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CENTRE FOR TRANSLATION AND INTERPRETATION

CHALLENGES OF TRANSLATING SOMALI ECOLOGICAL CULTURAL TERMS INTO ENGLISH

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DECLARATION

This dissertation is my original work and has not been presented for examination in any other university.

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Dr. Kenneth Ngure.

DEDICATION

To my dear late mother for her love, care and support

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LIST OF ABBREVIATIONS

SL	Source language
TL	Target language
CBT	Culture bound term
SC	Source culture
CSC	Culture specific concept
CSCs	Culture specific concepts
CBTs	Culture bound terms
BC	Before Christ

ABSTRACT

This study identifies and discusses the primary problems that face Somali–English translators depending on the assumption that translating ecological cultural terms from Somali into English is a problematic issue. Moreover, it aims to evaluate the main strategies used in translating ecological culture bound terms in order to judge their accuracy and faithfulness. The study is based on textual analysis of the corpus that includes 12 texts of fauna, flora and weather in Somalia and England. Two Somali texts are compared with their English translations while one English text is compared with its Somali translation and alternative translations being proposed where necessary and suitable. The findings show that the main challenges of translating culture bound terms are related to fauna, flora, and weather. It also reveals that four strategies are used in translating ecological cultural terms from Somali to English. Meanwhile, the most frequent strategy of source –oriented translation is borrowing (transliteration) and the most frequent strategy of target oriented one is descriptive strategy (explanation). The examination of the strategies proves that each strategy has positive or negative interpretations depending on the context of use. Finally, the research concludes that the careful reading of the source text and the good knowledge of cultural aspects of ecology will serve to address the challenges of translating cultural terms of ecology and to produce accurate target texts free from misleading and weak renditions. Building recommendations on these conclusions, the researcher hopes, will improve the process of translating cultural terms of ecology by opening the doors for advanced research in this field from different dimensions.

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CHAPTER ONE
INTRODUCTION

1.1 Background of the Study

During the process of rendering information from one language to another, cultural aspects should really be considered as they play an essential role. This is particularly true when working with languages that are very distinct. Regarding this, Peter Newmark (1988b:94) says that a speech community that is interested in a particular subject, develops a set of terminologies to communicate these interests thatare particular to them; for example, English has a focus on sports; Spanish on bull-fighting; Arabs on Camels; Eskimos on snow and etc, so they adopt new terms on their ideas which may not be there in another language whose focus is on a different topic.

Unlike translations which are done within Afro-Asiatic language family or the Indo-European language-family and culture, the translation of Somali language and culture into English language and culture tends to cause serious problems for translators.

In this study, the researcher dealt with Somali and English languages which are linguistically and culturally different as they belong to very distant language families; Somali belongs to the Cushitic language family, a branch of Afro-Asiatic phylum, which is primarily spoken in the Horn of Africa while English belongs to the Germanic family of the Indo-European language phylum, widely spoken in Europe, America and Western and Southern Asia. Cultural focus tends to create cultural gaps between languages. Consequently, this poses a challenge to translators who have to work on two languages that are not only different in structure but also distant from each other (Newmark, 1988b: 94).

Translators should be aware of any detail while translating as they are mediators between cultures and are often engaged in bridging the gap between them. It is therefore expected that translation between languages of distinct cultures such as English and Somalis more difficult than translating between languages that are culturally related or similar, such as English and German (Sabri Elkateb, 2016).

1.1.1 Definitions of Operational Terms

Culture-bound terms: concepts, institutions, and names which are specific to the source language culture.

Ecology: this refers to how organisms relate to their environment and other organisms.

Translation: rendering the meaning of source language text into target language.

Source language: this refers to the language in which the original text is written.

Target language: language in which the translated text is written.

Fauna*:* this refers to animals found in a certain area or existing in a particular geological period.

Flora: this is the vegetation found or that was once found in a certain area or in a particular geological period.

Equivalence: The sameness of a source term/ sentence/ text to a target term/sentence/ text or at least they share some kind of sameness.

1.2 Statement of the Problem

Translating culture-bound terms does pose a big challenge in any communication task of interlingual translation because of difficulties of getting the right and suitable equivalents in the target language, especially if the languages involved are spoken by communities not having common culturesuch as Somali and English.

There are numerous studies that have attempted to address the challenges encountered in translating culture-bound terms in general and ecological culture-bound terms in particular. However, some of these studies deal with languages that are, though different, not extremely varied as is the case between Somali and English. Somali and English do not only belong to different language families, but they also represent two cultures that are far apart. Therefore, this research intended to explorestrategies thatwould be at the disposal of translatorsfaced with the task of handling culture-bound terms of ecology

when the languages involved are culturally apart. It also analysed the translatability of these terms.

1.3 Objectives

This study set out to:

i. To classify culture-bound terms encountered when translating Somali to English in the ecological domain.
ii. To describe the challenges a Somali-English translator is bound to encounter when dealing with ecological culture-bound terms.
iii. Toexplain the strategies used by translators when translating culture-bound terms of ecology.

1.4 Research Questions

Translation is not merely a matter of bridging linguistic gaps. The translator is also charged with the task of cultural rapprochement. Against this background, the research asked the following questions and tried to find answers for them.

i. What are the culture-bound terms Somali-English translators encounter when translating culture related texts?
ii. What are the challenges a Somali-English translator is bound to encounter when dealing with culture-bound terms?
iii. What are the strategies adopted by Somali-English translators when handling culture- bound terms?

1.5 Scope and Limitations of the Study

This research focused only on the challenges of translating culturally embedded terms from Somali to English.With the notion in mind that culture-bound terms are broad, the study is interested in ecological cultural terms, especially fauna, flora and weather.The research was conducted in Nairobi and Mogadishu. Within these two cities, the research was done through the utilization of interviews of some selected translators and cultural experts who will represent the population.

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There was a challenge of collecting data from female respondents due to the restrictions on the interaction between men and women in Somali culture. The researcher conducted interviews with some elderly people who had difficulties in communicating through the different means of Internet.

The researcher did his best to overcome these problemsby,for example, organizing meetings with female respondents in the presence of one of their relatives. He used face-to-face meetings to overcome the illiteracy of technology.

1.6. Significance of the Study

There are numerous studies, scholarly articles and dissertations about culture-bound terms and their problems of rendering into target language. For instance, Arabic-English, Arabic, French and vice versa,but as of now, there is no known study about translating culturally-embedded terms from Somali to English and this is what motivates the researcher to investigate.

Moreover, the interest of the researcher in investigating cultural-bound terms from Somali to English arises from his personal interest and some difficulties encountered as a Somali- English translator arising from the cultural disparity between the SL and TL.

In general, the practical significance of the research is that it will be the guiding and reference tool for translation students, scholars and particularly the current and future Somali–English translators who have difficulties in translating cultural terms because of the disparity of these wroking languages. The findings will provide solutions and strategies for these terms and add to the current knowledge of Somali-English as well as the culture represented in both languages.

1.7 Literature Review

1.7.1 Introduction

In this section, a review of translation studies by prominent scholars is presented. Translation has been seen for the last century as an important human action sinceglobalization and the internet invade the world making communication between different cultures inevitable and the translator as amediator between these cultures. That is why many scholars have delved into the question of how or if culturecan be eventually

translated into another language.Evidence has shown that researchers have different perspectives on this matter.

1.7.2. The concept of Culture-Bound Terms

Since the culture-bound terms are related to culture and only take meanings from their cultural contexts, the researcher first examineswhat is said about culture before he looks at the details of culture-bound terms.

Katan (2005:19) explains culture using Edward Burnett Tylor's, an English anthropologist in 1871 words. The definition goes thus, the ensemble of aspects that define a man such as their knowledge, customs, abilities, attitudes, values etc. These are acquired by virtue of belonging to a certain society. This description has been seen as a landmark by other anthropologists. As a result, these anthropologists have derived their definitions from it. Durdureanu (2011:51) citing Durant (1997) defines culture as ideologies acquired through learning and inherited from previous generations through interpersonal relations and communication. In addition, Durdureanu quotes Thanasoulas, (2001) who avers that culture is the way in which people have their experiences to the real world. Another translation scholar, Peter Newmark (1988:94) defines culture as how people using a certain language conduct their lives and how their way of life is manifested. So we can observe from the last definition that each community has cultural trends that are unique to them. Hence what are culture-bound terms?.

Harvey (2000) refers to culture-bound terms as ideas, names, institutions that are unique to a particular society. Given the specificity of such concepts to the SL culture, there are no equivalents for these ideas in the TL. It is therefore difficult to transfer such ideas into the TL. Marija (2003) explains that it is very easy to identify culture bound terms. According to this scholar, a translator may not resort to literal translation since this could interfere with the meaning resulting to a miscommunication.

Mailhac (1996: 173) defines culture-bound terms as terminologies specific to a particular culture and that may normally not be easily understood by the target audience given the distance between the source and target language.

1.7.3 Classification of Culture-Bound Terms

Culture-bound terms can be classified in many different ways. According to Newmark(1988:95) such categories may include:

1. Environmenal aspects such as animals, plants and physical features.
2. Objects that are commonly used in the day to day activities of people belonging to a certain community. Such objects according to Newmark constitute what is known as material culture. These may include everyday items such as:
   a. Food
   b. Dressing
   c. houses and towns
   d. transport , like rickshaw, bike
3. Social culture
4. Organizations and customs
   a. political and administrative
   b. religious
   c. artistic
5. Gestures and habits: This may involve apellatives, ways of expressing courtesy, salutations and non-verbal cues.

   Although the culture-bound terms can be classified into many cetegries as in the above, this research focuses on culture-bound terms of ecology as pointed out in the objectives.

In her study, Halima (2018) discusses the challenges likely to be encountered by translators working with Arabic and English when it comes to ecosystems. She explains that because some concepts may not have equivalents in English, the translation process may be quite tasking and almost close to impossible.

According to Jan Perdersen (2005:2) in his article "how is culture rendered in subtitles" CBTs can also be categorized as follows:

1. Intralinguistic references: proverbs, idioms, and slang and dialects.
2. Extra linguistic references: cultural items which are not part of language system.

1.7.4 The Translatability of Culture-Bound Terms

Durdureanu (2011)from University of Iaşi, Romania wrote an article on translatability of culture-bound terms titled "Translation of Cultural Terms Possible or Impossible?". Although he highlights the difficulties and implications of cultural specific terms, he expresses the possibility of translating most culture bound terms. Durdureanu (2011) presents popular strategies of translating cultural terms that will create their possible equivalents. He claimsthat translation and culture are so interrelated that translators cannot ignore cultural elements in the translating text.

