authorities feared that private reading of the Bible would lead to "heresy", Catholics are now officially encouraged to read and study the Scriptures for themselves. (14)

To sum up what has been said previously about these

organisations, the following paragraph from the Trinitarian

Bible Societies Quarterly Record on Zaire is well worth quot-

ing:

In this country, the UBS combine with the Roman Catholic Church and the Wycliffe Bible Translators to produce ecumenical translations of the Scriptures. At least 12 of the UBS projects are inter confessional, and 2 of these also include SIL translators, namely the Ngbaka Old Testament and the Ngbandi New Testament: "the translation of the Ngbandi New Testament was done by two local speakers of the language, working with two members of the Wycliffe Bible Translators. It has been an inter confessional translation project with both Catholic and Protestant involvement"; "A year ago we started a Ngbaka project: inter confessional and broad-based, jointly sponsored by the Wycliffe Bible Translators, the United Bible Societies (through the Bible Society of Zaire), two local Evangelical Churches, and the Catholic Church. Four translators were found, all good and well-qualified men: two Protestants, two Catholics. The coordinators were two Wycliffe Bible Translators...and an elderly Catholic Priest..." (15)

#### B. PROGRESS OF TRANSLATION SINCE 1885.

After this survey of the Organisations involved in translation projects in Zaire, let us now turn to their achievements. Various reports by BFBS, UBS, or WBT, or again by individual missionaries in their writings, have provided the needed information.

#### 1. List of Translations (in chronological arrangement).

Table 4: List of Translations.

No	Yr.	Language/Dialect	Transl.	Observ.
01	1885	Kikongo-Fioti	Bible	} In progress
02	1886	Kikongo-Cataract	Portion	
03	1888	Kikongo-San Salvador	Bible	
04	1889	Kiteke	Port.	
05	1892	Bobangi	N.T	In progress.
06	1893	Lomongo	Bible	
07	1893	Lonkundo	N.T	
08	1895	Boloki	Port.	
09	1898	Lipoto	Port.	
10	1903	Kisanga	Bible	In progress
11	1903	Lingombe	N.T	
12	1903	Lokele	N.T	
13	1904	Chibemba	Bible	
14	1905	Kuba-Inkongo	Bible	
15	1906	Eleku	Port.	
16	1908	Lingala	Bible	In progress
17	1909	Heso	N.T	
18	1913	Pazande	Bible	
19	1913	Tshiluba	Bible	In progress
20	1914	Chilunda	Bible	
21	1914	Ichilamba	Bible	
22	1914	Uruund	N.T	In progress
23	1915	Kesengele	Port.	
24	1916	Bangala	Bible	In progress
25	1916	Chokwe	Bible	In progress
26	1916	Lontomba	Port.	
27	1918	Otetela	Bible	In progress
28	1920	Kihungana	Port.	
29	1920	Kisongye	N.T	In progress
30	1920	Longandu	N.T	
31	1921	Alur	Bible	In progress
32	1921	Kiluba	Bible	In progress
33	1921	Kingwana-Ituri	N.T	
34	1922	Lugbara	Bible	
35	1923	Kikaonde	Bible	
36	1923	Topoke	Port.	
37	1924	Logoti	Port.	In progress
38	1926	Giphende	N.T	In progress
39	1926	Kilendu	N.T	In progress
40	1927	Bari	Bible	
41	1928	Moru	N.T	
42	1928	Olukonjo	Port.	
43	1929	Kikwese	Port.	
44	1930	Kakwa	Bible	

45	1930	Kibira	Port.
46	1930	Kihunde	N.T
47	1931	Gimbala	Port.
48	1931	Mamvu	Port.
49	1932	Kinandi	Bible In progress
50	1932	Kisakata	Port.
51	1934	Congo-Swahili	Bible In progress
52	1934	Kituba	N.T In progress
53	1934	Kilega	N.T
54	1934	Gimbunda	Port.
55	1935	Ngbandi	N.T
56	1936	Bolia	Port.
57	1936	Ebembe	N.T In progress
58	1936	Ngbaka	N.T In progress
59	1937	Kingwana-Lualaba	N.T
60	1937	Lonkutu	Port.
61	1938	Ikalebwe	N.T
62	1938	Libwa	Port.
63	1938	Tshisalampasu	Port.
64	1938	Wongo	Port.
65	1939	Ipere	Port. In progress
66	1940	Okela	Port.
67	1943	Kiholo	Port.
68	1948	Kikalanga	Port.
69	1953	Mashi	N.T In progress
70	1964	Oke'bu	Port. In progress
71	1973	Kisuku	Port.
72	1977	Chitembo	Port. In progress
73	1979	Kanyok	Port. In progress
74	1986	Avokaya	Port. In progress
75		Mbuti/Lese	L.S
76		Kifuliru	In progress
77		Kikomo	In progress
78		Kibali	In progress
79		Lobala	In progress
80		Mbanza	In progress
81		Mundu	In progress
82		Kibudu	In progress
83		Kingiti	In progress
84		Mangbetu	In progress
85		Mayogo	In progress

Comments.

- The column "Year" is for the year when the first book was translated and published.

- The column "Translations" is for the translation which exists in that particular language or dialect.

- The column "Observations" with the note "in progress" is for the language(s) where translation or preliminary work is in progress. With a blank, is where the work had stopped.

In considering the above list it is necessary to clarify the following points:

- Fioti, Cataract and San Salvador are all dialects of the Kikongo language. Fioti, also called Kimanianga, is in use, mostly north of Boma and scattered people along Zaire River, and from Brazzaville in the neighboring Congo, to the river's mouth also use it. Cataract is commonly known as the Kindibu. It is spoken mainly around the falls of the River Zaire. San Salvador, which is also called Kisikongo, is spoken by groups of Kongo people who live along the River Zaire, below Kinshasa. These three dialects are distinct enough to need separate translations. (16)
- The Congo-Swahili is simply a union of the two dialects of Kingwana Ituri and Kingwana Lualaba. Kingwana Ituri was spoken mainly in the North-Eastern corner of Zaire, in the Sub-regions of Ituri and a small part of Nord-Kivu. These are in the Haut-Zaire and the Kivu regions respectively. The Lualaba dialect was spoken in the remaining part of the Eastern regions. These two dialects had separate translations. But efforts were made by a group of missionaries to

bring them together in order to have only one translation, today known as "Zaire-Swahili."

- Kinandi in Zaire should not be confused with the "Nandi" of Kenya. They are two completely different languages, belonging to two different language families: Bantu and Nilotic respectively.
- Some of these translations are used both in Zaire and the neighbouring countries, where they have a common language/dialect. These include:

<u>Language.</u>	<u>Country/Countries other than Zaire.</u>
-Alur	-Uganda
-Avokaya	-Sudan
-Bangala	-Central African Rep., Uganda
-Bari	-Sudan
-Chibemba	-Tanzania, Zambia
-Chokwe	-Angola, Zambia
-Ichilamba	-Zambia
-Kakwa	-Sudan, Uganda
-Kikaonde	-Zambia
-Kikongo-Fioti	-Congo Brazzaville
-Kikongo S.S	-Angola
-Kiteke	-Congo Brazzaville
-Lila-Bisa	-Zambia
-Lingala	-Congo Brazzaville, C.A.R.
-Logoti	-Sudan
-Lugbara	-Uganda

-Lunda	-Angola, Zambia
-Moru	-Sudan
-Oke'bu	-Uganda
-Pazande	-Central African Rep., Sudan
-Uruund	-Angola, Zambia

It is important to note that the first translated New Testament book in any given language should mark only the beginning of "a gigantic task".(17) This was emphasized many years back by Robert Needham Cust of the British and Foreign Bible Society in his report. The author also said that where a portion only of the Bible has been translated, perhaps one single Gospel, the work which remains to translators and related organisations is "to press on to further translation if required" (18), adding since "the existence of one portion paves the way to the preparation of the whole book". (19) Here it is understood that a portion should lead to a complete New Testament, which in turn would lead to a complete Bible. In Zaire a few languages have got these (see Table 4).

## 2. Ongoing translation projects

In many parts of the country translation work is going on. People want to get the Word of God in their own mother tongue. For the sake of the present work, three main categories of translation projects will be examined here. The first contains Scriptures which are being revised or re-translated for a new version. The second category covers those languages where the Word of God is being translated afresh. The third



category is about the projects which are at their initial stage, i.e they are getting ready to start their translations.

a. For new Scriptures (New Testament or Bible).

Some projects in Zaire have already achieved , either a complete translation of the New Testament, or a Bible. These have been listed above. Today these same translations are undergoing revision. The reasons for this will be examined on an individual basis. However, general impressions should not be excluded. As Donald McGavran said, "even when the whole Bible has been translated, changes in the languages and advances in the art of translation make it imperative for new versions to be produced." (20)

The first reason why a new translation is needed in so many languages is the fact that languages change continually. Dr. William L. Wonderly, a Translations Consultant with the American Bible Society in the sixties said that "language is always in the process of change, with the younger speakers representing generally the trends which will carry over into the future." (21). Many Zairean languages have been affected by this change. Consequently, translations which have been done previously are not easily understandable by the present generation. Younger ones claim that some words and concepts which have been used in those translations do not communicate to them. In other words, they are so old-fashioned that they need replacements.

There is also a need for new translations in many languages because the ones existing have been done according to

the traditional way of translation. This traditional way makes the receptor language conform to the source language. It is also known as "Form-Oriented Translations." (22). These translations are said to be literal, in the sense that they have kept as close as possible to the exact words and phrasing in the original language. They depended mainly on the Scripture version the missionary in that area had, yet still making sense in the receptor language. (23). However the main problem here is that the form of any given source language is not necessarily the same as the form of any other receptor language. It has been noticed that the traditional way of translation would lead to meaningless statements, or would change the meaning in some languages. To avoid this, new principles, which are "Content-Oriented" (24) have been introduced, and translators have been required to apply them. Eugene A. Nida calls them "Dynamic Equivalence." To some other translators they are known as "meaning-based translation." (25). Nida describes dynamic equivalence in the following words:

Instead of going directly from one set of surface structures to another, the competent translator actually goes through a seemingly roundabout process of analysis, transfer, and restructuring. That is to say, the translator first analyzes the message of the source language into its simplest and structurally clearest forms, transfers it at this level, and then restructures it to the level in the receptor language which is most appropriate for the audience which he intends to reach. (26)

Dr. Jan Sterk, who is the UBS translations Consultant of West-Zaire projects, puts it in simpler words. In his article on Translating for Impact? he says:

Dynamic equivalence translation, also called primary and communicative translation, and more recently functional equivalence translation, can be described as a method whereby the content of a source text is translated in terms of the linguistic structures of a target language in such a way that the target audience can have immediate access to it. The translation makes it appear as if the source text has been written directly in the target language. "'Communicative translation',..., tries to make it possible for the source language text to be immediately understood in the target language wording." (27)

According to Gordon Fee, in dynamic equivalence an attempt is made to translate words, idioms, and grammatical constructions of the original language into precise equivalents in the receptor language. 28. This will be elaborated on later.

In addition to the reasons cited above, it is necessary to mention some technical problems which need serious consideration. In some languages, Scriptures have been printed with some orthographical errors, while in others, words have been used, which have got more than just one meaning, depending on the position of the tonal accent on it. So, it is necessary to reprint, and bring in all the changes as needed. To this we will refer as we try to examine peculiarities about each language separately. Let us see what languages these are.

#### Alur.

This language is a medium of communication both in Zaire (North-East) and in neighbouring Uganda. AIM missionaries and an African, Samuel Wapol, translated the first complete New Testament in this language in 1933. The same people translated the Old Testament. The first Bible was published in 1955 and

distributed.<sup>29</sup> This edition which was translated without titles for chapters and verses, or paragraphs, was again produced in 1978.

The work for a new translation in Alur began in 1981.<sup>30</sup> A threefold reason regarding the need for new translation was given. First, it was to re-adapt some terms which have been used in the former translation to the needs of today's generation, since they were too difficult to understand. Secondly, they (translators) intended to change the old translation, which was literal in style, and apply the principles of dynamic equivalence. Finally it was necessary to revise the whole alphabet which had been used previously, and apply the new linguistic requirements according to which each sound (vowel or consonant) should be represented more accurately in order to make the meaning clear. More vowels are needed instead of just five, and many other consonants should be added.<sup>30</sup> By the time this research was conducted, this UBS sponsored project was already inactive because of some disagreement among translators.

#### Bangala.

It is important to be reminded again that Bangala is a variety of Lingala. It is used as lingua-franca in the North-East, while Lingala is spoken in Northern and Western part of Zaire. These two share a high percentage of intelligibility, i.e., speakers of both sides understand each other as they communicate, each one in his dialect. A group of Missionary

Societies in the North-East who translated the 1928 edition of the New Testament, translated Scriptures of the Old Testament, too, which they completed in 1953. Two Zairean Christians, Ofeni Kanda and Nikodemu Roza assisted them. These two translations were bound together as the Bible in 1960.<sup>31</sup>

The new Bangala New Testament was published in 1977. A revision of the existing New Testament and the Bible started in 1985.<sup>32</sup> The main reason for this, is that "Bangala has changed since it was last translated. There are parts which young people do not understand in the version which has been used so far. So, there is an absolute need for a new translation." (33). This idea was later on supported by a Bangala speaker who said: "The majority of vocabulary words and the grammar in the old Bangala Bible is understood only by a small minority of elders in a given local church. But if the message is to communicate effectively to our younger ones, then a revision of the whole Bible is necessary." (34).

Bangala, as it is spoken today shows that it has changed tremendously. It has borrowed much from Lingala in order to enrich its vocabulary and to improve its grammar. In fact the new translation is a Lingala translation being adapted linguistically to the needs of the Bangala speakers.<sup>35</sup>

To illustrate what has been said above, let us consider this verse taken from Romans 3:23 in Bangala 1960, Bangala 1977 and in Lingala 1977 respectively. The new versions of Bangala and Lingala have not become available for readers yet.

a/Bangala 1960: Baroma 3:23 Zambi nyoso asirasali mabe, akukani na nkembo na Nzambe te.

b/Bangala 1977: Baroma 3:23. Batu nyoso basili kosala masumu mpe basili kozanga nkembo na Nzambe.

c/Lingala 1977: Roma 3:23. Batu nyonso basali masumu mpe bazangi lokumu oyo eutaka na Nzambe.

An examination of these verses shows how a language changes and points out two important things. First, there is a notable difference between the two Bangala versions (1960 and 1977) as to the language used and the grammar itself. People from this present generation would complain that the 1960 version style is too difficult to understand, while elders would claim that it is easier to understand than the version of 1977. Anyway, as Wonderly said, "in such a homogeneous situation the kind of Scripture translation needed is a popular-language version, oriented toward the younger group." (36). A "popular-language" can be explained as the language which is used daily by the majority of people. Therefore, it is important to have a new Bangala translation, taking into account the younger generation. The second thing to notice is that the new Bangala version (1977) tends to move more and more towards Lingala (1977). They share many words in common.

Another factor which affects the re-translation of the Bangala Scriptures is the use of the new principle of dynamic equivalence. Some parts of the Scripture need to be put in realities or concepts people already know.