As he quoted from Harvey (2000) and Jiri Levy (1969), he reiterated the complexity of this kind of translation and listed some solutions and strategies for overcoming these implications.

In a study conducted by Marija (2013), students interpreting from English to Croatian hard difficulties in rendering CBTs. The research involved thirty-eighth speeches recorded in class. The findings of this study, that aimed at analyzing how interpretation and translation students would render CBTs from English into Croatian, revealed that 60-65% of these students made mistakes in their interpretation of the CBTs. In an attempt to transfer the culture specific terms, some students opted for explanation.

Another scholar, Almubarak (2014), conducted a similar research. In his study, he focused on the challenges faced by undergraduate Sudanese students specializing in English, during translation of cultural specific ideas from Arabic to English. This study addressed the errors arising due to cultural disparity, when working from English into Arabic. The study concluded that the cultural discrepancies and linguistic errors would lead to miscommunication in the TL-English.

Moreover, Bahameed (2008) showed that the Arab translators may encounter specific terms in Arabic language that have no equivalences in English language. Since such concepts do not exist in Western world, their translatability is not taken for granted, for instance, the term "Sahuur"(a meal eaten at dawn before the start of fasting).The hindrances of translating such terms are due to lexical gaps that result from variations between the two cultures.

Mwanasiti (2018) studies the challenges of translating culture specific features of food from Kiswahili to English and reveals that translating specific features of cuisine tends to give rise to problems epecially when the languages are far apart as Kiswahili and English.

Nobert (2017) researches on the role of culture in quality interpreting between Kiswahli and Chinese. However, Nobert shows that Kiswahli and Chinese culture difference affects the quality of interpretation in Kenya.

The extent to which translators succeed in overcoming cultural hindrances relies on their understanding of how culture generally works. This enables them to understand not only the denotative menaings but also the denotative meanings of words as advised by values and conventions. All studies made on culture-bound terms that the researcher cited here agreed unanimously upon the difficulties of cultural specific expressions.

In conclusion, studies in translation issues are focused on different types of translation cultural problems, however; there are less studies on ecological cultural translation problems andas of now, there is no known study about translating culturally-embedded terms from Somali to English,so this study is an approach to the details of problems of translating ecological culture-bound terms from Somali to English which have not been researched. Review of existing literature has contributed to this research in that it has helped the researcher to identify translation challenges encountered during translation of CBTs. It has also helped in determining the aspects relevant to this study, those that need to be included in this research and those to be left out. The current study deals with specific cultural concepts at the word level that have not been discussed in the previous studies such as ecological cultural problems related to fauna, flora and weather.

1.8. Theoretical Framework

Equivalence has been the crux of translation studies. The whole concept has elicited a particular interest among scholars in this field given the focus its relation to both theoretical and pragmatic aspects of translation. Consequently, most translation theories dating from as back as the 1960s have centred their arguments on this subject.

The equivalence meant to indicate the sameness of a source term/phrase/ sentence/ text or portion of a text to a target term/phrase/sentence/ text or portion of a text or at least they share some kind of sameness.

There are many equivalence theories adopted by translation scholars but there are two theories that are worth mentioning here as they are related to cultural translations. The first is Nida's dynamic equivalence or functional equivalence, as he referred to it later. Eugene A. Nida was an American linguist and translator. While working on Bible translation, Nida was faced by the task of conveying the same effect to the different audiences of various cultures he was addressing at the time. This led him to come up with equivalence theory and which he later referred to as functional equivalence theory.

According to this theory, the author accords more importance to the target reader rather than to faithfulness to the source language text. Nida and Taber (1969 as cited by Durdureneau, 2011) state that the process of translation involves rendering the original message in the TL as faithfully as possible not only semantically but also in terms of expression. Consequently, translators make more liberal choices, tending to focus more on the purpose of the text rather than the form of the SL. According to Nida (1964) and Nida & Taber (1969), these translations aim at communicating the same effect as that in the ST, and to the greatest extent possible.

This study will be guided by the communicative theory of Peter Newmark. This theory was proposed in his "Text Book of Translation" in 1988, concentrates on the translation effect and is more concerned to serve the readership. This theory can be said to be a build up of Nida's theory of equivalence. All the same, the theory differs from Nida's theory of equivalence in that; he considers the issue of equivalence as "illusionary" and a "conflict of loyalties". He argues that, there will always be a gap between the source and target language. Consequently suggesting the need to narrow down the gap by changing the names to 'semantic' and 'communicative' translation (Newmark 1981:39 as cited by Munday, 2008).

However, Newmark diverges from the equivalent principle claimimg that the same effect can obviously not be achieved in the TL when the text is 'out of space and time'. Here he gives the example of a modern English translator working on the translation of Homer (Newmark 1981:69 as cited by Munday, 2008). He posits that the translator, inspite of the languages they are working with, cannot be able to produce the same effect in the TL as the ST had on the ancient Greece audience.

Newmark categorizes translation into two: communicative translation and semantic translation. The communicative translation resembles Nida's dynamic equivalence in that it tries to attain the same effect in the TL as that in the SL. Conversely, the semantic translation can be likened to the formal equivalence postulated by Nida (Munday, 2008).

According to Newmark (2006:39, as cited by Zheng, 2017) communicative translation aims at transferring to the target audience the same effect as that in the original text. In this kind of translation, the reader does not expect to encounter any difficulties while reading the text. This is because the translation aims at transferring the elements of the source culture in such a way that suits the target audience's culture and language. For example, when translating from English into Somali, where luxurious cars and big houses have been used as a symbol of wealth, a translator might consider substituing these with a large herd of camels. In so doing, the translation would have achieved the same effect in the Somali audience as that achieved in the English audience. The communicative translation approach is therefore target audience oriented. Nonetheless, the translator still has to respect the source text as their reference.

This approach is best suited for "non-literary writing, technical and informative texts, publicity, standardized types, popular fiction" genres (Newmark 1981). He also describes this approach as being smoother and simpler, characterized by undertranslations.

The semantic translation approach on the other hand is source text oriented. While using this approach, the translator attempts to render as much as possible, the contextual meaning of the original text. He explains that this approach is best suited for "serious literature, autobiography, 'personal effusion', any important political (or other) statement".

Semantic trasnalations according to Newmark (1981), are "more complex, awkward, detailed, concentrated; tendency to overtranslate". Newmark further differentiates semantic translation from literal translation. He explains that the former takes the context into account and even interprets and explains metaphors if these are deemed important. On the other hand, literal translation focuses on word for word translation and tends to conform to the structure of the source text. All the same, Newmark (1981) argues that regardless of what approach one is using; whether communicative or semantic; literal translation is not only the best but the only valid option provided that the equivalent effect is preserved.

Newmark further advises that, when a semantic translation would produce an awkward target text or is unable to produce the same effect in the TL then the translator should go for the communicative approach. To ilustrate this, he presents the example of the "common sign of German and French 'bissiger Hund' and 'chien méchant, which should be translated communicatively as beware the dog! Instead of semantically as dog that bites! And bad dog! So that the message is communicated effectively."

He also explains that when charged with a translation task, a translator should ask themselves, "to what text type does this text belong?". Newmark bases his argument of text types on Buhler's functional theory of language (Durdureneau, 2011). According to Buhler, there are three functions of language namely: the expressive, the informative and the vocative (Durdureneau, 2011).

The expressive function communicates the speaker's feelings regardless of whether or not they will evoke a response from their audience. The informative function on the other hand is concerned with knowledge and facts and has standard format. Lastly, the vocative function is reader oriented and aims at evoking a certain response from the audience.

While translating a reader oriented text, communicative approach is the best option whereas translation of an author based text calls for a semantic approach. All the same, most texts will require the use of communiccative approach. This is because there are more vocative and informative texts compared to the expressive (Durdureneau, 2011).

Non-literary texts require communicative translation approach. On the contrary, philosophical, literary and technical texts will require a semantic communicative approach.

Nonetheless, one cannot entirely say that a particular text exclusively requires either of the approaches. Consequently, the two approaches are used together during the translation process. Sometimes, it may even be difficult to tell the two approaches apart when they have been used together.

Newmark further held that anything can be translatable as any language can be expressed by another language. However, he points out that it is impossible to reach the absolute equivalence. He also argues that the function of the text is what determines whether a translator will give much attention to the target audience or the original author. He suggests that for texts that are self expressive, little attention should be paid to the target audience.

Based on this argument, our study will analyze the translation strategies used by different translators and assess whether these were effective based on the function of the text in question.

1.9 Methodology

1.9.1 Data Collection and Instruments

The researcher obtained his data from two groups of respondents: Somali andEnglish translators who have been in the field of translation for quite some time and cultural experts who have a deep knowledge of both Somali and English cultures. The researcher selected his respondents via the purposive sampling method which falls under non-probability sampling method. He raised questions which were to be presented to four purposively selected respondents. Moreover, seven more respondents were selected for interviews and focus group discussions. In the latter, the researcher asked his selected respondents to guide him to other respondents suited to be included in the sample.In this research, the researcher used the interview techniqueto collect data. This was applied as it is deemed a good way of gathering information especially for studies usingsmall target population and can generate insights that are useful to the research.

The interview was guided by pre-determined questions. The interviewees comprised 11 respondents consisting of Somali-English translators and cultural experts. The questions aimed at finding outthe obstacles that the Somali –English translators face when translating culture-bound terms, the reasons of the difficulties and solutions to overcome the difficulties.The responses were noted down after seeking their consent.

The researcher also supplied the respondents of Somali-English translators with some texts containing culture-bound terms and ask them to translate.All this, however, was done afterconsent for their approval to participate in theresearch and their responses being recorded was sought. The translated texts were analyzed in accordance with the translation strategies suggested by some of translation scholars such Nida and Newmark.

1.9.2 Data Analysis

In this research, the collected data was categorized by their thematic relations and analyzedon the basis of the objectives of the study. The researcher used qualitative approach in which the responses and scripts were analyzed to compare the experiences of respondents and the presentation of the source language with its translation to find out if equivalence can be attained and the strategies applied to come up with the intended meaning.

The researcheralso categorized the data according to this study's ecological cultural divisions i.e. fauna, flora, and weather.