The progress of this UBS-sponsored project has been relatively slow, and sometimes inactive. This is due to some practical reasons we will come to later on. No publication of this new translation has been made so far.

#### Bobangi.

In this language the first complete New Testament was published in 1912. This resulted from the efforts of A.E.Scrivener and J.A.Clark, both Baptist missionaries. A revision of this edition was published in 1922, then reprinted in 1931. After corrections by J.A.Clark, a new version was produced in 1947.37.

The translation work for a new New Testament in this language began in 1983.38. Some translated copies of the Gospel of Mark have been published and sent to the Church hosting the project (CBFZ); but no feedback report had been received by the day this research was conducted. Dr.Sterk was so much concerned and suggested that this project may be abandoned unless the Church shows interest in the work.39.

Two reasons have been advanced to show why this new translation is needed. First, that the language has changed, and secondly, people would like a translation which speaks to them in their context.

#### Chokwe.

This language is spoken both in the North East of Angola and in South West of Zaire. The first complete New Testament translated into this language came in 1927. Some missionaries of the Christian Missions in Many Lands did the work. After

rately from the UBS for the production of the Scripture in this language. While UBS works on a single translation for all the dialects of Kikongo, the Living Bibles International is responsible for the dialects of Kikongo-Fioti and Kiyombe separately.

#### Kiluba.

This is the Luba dialect which is spoken in the South-East of Zaire. It is different from the Luba spoken in Kasai. J.A.Clarke and a group of Gerenganze missionaries, assisted by some nationals translated the first New Testament, which was published in 1923. The same group went on with the translation of the Old Testament. The complete Bible then became available in 1951.43.

The work for a new version of the complete Bible started in 1985. The New Testament has been completed. The translation of the Old Testament is in progress. Translators from the Pentecostal and the United Methodist Churches are working together. Meanwhile, arrangements have been made by the Bible Society of Zaire to publish the book of Ruth.44.

#### Kinandi.

This language which is spoken in the East of Zaire obtained its first complete New Testament in 1962. The whole Bible in Kinandi became available only in 1980. Paul Hurlburt (Jr) with a group of nationals from the Eastern Baptist Church did the work. Presently a team of translators is working on the whole Bible, but focusing only on typing errors and adding

accents where they are needed. There are, however, problems with this version and these will be discussed later on.

#### Kisanga.

The first complete translation of the New Testament in this language was published in 1904. Daniel Crawford of the Serenganze Mission translated it. He then brought in revision in 1923 and completed the whole Bible in 1928.45.

A new translation of the Scripture in this language started in 1979. The project, which has been sponsored by UBS, is inter-confessional, i.e., it involves both Roman Catholics and the United Methodist Christians. The complete New Testament with Psalms in this language has recently been published (1988), and the manuscripts for the Old Testament have been sent for publication. 46.

#### Lingala.

The first Lingala New Testament, which was published in 1941, was translated by Malcolm Guthrie, a Baptist missionary. The Psalms were added to it six years later. Because of some orthographical changes, a corrected edition was published in 1961, and reprinted in 1962 as a pocket edition. This same edition was reprinted in 1964. 47.

The first complete Lingala Bible was published in 1970, then reprinted in 1986. It has been used by churches for devotions and services up to now.

A re-translation of the Lingala Bible for a new version has been in progress since 1971. Both Catholics and

Protestants are working together in the project. The new edition of the New Testament was printed in 1977. The team is now working on the Old Testament.

The re-translation of the Lingala Bible is due to some reasons. One of them is that the language has changed. Many words which were used in the first Lingala Bible are unknown to the present generation. They need replacements. The text in John 3:16 would help us to illustrate this.

a/Lingala 1970 (reprint 1986) Yoane 3:16. Mpo ete Njambe alingaki mokili na motindo boye ete apesi Mwana-na-likinda na ye ete moto na moto oyo akondima ye abebisama te kasi ete ajala na bomoi na seko.

b/Lingala 1977 Yoane 3:16 Mpo Nzambe alingi bato ya mokili mingi mpenza, yango wana apesaki Mwana na ye se moko, mpo 'te moto nyonso oyo akondima ye akufa te, kasi azwa bomoi ya seko.

The words which have been underlined in the 1970 edition are the ones which are no longer used today. Also the use of "j" as in "Njambe", "ajala" (1970), and in many other words not in the verse, has been replaced by "z" as in "Nzambe" (1977).

Another reason for the new Lingala version is the style and grammar. The old version of the Bible used a style which people today would not easily understand, since it is so different from the way they speak in their daily conversation. The new version, which uses a style which is natural to people, is intended to correct this. Let us consider another example in Matthew 5:1.

a/Lingala 1970. Matai 5:1. Emonaki ye bible, abuti na ngomba. Esili ye kofanda, bayekoli na ye bayei epai na ye.

b/Lingala 1977. Matayo 5:1. Ntango Yezu amoni ebele ya bato wana, amati likolo ya ngomba moko mpe afandi.

Bayekoli na ye bayei epai na ye.

In the first translation the underlined words do not follow the order in which words are normally arranged in Lingala, and the way people speak. A verb never precedes its subject as it is seen in the example:(Emonaki=verb; and ye=subject; Esili=verb; and ye=subject.) This sentence structure has been corrected in the second translation (1977). A Lingala speaker was asked to read both examples and versions, and give her impressions concerning them. Without hesitation she responded:"The 1977 is clearer, simpler, and easier to read and to understand. This is the way we speak Lingala. Not that one (i.e. the 1970 version)." (48).

Also in the second example, the second version has made explicit ideas which are implicit, by adding the missing ideas. Therefore, the statement:Emonaki ye bible...(Having he seen the multitude...) becomes:Ntango Yesu amoni ebele ya bato wana...(When Jesus saw that great multitude of people...).

A reading of the Lingala Bible (1970) has revealed a lack of consistency as to the meaning of certain words. Confusion has been created by translators. They thought they were giving the equivalence in local terms of some words which were

sed in the Scriptures. An example to illustrate this is how the word "bread" has been translated.

a/In Matthew 4:3,4, the 1970 edition reads:

3....Soko yo ojali Mwana na Njambe, loba ete mabanga oyo mabongwama mikate.

4....Moto akobika bobele na kwanga te.

b/In Matthew 14:7 ...tojali bobele na mikate mitano.

c/In Luke 9:13 ...bobele kwanga mitano.

d/In John 6:5 ...tokosomba kwanga wapi ...

e/In John 6:9 ...ajali na mikate mitano na loso.

f/In John 6:51 ...Ngai najali kwanga na bomoi.

g/In 1Corinthians 11:23. ...Nkolo Yesu akamati kwanga

Simply in these few examples the word "bread" has been translated by three different ones, namely mikate, kwanga, and mikate na loso. All three are Lingala words, but they are used to designate different things. Mikate, which is also a Swahili word for "bread", is commonly used by Lingala speakers for "doughnut", or "mandazi" in Kiswahili. The word kwanga is a kind of paste made out of pounded fresh cassava, boiled after having been wrapped with banana leaves. Mikate na loso is the same as mikate we have just seen. The words "na loso" added to it simply stress that it is made out of wheat or rice flour.

The problem of translation in this 1970 edition is that the same word "bread", used repeatedly in the same passage (Matthew 4:3,4; John 6:5,9), or in other parallel pas-



pages, (Matthew 14:17; Luke 9:13), has been translated by different Lingala words with different meanings. It was necessary to correct this confusion. The new version has been somewhat of a proper answer. The well-known word for "bread" in Lingala is mampa, as used in the Bangala and the 1977 Lingala New Testament. This new version, now with the Psalms added, has been revised and sent for publication. Meanwhile the re-translation for the Lingala Old Testament is nearing its completion.

The Living Bibles International is also working on another Lingala translation. They have not produced any book yet.

#### Otetela.

The first New Testament in this language was translated by E.B.Stiltz. He was assisted by some nationals. It was published in 1938 by the American Bible Society. Through the efforts of some Methodist Missionaries and a Committee of Africans, the complete Bible was translated and published in 1966.49.

Because of linguistic changes which have affected this language, there is a group working on a new translation. This group is made up of both Roman Catholic and United Methodist translators. The New Testament has been completed and a revision is almost ready for publication. The work on the Old Testament is in progress. 50.

#### Tshiluba.

This language is spoken in East and West Kasai. The first complete translation of the New Testament is the work of American Presbyterian Missionaries together with some nationals. It was published in 1920. Seven years later the complete Bible was ready, printed by the American Bible Society.

The first edition of the Tshiluba New Testament was revised by L.A.McMurray with a Committee of Africans. This was published in 1940. Two years later another revision was done to the complete Bible. Further revisions and corrections were made, and the complete Bible was reprinted in 1960 and 1964 respectively.51.

The need for a new version in Tshiluba was inevitable. The language has changed and it has been necessary to bring the translation up to date. So, the re-translation of the existing Bible has been going on since 1970. The New Testament is nearing its completion. An inter-confessional team is working in this project.52.

#### Zaire-Swahili.

The first complete New Testament in Zaire-Swahili was published in 1955. But before this was done, there already existed other versions in the two dialects of Kingwana-Ituri (1929) and Kingwana-Lualaba (1938). Several missionaries from the Africa Inland Mission, Heart of Africa Mission and Immanuel Mission did the work. The same missionaries were later on assisted by an African, Yosia Butso, to translate the complete Bible which was published in 1960.53.

Since then important changes have occurred in Zaire-Swahili. This is due to the fact that during the last two decades there has been a lot of movement between Eastern Zaire and East Africa (Kenya and Tanzania), where this same language is spoken. Several words have been borrowed from the East Africa spelling. Let us consider the following examples of changes among several others:

- a/mayi has become maji,
- b/moya has become moja,
- c/tala has become taa,
- d/kuvala has become kuvaa,
- etc...

The "Agano Jipya" (the New Testament) 1987 and even the "Habari Njema kwa Watu Wote", which is a new translation of the New Testament into common Kiswahili, have already adopted this spelling. The process of change continues. In August 1988 a Committee made up of the Church Communities where Kiswahili is spoken (in eastern regions) met in Buhimba, near Goma. The Committee, known as COLESZA (Comité pour la Littérature Evangélique en Swahili-Zaire), deals with all changes regarding the grammar and other aspects of Zaire-Swahili. Some changes in this language were decided on during the meeting, one of which was the use of m- instead of mu- for noun class prefixes. Let us illustrate this by the following examples:

- a/mutoto becomes mtoto,
- b/mutu becomes mtu,

- c/muti becomes mti,
- d/mufano becomes mfano,
- etc...

For about twenty one years now translators have been working to produce a new Swahili translation known as Habari Njema kwa Watu Wote (Good News for All People). They are aiming at producing a version which is in people's everyday speech. They also aim at applying the theory of dynamic equivalence. The first New Testament of this "Habari Njema" translation was first published in 1981, then reprinted in 1985. The differences between the "Habari Njema" version and the "Agano Jipya" (1987), are not so big, except that in some verses, difficult words have been simplified, or given explanation. Let us look for an example in John 3:36:

- a/Agano Jipya (1987)-Yoane 3:36. Anayeamini Mwana ana uzima wa milele: na asiyetii Mwana hataona uzima, lakini gazabu ya Mungu inakaa juu yake.
- b/Habari Njema (1985) Yoane 3:36. Anayemwamini Mwana ana uzima wa milele, anayekataa kuamini Mwana hataona uzima, lakini kasirani ya Mungu inakaa juu yake.

In the second version (1985) the expressions which have been underlined stand for the words which are underlined in the first version.

But in some other instances some implicit ideas have been made explicit. This can be seen in the examples from Matthew 5:1.

a/Agano Jipya (1987)-Matayo 5:1. Naye akiona makutano, alipanda mulimani: na wakati alipokwisha kuketi, wanafunzi wake walikuja kwake ...

b/Habari Njema (1985)-Matayo 5:1. Wakati Yesu alipoona makutano ya watu, alipanda juu ya mulima. Alipokwisha kuketi, wanafunzi wake wakamjia...

The words which are underlined in the "Habari Njema" translation have been added by translators in order to make the meaning more explicit, without changing the message.

Opinions of readers have been divided as to the effectiveness of the "Habari Njema" version. To some its style is said to be good and could be understood by everybody who speaks Swahili, even in the street. But to others, the style is locally adapted, the region of Kivu being the most favoured. Commenting on this version of "Habari Njema", Timothy Wilt in his article thought that this desire to have a Bible written in a style closer to the speech of the average person as is "Habari Njema", was taking a hesitant step towards the already existing low standard of grammar in Swahili Zaire.<sup>54</sup>

This project for a new Zaire-Swahili Bible is based in Bukavu. It is sponsored by UBS. The New Testament (1981) has been revised. The work on the Old Testament is in progress.

There is another project for Swahili Scriptures, based in Kinshasa. This one is sponsored by LBI. No publication of this version has been made so far.

b. For first Complete Scriptures.

This section will seek to examine the projects where translations for first complete Scriptures are in progress. These projects are divided into groups: the projects whose goal is to get the first complete translation of the New Testament, and those seeking to have their first complete Bible. We shall examine them separately.

i/ For the first New Testament.

Avokaya.

The Avokaya language is spoken both in Zaire and in Sudan. The great majority of its speakers are located in Sudan. However, the project itself operates from Aba/Zaire, with translators from Sudan. It is practically impossible to run this project in Sudan because of the political situation.

The project is under the supervision of the Summer Institute of Linguistics (SIL). Miss Eileen Kilpatrick is helping translators as Advisor and Exegete. Several books of the New Testament have been produced so far. In 1980 they printed in one volume the translations of 1 and 2 Thesalonians, 1 and 2 Timothy, Philemon and James. The Gospel of Luke has just been produced. From the Old Testament the book of Genesis was published in 1986.

Kanyok.

The origin of Scripture translation in this language goes back to the year 1963. Dr. Bukas Yakabuul started the project.



The United Bible Societies got interested in this project in 1967 when Dr. Harold W. Fehderau, a Translations Advisor with UBS in Zaire, was on his supervision trip of the Tshiluba language. Today the translation work of the New Testament which started is almost completed.

Kifuliru.

The project of translation in Kifuliru started in July 1980. The Bible Society of Zaire and the Wycliffe Bible Translators work together with some Zaireans from a Pentecostal Church (CEPZA) to produce the first New Testament. Mr. Roger Van Otterloo is the Coordinator of this project. The Gospel of Luke has been published. The first draft of the New Testament has just been completed. Its revision is going on.

The target of the project is to have completed the New Testament in mid 1991.

The translators are working on other written biblical materials as well. They are now seeking to produce the Scriptures on the life of Christ in the form of a series of booklets. These booklets will contain 27 stories, beginning with the birth of Jesus to his parables, his miracles, the Passion week and his ascension. Another plan in this project is to produce another series from Acts in 27 lessons.

Kikomo.

This is a WBT project where Paul Thomas and his wife have been working since 1986. They are based at Lubutu, 250 kms South-East of Kisangani, in the region of Kivu.

The translation of the New Testament has started. So far, they have translated and made ready for publication four booklets on the life of Christ in chronological order and a leaflet on AIDS. They have also published a hymn book and produced an alphabet chart of the language. The Gospel of Matthew and Luke have been planned for publication in 1991.

Kibali.