This data was presented in tabular form and entailed a juxtaposition of the original text in Somali and English translations by the different translators.

The research sought to identify and explain challenges faced by translators during the translation of culture bound terms. The research also analysed the strategies used by the respondents in translating the ecological culture bound terms.

CHAPTER TWO
OVERVIEW OF CULTURAL ECOLOGY

2.0 Introduction

Since the study's main concern is all about culture, the researcher has allocated this chapter to shed the light on the following sections one by one: Background of translation, translation and culture, the ecological fields like fauna, flora, and climate, and equivalence.

2.1 Background to Translation

The definition of translation has always been a controversial subject. Different scholars tend to have very disparate views regarding the subject. Thus Before we go deeply into the discussions of translation history, we ask ourselves what translation means. Here are some key definitions quoted from translation theory books.

The widely employed definition is that translation refers to transferring the meaning of the source language text into the receptor language text.

Nida and Taber (1982: 12) define translation as the transfer of the ST message into the TL while retaining the original meaning and the original author's form of expression. Catford (1965:20) also argues that translation entails finding the equivalents of a given source text in the target language. Both Nida and Catford consider the central problem of translation to be finding target language equivalents, so one cannot discuss the definition of translation without encountering the enigma of 'equivalence'. Scholars have centred their arguments around this term. On one hand, there are those who argue that a translator impartially renders the contents of the source text into the target language and those who consider a translation to be a product of the translator's interpretation of the original message's meaning.

Peter Newmark (1981: 7) defines translation as the art of trying to transfer a written message or statement from one language to another. He also explains that it is the process of packaging the message into another language as the original writer had intended. (1988:5).

Based on the aforementioned discussions, one can therefore deduce that any definitions should be hinged on two assumptions: (1)Translation is not a matter of finding word for word replacements of the source text into the target language (2) Translations do not always produce the same effect on the target audience as the source text does in the original audience. On this basis, the current researcher is interested in a translation that, to a great extent, preserves the contents of the ST message.

Over the centuries, translation has been a major tool for communications among societies. In 1258 BC., the Egyptian pharaoh Ramses II entered a peace treaty with the Hittites after the Second Battle of Kadesh. It was the first peace treaty known to mankind as the texts of the treaty were written in both languages of the warring sides; the hieroglyphics and Hittite languages. This was one of the oldest human translations known of ancient texts translated into more than one language before BC: https://wefaak.com/تاريخ-إزدهار-دراسات-علم-الترجمة/

Steiner (1975) claims that the evolution of translation can be classified into four phases; beginning from the Roman translators Cicero and Horace to Alexander Fraser Tytler; and going all the way to Valery, this lasts till the 60s. Lastly, the forth phase proceeds from the 60s.

The history of translation goes back to 3000 B.C. as *Rosetta Stone* is considered the most ancient work of translation belonged to the second century B.C. Livius Andronicus translated Homer's *Odyssey* named *Odusia* into Latin in 240 B.C. The translations were characterised by instances of literal translations, whereas others were more liberal. His translation of the *Odyssey* had a great historical significance.

Prior to the Roman Empire, literary works were yet to be translated although there existed translations of Judicial and religious texts done by Mesopotamians and Egyptians.

According to Datta G. Livius'translation made this fundamental Greek text accessible to Romans, and advanced literary culture in Latin.

The most significant turn in the history of translation came with the religious translations. The efforts of translating the Bible for example from its original languages into over 2,000 others have spanned more than two millennia. Partial translation of the *Bible* into languages of English people can be stressed back to the end of the seventh century, including translations into Old English and Middle English. The seventh century is the notable age of translation history.

2.2 Translation and Culture

Various scholars have attempted to define the term "culture".

The classical definition of culture tends to focus on cultural aspects such as social heritage, beliefs, customs, morals, tradition and language. This definition however does not offer a concrete definition. Culture is the distinguishing factor between two societies and upon which customs, habits and experiences, of members of a particular community, are hinged.

Tylor (Richards 1957: 16) defines culture as the abilities and habits that one obtains from being a member of a particular society. He further explains that these may also include knowledge, beliefs, art, morals, law and customs. Other scholars have also gone further to try and explain this phenomenon.

Some of the other scholars who have tried to shed some light on the matter are Kroeber and Kluckholin (1952: 43). According to them, culture refers to any explicit and implicit trends of behavior, obtained and passed across using symbols that are specific to a human group based on their achievement. This definition differs from the preceding school of thought that views culture as a learned behaviour. From this standpoint therefore, Tylor's definition may be used to describe culture as a trend that is rather abstract.

Concerning this subject, Talcott Parsons (1952: 15) disputes the argument that culture is a manifestation of man's genetic constitution. According to him, culture is learned. He also argues that it is a social tradition or heritage that is transmissible and shared. Talcott also posits that culture defines ways in which humans interact in the society.

Horanyi (1975) states that culture prescribes guidelines on how members of a particular community live their life.These guidelines are accepted and followed by the members of the said community or society. He (1975: 265) also states that culture refers to practices within a certain location and time. These practices do not only have an impact on the individuals who follow these practices but also on the environment in general.

Although all these definitions are seemingly different, they are similar in that they view culture as a social construct that defines people's lifestyles and behaviours in given societies.

This study will however does not seek to offer any particular definition for the term nor to discuss the different cultural aspects in different societies. The study's focus is on words that refer to concepts specific to a particular community: such terms include: "cultural words" (Newmark 1988: 93); "culture-specific items" (Baker 1992: 21). "cultureme" (Nord 1997: 34); "culture-specific references" (Gambier 2007: 159); and "culture-specific concepts".

Culture plays an important role in translation considering that translation is not just about transferring meaning at language level but also includes bridging cultural gaps.

Ricardo (2002: 92) presents the article of Juliane House, "*Universality Versus Culture Specificity in Translation*" where she highlights the importance of culture over language in translation. She postulates that translators do not only work on different languages but also on different cultures.

According to Chan (2004: 52), translators should be aware of cultural elements that pose a challenge during translation. The same idea is shared by Newmark (1988: 94-100) who believes that cultural focus usually triggers translation problems due to what he calls a cultural "gap" or "distance" between the source and target cultures (SC) and (TC) respectively. This gap can be represented through a number of concepts, including terms of ecology, food or clothes to name a few, which are bound to the SC and have no equivalents in the TC. Such concepts or terms are usually known as culture-specific concepts (CSCs) or culture-bound terms (CBTs).

Al-Harasi (2009) introduces two varied viewpoints concerning translation and culture. The first one considers the text as part of the culture to which it belongs and that translation aims at presenting the target reader with the source culture. As a result, translation should keep the norms and cultural aspects to enrich both the target language and culture. In contrast, the second emphasizes the global nature of the text rather than the aspects of the source language or source culture (http://www.nizwa.com).

Some scholars stand somewhere in the middle between the two viewpoints, like Full (2004: 15) who considers the translator as a mediator who should take into consideration that the target reader has different cultural vocabulary.

2.3 The Translation of Somali Ecological Terms

There exists a relationship between language, culture and translation. This relationship is crucial in understanding the source text and conveying its message in the TL. This is essentially true when translating ecological terms.

According to Vinokurov et al (2007:42), ecology refers to the study of ways in which living creatures interact with their environment and with one another. Simply put, the study of the way in which fauna and flora relate with their physical surroundings; i.e both the natural world or the people around them. For Peter Newmark (1988:95), ecology covers 'fauna, flora, winds, plains, hills; 'honeysuckles' 'downs' 'plateau''.

Nida (2001:I) says that all ecological texts tend to be culture specific or to focus on certain cultural aspects. Newmark (1988:94) argues that this cultural focus creates a cultural gap between SL and TL. As different parts of the world have its own geographical features, thus there is a tendency for people of a particular culture not to know the landscape of a said culture. For instance, a Somali man who has never been outside of his own setting and has no contact with the outside world will not know the different names associated with the snow.

On the other hand, the Inuit will not know the different stages of a paddy life. It starts with pregnant paddy, paddy flowers, the flowering stage,the young paddy grain which is green both at the husk and in the content, the paddy which has turned yellow,ripe paddy (paddy which ready for harvesting), (newly harvested paddy grains or rice) and old paddy – ripe paddy grains or rice which is stored for a long time (Asmah, 1987:143). These hypotheses have given rise to the following discussions have been made regarding eco-cultural aspects:

2.3.1 The Translation of Fauna Ecological Terms

According to the dictionary *'fauna'* refers to animals within a specific region, habitat, or geological period. This may refer to animals found specifically in say East Africa, Asia, Central or Eastern Europe, North America or any other particular land in the world. Moreover, there is an interelatedness between animals in a particular region, their environment and the people in this region. The way people relate to their immediate environment also shapes the way they perceive and relate with certain animals. This is illustrated in the following cases:

On matters translation, this interrelatedness between people, animals and their immediate environment evokes problems among translators whose working languages are Somali and English. This is because the two cultures have very disparate ecological value-systems in terms of fauna.

(Fauna example 1) For instance, the camel, known as "*geel*" in Somali, is highly revered among the Somali people. It embodies the social, cultural and religious way of life of this community and is also referred to as "***the ship of the desert, symbol of national pride and image of love and compassion.***"

Thus, due to the camel's environmentally unique habitat, social prestige and significance in the Somali region, translating the faunaness of the term '**geel**/camel /' into English tends to be one of the most difficult ecological problems that Somali translators encounter, especially in the cultural context. This is due to the languages and cultures belonging to two completely different ecologies, a Somali scorching hot eco-culture and an English cold and windy eco-culture.

Camel:

The camel is an important livestock species uniquely adapted to hot and arid environments**.** Somalis are considered camel community mainly because they live in dry and harsh environments.

Prior (1994) states that there is no community in the world where the camel plays such a pivotal role in the culture and local economy as in Somalia. The Somali community in Kenya, Ethiopia, and Somalia has the largest population and highest density of camels in the world (FAO, 1979).

In Somali folklore, they praise the camel for its superiority to the other animals in the hard of ecological conditions since the camel has tremendous ability to withstand high temperatures. It can go long periods without drinking as it is able to preserve water in the body. The female camels have an extraordinary milk-producing capacity.

Mansor (2016) narrates a fascinating story which reflects how Somalis respect and love camels. A camel herder, Shiil Osman in Somali region in Ethiopia had buried his dead female-camel in a cemetery where humans are buried in a well-organized ceremony to commemorate the death of his she-camel which he loved much.