This project started in 1984 with Pioneer Bible Translators, then the United Bible Societies joined them. Today the project has suspended all its translation activities because of the sickness of its Coordinator's wife. It would not resume until a new Coordinator and specialist in Exegesis is found. None from among the native speakers qualifies to assume this responsibility now, since they do not have the required training.

Before this project suspended its activities, no book had been published. But today the ongoing work is focused mainly on some other preparatory reading materials.

Lobala.

The project of Bible translation in this language was started in 1986, by David Morgan, at Imese. David is a member of SIL, from Britain. The Summer Institute of Linguistics, based in Brazzaville, has been helping with the supervision of the activities in this project.

In Lobala the Gospel of Mark has been translated and published. David Morgan, the Coordinator of this project, is

now in England where he is pursuing further studies at the School of Oriental and African Studies. This has left the project a bit inactive. However his co-translators are revising the translation which was done (the Gospel of Mark) and testing its accuracy. The work would resume normally when David is back from his studies.

#### Mbanza.

The translation work in this language began in 1983. Larry and Cami Robbins of Wycliffe Bible Translators started it. After sometime the couple moved to Congo where they were given other responsibilities. This move caused the project to be vacant for a while. Their work has been taken over by another member of SIL, Jim Fultz. So far the project has produced the Gospel of Mark. Also the Gospel of Luke and the Epistle of James have been translated, but not printed yet. Presently the team is working on the book of Acts and the Epistles to John.

Recently the Bible Society of Zaire got interested to the progress of this project. Dr. Sterk has recommended the project to UBS for its involvement regarding financial support, technical advice and publication of the manuscripts once completed.

#### Mundu.

Like Avokaya, this language is spoken mainly in Sudan; but it has a small minority of speakers in Zaire. Because of the political situation in Sudan, the team of translators

moved to Aba/Zaire. They have been working there for a few years now.

Wycliffe Bible Translators are in charge of everything. The team is assisted by some African Christians. Miss Dorothea Jeffrey has been the Advisor and Coordinator of the project since 1978.55.

Before the Wycliffe Bible Translators started working on Mundu, the only existing written material was a Scripture Gift Mission booklet which was translated by an AIM missionary in the 40s. So far the Mundu project has produced the Gospel of Mark (1983), and the book of Genesis (1988). Some other Christian literature has been produced as well. These are the Christmas Story (1982), a Hymn Book (1983), and the Parables of Jesus (1986), 56.

Alongside translation, a campaign for literacy among the population is being carried out by another member of SIL, Ms Alice van Bergen.

#### Oke'bu.

This language is small in size. It has its speakers on both sides of the Zaire/Uganda border. Translators of both sides meet from time to time in the North of Uganda, for their translation consultation. At present the work for their first New Testament is in progress. No news about recent progress was available for this paper

ii/For the first Bible.

A translation of the New Testament in Ebembe was published in 1979 by the Bible Society of Zaire. This edition has been revised, and has been sent, together with the manuscripts of the Old Testament for printing. Dr. Bukas Yakabuul hoped it would be available soon.

Giphende.

In this language a New Testament was published in 1977. This edition has been revised. Meanwhile the translation for the first complete Bible in Giphende has been going on. The progress of this translation has been very slow.

Kilendu.

A translation of the New Testament in Kilendu was produced in 1936. This was done by a group of AIM missionaries, assisted by two Zaireans, K. Andereya and K. Filipino.<sup>57</sup>

The ongoing translation work was initiated by Wycliffe Bible Translators in 1981. The work started with re-translation of the entire existing New Testament. The new edition of this was published by the Bible Society of Zaire in 1988. This organisation joined them a few years after WBT had started the work. Since then they have been working cooperatively with CECA-20. But the Roman Catholics withdrew their representative, a Catholic Priest, Alcober, who had helped mainly in Exegesis of difficult passages. He was replaced by Pastor Londroma Bandy. The translation of the Old Testament is in progress.

A translation of the New Testament in this language was done by a group of missionaries assisted by nationals. It has existed since 1952.<sup>58</sup> This edition was revised and published in 1978. A first-time translation of the Old Testament has just been completed, and translators are revising it. The books of Genesis and Exodus have been published.<sup>59</sup>

Kituba.

In Kituba, also called Kikongo ya Leta, the first translation of the New Testament was completed in 1957. The draft of this translation was destroyed during the political rebellion of 1962 before it was printed. Fortunately, a second copy of it was kept in the Bible Society of Zaire. This copy was printed in 1966. Rev. Mwanga Givachi who later on led a team to translate a new version of the Kituba New Testament made the following comments about this translation:

The translation was very literal and in such poor Kikongo ya Leta that people could hardly understand it. Many phrases were so unnatural and strained that people required explanations to understand them. They were discouraged from reading the translation. Under these circumstances the United Bible Societies found it necessary to undertake a new translation. (60)

Let us take these examples given by Rev. Mwanga to illustrate inaccuracies in the first translation:

Example 1: Mark 1:4: "And so John came, baptizing in the desert region and preaching a baptism of repentance for the forgiveness of sins." (NIV).

In the first Kituba New Testament the verse was translated:

Marc 1:4: "Yoane kwizaka, yandi botikaka mu nsi ya



mpamba, ye samunaka mbotika ya pindulu ya mabanza ku mvidisilu ya masumu ya bau."

An examination of this translation points out two things. First, the very literal translation does not convey the meaning of what it was intended to say. Thus, when this same Kituba version is re-translated into English, the sentence will read: "John came, he baptized in the empty country and preached the baptism of repentance of the mind to the forgiveness of their sins." (61).

The second problem with this translation is that it was already outdated when it appeared. Many words which were used in it are no longer in use. The language has changed. Going back to the verse above, the word samunaka (preached) has been replaced today by "kulonga" (to teach, to preach), mvidisilu (forgiveness) by "lolula" (forgive), and the phrase pindulu ya mabanza (repentance) has been substituted by "balula ntima" (change heart or mind). 62.

Example 2. Acts 10:13: "Then a voice told him, 'Get up, Peter. Kill and eat.'" (NIV).

This voice of God which reached Peter in a vision is a straightforward command. In the first Kituba translation it reads:

Bisalu 10:13: "Petelo, telama, kufwa ye kudia."

The problem here is seen in the use of the verb kufwa. When used by itself, "kufwa" means "to die". Its use in the verse has changed completely the meaning of the command. This

becomes, "Get up, Peter. Die and eat." In order to get the correct translation for the verb "kill" as it is used in the command, "kufwa" must be followed by an object. Thus this same verse was later on re-translated: "Pierre waka ndinga mosi ke tubila yandi nde: 'Pierre, telama, fwa konso kima ya moyo, ebuna nge dia yo.'" (Kituba 1973). The words group added to the verb simply means "all living creatures".

#### Mashi.

A complete translation of the New Testament in Mashi has existed since 1961. It was translated by R.H.Bothwell, of the Norwegian Pentecostal Mission, assisted by some nationals.<sup>63</sup> A revision of this edition which started in 1968 was published in 1977. The translators were enabled to concentrate on the translation of the Old Testament. The two translations, Old Testament and New Testament revised, have been sent to the Department of Manuscripts in Nairobi, ready for editing. Meanwhile the New Readers Portions for the New Testament series have been translated too, but are not published yet.

#### Ngbaka.

The first complete New Testament in this language was published in 1983. The translation of the Old Testament is now in progress. The Ngbaka team is both inter-organisational and inter-confessional in its composition. It includes members of WBT and the United Bible Societies. Both Roman Catholics and Protestants from two Church Communities (CECU & CEUM) work together in this project. So far the books of Ruth and Jonah

have been published for feedback.<sup>64</sup> Once the Old Testament is completed, translation of the New Testament will be revised.

#### Uruund.

The existing New Testaments in this language were translated by missionaries and printed in 1933 and 1963, respectively.<sup>65</sup> A new team which is made up of both Roman Catholics and Protestants from the United Methodists have been at work in this project since 1966.

The progress of translation in this project has been very slow, with many interruptions, due to sickness and repeated absences of its Coordinators.

#### c. Newly started translation projects.

In some other projects translations have not begun yet. However initial work is in progress. This is being done, mainly by experts of the Wycliffe Bible Translators. They are based in various places where these languages are spoken. They are concerned mainly with the linguistic groundwork. They establish the relationship which exists among different dialects of a language. They also work at establishing an alphabet for that language, and compiling the grammar and a dictionary.

Presently Wycliffe Bible Translators are very much involved in the following projects:

#### Kibudu.

The Kibudu project started operating in 1987. It is based in Ibambi, not far from Isiro town. A German member of

WBT, Bettina Gottschlich, is helping in this project. She is assisted by a native Evangelist, Fomuno Alongba. At the present the work is concentrating on a linguistic survey of the language, which has two major dialects and several other sub-dialects. The survey is being carried out to determine the dialect into which the Bible should be translated. This would also enable the team to write down the grammar of this language and the alphabet system for a correct orthography.

A committee for this project is already set up. It is inter-confessional and inter-denominational in character. Two church denominations, namely ADZ and CECCA-16 will be working together when the translation begins.

In Kibudu there exists a translation of Hymns. This was done sometime back by a missionary, Mr. Harrison. The hymn book is not so much used today because many people find it difficult to read. There also existed a grammar of Kibudu which was compiled many years ago by the first missionaries. Unfortunately, this grammar collection got lost during the rebel wars of 1964-1965.

After the grammar and phonology system of this language have been written, the translation work will start.

#### Ngiti.

This language is commonly known as Lendu-Bindi. Others prefer to call it Lendu-Sud (Southern Lendu), or again Ndruna. Although Ngiti was claimed to be very similar to the Lendu which is spoken in the Northern part, the two should be considered separate languages.

The Ngiti project started in 1987. Before that time, the need for a translation was expressed to Wycliffe Bible Translators through Pastors Musangura Mbafefe and Chambola Katanga Mazi respectively. The offer was accepted and a series of workshops have been taking place with native speakers, led by Ms Constance Kutsch Lojenga. The compilation of grammar, alphabet system and a lexicon of the language are under way. Participants in the seminars are being trained in writing the language through short stories.

Ngiti has never had any other written literature apart from a hymn book, which was translated about twelve years ago by Ruben Onia Bahura and Misaki Adhizo Kanamba. They were assisted by other native speakers. The translation project, which will be operational very soon will be inter-denominational, the CECA-20, CAFEZA and CAZ Church Communities working together. Some Roman Catholics will hopefully be in the translation committee as well.

Kipili.

This language is also called Kipere, or Bhele. The project in Kipili is based in Mangurujipa, a CEBK and CBK mission station located at about 100 kms West of Butembo centre. Mr. Timothy Raymond and his wife, both WBT staff members, are supervising the project, which started in 1980.

The Kipili project is characterized by slowness. First, there were no buildings and offices to start in. Secondly, the level of education of the population was too low. Finally, it

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also took time to prepare people and get them interested in the project.

There exists a Scripture portion in that language. It was translated by a group of the neighbouring tribe, Nandi, and published in 1939. Today there exist some preliminary translations in Kipili. The first three chapters of Genesis and the Psalms 121 and 124 were translated in 1985. In 1986 a selection on the Life of Jesus from the Gospels of Matthew and Luke were translated, and published.

Kitembo.

This is a WBT sponsored translation project. Here the Gospel of Mark was published in 1977. This was translated by a Japanese linguist. The activities in this project have been suspended because WBT couple who had been running the project left. The work will resume as soon as new Coordinators are found. Then it will be based in Bunyakiri.

Logoti.

In Logoti there are some Gospels which were translated many years ago. The Gospel of Mark was translated by an AIM missionary, Ms Mary Mozley, in 1924, and the Gospel of Matthew in 1927 by her sister, Elizabeth Mozley. The latter also began to work on the Gospels of Luke and John when it suddenly stopped. There is also a hymn book in Logoti, which was translated by the first missionaries.

The new translation project started in 1986. It is based in Todro. The project has established its committee which is



made up of representatives from each of its five major dialects. The translation of the hymn book has been completed. Very soon translation of the New Testament will begin. But now general campaigns are organized in each county in order to prepare the people for the translation.

#### Mangbetu.

Mangbetu is a new project for Bible translation. It is based in Egbita, not far from Isiro. Rob and Carol McKee, members of WBT went first, in 1980, and started the linguistic survey of the language. In 1989 Rudy and Laurie Klaas took over from them. Two booklets on the life of Jesus have been produced so far.

#### Mayogo.

The project for this language was started in 1985. Mike and Julia Anne McCord, who are members of WBT, started working and supervising the project in its initial stages. It is based at Ngeli, which is also around Isiro, to the East. So far a leaflet has been produced, based on the Easter story.

### 3. UNFINISHED TRANSLATIONS.

Alongside the translation projects which are in progress or have been completed, it is important also to mention the "unfinished tasks." In Zaire quite a number of languages and dialects have only certain portions of the New Testament. These portions consist of selections, of one or more printed books. These are mostly Gospels. Early missionaries, assisted

by some nationals did the translation work. Unfortunately, their work was interrupted. Nothing was added to these translations, nor is anything heard today about new projects opening in these languages. Most of the translators who were involved in these translations are no longer alive; not even their memory is recalled; but copies of the portions translated are still available. Therefore, the reasons for the non-completion of translations in those areas were difficult to find. But concerning the situation of Logoti where the work stopped and is now starting as a new project, Reverend Lalima Tagamile thought that native speakers could not carry on the work which Mary and Elizabeth Mozley began and left. The reason might be that the Logoti speakers were not prepared for the task by the missionaries. This may apply to some other languages as well.

In addition to the reason above the writer would mention "linguistic factors". It has been noticed that in some places the work started in two dialects, or languages having a high percentage of intelligibility. Still in other cases, it has been discovered that beside their mother tongue, many people could adequately read and understand the translation in the second language so that another was not necessary. Let us see a few cases:

1. Boloki has been now replaced by Lingala. (Ethnologue 11th edition, p.339).

2. Bolia and Lontomba are closely related languages.

Bolia might be a dialect of Lontomba. (Ethnologue 11th ed., p.339)

3. Kiteke has got speakers who are adequately bilingual.

They can speak both Kituba and Lingala, the trade languages used in the area. (Ethnologue 11th ed., p.352).

4. Eleku and Lipoto are both dialects of the same language, the Lusengo. (Ethnologue 11th ed., p.345).

#### 4. UNEXPRESSED/POSSIBLE NEEDS FOR NEW TRANSLATIONS.

Previously it was said that changes occur in the languages, and advances in the art of translation. Therefore it is necessary to get new translations, or revise the existing ones. This has been put into practice in some places. New translations have been produced, and there are many others in progress.

Alongside the above, there are places where the New Testaments in use were translated a good number of years ago by early missionaries. They have become outdated by now. There is considerable probability that the message which they convey does not communicate effectively for today's hearers, as testified by some native speakers. These languages are Binji (1962), Chilunda/Ndembu (1962), Heso (1920), Ichilamba (1959), Kikaonde (1975), Kilega (1957), Kuba-Inkongo (1927), Lingombe (1956), Lokele (1958), Lomongo-Nkundo (1930), Longandu (1941), Lugbara (1966), Moru (1951), and Zande (1978).