Moreover, in the Somali language, the male and female camel bear different names. This specificity is however not present in english. This makes it even more challenging to convey this information faithfully. Clearly, there exists a major difference between the environmental aspects of the two cultures. Consequentially, this creates a distance between the readers and the text; they are not able to perceive and visualize the cultural, religious, literary experiences as the original audience would. In Somali, there are many terms for that:

Table 2.1: Fauna CBTs

Somali expression	English literal meaning	English equivalence meaning
Hal	she-camel	She-camel kept for her milk
Rati	he- camel	It is a he-camel used in carrying water and baggage's when relocating
Qurbac	A young he-camel	A young he-camel which is still breastfeeding
Nirig	A young she-camel	A young she-camel which is still breastfeeding
Qaalin	a young female-camel	a young female-camel which stopped breast feeding and yet for mating
Baarqab	A young male-camel	a young male-camel which stopped breast feeding and yet for mating
Koran	A castrated male-camel	A castrated male-camel for meat or for selling
Koor	A bell	A bell made from a tree-trunk for tracing camel's location
Gaawe/ toobte	Bowl	A container made from a tree trunk for milking the she-camel

Fauna Example (2):

When translating the idea of 'guumeys/owl/', one should bear in mind that this term may bear different conotations in the somali culture. In fact, in Somali, it may allude to two ideas that the English audience maybe oblivious of. In the Somali culture, an owl is used to refer to a bad omen. It could also be used to refer to a spinster who is way past her marriage time. Conversely, in the English culture, an owl is used to denote wisdom. This is evidenced by the saying; "as wise as an owl". It may also be seen as a sign of love. This just explains that the two communities perceive the animal differently; to one it has positive conotations while to the other, it implies negative ideas.

Every community clearly regards different animals differently based on ther eco value-systems. The perceptions of a community towards a certain animal or thing are evident in their writings. Translators working with English and somali, should be aware of the existing differences, between the two languages and cultures, that would pose a challenge during the translation process. This would help in choosing the strategies to overcome these challenges.

2.3.2 The Translation of Flora Ecological Terms

Flora can be defined as the whole of vegetation growing in a particular region at a certain time. This may refer to all natural vegetation, present in the mountains, highlands, deserts and whose existence is determined by the different ecosystems within the region in which it is growing. Since these vegetations are found in specific geographical regions, the people in these regions develop a relation with the given vegetation. This defines the way they perceive the world, shapes their belief systems and even informs their habits. For example, the *Mugumo* tree that is adored among the Gikuyu community in Kenya, may not bear the same importance to the Somali community. On the other hand, the Gikuyu community may not appreciate the 'date palm tree' as much as the members of the Somali community would. For people living in Lamu, "Mikoko (mangroves)" are greatly valued whereas to the English, the '*daffodils'* command this value.

Because of the difference of the Somali and English ecosystems, a challenge to communicate faithfully concepts relating to flora poses a big challenge to translators working with these two languages. This is explained in the following section:

Flora Example 1: The translation of 'floraness' in the term: /Garas/, a big dessert plant and heat resistant tree, which has many connotations in Somali culture. (1) It is used for making bowls and spoons for eating, drinking and even for milking the camels.(2) it is used for shading. When there is much heat, people come under this tree for protecting the heat. (3) And finally it is used as conference hall. Clan elders and chieftains convene their meetings under this tree to raise an issue, solve a conflict or make a traditional law.

Flora Example 2: the rendition of 'floraness' in the term:/toobte/, a wooden bowl for milking the camel, which is very important expression for camel communities such Somalia. It is made of tree-trunk. Since the target language lacks the concept, the translation of the 'floraness' in "toobtebe" from Somali into English, seems quite complicated if not impossible.

2.3.3 The Translation of Climate Terms

As already established, a difference in ecological environment poses amajor challenge in translation. This is because a word in the source culture may refer to a totally different concept in the target culture. Therefore, resulting to failure in translation. Besides, the difference in ecological environment may lead to different perception of a certain ecological value among different communities. As a result, a word used to refer to one thing in one community, may mean something else to another community. This is problematic to translators especially when they lack background knowledge of the two cultures. This may increase the gap between the SC and the TC that the translator was initially tasked with the responsibility to bridge.

Ilyas (1989: 128) further expounds on this challenge stating that a concept may have a positive conotation in one culture but be considered derogative in another.

A translator working in these two languages must bear in mind the difference in the ecological value systems of these two cultures. They must be aware of the Somali climatic condition; hot and dry and the terms related to this ecological environment and the English climatic condition; cold and wet and how to communicate these different climatic aspects in both languages.

The following examples may be illustrative:

Table 2.2: Climate Culture Bound Terms

Somali expression	English literal meaning	English equivalent meaning
1- Il qabowsi	Coolness of eye	Warmth(Pleasure) of eye
2-war laabta qaboojiya	News that freezes the heart/chest	news that warms(pleases) the cockles of heart
3 waxaa laabta ii qaboojiyay aragtidaada	It snows my heart to see you	The happiness would be mine to see you

The above examples explain why the climate words change when they cross cultural boundaries. For Arabs, who live in very hot climatic conditions, baraf/ثلّج/ (snow, cold) bears a pleasant conotation. On the contrary, warmth conveys a favourable impression to the English who experience storms and cold weather for the better part of the year. An inexperienced translator may translate the above examples as 'freezing the heart' in English. This may lead to a communication breakdown as such a concept may be deemed very unfavourable. There are also phatic expressions such as greetings that indicate ecological reference as shown below.

Table 2.3: Phatic Expressions

English expression	Somali literal meaning	Somali equivalence meaning
Warm welcome	Maalin kulul (a hot welcome)	Soo dhaweyn diiran (A heartfelt welcome)
Warm greeting	Salaam kulul (a hot greeting)	Salaan diiran (A heartfelt greeting)
Good day	Maalin kulul (Sunny day)	Maalin wanaagsan (peaceful day)

Although the first two phrases are acceptable these days for the first impression, the ecological reference in their meaning is clear; however the third phrase 'good day' cannot be understood by the Somali momocultural reader without telling its connotations which is the opposite of what source culture reader keeps in mind.

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2.3.4 Problems of Equivalence

Hervey and Higgins (1992:14) explain the challenges arising from the concept of equivalence in translation. They claim that the concept of producing an equivalent effect in the target text is misleading citing the following reasons:

1) The two scholars seem to disagree with the notion that the TT should evoke the same effect on the target audience as the ST would have for the original audience. According to them, this is not entirely feasible as one may be able to evaluate the extent to which different people interpret and respond to a text differently or even how an individual may respond to a text on different occasions. They argue that in order to do so objectively, one might need to refer to a detailed and accurate theory of psychological effect.

2) They further argue that, the concept of equivalent overlooks the fact that a translator is able to predict the effects of a text on the audience. As aresult, they may try to impose their own interpretation of the ST effects on the audience in general. They may also do the same for the TT audience. In other words, this principle interferes with objectivity.

3) They further claim that because of the cultural differeneces between the source and target language, no matter how minor they may seem, make it difficult to achieve the same effect on the different audiences; i.e the source language audience and the target language audience. According to them, although it may be possible to achieve a similar effect, it may not be possible to produce the same effect.

4) Lastly, they state that when discussing matters of equivalent, factors of space and time pose yet another challenge.According to them, the translator may not be in a position to accurately determine the effect a particular text had on the original audience when it was first produced. Conversely, they argue that, should a translator be able to know how the original audience responded, they would still have to decide whether or not replicate this effect on the modern day target audience.

Dan Shen (Acostello 1991:29) further explains the intricacies of the question of equivalent as being complex. This, he atrributes to the fact that different audiences respond differently to the original text. Consequently, a translator may not be able to know how different audiences would possibly perceive a given text. Similarly, they may also not know what audience's needs they have to meet and which ones are to be ignored, if any.

Carson (Acostello 1991) seems to agree with Shen. Carson argues that it is not feasible to produce the same effect in audiences that are from different generations and very disparate cultures. Therefore, he concludes that a good translation should aim at providing the audience with as much information as possible and one that conveys the same emotional intensity and the connotational content of the original text.

2.3.5 The Challenges of Cross-Cultural Translation

Lefevere states that during translation, cultural identity may be lost. Consequentially, some cultures may not embrace translation because it is seen as a menace to their self image.

He further explains that language is the conduit through which culture is expressed. Therefore, most of the words in a language are inherent to that culture. It may then be hard to effectively convey these words to another language. Certain words are bound to a specific time and space. These may not be available in the other culture. The culture-bound feature is found in idioms, puns, customs, folklore, ecological features, food, practices, and professions.

There are three possible causes of difficulties that may be encountered when translating culture bound terms in Somali. The first challenge arises when dealing with a CBT referring to a physical feature in the SL culture that is unknown in the TL culture For example, the English simile *as white as snow* may not be communicated into Somali because of the lack of experience with snow among the Somalis. To deal with this cultural difference, translators opt for the simile " as white as milk" since milk is common in their everyday life. Although the two similes are not the same, they communicate a similar message as intended.

The second challenge arises when translating CBT of words refering to concepts that are non-existent in the TL culture. This means that there would be no equivalent for the original concept in the TL. This is prevalent when translating Fauna concepts. For instance, it would be difficult to translate the Somali CBT *Toobte* which refers to a container made from a tree trunk for milking the she-camel. This concept is non-existent in the English culture.

The third challenge is encountered when translating CBTs that refer to a name of a person or institution that is popularly known in the SL culture but unknown among the TL culture. An example of such is the Somali expression Qeys iyo Leylo (literally they were like Qeys and Leylo) reference is made to the well known figures of love and romance in Somali social history. In the English culture, Romeo and Juliet would be more communicative.

CHAPTER THREE

DATA PRESENTATION AND ANALYSIS

3.1 Introduction

This chapter focuses on presentation of data. We also describe the research methodology used for data collection, the sampling techniques used in identifying the respondents selected for this study as well as the research instruments.

In this study, the researcher used qualitative research method. The descriptive method of research was also used since the researcher was interested in the challenges of translating ecological culture bound terms from Somali to English.

3.1.1 Respondents of the Study

The researcher identified five practicing Somali-English translators. These were involved in the translation of three different texts- two in Somali and one in English. They also acted as respondents in the focus group discussions and interviews.