The Zande Bible looks recent. But this does not necessarily mean that its message is well understood by the present generation. During the writer's interview with some Zande speakers, they testified that their Bible was translated, mainly by people who were not well trained in Linguistics, in the source languages (French and English), and in the biblical languages. Pastor Bagudekiya pointed out that "the Exegesis in it is very poor and needs some retouching." (66). Mr. Mboligihe has noticed that not only is the language which has been used in the Zande Bible beyond the understanding of too many young people today, but it is also confusing. Here is an example from the Scripture where a difficult word has been used. It is taken from Revelation 21:8, where a list of those who will not partake the blessings in the kingdom of heaven is found. The reading goes like this:

Yugoti 21:8 "Ono tipa airagunde, na abasapai, na airagbegberepai, na abaimiaboro, na airabari, na airosoroka, na airisi kpiaache,...

"Airosoroka" ( $\varphi\alpha\rho\mu\alpha\kappa\omicron\iota\varsigma$ ) which has been used in this verse is an old Zande word to designate sorcerers, or again magicians. Today this word is not understood by many; it needs replacement.

Concerning the confusion created by using certain words, here is another example, taken from John 14:6. It reads:

Yoane 14:6. "Yesu ki ya fuko Mi nga gene nga lengo nga unga..."

The word "gene" which has been used in this verse, itself carries more than just one meaning. It may mean what, which, or the way (ὁδός), depending on how it is read.

Although the languages above have not officially expressed their needs for new translations, the writer feels they should be given serious consideration. Otherwise the messages they carry will still be low in their quality.

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PART FOUR: SUMMARY, EVALUATION AND RECOMMENDATIONS.

A. SUMMARY.

In the preceding pages of this thesis, readers have been given the amount of progress achieved by various Bible translation projects in Zaire. During a period of one hundred years, the work has produced so far 22 whole Bibles and an additional 21 New Testaments. Presently work is under way in 36 different languages. These comprise languages in which the existing New Testament is being revised or re-translated (12 languages), languages in which translations are being done either for first complete New Testaments (9 languages) or first complete Bibles (8 languages). In 7 languages preliminary work is going on as preparation for first translations. But in 25 other languages the work has stopped with only New Testament portions completed.

Most of the New Testaments in use today by churches in Zaire were translated a number of years ago, mostly before 1960. Missionaries have contributed greatly to these achievements. The period which followed the year 1960 was characterized in Zaire by civil war and political unrest. Many missionaries who had been working in translation and church organisations left the country. Consequently there was a decline in work such that there has been little translation published since then. Only in five languages first complete New Testaments have been published. They are Kakwa (1974),

Ebembe (1979), Ngbaka (1983), Hunde (1987), and Ngbandi (1988). (The Kakwa Bible was translated by both Zairean and Ugandan speakers, but produced by the Bible Society of Uganda).

Having examined and discussed the general progress both quantitatively and qualitatively with the consultants, the translators and the readers, it is the writer's considered feeling that the work done so far has not been productive enough. Likewise the conditions under which people involved in translation operate are not sufficiently conducive to great progress. The section below will discuss the factors which intervene in the progress, suggesting some remedial solutions at the same time.

#### B. EVALUATION AND RECOMMENDATIONS.

Due to several factors, inadequate progress in translation has been noticed. Some of these are:

##### 1. Administration.

##### a/ Evaluation.

As far as this thesis is concerned, the writer's curiosity was struck by the way different projects have been managed. This thesis mentioned previously that today the United Bible Societies-Zaire is employing two Translation Consultants to supervise the work in about 25 of the 36 ongoing translations. They are Dr. Sterk and Dr. Bukas Yakabuul. Both Consultants are highly qualified academically and were appointed by UBS for this specific task. Each time they visit

a project, their contribution has been well spoken of by various translators.

However, despite their desire to serve and the efforts deployed, there is still weakness in this area of administration. Translators are not given the full amount of attention needed. Three different translators from different projects (names withheld) told the writer that their Consultant visits them not more than once every two years. Meanwhile they keep on translating, accumulating both minor and serious translation errors unknowingly. Since this great amount of work has not been discussed with the Consultant for a while, during his visits, he may find out that the translation contains a whole lot of mistakes, or unclear ideas which need restating. His immediate reaction to this is to start the whole work anew. The Consultant himself joins the translation team to correct the errors and to improve the quality of the work. As the whole team concentrates on this correction work, the rate of progress is affected; it becomes slower than expected.

In the course of receiving information concerning the progress of translation the writer read a report by Dr. Sterk. It contained the comments made on the work done by the Bangala team. The comments read:

Le travail fait par les traducteurs n'était nullement adéquat, de façon que lors de nos sessions, nous étions obligés de faire un travail de fond, presque comme si nous commençons à zéro. Je me suis rendu compte qu'à cette allure, la bible bangala prendra quelques 30 ans à compléter. Ceci est inacceptable par l'Alliance Biblique Universelle, dont la Société Biblique du Zaire est membre. (1)



(The work done by the translators was not adequate at all, in such a way that during our sessions, we were obliged to do a deep work, almost as if we were starting from zero. I have realized that at this rate it would take some 30 years to complete the Bangala Bible. This is unacceptable by the United Bible Societies, of which the Bible Society of Zaire is a member.)

The comments above did not include any examples of these inadequacies, otherwise they would have been quoted in these pages. However, it is clear; infrequent visits by the Consultant will inevitably result in serious translation errors, unless there is somebody in the team to help in case of emergency. This would also affect both the quality of translation and the rate of the progress.

b/Recommendation.

In order to avoid the above, the writer would recommend that the existing administration of the translation projects be "decentralized." That is responsibilities should be delegated from Kinshasa (Zaire) and Bujumbura (Burundi) to newly created centres of supervision. As for now the possibility is to divide into two the two zones which have been in existence. So, after serious considerations, the following zones and centres are recommended to UBS. See the full details in Appendix F Map 5.

Table 5. Recommended centres and zones of supervision.

No	Zone	Region(s)	Centre
01	North	HTZ	Isiro
02	West	EQR BDD BZR	Kinshasa
03	South	KOC KOR	Mbuji-Mayi

04 East                    SHB  
                              KVU                    Bukavu  
                              RDA  
                              BDI

The writer has considered some very simple criteria for the choice of these centres. First, there should be a project going on in or near the centre itself. Secondly, the centre should be located at a point from which both communication by air and by road are easy. In each centre there should be a Translation Consultant, or at least his representative. UBS should make a budget for that.

"Decentralization" of administration presents some advantages. First, it reduces the number of projects one single Consultant is supposed to supervise. It also cuts down the long distances he has to cover during each tour. With decentralization the Consultant can also have enough time to organize his own administration at the headquarters. At the same time with a reduced number of projects to visit and distances to run, the Consultant will intensify his presence among translators, thus giving some more time to each team. As the manuscripts are checked frequently by the Consultant, the amount of errors will also be reduced. There will then be more progress in translation.

2.Transportation and Communication.

a/Evaluation.

In addition to the problem of administration comes "transportation and communication." The transport system in

Zaire comprises the roads, the railways, the waterways, and the airways.

André Huybrechts comments that the above system of communication in Zaire before 1960 was the most extensive in Africa, with the best interconnecting network and the most technically advanced infrastructure and equipment, and with the highest capacity, the best traffic balance and the broadest range of access and dispersed routes.<sup>2</sup> Unfortunately this situation has now changed completely. Transportation and communication infrastructures in Zaire are now poor, and this state has been a major handicap, not only to the economic development of the country, but also to the progress of many other projects, including the supervision of Bible translation projects.

Today in Zaire it is not easy to move from one centre to another. The roads have been inadequately maintained, and become more and more inaccessible for most vehicles. People having a four-wheel-drive vehicle can make it on these roads, but with a lot of difficulty. Most people prefer using motor-bikes, or bicycles. For those who do not possess any of the above, the only alternative is to cover long distances on foot. Even public means of transport which would facilitate transportation for the Consultants in many areas is either sporadic or non-existent. All these taken together makes one's visitation planning uncertain, not knowing how to reach and leave a centre.

"The road network is wholly inadequate for a country of Zaire's size: of the estimated 145,000 km of roads only some 2,500 km are surfaced, and most of the road network is in a very poor state of repair..."<sup>(3)</sup>, said Diana Hubbard. If this situation has discouraged the writer, certainly it would have discouraged the Consultants who have got long distances to cover. Likewise some "good Samaritans" who would like to use their vehicles on these roads would get discouraged. All these might have contributed to the poor state of supervision and progress of the projects, some of which being located in remote areas. After a couple of journeys in these conditions a Translation Consultant from far would prefer to avoid as much as possible the dangerous experiences of the past. This could be the reason why some years back Dr. Sterk wrote to the Bangala organizers the following statement: "Pour moi, à partir de Kinshasa, un voyage à Bunia n'est pas chose facile, et je ne le fais pas à moins que je sais qu'il sera utile."<sup>(4)</sup> This is translated: "As for me, leaving Kinshasa on a trip to Bunia is not an easy thing, and I do not make it unless I know it will be useful."

Not only does the problem of transportation and communication affect the progress of the work through the interaction between the Consultants and the teams, but it also affects contacts between translators and the people for whom they are translating. It is necessary that some parts of the translation be taken out among the people in order to test its

accuracy and naturalness, and get their feedback. But since means of transportation have become a serious problem, most of these tests are carried out by pedestrians who have volunteered to do the work. Most often they get discouraged on the way. They end up by going back to the centre without having reached a large number of people and all the dialects which exist in that particular language. This means that the New Testament which has been translated is not fully accepted in other areas. The translation of Kinandi faces this problem. Its tests were conducted mainly among the speakers in the area of Butembo, Lubero, Kayina, and Rutshuru. Those living in Beni, Mutwanga, Mangina, Mbau, and Kainama were not reached, until the New Testament and today the whole Bible, was published. Consequently in the latter areas the Kinandi Scriptures are not well accepted and not much used for church services. On the other hand, if the translation is to be tested among many speakers in each dialect, there is fear that it will take too long, thus delaying the progress.

If transport by road has proved ineffective to establish contacts between the several bodies involved in translation, another possibility would be to fly. Unfortunately, the present situation in Zaire is that domestic air services, which had been adequate till 1980, have been deteriorating rapidly. The national carrier, Air Zaire, has become virtually bankrupt, leaving room for a few private carriers. Most of these planes fly regularly on scheduled flights to major towns

and mission stations. Since the roads cannot solve the problem of transportation any more, most of the flights are fully booked by government and church officers, or by businessmen. There are too many passengers for a few carriers, with only a few seats. Less privileged people have less chance to use them. The present writer experienced this four times in December 1989 and January 1990. Economically it is not viable to charter a plane, since it is extremely expensive. So, in such conditions, aeroplanes also which would have solved the problem of transportation to the Consultants, or translators, do not bring a solution any more.

Apart from the above, a telephone system would be a possible solution to the communication problems. Unfortunately this system has been added to the list of inadequacies. As Diana Hubbard put it, "telecommunications facilities within Zaire are among the worst in Africa..."(5). It is not easy to call from one town to another, and even, within the same town. Almost every facility which was left by the colonial powers is out of order. However, some churches and private organisations have got two-way radios. With regular scheduled times they pass on their messages. This system is effective only for short distance calls. When it comes to long distance calls, many times the quality of its audibility is very poor. Moreover, the system of two-way radios is not a good way to deal with serious translation matters, which most often require deep discussions and considerations.



The postal system which could partly compensate the failures above is no help either. Mail is often delayed for several weeks, if not lost in the postal services. Just an example of this. Dr. Sterk from Kinshasa wrote the letter REF 172-85 LENDU, to Bishop Dhejju Leonard of the Diocese of Bunia. Written on May 7, 1985, the letter reached its destination on July 27, 1985, after almost three months of delay. Another letter REF 164-85 LENDU, written by the same on April 26, 1985, reached the destination on July 27, 1985; that is again three months later.

b/Recommendation.

In order to find solutions to the problems caused by the means of transportation and communication, once more the writer would consider "decentralization." With four Translation Consultants instead of two, the number of teams to supervise and the distances to cover will be reduced. It is easier to move within a smaller area by any means, than to cover long distances. Moreover, physical contacts are easier and more frequent between the Consultants and their teams respectively. It is only under these conditions that the Consultants can give to each team the needed amount of time, and achieve a considerable amount of work.

In addition to the above, as a project is planned for, the location of the local translation centres should be considered seriously. There is no need to locate the centre in a remote place if it can alternatively be at a place which is easily accessible, at least with a vehicle.

In connection with the above, it is also necessary to improve contacts between the translation teams and their communities. For the teams to reach a large population of speakers within a shorter time, the writer's recommendation is that the need for a means of transportation be included in the budget of each project. This will depend on what the people can afford. Also co-operation is requested from any member of the community having his own means of transportation. He should lend his vehicle to help the translation work. Such help has been given at the Blukwa centre where the Lendu team is based. It is necessary that local churches where the language is spoken, should provide volunteers to be trained for the work alongside the teams, in reaching their population. This would help the translation teams to do their work without interruptions.

3.Personnel.

a/Evaluation.

Another serious issue which is affecting the progress of translation in Zaire is the "personnel." The situation is that most translations are done by translators who are not qualified enough to do the work. Most of them do not have a good knowledge of the source languages (French and English). In their translations they refer mostly to the existing New Testaments in national languages, or to the French, or English version held by a member of the team. These translators had volunteered to do the work, or had been chosen by their churches, regardless of their academic standards.

The fact that translators are not well qualified is the main concern in many projects. During an interview, Dr. Sterk could not hide his regret saying: "in most projects we do not have qualified people to do the work."(6). In the same context Ms. Evelyn Kuhnle made the following statement: "it is difficult to find qualified nationals who are willing to give themselves entirely to the translation work."(7). The translation teams are made up of missionaries, and old teachers who had been trained for two, three, or four years after their primary education. Others had their training in local Bible Schools, or were pastors for some time. These are the key translators in Zaire.

Alongside lack of qualified people to do translations, there is also lack of "Exegetes" in most translation teams. These are people who study the meaning of complicated passages and theological concepts. This factor has caused the Kibali project to stop its translation. The Lobala project which started a few years back has also stopped for a while, waiting until its Coordinator and Exegete returns from his studies in Britain. In this same vein the Uruund project was mentioned previously by Dr. Sterk. In North East the Lendu project which started well in the early eighties could hardly move when the Catholic Father Alcober, responsible for Exegesis, withdrew. His Bishop wanted him to do something else in the Diocese.

In some other places some missionaries have been given the task of filling the gap; but not all of them are good

Exegetes. The quality of translation done in such conditions is very low in Exegesis. The Zande translation has been mentioned in this thesis, and today it needs to be re-translated entirely. Another translation which suffers from poor Exegesis is the Lendu New Testament. It has just been printed with exegetical errors done when it started. Consider for example the word "holy" ( $\alpha\gamma\iota\omicron\varsigma$ ). All over the New Testament the word has been translated "Bblo," meaning "good." The concept "Holy Spirit" ( $\alpha\gamma\iota\omicron\varsigma \pi\upsilon\epsilon\upsilon\mu\alpha\tau\omicron\varsigma$ ) has been translated "Bblo Thi." Literally this means "Good Spirit." The translation given to  $\alpha\gamma\iota\omicron\varsigma \pi\upsilon\epsilon\upsilon\mu\alpha\tau\omicron\varsigma$  is theologically diluted, due to poor level of Exegesis. The concept of "holy" as attributed to God, or His Spirit, is more than mere "good." A good Exegesis of this word should include "sinlessness." Since "sinlessness" is the essential characteristic which distinguishes God from human beings, the Lendu translators could translate "holy" as "in whom there is no sin."