3.1.2 Sampling Technique Used

For this study we used both convenience and snowball sampling technique. The researcher identified three practicing Somali translators based on their availability and willingness to participate in the research. These then recommended two more Somali translators from their networks who also agreed to participate in the research.

3.1.3 Research Instruments Used

The following data collection instruments were used in this research:

1. **Translation texts: t**o collect the data, the researcher prepared three different texts- two in Somali and one in English- according to the themes selected for this study. These themes were: Flora, Fauna and weather. The research aimed at investigating the challenges of translating ecological culture bound terms from Somali to English. To do so, the researcher distributed the three texts among five Somali-English translators for translation. Their translations were then compared to the original texts for analysis. This comparison will be presented later in tabular form.

2. **Focus group discussions**: these involved the same respondents who participated in the text translation exercise. These discussions lasted for an hour and aimed at helping the researcher answer the following questions:

    I.   Whether there are significant cultural differences between Somali and English cultures.

    II.   Whether these cultural differences pose a challenge to the translator when working from Somali into English.

    III.   Whether the translators have particular difficulties in translation of culture bound terms from Somali into English.

    IV.   Whether these difficulties vary from one individual to another or they are the same for all respondents.

    V.   What strategies they use to overcome culture bound terms.

3. One-on-one Interview

To ensure the validity of this research, the researcher conducted one on one interviews with each respondent after the text translation. The intention of these interviews was to understand the individual challenges during the translation exercise and the strategies used in overcoming these challenges. The researcher also sought to understand their individual experience with translating culture bound terms.

During the focus group discussions and interviews, the researcher was guided by a set of questions prepared prior to the meeting. The questions asked were open-ended. The researcher made a deliberate attempt to avoid asking leading questions. The researcher also took notes during these meetings and asked questions where the answers given were not clear.

All this information was collected with consent from all the respondents.

3.2 Comparisons of Text Translations

In this section we present the translated texts in tabular form. The texts will be segmented in paragraphs. The tables will consist of two columns; the source text in one column and the target text in the other. The data will be grouped according to this study's thematic categories.

3.2.1 Translation (1) of Culture Bound Terms in Fauna

Table 3.1: Respondent 4

Source language text	Target language text	Explanation
Geelu waa xayawaan aad muhiim u ah oo si gaara loogu dhaqdo deegaanada kulul ama saxara-ka warqabka ah. Soomaalida waxaa lagu tiriyaa bulsho geeley ah. Sida laga dheehan karo suugaanta Soomaalida oo aan ka soo qaadan karno: • Iga kici kobtaan geel ku dhalin kuudad xumadeeda Aakhiro nin aan geel laheyn lama amaaneyne.	Camels are really significant animals which are particularly raised in tropical or semi-desert environments. The Somalis are counted as a community of camel raisers according to the Somali literature that says: • Make me abandon the awful sitting of this area where camels had not labored • It would not be praised a man who did have camels in the hereafter.	No ecological culture-bound words
sheekada soo socota oo aan ka soo xigtay Cabdalla Mansuur waxaa loo daliishan karaa jaceylka Soomaalida ee geela.	According to Abdaale Mansour's story, it can be inferred from the love of camels for Somalis.	No ecological culture-bound words
Nin la oran jiray Cusmaan Shiil oo ka soo jeeda tuulada Hoodaale ee gobalka Soomaalidu degto ee Itoobiya ayaa wuxuu lahaa hal la oran jiray Garawo. Waxey dhashay cungo badan oo isugu jira **qurbac iyo nirgo'**. Waxey aheyd hal caano badan. Taas ayaana loo maleynayaa in ey keentahay jaceylka badan ee uu u qaaday. Halkii mar waxaa laga lisi jiray 5 **toobte** oo caano ah in ka badan 40 liiter. Sidaa darteed waxuu raali ka ahaa waxa ay garawo ka raali tahay. **Koor** laguma xiri jirin waxaana loo deyn jiray jihadii ey u dhaqaado	A man named Osman Shil who belonged to Hoodale village (Somali settlements in Ethiopian regions) used to have a female camel called Garawo. The she-camel has labored or gave birth a number of **babies of male** and **female camels**. It also used to have much milk and it is thought that was the reason the camel owner had usually much feeling for the she-camel. It has always been milked from 5 **Toobte** of milk which was more than 40 litters thus, he used be slave for what his she-camel was satisfied for. It did not have a **neck-bell** like other camels and used to go to any direction she intends to.	In this paragraph , there are three CBTs specific to the source language: Qurbac andNirgo' and Toobte In this paragraph, the CBT is **Koor**

Table 3.1: Respondent 5 Contd'

Garawo ayaa maalin xunuun ku soo booday waxeyna fadhiisatay geed weyn oo gob ah hoostiisa halkaa oo ey ku ruuxbaxday. Cusmaan oo aad uga naxay geeridda Garawo ayaa tolkiisa ku yiri " haddii aan Garawo la ila aasin waan toloobi" waxa uuna qabtay munaasabad weyn oo aas ah. Waxaana xabaasheeda lagu quraamay **rati** weyn oo koron ah, qaalin shan jir ah oo aan weli curan iyo baarqab gool ah.Dhacdan waxey eheyd dhacdo ugub oo ka yaabisay dadka deegaanka.	One day, Garawo, she-camel, was affected by an acute disease and sat under a Gob tree where she finally succumbed. Osman, the owner, who was very shocked about the death of Garawo told his blood related families to bury the she-camel unless he will disconnect from them. He held an enormous funeral and her funeral was honored to slaughter a big male camel, 5 year old virgin of she-camel and a mature male camel. Presumably, this event was once in a blue moon which made the inhabitants surprised.	In this part, the CBT is **Rati**: To translate, the respondent used both borrowing and description.

Remarks

Table 3.1 above presents respondent 1's translation. This respondent used several strategies in translating the CBTs of fauna from Somali to English. The respondent used both borrowing and explanation to render the cBTs in the original text. This translation was characterized by word for word translation and not contextual translation.

Table 3.2: Respondent 2

Source language	Target language	Explanation
Geelu waa xayawaan aad muhiim u ah oo si gaara loogu dhaqdo deegaanada kulul ama saxara-ka warqabka ah. Soomaalida waxaa lagu tiriyaa bulsho geeley ah.	Camels are very important animal kept in hot and semi-arid areas. Somalis are considered to be camel community.	No ecological CBT
Sida laga dheehan karo suugaanta Soomaalida oo aan ka soo qaadan karno: • Iga kici kobtaan geel ku dhalin kuudad xumadeeda • Aakhiro nin aan geel laheyn lama amaaneyne.	We can see in the Somali literature as the following example: • Iga kici kobtaan geel kudhalin kuudad xumadeeda • Aakhiro nin aan geel lahayn lam amaaneyne. In this poem, the poet is describing how camel is important as he said "man without camel won't be praised." This shows that how important camel was to the Somalis.	No ecological CBT

Table 3.2: Respondent 2 Contd'

sheekada soo socota oo aan ka soo xigtay Cabdalla Mansuur waxaa loo daliishan karaa jaceylka Soomaalida ee geela.	The following story which I quoted from Abdalla Mansoor can be used as an example of the passion of Somalis for camels.	
Nin la oran jiray Cusmaan Shiil oo ka soo jeeda tuulada Hoodaale ee gobalka Soomaalidu degto ee Itoobiya ayaa wuxuu lahaa hal la oran jiray Garawo. Waxey dhashay cungo badan oo isugu jira **qurbac** iyo **nirgo**'. Waxey aheyd hal caano badan. Taas ayaana loo maleynayaa in ey keentahay jaceylka badan ee uu u qaaday. Halkii mar waxaa laga lisi jiray 5 **toobte** oo caano ah in ka badan 40 liiter. Sidaa darteed waxuu raali ka ahaa waxa ay garawo ka raali tahay. **Koor** laguma xiri jirin waxaana loo deyn jiray jihadii ey u dhaqaado.	A man named Osman from Hoodaale in the Somali region of Ethiopia had she-camel he used to call Garawo. She bore many **baby camels**, **calves and bull calves**. She was she-camel with a lot of milk. That is thought to be the reason that he had such passion for her. She used to produce more than five litre of milk, so he was consent with what Garawo was consent of. She wasn't worn the wooden neck bell that they used to put on camel's neck and let her go to any direction she wanted to.	**Toobte**: in Somali language Toobte referes to a wooden – bowl made from a tree-trunk which is milked in the camels especifically, but the target English does not have this word. To translate, the respondent has omitted the word.
Garawo ayaa maalin xunuun ku soo booday waxeyna fadhiisatay geed weyn oo gob ah hoostiisa halkaa oo ey ku ruuxbaxday. Cusmaan oo aad uga naxay geeridda Garawo ayaa tolkiisa ku yiri "haddii aan Garawo la ila aasin waan toloobi" waxa uuna qabtay munaasabad weyn oo aas ah. Waxaana xabaasheeda lagu quraamay rati weyn oo **koron** ah, **qaalin shan jir** ah oo aan weli curan iyo **baarqab gool** ah.Dhacdan waxey eheyd dhacdo ugub oo ka yaabisay dadka deegaanka.	One day Garawo felt ill and sat under Gob tree which she died under it. Osman who was shocked with Garawo's death said to his relatives "if you don't burry Garawo with me I will let you alone". And he made big funeral for her. At Garawo's grave people ate a big he-camel, five years old calf and she-camel which didn't give birth yet.	**Rati**: in Somali, **rati** means a grown-up male-camel that is used for carrying water from far water wells and relocating the family and its properties. In the target language, there is no such concept. To trsnalate, the translator used the big he-camel which necessarly does not reflect the original meaning. **Koron**: In Somali, Koron means a castrated grown-up male camel for its meat or sale. In the target text, this concept does not exsist.however the translator used explanation to convert 'Kororn' and translated as **big he-camel** which does not correspond to the origil meaning.

Remarks

The table above presents respondent 2's rendition. While translating the CBTs in the original text, this respondent seemed to have had a challenge reformulating the cBTs into the TL. This is evident from the omissions in their translation. Apart from omission, the respondent also used explanation as a strategy of translating the CBTs.

Table 3.3: Respondent 3

Source language	Target language	Explanation
Geelu waa xayawaan aad muhiim u ah oo si gaara loogu dhaqdo deegaanada kulul ama saxara-ka warqabka ah. Soomaalida waxaa lagu tiriyaa bulsho geeley ah.	Camel is a very important animal specially herded in tropical semi-desert areas. Somalis are regarged as camel herding society, as could be deduced from the following stanza:	No ecological CBT
Sida laga dheehan karo suugaanta Soomaalida oo aan ka soo qaadan karno: • Iga kici kobtaan geel ku dhalin kuudad xumadeeda • Aakhiro nin aan geel laheyn lama amaaneyne.	• Get me out of this place where camels are not kept, it is hell. • Iga kici kobtaan geel ku dhalin kuudad xumadeeda • Aakhiro nin aan geel laheyn lama amaaneyne. • And even in hereafter a man would not suffer if had camels(wealth)	No ecological CBT
sheekada soo socota oo aan ka soo xigtay Cabdalla Mansuur waxaa loo daliishan karaa jaceylka Soomaalida ee geela.		
Nin la oran jiray Cusmaan Shiil oo ka soo jeeda tuulada Hoodaale ee gobalka Soomaalidu degto ee Itoobiya ayaa wuxuu lahaa hal la oran jiray Garawo. Waxey dhashay cungo badan oo isugu jira **qurbac** iyo **nirgo**'. Waxey aheyd hal caano badan. Taas ayaana loo maleynayaa in ey keentahay jaceylka badan ee uu u qaaday. Halkii mar waxaa laga lisi jiray 5 **toobte** oo caano ah in ka badan 40 liiter. Sidaa darteed waxuu raali ka ahaa waxa ay garawo ka raali tahay. **Koor** laguma xiri jirin waxaana loo deyn jiray jihadii ey u dhaqaado.	The following tale has been cited from Abdalla Mansoor. It can be used to prove how Somalis adore A man called Osman Shil who is from the outskirsts of Hoodaale of Somali Region in Ethiopia had a she-camel called Garawo. She delivered several calves including bull calves and heifers. It was a she-camel with abundance of milk and that is thought why he liked it so much. She gave 5 toobte (wooden bowl) about 40 litres of milk at one-milking time. Therefore he liked anything that Garawo liked. It had not wooden bell and was free to move any direction it desired.	**Toobte**: in Somali language Toobte referes to a wooden –bowl made from a tree-trunk which is milked in the camels specifically.

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Table 3.3 Respondent 3 Contd'

Garawo ayaa maalin xunuun ku soo booday waxeyna fadhiisatay geed weyn oo gob ah hoostiisa halkaa oo ey ku ruuxbaxday. Cusmaan oo aad uga naxay geeridda Garawo ayaa tolkiisa ku yiri " haddii aan Garawo la ila aasin waan toloobi" waxa uuna qabtay munaasabad weyn oo aas ah. Waxaana xabaasheeda lagu quraamay rati weyn oo **koron** ah, **qaalin shan jir** ah oo aan weli curan iyo **baarqab gool** ah.Dhacdan waxey eheyd dhacdo ugub oo ka yaabisay dadka deegaanka.	One day got sick under gob tree (popular tropical thorny tree in Somalia) where she died. Osman was who was shocked to hear the sudden death of Garawo called for a meeting with his kinsmen and said to them "If I am not burried with Garawo, I will oust myself from the clan." He made a big funeral for her. In her funeral, rati (a great he-camel), five year old heifer and a bull calf. The event was an unprecedented and bewildered the inhabitants.	**Rati**: in Somali, **rati** means a grown-up male-camel that is used for carrying water from far water wells and relocating the family and its properties. **Koron**: In Somali, Koron means a castrated grown-up male camel for its meat or sale

Remarks

The table above presents respondent 3's rendition. Like the precedent respondents, the respondent combined several strategies to translate the different CBTs. Here they used borrowing and description of words to communicate the original message. This respondent also tried to detach from the source language structure and to use their own expressions to render some of the ideas.

Table 3.4: Respondent 4

Source language	Target language	Explanation
Geelu waa xayawaan aad muhiim u ah oo si gaara loogu dhaqdo deegaanada kulul ama saxara-ka warqabka ah. Soomaalida waxaa lagu tiriyaa bulsho geeley ah.	Camels are very important animals that are particularly grown in hot or humid environments. Somalis are considered a community.As can be seen in Somali literature which we can draw from the following lines:	No ecological CBT
Sida laga dheehan karo suugaanta Soomaalida oo aan ka soo qaadan karno: • Iga kici kobtaan geel ku dhalin kuudad xumadeeda • Aakhiro nin aan geel laheyn lama amaaneyne.	• Get me out of this place where camels are not kept, it is hell. • And even in hereafter a man would not suffer if had camels(wealth	No ecological CBT

Table 3.4: Respondent 4 Contd'

sheekada soo socota oo aan ka soo xigtay Cabdalla Mansuur waxaa loo daliishan karaa jaceylka Soomaalida ee geela.	The following story I quoted from Abdalla Mansour can prove to the Somalis' love of camels.	
Nin la oran jiray Cusmaan Shiil oo ka soo jeeda tuulada Hoodaale ee gobalka Soomaalidu degto ee Itoobiya ayaa wuxuu lahaa hal la oran jiray Garawo. Waxey dhashay cungo badan oo isugu jira **qurbac** iyo **nirgo**'. Waxey aheyd hal caano badan. Taas ayaana loo maleynayaa in ey keentahay jaceylka badan ee uu u qaaday. Halkii mar waxaa laga lisi jiray 5 **toobte** oo caano ah in ka badan 40 liiter. Sidaa darteed waxuu raali ka ahaa waxa ay garawo ka raali tahay. **Koor** laguma xiri jirin waxaana loo deyn jiray jihadii ey u dhaqaado.	A man named Osman Shiil from Hoodaale Village in the Somali region of Ethiopia had a female camel called Garawo. She gave birth to lots of male and female calves.It had a huge amount of milk, and that is thought to be the result of Shiil's great love for the camel. Each time, he used to milk more than 40 litres from it.So he was pleased to do whatever his camel liked He used not to restrain it and was let loose into whatever direction it wanted to move.	
Garawo ayaa maalin xunuun ku soo booday waxeyna fadhiisatay geed weyn oo gob ah hoostiisa halkaa oo ey ku ruuxbaxday. Cusmaan oo aad uga naxay geeridda Garawo ayaa tolkiisa ku yiri " haddii aan Garawo la ila aasin waan toloobi" waxa uuna qabtay munaasabad weyn oo aas ah. Waxaana xabaasheeda lagu quraamay rati weyn oo **koron** ah, **qaalin shan jir** ah oo aan weli curan iyo **baarqab gool** ah.Dhacdan waxey eheyd dhacdo ugub oo ka yaabisay dadka deegaanka.	One day Garawo got sick suddenly and sat under a huge tree where it died. Osman, who was deeply saddened by Garawo's death, said to his tribespeople: "If you do not take part in Garawo's funeral, I will feel lonely that I don't have tribesmen". He held a grand funeral ceremony. In that event, Osman slaugtered a huge male camel, a five-year-old female and a young male camel. This event was a new phenomenon that surprised the local people.	.

Remarks

The table above presents respondent 4's translation. This respondent made a fairly good attempt to offer a translation that is free of interference from the source language. This was achieved by occasional use of explanation. The respondent however also had many cases of inaccuracies. The translation also had several cases of omissions where they were unable to get equivalents.

3.2.1.1 Analytical Observation of Translations of Fauna CBT

The tables above present translations of Fauna CBT by the respondents.

The text had seven fauna CBTs. These were *Qurbac, Nirgo', Toobte, Koor, Rati, Koron, Qaalin, Baarqab.* All the terms are related to camels, which are important to the Somali community. Some of these concepts are however not available in the English culture. Consequently, translating some of these ideas from Somali into English was challenging.

Some of the challenges arising are discussed below:

In Somali, Qurbac referes to either mature or newborn male camel and Nirgo refers to newborn female camel. However the target language does not have specific names to express the gender of the camel.

To translate these CBTs, respondent 1 used explanation- babies *of male and female camels*. This however does not communicate the same message as that of the ST. While the original text was describing the gender of the camels' calves, this reformulation describes the gender of the parent camels. This is therefore a distortion.The second respondent also opted for an explanation. However unlike the first respondent they translated the idea as *calves and bull calves.* This can be termed as a distortion since bull refers to a male mature cow. By doing so, the translator changes the subject of the ST thus distorting the message. The translator therefore does not communicate the intended meaning. The third respondent also used an explanation and rendered the word as *bull calves* and heifers. As already mentioned, a bull refers to a mature male cow, whereas a heifer is a young cow that has not yet given birth. Similarly, the forth respondent also translated Qurbac and Nirgo as bull calves and heifers. All four respondents were unable to accurately translate these CBTs although respondent 1 made a close attempt.

The other fauna CBT in the above text is *toobte*. This refers to a wooden –bowl made from a tree-trunk which is milked in the camels specifically, but the target language does not have this word.

To translate, these words, two of the four respondents used borrowing, consequently leaving the word as is in the original language. The other two omitted the concept altogether. Although borrowing seems like a good strategy, it may not communicate anything to the TL audience that may not be aware of the SL culture. Perhaps the most effective way to go about the translation would have been to use adaptation.

The term *Rati* is another culture bound term featuring in the original text. It means a grown-up male-camel that is used for carrying water from far water wells and relocating the family and its properties. This camel is precious to the family and is not supposed to be sold or slaughtered for meat. Its sole purpose is to fetch water and to relocate the family. In English however, there is no specific name for this camel. This is because in the English culture, the idea of walking for long distances in search of water is not common. Besides, the two cultures use completely different modes of transport.

To translate this word, the respondents went about it differently, for instance, the third respondent used borrowing accompanied by an explanation as shown in the example below:

[…He made a big funeral for her. In her funeral, rati (a great he-camel)…]

In another instance, this was rendered as a *big he-camel* or *a big male camel*, these do not communicate the nuance of the importance accorded to the *rati* in the Somali culture.

The term Koron is very specific concept to the source language. Itmeans a castrated grown-up male camel kept for its meat or for sale. In the target, this concept does not exist. However the respondents translated differently. For example the first respondent rendered as *a mature male-camel*. The second and third respondents used *a big he-camel* while the fourth respondent omitted the word. The translations may be deemed correct because they communicate the size and the gender of the camel. However, they do not communicate the specific purpose for which the camel is reared- for its meat and sale.

The expression Qaalin is also another CBT. It refers to the young she- camel that is yet to give birth.