If there are qualified translators in some other projects, it has been noticed that they work only on a part-time basis. Normally these are people who are full-time workers elsewhere, and who come to translate only when they are free. The Alur project for example has been working with full-time school teachers and headmasters.

On the other hand, even if one has been called to be full-time translator, sometimes because of circumstances he is also given other responsibilities by the church besides his

regular job. His presence in the team is affected. Here the writer can mention the case of Ms. Evelyn Kuhnle. She was initially assigned the responsibilities to coordinate and help as an Exegete in the Bangala translation. Today she is not only working in translation; she is teaching in the local Bible School. Sometime ago she was also asked to supervise the Lendu project when Father Alcober left, until Pastor Londroma Bandony came from Seminary. Another case can be taken from Pastor Londroma, just mentioned. A short time back he was also assigned other responsibilities. He is appointed the Chairman of the CECA-20 Translation Committee. Also he has been given the task of Senior Pastor of the local Church where the Lendu project is based. These few examples might be the case in some other projects not mentioned in this thesis. With so many roles shared by those involved in translation, it is not possible to expect good quality translations, and an acceptable rate of progress. The work is being done by people who would be already tired elsewhere.

Concerning the personnel, it is also necessary to add that translators in some projects are scattered at various places. In Bangala for example, a group has been working in Isiro, another in Watsa, and again another in Aba, and still another group in Adi. All these mission stations are quite distant one from another. Because of the problems in transportation and communication as mentioned above, it has often been hard to get the work together. The translation is done

separately by various groups. Whenever they come together, much time is spent, trying to come to a translation which is acceptable to all dialects.

Because of different locations for the same team, the Bangala project has been progressing very slowly. Often the work done by the groups is being started afresh. This situation has created much concern as to the future progress of this translation project so that on one occasion the Consultant had to react:

Je ne peux pas vous cacher, chers amis, que la lenteur du progrès me fait bien des soucis. Ensuite il y a le grand problème des communications, d'abord entre Isiro et l'Est, (Isiro a même manqué notre rencontre!), et ensuite entre les traducteurs individuellement. Il va de soi qu'il est impossible de terminer un travail pareil si nous dépendons uniquement sur les deux ou trois semaines par an que nous nous rencontrons. (8)  
(I cannot hide it to you, dear friends, that the slowness of the progress makes me worry much. Then, there exists a big communication problem, first between Isiro and East (Isiro has even missed our meeting!), and then among individual translators. Consequently it is impossible to finish such a work if we depend solely on the two or three weeks per year, when we meet).

Another serious problem with personnel is their unexpected departures. For one reason or another, one member of the team has to leave, or is given other responsibilities in the church. The member had already acquired quite an amount of knowledge and experience. Unfortunately he cannot continue to use it in translation. This creates a gap within the team. Most often a new member who fills this gap comes without any training and experience in translation. It takes too long for him to get familiar with the new job and to improve his



skills. At the same time the speed of the progress of the whole project is slackened.

b/Recommendation.

In order to improve the situation described above, the writer would recommend that only qualified people, i.e. those with the National Diploma (D6, PP6), or above, be employed in translations. Most of the tools used by translators are written in French and English, and a person of this level in Zaire is supposed to have a fair knowledge of the two languages. Likewise, he can easily attend seminars for translators when held and be able to grasp the materials well.

Academic qualification of the personnel alone is not enough. Translators with good levels of education need to be trained in the principles of translation. This will give them a clear idea of what is expected of them.

The writer would also recommend that each team have a resident Exegete, preferably a national. This presents some advantage in the sense that, even if the missionary who is helping the team leaves, there will still be somebody permanent, to take over and keep the work going. Also with the presence of a permanent Exegete the task for the Consultant would be easier, most of the work having been done by the Exegete residing with the team.

That the translation projects should avoid as much as possible using part-time translators, is another recommendation. Meanwhile the churches should avoid combining many roles

for those involved in translations. With full-time translators the best of their time should be given to the work. Both the progress and the quality of the work get higher in the process.

Another recommendation regarding the translation personnel is that they should stay and get the work done in one office. As they interact together, there is no waste of time in travelling and trying to get in touch with other members. There is also enough time for discussion, and solutions to the problems are found as soon as they occur.

Since the departure of a translator can also cause serious problems to the progress of translation, the writer recommends that churches do not withdraw hastily any member from the team until another well qualified person has been found and trained to take over. In case a member feels he has to leave, let him tell it in advance to the committee members so that proper arrangements can be made.

4.Economic situation.

a/Evaluation.

If today many qualified people would not like to join translations, or many others are leaving for some personal business, it is because of the economic situation of the country. Zaire is known worldwide as one of the worst economically degenerating countries. The local currency, also called "Zaire", devalues each day. As the Jeune Afrique magazine puts it, the inflation would be about 1% per day. The publication adds:

L'économie est en panne sèche, les banques encore plus mal loties. L'ère de gloire de Zaire-monnaie est oubliée depuis longtemps. Voici vingt ans, il vallait 2 dollars, mais maintenant un dollar vaut...3.000 zaires. La fierté zairoise a été enterrée entre ces chiffres.(9).

(The economy is in a dry standstill, and the Banks badly off. The glorious era of Zaire money has been forgotten for a longtime. Twenty years ago, it was US \$2, but now a Dollar is 3,000 Zaires. The pride of Zaire has been buried among these figures.)

Workers are underpaid, while prices keep on increasing.

People cannot face this deteriorating situation with the meager salaries they earn. Strikes are recorded everywhere in government offices. Para-church organisations which include UBS, have been affected as well with shortages of money.

Translators who are partly paid by this organization sometimes work for some months without salaries. Such situations have forced them to divide their working hours into two: fifty per cent for translation and the other fifty for personal jobs.

These latter consist mainly of working in the fields. In other places this is being substituted by commercial activities on market days in order to get the daily bread. Because of these economic pressures the progress in many projects and the quality of translation have gone down.

b/Recommendation.

Translation of the Word of God into people's own language is a very precious ministry. It should be given special consideration by all. Translators play an important role in making the Word of God accessible in a language that people understand much better, and cause them to say: "Indeed, God is

speaking to us in our own language." As they do this work, translators deserve good salaries. They have families to care for, and are equally accountable before God for them. Translators should not be left to struggle and worry about how to survive. To this end, the writer would recommend that churches take seriously their responsibility for supporting their translators, and making sure they are giving the best of their time for translation. It is true that nowadays money has devalued and has become so rare all over Zaire that churches hardly get support even for their workers. In the same way not all the churches have the same capacity for support. Therefore, instead of sticking so much to money only as means of rewarding translators, churches should organize special "Salongo" days. This is a Zairean term, equivalent to Kenyan "Harambee", a philosophy which means pooling resources together in building the nation. In rural areas where people depend mainly on the crops from their fields, churches should organize with Christians special days in the week, days in which they would work for their translators. The local chief should be contacted as well for his co-operation. Some chiefs are co-operative with churches when they are clearly told about what is going on. Both men and women should be mobilized to organize themselves for such kind of work. Those who cannot use their physical resources, but are able to contribute materially, should be encouraged to do so. This is advantageous since instead of worrying about their family

needs, translators are given much time to concentrate on their task without interruptions. With a dynamic Coordinator and a Committee, ready to move out and present clearly the needs for translators, this programme can be achieved.

#### 5. Reference materials.

##### a/ Evaluation.

Another barrier to the progress of translation in Zaire is lack of good reference materials. In most projects translators have only the French versions of Louis Segond's Bible, the Jerusalem Bible, and French copies of the Good News New Testament. Translators also use for reference the Bible translation in the national language. A few projects have the New Bible Dictionary and New Bible Commentary, and a very few copies of Handbooks for translators. The most well equipped translation team which was visited, was using some additional reference books. They belonged to a co-translator who got them while in his Seminary training.

The writer's evaluation of the books being used is that they are not adequate for translators to base the effectiveness of their work on them. These books do help in some cases, and this is obvious. However, most often they do not solve adequately the kind of problems which require deep interpretation. When confronted with such problems, translators keep them until the Consultant's visit. Only then are they discussed.

#### b/ Recommendation.

The suggested recommendation to the above is that UBS should check the kinds of reference books each team possesses, and supply the necessary ones. With good expository Bible Commentaries, Exegetical aids and other Handbooks for translators in the team, a good translation work should be expected. However, most of these tools do not exist in French, or if they do, they are not easy to get. In this case, UBS should translate from English into French whatever can be translated and get it sold at subsidised prices to the projects. Other books written in English should be provided as well. These can be easily used by bilingual Consultants during their visits in the projects, or by translators themselves if they are well qualified academically.

#### 6. Linguistic foundation.

##### a/ Evaluation.

"Linguistic foundation" is another major handicap to the progress of translation in Zaire. The country has many languages with very complex sound systems. The number of vowel sounds in most languages varies between 7 and 9. There are many consonant sounds, too. Each sound plays an important role in determining the meaning of a word. Early missionaries and others who translated the New Testaments (and the whole Bibles in some cases) in use today were maybe aware of this diversity, but since their knowledge in the area of Linguistics was very limited, not knowing exactly how to represent each sound, they mostly used the simple vowel sounds (a,e,i,o,u) and con-



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sonants. Today the advancement in the world of Linguistics has proved that it is possible to distinguish any single sound from each other. As a result of this, some New Testaments are material for revision and correction. The Lendu New Testament which has just been published will undergo some changes as soon as the team finishes translating the Old Testament, before the two are bound together. The Zande translation (whole Bible) will adopt a new orthography in due time. The Alur translation project which was begun some time back is also facing important changes in its sound system.

Another case of linguistic confusions in translation is found in the Kinandi translation (whole Bible). In this language the sounds "b" and "v" do not exist at all. However, there is an intermediate bilabial fricative sound which is most often heard. Having found it difficult to represent this sound in writing, translators, all of them Protestants, decided they should use "b" instead; and it has been so all through their translation. According to the Catholics, the right sound to write would have been "v"; and this is what they have been using in their literature. The most unfortunate consequence of this disagreement on the Kinandi translation is that it has not been well accepted among Roman Catholics. They claim it is for the Protestants. Likewise, Protestants are not willing to use any literature translated and printed by the Catholics. At the time the writer visited the centre (Butembo), a solution to the problem had not been found yet.

Added to the above is the problem of "tone". As Thomas Brewster E. put it, "approximately 1,500 languages of Sub-Saharan Africa are tonal."(10). In a tone language, it is noticed that the relative pitch with which words with the same vowels and consonants (ie. words that are spelled the same way) are spoken distinguishes completely different lexical items. Most of these tonal languages are found in North and East of Zaire. Some have only two levels of tone: Low and High; others have three levels of tone: Low, Mid. High. Some of these tonal languages have already a translation of the New Testament; eg. Lendu, Ngbaka, Ngbandi, or complete Bible; eg. Kinandi, Zande, and Alur; but in others the translations have not been done yet. In languages in which there already exist translations sometimes people get confused as to the meaning when the words are read. It is not easy to locate the exact meaning a word should have when misread tonally. A whole passage can be reduced to meaninglessness. An example taken from the Zande New Testament was given above. The word "gene" (ḡḡoḡ) in John 14:6 itself carries different meanings.

géṅè - the way.  
genè - what, which.

In Lendu the word "ra" might also create confusions if the tone is not read correctly. Its different meanings are:

rā - bed.  
rà - go, come.  
rǎ - heaven, a kind of necklace.

rá - a kind of thorn.

The Ngiti language, in which the translation of the New Testament will soon begin, has the following examples of tonal problems:

ari - pregnancy.

àrì - lion.

àrĩ - madness.

The problem of "dialects" is another obstacle which should not be underestimated at all. Not long ago it was decided by UBS that related languages/dialects should be combined into one common version.<sup>11</sup> As implementation of this, there is a Kikongo translation going on. Although it was heard from Dr. Sterk that the publication of the first translated Gospel (Luke) was warmly received by the readers, today it is heard that a group-the Bayombe- would like to have their own translation.

Some years back (1934) the two versions of Kingwana (Ituri and Lualaba) were combined together to make only one version called Congo-Swahili. Today there exists a Zaire-Swahili New Testament (Agano Jipya) and the whole Bible. Meanwhile, another translation of the New Testament into Kivu-Swahili (Habari Njema Kwa Watu Wote) is going on in Bukavu. Again in the region of Shaba, the Swahili community is claiming a New Testament translation of their own, but permission is yet to be granted by the Bible Society of Zaire.

The situation above causes confusion as one tries to think of the criteria under which languages/dialects should be

allowed one common, or separate translations. There is fear that some translations which would begin in these circumstances, would not reach their completion.

The problem of dialects means that some New Testament translations are rejected by speakers of the dialects. They accuse the translations of being group-oriented. This thesis has given the example of the Kinandi translation. It has also given the example of "Habari Njema," which is said to be local to the Kivu speakers. Likewise, the Alur speakers from Djuganda are not quite happy with the translation which is done mainly by translators belonging to a certain dialect. In an interview a friend protested "But their Alur is not the one spoken by the whole Alur community".<sup>(12)</sup>

#### b/Recommendation.

Having mentioned these different linguistic aspects of the problems which hinder, not only the progress of translation, but also its spread among the people, it is necessary to suggest some solutions. The writer would recommend that the United Bible Societies-Zaire, and any other organisation which would like to get involved in a translation project in Zaire, begin by laying a solid "linguistic foundation." Instead of accepting hurriedly that a translation begin, UBS should invite specialists in Linguistics to do a thorough survey of the language. This survey will determine the number of dialects which exist in a language, and the relationships among them. Having got the relationships, it would be easier

to determine whether there should be one single translation for all, or separate translations. In case one single translation is needed, the linguistic survey would help to say which one it is. This kind of survey would have been a possible solution to the problems the Kikongo and the Swahili translations are facing now.

Again with the linguistic survey it would be easier to establish in advance the phonology of the language, ie. all the distinctive vowels and the consonants which are contained in that particular language as well as the tones. As the translation itself begins, it would be easier to use them. The correct use of vowels and consonants in a word would give the right meaning to the word. During the linguistic survey, a grammar and a dictionary of the language would also be compiled. These are the most useful tools each translation team should have in hand before any translation work is done.

In order to avoid the kind of problem which has arisen among the Nandi and the Alur, it is necessary that each team be made up of translators from each dialect. As they sit together they can easily work out on the choice of the words to be used, allowing fast progress. Then the translations which result from such a team would be high in quality and accepted by all.

Concerning the problem of confusions created in tones as words are read, the writer would recommend that each team working on a tonal language would do well to mark consistently

the tones in their translation. This will help the readers and the hearers to get the right meaning of words as they are read correctly.

#### 7. Literacy.

##### a/ Evaluation.

Another major factor causing disturbances to the progress of translation in Zaire is "literacy". It has been noticed that in some places where there already exist translations, people are not making use of them in a meaningful way. The reason is twofold: either they are illiterates, i.e. not knowing how to read and write at all, or they can read in another language, but not well in their own.