To translate this term, the first and second respondents rendered into *a calf*. This is however does not correspond the original meaning. The translation, unlike the original term, does not communicate the gender of the calf. The third respondent used the rendition of *heifer* but this is also a distortion of the meaning intended. This is because although a heifer refers to a female calf that has not yet given birth, it is commonly associated with cows and not camels. The fourth respondent translated the term as *female camel*. This translation is also close enough to the original but it falls short in that the nuance that the camel is young and has not given birth is lost. One might therefore mistake this to be female camel of any age. This then may lead to a miscommunication.

All four respondents were not able to accurately translate this CBT.

The last term of Fauna CBTs is Baarqab which means a young he-camel which is yet to be used for fetching water from wells or for relocating the family.

To render this word, the respondents provided different translations. The first respondent converted to *he-camel*. This is an inaccurate rendition as he-camel is a general word for a male camel but does not indicate whether it is young or old. The second respondent has omitted the word. The third respondent rendered it as a *bull calf* which is totally inaccurate as bull calf refers to the male cow. The fourth respondent provided an explanation to translate the word as *a young male camel* which is the closest equivalence to the term. However, all the respondents attempted the word inaccurately except the fourth one.

In summary, although the respondents seemed to have well understood the CBTs, they had difficulties conveying the message in the TL. In most cases, the message was rendered in part but rarely completely. From the above illustrations, it is also evident that in Somali culture, camels are named according to their gender, age and purpose. While the respondents were able to communicate the gender and the size of the camel, in most instances they were not able to capture the nuance of the camel's purpose. The translations therefore did not communicate effectively.

3.2.2 Translation (2) of Culture Bound Terms in Flora

In this section, we present the translation of CBTs in Flora by the four respondents involved in this study. The text presented had nine Flora Cultural bound terms. These were *Farta, Xeero, Mooye, Kal, Dhiil, Ganuun, Haan, Barshin, Jar*. Most these terms are related to utensils made from trees. The utensils have a great significant to the Somali community and these words are used on a daily basis mostly in rural areas. All these concepts are however not available in the English culture. Consequently, translating some of these ideas from Somali into English was very problematic.

Below are the translations as rendered by the respondents:

Table 3.5: Respondent 1 Translation of flora CBTs

Source language	Target language	Explanation
Geeduhu aad ayay muhiim ugu yihiin bani aadamka oo dhan si gaara dhaqanka iyo nolosha soomalidu aad ayay ugu tiirsaneed geedaha. Geedaha waxaa soomaalidu u isticmaali jireen in ey ka qortaan alaabaha cunada lagu diyaariyo ama lagu cuno sida, **farta** , **xeerada**, **mooyaha**, kasha, kuwa wax lagu cabbo sida: koobka, toobtaha**, dhiisha**,ganuunka**, haanta,** alaabta jiifka sida**:** sariirta, **barshinta** iyo inta badan aqalka soomaalidu waxa uu ka koobanyahay.	Trees are crucial for all human beings and particularly more important for culture and the life of Somali nomads who were once dependent on trees. Trees were applied by Somali nomads in many ways by making them **spoons**, **bowls**, **mortars**, pestles**,** mugs, big containers for milk, clubs, containers for water, beds, pillow and other materials applied for houses.	In Somali language **farta** means a wooden spoon for eating. **Xeerada:** is wooden-bowl for eating. **Mooye**: in Somali, Mooye is a wooden mortar in which substances like corns are crushed with pestle. Barshinta: In Somali language Barshin is a wooden pillow **Dhiisha:** In Somali language 'Dhiisha' is a wooden container open at the top used to keep the milk for future use.
Geedku sidoo kale waxa uu astaan dhaqan u leeyahay soomaalida maxaa yeelaya geedku waxa uu ahaa gole odayaashu ku shiraan , garta ku qaadaan, arimaha beesha ku gorfeyn jireen, suugaanta ayaa la isku dhaafsan jiray iyo **jarta** ayaa lagu ciyaari jiray. Sidoo kale geedaha waxaa loo isticmaali jiray harka gaar ahaan xiliyada kuleylka daran jiro ee jiilaalka.	The trees had other particular symbols in the Somali traditional culture due to the fact that the elders had conferences under them, used as a court taken from the decisions, a forum to analyse the clan or family issues, to exchange ideas about literatures, used as starbucks or tea shops. People used trees as a shelter or got shade from them in the time of winters.	**Jarta**: in Somali it is a kind of game for two players who move their playing manure or small stones according to particular rules across small holes on the ground and similar to chess. In the target language there is no such concept.

Remarks

The table above represents respondent 1's translation of Flora CBTs. This respondent used three strategies namely: explanation, literal translation and omission. The predominant strategy used by this respondent was literal translation. Some of the literal translations were inaccurate.

Table 3.6: Respondent 2 Translation of flora CBTs

Source language text	Target language text	Explanation
Geeduhu aad ayay muhiim ugu yihiin bani aadamka oo dhan si gaara dhaqanka iyo nolosha soomalidu aad ayay ugu tiirsaneed geedaha. Geedaha waxaa soomaalidu u isticmaali jireen in ey ka qortaan alaabaha cunada lagu diyaariyo ama lagu cuno sida, farta ,weelka/xeerada, mooyaha, kasha, kuwa wax lagu cabbo sida: **koobka**, **toobtaha**, **dhiisha**,**ganuunka**, **haanta**, alaabta jiifka sida: sariirta, **barshinta** iyo inta badan aqalka soomaalidu waxa uu ka koobanyahay.	Trees are very important to human beings in general especially in the life and culture of Somalis who used to depend on trees. Somalis used trees to make from utensils they used for eating and preparing food such as: wooden-spoon, wooden-bowl, mortar, and pestle. Those used for drinking such as: cups, toobte, wooden-container for milk, the cover for that wooden-container. Those used for sleeping such as: beds, wooden-pillows and the things they made from the Somali nomadic hat.	Farta: in Somali language **farta** means a wooden spoon for eating. To translate the concept, the translator used the nearest equivalent 'a wooden Spoon' but it still can distort the intended meaning. **Xeerada:** in Somali language, **Xeerada** is wooden-bowl for eating. In the target languge it does not exsist so the translator used the the nearest equivelent 'the wooden-bowl' however they are not the same. **Mooye**:in Somali, Mooye is a wooden mortar in which substances like corns are crushed with pestle.to translate, the translator used 'wooden-container for mil' which a completely distortion of the meaning. Barshinta: In Somali language Barshin is a wooden pillow. The translator used the nearest equivalent ' the wooden-pilllow' **Dhiisha:** In Somali language 'Dhiisha' is a wooden container open at the top used to keep the milk for future use. In the target language, there is no specific name for this object. In this regard the translator used explanation 'a big container for milk which does not necessarily mean the original meaning.
Geedku sidoo kale waxa uu astaan dhaqan u leeyahay soomaalida maxaa yeelaya geedku waxa uu ahaa gole odayaashu ku shiraan , garta ku qaadaan, arimaha beesha ku gorfeyn jireen, suugaanta ayaa la isku dhaafsan jiray iyo jarta ayaa lagu ciyaari jiray. Sidoo kale geedaha waxaa loo isticmaali jiray harka gaar ahaan xiliyada kuleylka daran jiro ee jiilaalka.	Trees were also great symbol in the Somali culture as elders used to solve issues, resolve disputes, the clan issues and also exchanged literature under them.	**Jarta:** in Somali it is a kind of game for two players who move their playing manure or small stones according to particular rules across small holes on the ground and similar to chess. In the target language there is no such concept. To translate, the translator has omitted.

Remarks

The respondent whose translation appears in the table above also used several strategies. This one employed omission where they could not find any equivalence or corresponding ideas, explanations and literal translation. Explanation was the commonly used strategy by this respondent.

Table 3.7: Respondent 3 Translation of Flora CBTs

Source language text	Target language text	Explanation
Geeduhu aad ayay muhiim ugu yihiin bani aadamka oo dhan si gaara dhaqanka iyo nolosha soomalidu aad ayay ugu tiirsaneed geedaha. Geedaha waxaa soomaalidu u isticmaali jireen in ey ka qortaan alaabaha cunada lagu diyaariyo ama lagu cuno sida, farta ,weelka/xeerada, mooyaha, kasha, kuwa wax lagu cabbo sida: **koobka**, **toobtaha**, **dhiisha**,**ganuunka**, **haanta**, alaabta jiifka sida: sariirta, **barshinta** iyo inta badan aqalka soomaalidu waxa uu ka koobanyahay.	Trees are crucial for the mankind in general and for culture and life in particular. Somali community depended on trees very much. Somalis used trees for crafting wooden utensils for food such as far(wooden spoon), xeero (wooden bowl), pestle, mortar; the ones for drinking such as, glasses, toobtaha(wooden jug for milking camels), dhiisha (wooden tank), ganuunka(wooden lid) and bedroom furniture such as beds, pillows, most of what Somali hut is made of.	Farta: in Somali language **farta** means a wooden spoon for eating. To translate the concept, the translator used both borrowing and explanation **Xeerada:** in Somali language, **Xeerada** is wooden-bowl for eating. In the target languge it does not exsist so the translator used the the nearest equivelent 'the wooden-bowl' and translieration. **Mooye**:in Somali, Mooye is a wooden mortar in which substances like corns are crushed with pestle.to translate, the translator used mortar which can be a completely distortion of the meaning. Barshinta: In Somali language Barshin is a wooden pillow. The translator rendered into pillow, however this can distort the meaning. **Dhiisha:** In Somali language 'Dhiisha' is a wooden container open at the top with a lid used to keep the milk for future use. In the target language, there is no specific name for this object. In this regard the translator used explanation 'a wooden tank which does not necessarily mean the original meaning.

Table 3.7: Respondent 3 Translation of Flora CBTs Contd'

Geedku sidoo kale waxa uu astaan dhaqan u leeyahay soomaalida maxaa yeelaya geedku waxa uu ahaa gole odayaashu ku shiraan , garta ku qaadaan, arimaha beesha ku gorfeyn jireen, suugaanta ayaa la isku dhaafsan jiray iyo jarta ayaa lagu ciyaari jiray. Sidoo kale geedaha waxaa loo isticmaali jiray harka gaar ahaan xiliyada kuleylka daran jiro ee jiilaalka.	Trees are also cultural symbol for Somali people because the tree served as a council where elders meet, listen to trails, and discussed issues facing the communities. Litereature was exchanged under it and jar (a mental game similar to chess), was played under trees. Most importantly, shade of trees is useful during hot dry season of winter.	**Jarta:** in Somali it is a kind of game for two players who move their playing manure or small stones according to particular rules across small holes on the ground and it is similar to chess. In the target language there is no such concept. To translate, the translator has used explanation.