Today many people find it difficult to read their own vernacular languages because of the many sounds which have been introduced. As this research was conducted, a number of people were interviewed, most of whom were well educated, and others were even church ministers. They said they do not use the New Testaments written in their mother tongues because they are too difficult to read. This situation occurs among the Kakwa, the Nandi, the Lendu and the Zande - all located in North and East of Zaire. Many churches in these areas take advantage of the Bangala, or Swahili translation. In church services a few oral comments are added in the local languages after the reading has been done in the national language.

"Literacy" has become a serious threat to the progress of translation. According to the bulletin Ethnologue, the lit-



eracy rate in Zaire is 45%.<sup>13</sup> If this figure is accurate, then a great deal must be done in order to help the people become literate and read profitably the New Testaments which are translated. In some places no effort has been deployed yet. The translated New Testaments are lying on the shelves. However in other areas, campaigns for literacy are progressing well, alongside the translations. This is the case in Mundu project. In Lendu, these campaigns are still at an initial stage, and yet the team is already working on the translation of the Old Testament. Here and there translators are busy translating the New Testaments, not knowing whether they will really reach their objectives, namely transforming lives and promoting high spiritual growth.

b/Recommendation.

In a Wycliffe Bible Translators publication a statement reads: "The clearest Scripture translation is only ineffective paper unless people can read the message."<sup>(14)</sup> People would become readers of the message if good campaigns for literacy are conducted. Right from the onset of the project, a group of native speakers should be trained to train others how to read and write their own language. This can be done easily with those who can already read in another language. But for those who cannot read at all, the process is longer. Their training should include more aspects of a literacy programme. As Kim Beaty describes it in her article A different look at the book, the programme says:

Literacy. It's much more than learning to read and write. It's learning to hold a book, turn pages, look at symbols and think, "Those marks mean something and they may help me if I know how to interpret them." It's believing that almost everyone can benefit from reading and writing, that everyone's language is important and can be written. When people learn to read and write, the world opens to them.<sup>(15)</sup>

Even before the real translation of the New Testament starts, people should be able to read short stories and other literature which have been translated and compiled in the literacy workshops. This would be a stimulus to those who would translate the New Testament. It is a dangerous adventure to start translating before people are taught to read. They might not show any interest in literacy campaigns once the New Testament is translated. And it would be too late.

In his article on Literacy is Good News, John Bendor Samuel alluded to the passage in Luke 4:18-19. He said:

The Gospel is good news for the poor...The poor are just like the rich in one respect—they need liberating, life-giving message of God's Word. Only that good news can change their lives. The good news must be given to the poor...but how can they receive it? Over 90 percent of the poorest of the poor are totally illiterate. The United Nation figure of 900 million illiterates correlates well with the number of those in poverty. The poor are normally illiterate. The illiterate are frequently poor. but to receive the good news, to allow it to permeate their thinking and change their lives, the poor need to be able to read it. Without reading skills they are blind. Restoring sight to the blind is not a bad description of literacy programs. That is why most Bible translation programs must include literacy. Reading and writing unlocks the treasure that can break the cycle of poverty and ignorance. An unreadable Bible is not good news. Indeed, it merely adds one more disadvantage to the already radically disadvantaged. To provide Scripture without providing the ability to read them is ineffective; indeed almost a mockery. It is like putting in a water system without faucets for people dying of thirst.<sup>(16)</sup>

As campaigns for literacy are carried out by those who have been trained to train others, native speakers with good qualifications would keep on practising to reproduce their own languages, producing as many stories and reading booklets as possible. This would help them to produce adequately the orthography of their language during the translation itself, thus improving the speed and the quality of the work.

#### 8. Community co-operation.

##### a/ Evaluation.

The writer will consider this thesis incomplete if "community co-operation" is not included among the factors which affect the progress of translation in Zaire. The word "community" in this context should be understood as both the church and the rest of the speakers. By "co-operation" is meant people's participation alongside UBS in trying to get the New Testament translated in their own language. The United Bible Societies-Zaire does its best; but from some parts people keep on being indifferent, not showing any interest or any sign of real co-operation. The Giphende project which was mentioned above has been retarded because of this. In this same line Dr. Sterk mentioned the Bobangi project. About it he said:

Nous avons imprimé 200 copies de l'évangile de Marc, mais cela fait presque une année entière, et nous n'avons pas de nouvelles. La communauté responsable est la CBFZ. Si nous n'observons pas assez d'intérêt de la part de la dite communauté, il se peut que ce project soit abandonné. (17)

(We have printed 200 copies of the Gospel of Mark, but now it has been almost a whole year, and we have not got any news yet. The community responsible is CBFZ. If from it we still do not observe enough interest, it is possible that this project may be abandoned.)

As the writer discussed it with Dr. Sterk, the "why" of this lack of co-operation could not be explained immediately. However, experience has shown that most often people do not manifest any interest or desire to co-operate because of poor level of communication. The project would have started when the community was not well informed and well prepared to host it. These are two cases taken from the region of Bandundu. In North-east of Zaire a similar case has been recorded, too. The Alur project has been undergoing several problems of interruptions and desertions. The reason behind this is that the initiative for the project came from an individual; not from the whole community of speakers. In this project translators were often forced to do what was dictated to them by that individual who claimed to be in control of it. In such atmosphere it is difficult to get a good amount of interest and co-operation, first within the team itself, and secondly outside it. The community might have been given something they do not like at all.

##### b/ Recommendation.

In order to create interest and get maximum co-operation of the community with the project of translation, the writer would recommend a couple of things. First, that the request of translation should come from the community of speakers; not

form individuals. Secondly, members of the community should be contacted as widely as possible, regardless of their church denominations and confessions, in order to get their opinions. The Call of Kenya, a bimonthly publication of the Bible Translation and Literacy of East Africa stresses the point, saying:

The task of translation belongs to the whole church...the Christian community irrespective of denominational differences should be properly and fully informed and enlightened of the advantage of having the LIVING WORD in the mother tongue.(18)

Not only religious communities and general population, but also local, regional, and maybe national government representatives should be contacted, informed, and even asked for cooperation. Once a trust relationship with all the sectors of the community has been built, it will be easy to get their involvement. Consequently programmes and the projects of translation may well be successful.

Contacts which were begun at the initial stage should be kept up. This is why it is also necessary to constitute a translation committee right from the beginning. This committee should be made up of people from different churches and backgrounds, but speaking the same language. They would take over the supervision and make sure the translation progresses well towards its goal.

#### CONCLUSION.

Sometime ago Nida said "the quality of the final product is usually in direct proportion to the quality and extent of preparation."(19). Likewise the present writer would say that the quality of the progress in a project is in direct proportion to the quality of strategies which have been set. The better the strategies, the better the progress.

As far as Zaire is concerned, in this thesis the writer has identified some factors which he considers to be serious handicaps to the progress of translations. Alongside each factor, some recommendations have been made for a greater progress. Decentralization of the existing administration would allow a better and more frequent supervision of the projects if the area to be supervised is reduced. Likewise it will bring a solution to the problem of transportation and communication. Because of the importance of this work and its impact on people's lives, the writer recommends that only qualified, trained and full-time people should work together as a team in one office. The economic situation of the country being another barrier to the progress, this thesis has challenged the churches and the people for whom the translation is done to unite and give material support for translators. Concerning the problem of the lack of good reference materials for translators, the writer recommends that the organisations dealing with translations should provide them. Zaire hosting many languages with different sound systems, a solid linguistic foundation should be laid before any translation work is



undertaken. Since many people find it difficult to read their own language, it is good that campaigns for literacy should be carried on alongside translation. Finally, in order to get full co-operation the community for whom the translation is done should be prepared in advance for what is going to take place.

The writer confesses that the above are not all. There might be some other serious hindrances and good strategies left, and yet worth adding. That is why before the final full stop is put to this work, the writer would like to express in advance his appreciation to anybody else who reads this thesis and is willing to provide additional comments to improve this work in future.

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APPENDIX A: Questionnaire.

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1. What is your name?
2. What is your educational background?
3. For how long have you been working in translation?
4. What position do you hold in this project?
5. What role(s) do you play in this project?
6. When did this translation project begin?
7. How did this project begin?
8. Is there any written literature in this language?
9. Who did the first translation in this language?
10. Did you get any training in translation principles before you joined this job?
11. How did you get translators to make up the translation team?
12. Why do you think it is necessary to translate the New Testament into this language if people can understand the national language in this area?
13. There already exists a New testament translation in this language. Why do you think it is necessary to have another version?
14. Can you give some examples of the problems you face as translators?
15. How do you manage to solve these problems?
16. Would you please tell me how much you have achieved in this project since it started?
17. What would be the reason for some translators to leave before completion of the work?
18. Is/are there any other translation project/s around this place?
19. Can you give me the dates each book's translation was completed?
20. How do you appreciate the involvement of your community in this work?
21. How do you appreciate the involvement of UBS in this project?
22. How do you appreciate the progress of translation in the various projects of your Church Community?
23. How do you appreciate the progress of translation in the various projects of your zone of supervision?
24. How do you appreciate the progress of translation in the various projects sponsored by UBS in Zaire?
25. How do you train different members involved in translation?
26. What are the projects which make up your zone of supervision?
27. What is your position regarding inter-confessional translation projects?
28. How often do you read the New Testament translated into this language?
29. What is your own evaluation of the quality of translation which was done in your language?
30. What is the role of Linguistics in translation?
31. Why is literacy necessary in a translation project?

32. What is the general educational/literacy level among this group?
33. What do you do in order to make the translation you are doing acceptable to all dialects of this language?
34. What is your people's attitude toward the work you are doing?
35. What plans does the Bible Society of Zaire have for future translations?
36. What are the requirements for a language to be allowed its own translation?
37. Between your mother tongue translation and the New Testament in the national language, which one is the most used for church services?
38. Can you give me some examples of the problems you face during your campaigns for literacy?
39. How do you get the material for your campaigns for literacy?
40. Why is it difficult to find qualified nationals who are willing to do the translation work?
41. Can you give me a few examples of words presenting some kind of confusion because of their tone/sound system?
42. What would be the cause(s) for some projects to interrupt the work which was begun?
43. What are the guiding criteria for CECA-20 to constitute its several existing translation commissions?
44. When will the translation itself begin in this language?
45. What are the achievements done in each project of your zone of supervision?
46. Can you give me some examples of theological concepts which could not easily get vernacular terms? How did you find solutions?
47. Do you have any other comments to make in addition to what we have just discussed?
48. Would you allow me to quote you if needed?

Thank you very much. May God bless you.

APPENDIX B. The persons interviewed.

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1. Rev. Nlandu Mukoko Mpanzu. He is the General Secretary of the Bible Society of Zaire, and the Chairman of the United Bible Societies-Africa Region. He was interviewed on tape recorder in Kinshasa, on January 11, 1990.
2. Rev. Etsea Ang'apoza Kila. He is the Legal Representative and President of CECA-20. He was interviewed on tape recorder in Rethy, on January 1, 1990.
3. Rev. Lalima Tagamile. He is the School Coordinator and the Vice-President of CECA-20. He was interviewed in Rethy, on January 2, 1990.
4. Ms. Constance Kutsch Lojenga - works as Linguistics and Literacy Consultant for the Wycliffe Bible Translators in Eastern Zaire. She was interviewed by tape recording in Nairobi on February 17, 1990.
5. Dr. Jan P. Sterk - is the Translation Consultant in Western and Eastern Zaire. He was interviewed by the writer in Kinshasa, on January 9, 1990.
6. Rev. Mwanga Givashi. He is the Translation Consultant, Assistant to Dr. Sterk. He also answered to the writer's oral questions in Kinshasa on January 9 and 10, 1990.
7. Dr. Bukas Yakabuul. Translation Consultant in Eastern and Northern Zaire, Rwanda and Burundi. He sent written answers to the writer's questions on March 13, 1990.
8. Pastor Londroma Bandony. He is Coordinator and Exegete in the Lendu project. He was interviewed on tape recorder in Blukwa on December 25, 1989.
9. Mr. Dhette Losinu - is a translator in the Lendu project. He was interviewed on tape recorder on December 25, 1989.
10. Mr. Sanga Visiba - is also a translator in the Lendu project. He was interviewed in Blikwa, on December 25, 1989.
11. Mr. Ubechen Jan'ay. He is the Headmaster of the Institute of Blukwa-Mbi. He worked for a while as part-time translator in the Alur project. He was interviewed in Blukwa on December 26, 1989.
12. Mr. Kwany Zaabu Londoni - is the Manager of the Koda Hydro-electric project, and President of the Lendu translation Committee. He was interviewed on tape recorder at Rethy, on December 29, 1989.
13. Ms. Evelyn Kuhnle - is an AIM missionary in Zaire since 1948. She is teacher in CECA Adi Bible School, and the Coordinator/Exegete in The Bangala project. She was interviewed on tape recorder at Rethy, on December 29, 1989.
14. Mr. Timothee Raymond - works as Coordinator and Exegete in the Kipili project, based in Mangurujipa. He is a member of the Wycliffe Bible Translators. He was interviewed in Nairobi, on March 19, 1990.
15. Ms. Bettina Gottschlic. She is a member of the Wycliffe Bible Translators, working among the Wabudu in Wamba. She was interviewed in Nairobi on March 10, 1990.
16. Mr. Roger Van Otterloo. He is a member of the Wycliffe Bible Translators, working in the Kifuliru project as Coordinator and Exegete. He was interviewed in Nairobi on tape recorder, on March 10, 1990.
17. Pastor Kamala Mukanirwa - is the Administrative Secretary in the Bunia Seminary (ISTB). He was once translator in the Kinandi project. He was interviewed in Bunia on January 3, 1990.
18. Rev. Lumago Kali - is the Coordinator for the Bible and Theological training in CECA-20. He was interviewed in Bunia on tape recorder on January 3, 1990.
19. Rev. Nkulu - is professor in the Bunia Seminary. He belongs to the Kiluba community. He was interviewed in Bunia on tape recorder, on January 3, 1990.
20. Rev. Bagudekiya Alobeyo - is the Pastor of the Francophone Parish of Bunia. He belongs to the Zande group, interviewed on tape recorder in Bunia, on January 3, 1990.
21. Ms. Alice Van Bergen - a member of the Wycliffe Bible Translators, working as Literacy Advisor in the Mundu project. She answered to the writer's written questions on December 29, 1989, at Rethy.
22. Mr. Ukelo Wathum - is a translator in the Alur translation project. He answered to the writer's oral questions in Rethy, on December 31, 1989.
23. Mr. Paluku Musangi. He works as translator in the Kinandi project. He gave oral answers to the writer's questions in Butembo, on January 18, 1990.
24. Mr. Kambale Magulu - also works as translator in the Kinandi project. He gave oral answers to the writer's questions in Butembo, on January 18, 1990.
25. Mr. Muhindo Bakwage. He works as translator in the Kinandi project. He was interviewed in Butembo on January 18, 1990.



APPENDIX C: Mission Societies in Zaire.  
Source: Zaire: Midday in Missions (McGavran), p.59-60.

26. Ms. Eileen Kilpatrick. She is a member of the Wycliffe Bible Translators. She works as Coordinator and Exegete in the Avokaya project. She answered to the writer's questions on December 29, 1989, in Rethy and by means of correspondence.
27. Ms. Dorothea Jeffrey is a member of the Wycliffe Bible Translators. She works as Exegete and Advisor in the Mundu project. She also gave written answers to the writer's questions in Rethy, on December 29, 1989.
28. Mr. Kivy Bakanoba - is a student in Daystar University College, Nairobi. He was interviewed in Nairobi.
29. Pastor Paluku Wangahemuka - is student in Nairobi Evangelical Graduate School of Theology. He also was interviewed in Nairobi.
30. Rev. Katembo Kyssando - is student in Pan Africa Christian College. He was interviewed in Nairobi.
31. Uweka Alinyir Akou (Mrs) - is the writer's wife. She also participated in the interview by the writer, in Nairobi, on September 17, 1990.
32. Mr. Mboligihe Kuabasili - once worked on the Zande project as reviser. He also gave written answers to the writer's questions, in Nyankunde, on January 4, 1990.
33. Mr. Gabriel Kioko - works with the Living Bibles International, in Nairobi. He was interviewed by the writer in Limuru, on September 7, 1990.
34. Ken and Sue Sawka - of the Wycliffe Bible Translators in North west of Zaire, were interviewed in Nairobi, on December 10, 1990.

1. American Baptist Foreign Mission Society (ABFMS)
2. African Christian Mission (ACM)
3. African Evangelistic Band (AEB)
4. Assembly of God Mission (AGM)
5. Africa Inland Mission (AIM)
6. American Mennonite Brethren Mission (AMBM)
7. American Presbyterian Congo Mission (APCM)
8. Baptist Mid Mission (BMM)
9. Berean African Missionary Society (BAMS)
10. Baptist Missionary Society (British) (BMS)
11. Conservative Baptist Foreign Mission Society (CBFMS)
12. Congo Balolo Mission (CBM)
13. Congo Evangelistic Mission (CEM)
14. Congo Gospel Mission (CGM)
15. Congo Inland Mission (CIM)
16. Christian and Missionary Alliance (CMA)
17. Church Missionary Society (Anglican) (CMS)
18. Congo Pygmy Mission (CPM)
19. Disciples of Christ Congo Mission (DCCM)
20. Evangelization Society Africa Mission (ESAM)
21. Friend's Africa Gospel Mission (FAGM)
22. Fundamental World-Wide Mission (FWWM)
23. Garanganze Evangelical Mission (GEM)
24. Heart of Africa Mission (HAM)
25. Immanuel Mission (IM)
26. Luanza Mission (LM)
27. Canadian Baptist Mission (MBC)
28. Norwegian Baptist Mission (MBN)
29. Canadian Regular Baptist Mission (MBRC)
30. Evangelical Mission to the Bayaka (MEB)
31. Emmanuel Mission to Kibali Ituri (MEKI)
32. Evangelical Ubangi Mission (MEU)
33. Mission of Faithful Protestants of Lower Uele (MFP)
34. Free Methodist Mission (MLM)
35. Free Norwegian Mission (MLN)
36. Free Swedish Mission (MLS)
37. Methodist Mission of Central Congo (MMCC)
38. Methodist Mission of Southern Congo (MMSC)
39. Northern Sankuru Mission (NSM)
40. Salvation Army (SA)
41. Swedish Baptist Mission (SBM)
42. Belgian Protestant Mission Society (SBMP)
43. Congo Union of Seventh Day Adventists (SDA)
44. Swedish Covenant (Sweden) (SMF)
45. Unevangelized Fields Mission (UFM)
46. Protestant Mission Union for Great Britain (UPMGI)
47. Unevangelized Tribes Mission (UTM)
48. Worldwide Grace Testimony (WGT)
49. Westcott Mission (WM)

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APPENDIX D: Church Communities Members of ECZ.

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1. Communauté Armée du Salut (CAS)
2. Communauté Assemblée des Frères au Shaba (CAFS)
3. Communauté Baptiste au Kivu (CBK)
4. Communauté des Eglises des Frères Mennonites au Zaire (CFMZ)
5. Communauté des Eglises Libres du Zaire (CELZ)
6. Communauté Baptiste de Bandundu (CBB)
7. Communauté des Eglises de Grâce au Zaire (CEGZ)
8. Communauté des Eglises Pentecôte (CEP)
9. Communauté Evangélique Mennonite (CEM)
10. Communauté des Disciples du Christ au Zaire (CDCZ)
11. Communauté Anglicane du Zaire (CAZ)
12. Communauté Assemblée de Dieu au Zaire (CADZ)
13. Communauté Baptiste du Fleuve Zaire (CBFZ)
14. Communauté Baptiste du Bas-Uele (CBBU)
15. Communauté Baptiste du Zaire Ouest (CBZO)
16. Communauté Evangélique du Christ au Coeur de l'Afrique (CECCA)
17. Communauté Evangélique du Christ en Ubangi (CECU)
18. Communauté Evangélique de l'Alliance au Zaire (CEAZ)
19. Communauté Evangélique Beréenne au Zaire (CEBZ)
20. Communauté Evangélique au Centre de l'Afrique (CECA)
21. Communauté Episcopale Evangélique au Zaire (CEEZ)
22. Communauté Association des Eglises Evangélique au Zaire (CAEEL)
23. Communauté Evangélique du Zaire (CEZ)
24. Communauté Libre de Maniema Kivu (CLMK)
25. Communauté Evangélique du Kwango (CEK)
26. Communauté Libre Methodiste au Zaire (CLMZ)
27. Communauté Mennonite au Zaire (CMZ)
28. Communauté Méthodiste au Zaire Central (CMZC)
29. Communauté Méthodiste au Sud Zaire (CMSZ)
30. Communauté Pentecotiste au Zaire (CPZ)
31. Communauté Presbytérienne au Zaire (CPZa)
32. Communauté Presbytérienne de Kinshasa (CPK)
33. Communauté Région de Sankuru (CRS)
34. Communauté Assemblée de Dieu à l'Est du Zaire (CADEZ)
35. Communauté Union des Eglises Baptistes du Kwilu (CUEBK)
36. Communauté Centrale du Christ en Afrique (CCCA)
37. Communauté Assemblée de Dieu au Zaire (CADZ)
38. Communauté des Frères en Christ Garenganze (CFCZ)
39. Communauté Assemblée des Frères Evangéliques au Zaire (CAFEZA)
40. Communauté des Eglises Chrétiennes en Afrique (CECA)
41. Communauté des Eglises Baptistes Indépendantes Evangéliques (CEBIE)
42. Communauté Evangéliques des Adventistes du Septième Jour (CEASJ)
43. Communauté Evangélique Zairoise (CEZ)
44. Communauté des Fidèles Protestants (CFP)
45. Communauté Evangélique de Pentecôte au Shaba (CEPS)
46. Communauté Protestante au Shaba (CPS)
47. Communauté Mambasa (CM)
48. Communauté Baptiste Autonome entre Wamba-Bakali (CBAWB)
49. Communauté Episcopale Baptiste Africaine (CEBA)
50. Communauté Coopération Evangélique au Zaire (CCEZ)
51. Communauté Evangélique en Ubangi-Mongala (CEUM)
52. Communauté Lumire (CL)
53. Communauté Baptiste du Sud Kwango (CBSK)
54. Communauté Méthodiste Unie au Nord Shaba (CMUNS)
55. Communauté des Eglises Baptistes du Kivu (CEBK)
56. Communauté Evangélique du Kasai (CEK)
57. Communauté du Saint Esprit en Afrique (CSEA)
58. Communauté Presbytérienne au Kasai-Oriental (CPKO)
59. Communauté Evangélique Africaine (CEA)
60. Communauté Réformée Presbytérienne (CRP)
61. Communauté de Jésus Christ au Zaire (CJCZ)
62. Communauté de Douze Apôtres au Zaire (CDAZa)

## APPENDIX E. Table 5: Languages of Zaire.

Source: Ethnologue, 11th edition (Grimes, Barbara)

No	Language	Region	Ling.Pos.	Translation
01.	Alur	HTZ	NIL	Bible
02.	Amba	KVU	BAN	No Scripture
03.	Asua	HTZ	SUD	No "
04.	Avokaya	HTZ	SUD	In progress
05.	Babango	HTZ	BAN	No Scripture
06.	Baka	HTZ	SUD	In progress
07.	Bali	HTZ	BAN	In progress
08.	Baloi	EQR	BAN	No Scripture
09.	Bamwe	EQR	BAN	No "
10.	Bangala	HTZ	BAN	Bible
11.	Bangba	HTZ	AUB	No Scripture
12.	Bangi	EQR	BAN	In progress
13.	Bangubangu	KVU	BAN	No Scripture
14.	Barambu	HTZ	AUB	No "
15.	Bari	HTZ	NIL	Bible
16.	Beeke	HTZ	BAN	No Scripture
17.	Bemba	SHB	BAN	Bible
18.	Bendi	HTZ	SUD	No Scripture
19.	Bera	HTZ	BAN	Portion
20.	Bhele	KVU	BAN	In progress
21.	Bila	HTZ	BAN	No Scripture
22.	Binji	KOC	BAN	N.T.
23.	Boguru	HTZ	BAN	No Scripture
24.	Boko	EQR	BAN	No "
25.	Bolia	BDD	BAN	Portions
26.	Boloki	EQR	BAN	Portions
27.	Bolondo	EQR	BAN	No Scripture
28.	Boma		BAN	No "
29.	Bomassa		AUB	No Scripture
30.	Bomboli	EQR	BAN	No Scripture
31.	Bomboma	EQR	BAN	No "
32.	Borna		BAN	No "
33.	Bozaba	EQR	BAN	No "
34.	Budu	HTZ	BAN	In progress
35.	Budza	EQR	BAN	No Scripture
36.	Buraka	EQR	AUB	No "
37.	Bushoong	KOC	BAN	Bible
38.	Buya		BAN	No Scripture
39.	Buyu	KVU	BAN	No "
40.	Bwa	HTZ	BAN	Portion
41.	Bwela		BAN	No Scripture
42.	Bwisi	KVU	BAN	NO "
43.	Chokwe	BDD	BAN	Bible
44.	Dengese	KOC	BAN	NO Scripture
45.	Ding	BDD	BAN	No "
46.	Dongo	HTZ	AUB	No "
47.	Dzando	EQR	BAN	No "
48.	Enya	HTZ	BAN	No "
49.	Foma	HTZ	BAN	No "
50.	Fuliru	KVU	BAN	In progress
51.	Furu	EQR	SUD	No Scripture
52.	Gbanziri	EQR	AUB	No Scripture
53.	Gbatiri	HTZ	BAN	No "
54.	Gbi		AUB	No "
55.	Gilima	EQR	AUB	No "
56.	Gubu	EQR	AUB	No "
57.	Hamba	KOR	BAN	No "
58.	Havu	KVU	BAN	No "
59.	Hema	HTZ	BAN	No "
60.	Hemba	SHB	BAN	No "
61.	Hima		BAN	No "
62.	Holoholo	SHB	BAN	Portions
63.	Holu	BDD	BAN	Portions
64.	Hunde	KVU	BAN	N.T.
65.	Hungana	BDD	BAN	Portions
66.	Kabwari	KVU	BAN	No Scripture
67.	Kaiku		BAN	No "
68.	Kakwa	HTZ	NIL	Bible
69.	Kaliko	HTZ	SUD	No Scripture
70.	Kango		BAN	No "
71.	Kanu	KVU	BAN	No "
72.	Kanyok	KOR	BAN	In progress
73.	Kaonde	SHB	BAN	Bible
74.	Kari	HTZ	BAN	No Scripture
75.	Kela	KOR	BAN	Portions
76.	Kele	HTZ	BAN	N.T.
77.	Kete	KOC	BAN	No Scripture
78.	Kituba	BDD	BAN	N.T.
79.	Komo	HTZ	BAN	In progress
80.	Kongo	BZR	BAN	In progress
81.	Kongo S-S	BZR	BAN	Bible
82.	Kpagua		AUB	No Scripture
83.	Kpala	EQR	AUB	No "
84.	Kunda	SHB	BAN	No "
85.	Kusu	KVU	BAN	No "
86.	Kwami	KVU	BAN	No "
87.	Kwese	BDD	BAN	Portions
88.	Lala-Bisa	SHB	BAN	N.T.
89.	Lalia	EQR	BAN	No Scripture
90.	Lamba	SHB	BAN	Bible
91.	Langbasi	EQR	AUB	No Scripture
92.	Lega	KVU	BAN	No "
93.	Lega Shabunda	KVU	BAN	N.T.
94.	Lele	KOC	BAN	No Scripture
95.	Lendu	HTZ	SUD	N.T.
96.	Lengola	HTZ	BAN	No Scripture
97.	Lese	HTZ	SUD	Portions
98.	Libinza	EQR	BAN	No Scripture
99.	Ligenza	EQR	BAN	No "
100.	Likila		BAN	No "
101.	Liko	HTZ	BAN	No "
102.	Lingala	EQR	BAN	In progress

103. Lobala	EQR	BAN	In progress
104. Logo	HTZ	SUD	Portions
105. Lombi	HTZ	SUD	No Scripture
106. Lombo	HTZ	BAN	No Scripture
107. Lonzo	BDD	BAN	No "
108. Luba-Kasai	KOR	BAN	Bible
109. Luba-Shaba	SHB	BAN	Bible
110. Lugbara	HTZ	SUD	Bible
111. Luna	KOR	BAN	Bible
112. Lunda	SHB	BAN	Bible
113. Lusengo	EQR	BAN	Portions
114. Lwalu	KOC	BAN	No Scripture
115. Ma	HTZ	AUB	No "
116. Mabaale	EQR	BAN	No "
117. Mamvu-Efe	HTZ	SUD	Portions
118. Mangbele	HTZ	SUD	No Scripture
119. Mangbetu	HTZ	SUD	In progress
120. Mangbutu	HTZ	SUD	No Scripture
121. Mayeka		BAN	No "
122. Mayogo	HTZ	AUB	In progress
123. Mba	HTZ	AUB	No Scripture
124. Mbala	BDD	BAN	Portions
125. Mbanja	EQR	AUB	No Scripture
126. Mbanza	EQR	AUB	In progress
127. Mbesa	HTZ	BAN	No Scripture
128. Mbo	HTZ	BAN	No "
129. Mbole	HTZ	BAN	No "
130. Mfinu	BDD	BAN	No "
131. Mituku	HTZ	BAN	No "
132. Moingi	HTZ	BAN	No "
133. Mongo-Nkundu	EQR	BAN	Bible
134. Mono	EQR	AUB	No Scripture
135. Monzombo	EQR	AUB	No "
136. Mpuono	BDD	BAN	Portions
137. Mundu	HTZ	AUB	In progress
138. Mvu'ba	KVU	SUD	No Scripture
139. Nandi	KVU	BAN	Bible
140. Ndaka	HTZ	BAN	No Scripture
141. Ndo	HTZ	SUD	Portions
142. Ndobu	EQR	BAN	No Scripture
143. Ndolo	EQR	BAN	No "
144. Ndunga	EQR	AUB	No "
145. Ngando	EQR	BAN	N.T.
146. Ngbaka	EQR	AUB	N.T.
147. Ngbaka-Ma'bo	EQR	AUB	Portions
148. Ngbandi	EQR	AUB	N.T.
149. Ngbee		BAN	No Scripture
150. Ngbinda		BAN	No "
151. Ngbugu		AUB	No "
152. Ngbundu	EQR	AUB	No "
153. Ngelima	HTZ	BAN	No "
154. Ngiri	EQR	BAN	No "
155. Ngiti	HTZ	SUD	No "

156. Ngombe	EQR	BAN	N.T.
157. Ngongo	BDD	BAN	No Scripture
158. Ngul	BDD	BAN	No "
159. Ngundu		AUB	No Scripture
160. Nkutu	KVU	BAN	Portions
161. Ntomba	BDD	BAN	Portions
162. Nyali	HTZ	BAN	No Scripture
163. Nyanga	KVU	BAN	No "
164. Nyanga-li	HTZ	BAN	No "
165. Nyindu	KVU	BAN	No "
166. Nzakara	HTZ	AUB	No "
167. Ombo	KVU	BAN	No "
168. Pagabete	EQR	BAN	No "
169. Pelende	BDD	BAN	No "
170. Phende	BDD	BAN	N.T.
171. Poke	HTZ	BAN	Portions
172. Ruund	SHB	BAN	N.T.
173. Rwanda	KVU	BAN	N.T.
174. Sakata	BDD	BAN	Portions
175. Salampasu	KOC	BAN	Portions
176. Samba	BDD	BAN	No Scripture
177. Sanga	SHB	BAN	N.T.
178. Sango	EQR		Bible
179. Sengele	BDD	BAN	Portions
180. Sere	HTZ	AUB	No Scripture
181. Shi	KVU	BAN	N.T.
182. So	HTZ	BAN	N.T.
183. Sonde	BDD	BAN	No Scripture
184. Songe	KOR	BAN	N.T.
185. Songo	BDD	BAN	No Scripture
186. Songomeno	KOC	BAN	No "
187. Songora	KVU	BAN	No "
188. Suku	BDD	BAN	Portions
189. Swahili-Zaire	HTZ	BAN	Bible
190. Taabwa	SHB	BAN	No Scripture
191. Tagbu		AUB	No "
192. Talinga	KVU	BAN	No "
193. Teke	BDD	BAN	Portions
194. Tembo	KVU	BAN	Portions
195. Tembo	EQR	BAN	No Scripture
196. Tetela	KOR	BAN	Bible
197. Tiene	BDD	BAN	No Scripture
198. Togbo	EQR	AUB	No "
199. Wongo	KOC	BAN	Portions
200. Yaka	BDD	BAN	Portions
201. Yakpa	EQR	AUB	No Scripture
202. Yamongereri		BAN	No "
203. Yango	EQR	AUB	No "
204. Yans	BDD	BAN	No "
205. Yela	EQR	BAN	No "
206. Yombe	BZR	BAN	In progress
207. Yulu		SUD	No Scripture
208. Zande	HTZ	AUB	Bible

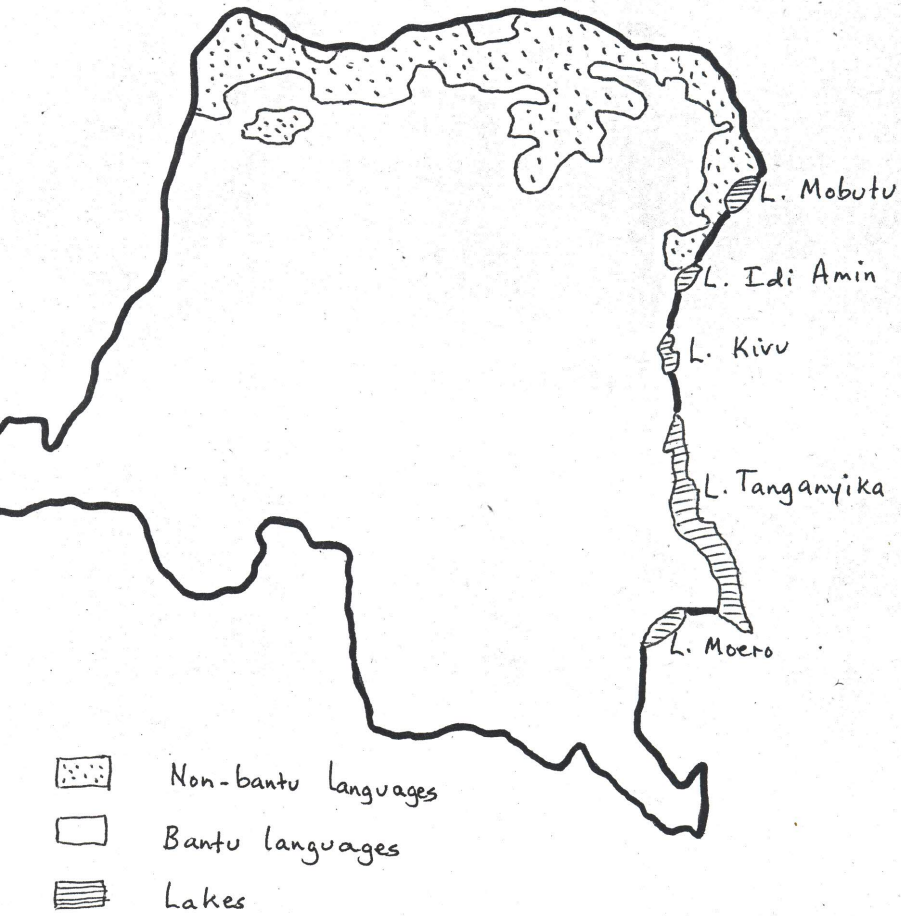


# APPENDIX F. Map 1. ZAIRE: Administrative Divisions

209. Zimba      KVU      BAN      No Scripture



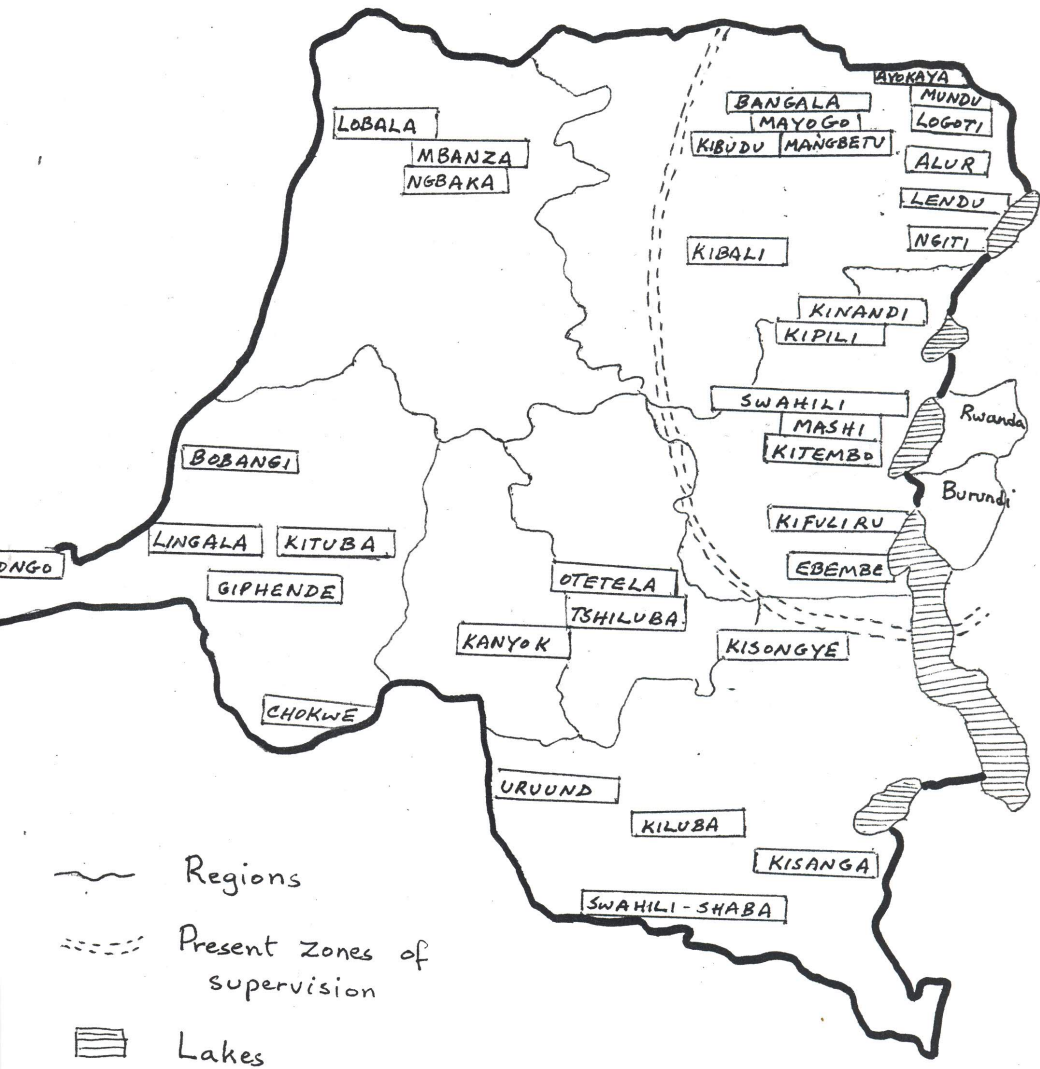
APPENDIX F. Map 2 ZAIRE: Bantu and Non-bantu Languages



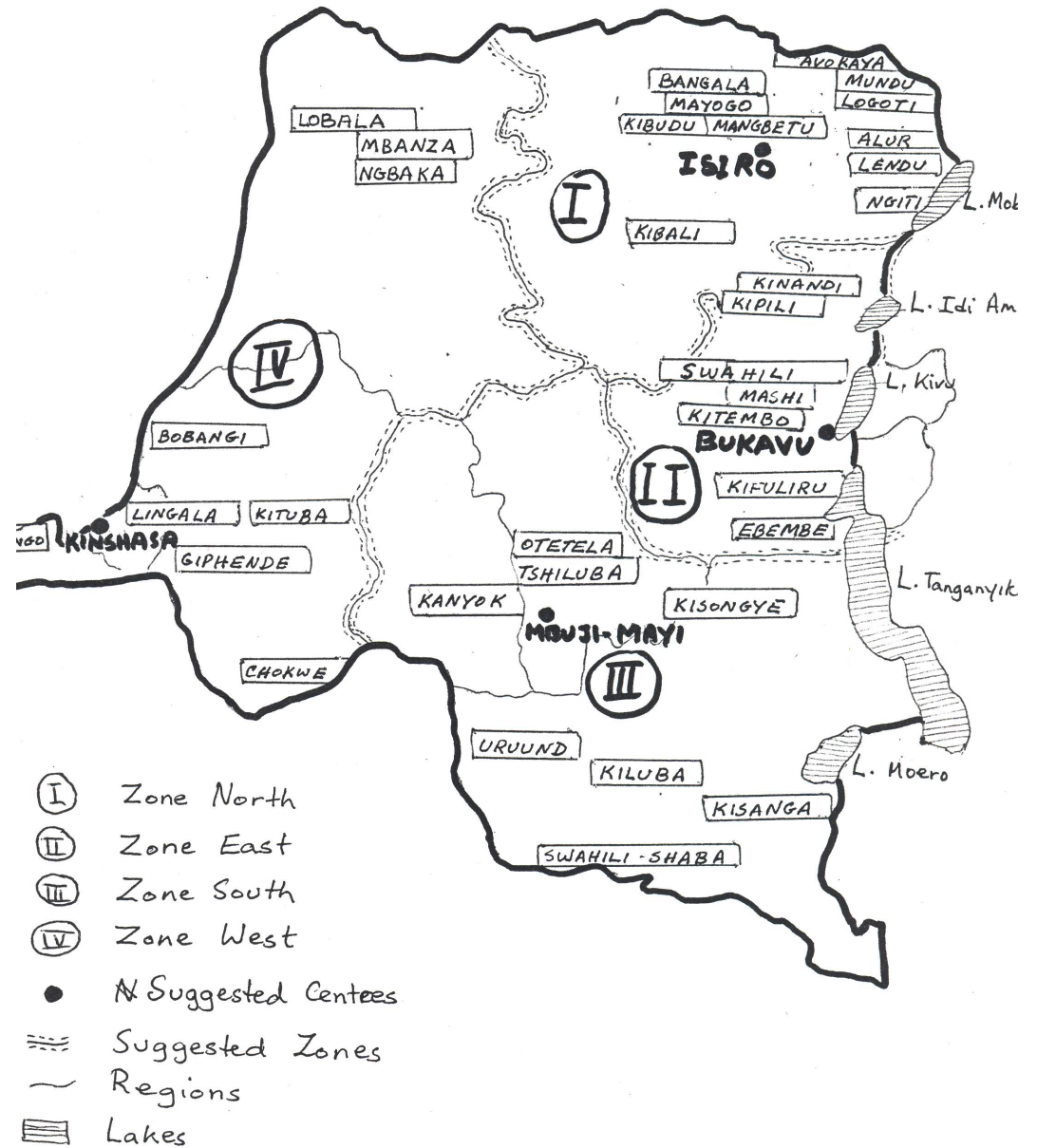
APPENDIX F. Map 3. ZAIRE: National Languages



APPENDIX F MAP 4 ZAIRE: Ongoing Translation Proj.



APPENDIX F Map 5 ZAIRE: Suggested Zones of Supervision





## CURRICULUM VITAE

### A. FAMILY BACKGROUND

- 1/ Name - Mateso Akou
- 2/ Birth - December 18, 1953
- 3/ Place - Bogoro / Zaire
- 4/ Parents - Talyka Caleb (+) and Peloy Bethscheba (+)
- 5/ Wife - Uweka Alinyir
- 6/ Children - Awusi (F), Oudo (M), Neema (F), and Tumaini (M)

### B. EDUCATIONAL BACKGROUND

- 1/ 1959-1965 - Bogoro Primary School. He obtained a Certificate.
- 2/ 1966-1968 - Blukwa Institute. He obtained a "Brevet" of "Cycle d'Orientation."
- 3/ 1968-1972 - Aungba Institute. He obtained a National Diploma
- 4/ 1972-1975 - National University of Zaire/Campus of Kisangani  
He obtained the degree of "Gradue" in Applied Pedagogy, Department of English and African Culture.
- 5/ 1975-1977 - National University of Zaire/IPN-Kinshasa. He graduated with the degree of "Licencie" in applied Pedagogy, Department of English and African Culture.
- 6/ July-Aug. 1981 - Daystar University College. He obtained a Certificate in Foundation of Christian Communication Strategies.
- 7/ 1986-1991 - Nairobi Evangelical Graduate School of Theology for Masters of Divinity and Theology.

### C. VOCATIONAL EXPERIENCE

- 1/ 1977-1981 - Teacher in the Institute of Aungba.
- 2/ 1981-1982 - Teacher in the Institute of Rethy.
- 3/ 1982-1986 - Headmaster in the Institute of Oicha.