Remarks

The respondent above opted for only two strategies. They used omission and explanation. Unlike the previous respondents, respondent 3 used borrowing very minimally. Most of this respondent's renditions were accurate.

Table 3.8: Respondent 4 Translation of Flora CBTs

Source language text	Target language text	Explanation
Geeduhu aad ayay muhiim ugu yihiin bani aadamka oo dhan si gaara dhaqanka iyo nolosha soomalidu aad ayay ugu tiirsaneed geedaha. Geedaha waxaa soomaalidu u isticmaali jireen in ey ka qortaan alaabaha cunada lagu diyaariyo ama lagu cuno sida, farta ,weelka/xeerada, mooyaha, kasha, kuwa wax lagu cabbo sida: **koobka**, **toobtaha**, **dhiisha**,**ganuunka**, **haanta**, alaabta jiifka sida: sariirta, **barshinta** iyo inta badan aqalka soomaalidu waxa uu ka koobanyahay.	Trees are very important to all human beings. In particular, the culture and life of Somali people is highly dependent on trees.Somalis used treees to make household goods such as utensils for food and drinks, bed utensils, and Somali home furniture.	Farta: in Somali language **farta** means a wooden spoon for eating. To translate the concept, the translator used both borrowing and explanation **Xeerada:** in Somali language, **Xeerada** is wooden-bowl for eating. In the target languge it does not exsist so the translator used the the nearest equivelent 'the wooden-bowl' and translieration. **Mooye**:in Somali, Mooye is a wooden mortar in which substances like corns are crushed with pestle.to translate, the translator used mortar which can be a completely distortion of the meaning. Barshinta: In Somali language Barshin is a wooden pillow. The translator rendered into pillow, however this can distort the meaning. **Dhiisha:** In Somali language 'Dhiisha' is a wooden container open at the top with a lid used to keep the milk for future use. In the target language, there is no specific name for this object. In this regard the translator used explanation 'a wooden tank which does not necessarily mean the original meaning.
Geedku sidoo kale waxa uu astaan dhaqan u leeyahay soomaalida maxaa yeelaya geedku waxa uu ahaa gole odayaashu ku shiraan , garta ku qaadaan, arimaha beesha ku gorfeyn jireen, suugaanta ayaa la isku dhaafsan jiray iyo jarta ayaa lagu ciyaari jiray. Sidoo kale geedaha waxaa loo isticmaali jiray harka gaar ahaan xiliyada kuleylka daran jiro ee jiilaalka.	The tree is also a cultural symbol for Somalis, because the tree was a forum for elders to discuss about the community issues. They also used trees as a courtroom. Literary discussions also used to take place under trees to display music and plays. Trees are also used for shade, especially during the hot months of winter season.	**Jarta:** in Somali it is a kind of game for two players who move their playing manure or small stones according to particular rules across small holes on the ground and it is similar to chess. In the target language there is no such concept. To translate, the translator has used explanation.

Remarks

The table above presents respondent 4's translation of the Flora CBTs. From the above rendition, this respondent seems to have had the most challenge during translation. This is evident from the fact that only one CBT was translated. For this CBT, the translator used an explanation. The translator omitted all the other CBTs. Consequently, the translation was very inaccurate.

3.2.2.1 Analytical Observations of Translation of Flora CBTs

The table above provides translations of Flora Culture-bound terms by respondent 4. Out of the four resp

In Somali the term *farta* refers to a wooden spoon for eating. Unlike the spoon in English which is normally made of metal or silver.

To translate this CBT, respondent one used a close equivalent *spoon* while respondents two and three used a wooden spoon. This is the closest meaning to the term *farta.* The fourth respondent omitted the idea altogether. The translation a *wooden spoon,* nonetheless does not communicate the purpose of the spoon- for eating. This may give room for confusion since in other cultures; wooden spoons are mostly used for cooking.

The other CBT appearing in the text was *xeero.*This refers to a wooden-bowl used for eating. The respondents went about it differently. The respondent one translated this as a *bowl* whereas respondents two and three used *a wooden-bowl* to render this CBT.

Finally the fourth respondent omitted. These renditions are the closest in the target language. However they do not necessarily indicate the original effect in the target culture.

In Somali, ***Mooye*** refers to a wooden mortar used for grinding substances like maize, wheat etc while using a pestle.

To translate this word, three of the four respondents provided same translation using literal translation mortar. These translations can be said to be effective in communicating the essence of the original message. The fourth respondent omitted this.

The term **kal** in Somali language refers to a wooden pestle for crushing substances in a mortar. The pestle and mortar are very important words in Somali rural community as they are used preparing every meal.

To translate this expression, the three of the four respondents used literal translation- a pestle- to render the term. The fourth respondent omitted the word.

The other flora CBT in the above list of expressions is **dhiil.** This refers to a milk container made from palm fiber. In the target culture, the concept does not exist.

To translate this CBT, the respondents rendered differently as shown below:

Respondent 1: […big containers for milk…]

Respondent 2: […wooden container for milk…]

Respondent 3: […a wooden tanker for milk…]

The fourth respondent omitted the concept altogether.

In Somali, the expression **ganuun** of the list above means the lid used to cover the mouth of a milk or water container.

To translate this term, two of the four respondents omitted while one respondent provided a literal translation, rendering the CBT as *a wooden lid.* The other respondent used explanationand translated the idea as *the cover for that wooden-container*

Another Flora term featuring in the above text is **Haan.** This means a water container made of palm fiber*.* It is very similar to *Dhiil* which is container for milk, but most of the time *Haan* is bigger than a *Dhiil.*

To translate this word, two of the four respondents provided explanation as illustrated below:

[…a container for water…]

[…a wooden container for water…]

The two other respondents did not provide any translation to the expression.

In Somali, the term *Barshin* refers to a wooden pillow. This word is mainly used by pastoral community; however it is no longer popularly used nowadays.

To translate this word, one of the four respondents provided literal translation- *pillow*. Another respondent also used explanation- *a wooden pillow*. Meanwhile two of the four respondents omitted.

The other CBT in the above text is *Jar*. This refers to a traditional game mostly for two players moving playing camel dung or small stones across small holes on the ground according to particular rules. It is close to the chess, but it is not as developed as is chess.

To translate this word, two of the respondents did not provide any translation to the word. One respondent used borrowing while another respondent provided explanation rendering the CBT as demonstrated below:

[...a mental game similar to chess...]

In the above translations, the respondents were generally able to convey the essence of the intended message. The use of explanations while translating the CBTs was greatly effective. Respondent 4 had the most difficulties in translating these CBTs, most times opting for omission.

3.2.3 Translation (3) of Culture Bound-Terms Weather

In this section, we present the respondents' translations of culture bound terms of weather. Unlike the other translations in the previous sections, the original text is in English and is to be translated in to Somali. The text has only two cultural bound terms of weather. These are *summer's day* and *darling buds*. The two terms are related to weather as the poet indicates how summer day is good in England. In contrast in the target culture, summer day is desirable because it is hot and dry so in the target language, summer does not have positive connotations. The respondents went about translating these CBTs differently as is illustrated in the tables below:

Table 3.9: Respondent 1 Translation of Weather CBTs

Source language	Target language
Shall I compare thee to a **summer's** day? Thou art more lovely and more temperate: Rough winds do shake the darling buds of May, And summer's lease hath all too short a date: Sometime too hot the eye of heaven shines	Miyaanse kula mid dhigaa maalinta **xagaaga**? Adigu waad qurux badan tahay, oo waadna edeb wacantahay, Dabayl daran ayaa ruxeysa ubaxyada qurxoon ee bisha May, Oo ay lajirto balanka xagaaga oo aad ugaaban in lahaasaawo, Waqti waqtina aad u kulul oo ay goraxda samadanaay ifeyso,

Remarks

The table above presents respondent 1's translation of the weather CBTs. The translator opted for literal translation in the translation of summer's day. This was rendered to *xagaa (hagaa).* However, the concept of *hagaa* does not equate to the English Summer. This is because; the summer's day in England has a positive connotation while *hagaa* is undesirable day. The respondent should have opted for *gu'* which refers to the spring season. This would have had the same connotation in the Somali culture as that communicated by summer's day in English.

Table 3.10: Respondent 2 Translation of Weather CBTs

Source language text	Target language text
Shall I compare thee to a summer's day? Thou art more lovely and more temperate: Rough winds do shake the darling buds of May, And summer's lease hath all too short a date: Sometime too hot the eye of heaven shines	Wuxuu kala jeedaa xiliga wacan ee xagaaga ah miyaan xiliyada kale labar bar dhigi karaa maadama xiligaan uu yahay xilli wanaagsan oo qurux badan. Bisha may dabeysha jirta oo geedaha aad uruxeysa, xiliga summerka ne aay yartahay qoraxdane aay aad ukulushahay.

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Remarks

Above is respondent 2's rendition of the weather CBTs. Similar to the first respondent, respondent 2 also used literal translation. As already discussed, this was not the best option because even though the idea of summer is conveyed, the connotation of a pleasnt day has been lost.

Table 3.11: Respondent 3 Translation of Weather CBTs

Source language text	Target language text
Shall I compare thee to a summer's day? Thou art more lovely and more temperate: Rough winds do shake the darling buds of May, And summer's lease hath all too short a date: Sometime too hot the eye of heaven shines	Ma waxaaan kulabarbardhigaa maalin xagaa? In kastaooaadkawacantahayoodkadabacsantahay: DabeylahawaalaniwaxaeyruxaanubaxaqurxaneeMaajo, Dhalaalkaxagaaguna wax badan ma jiraoo Mararkaqaarindhahaayuubawaxyeeleeyaa.

Remarks

The table above presents respondent 3's rendition. This respondent also used literal translation. Consequently, they did not communicate effectively the intended message.

Table 3.12: Respondent 4 Translation of Weather CBTs

Source language text	Target language text
Shall I compare thee to a summer's day? Thou art more lovely and more temperate: Rough winds do shake the darling buds of May, And summer's lease hath all too short a date: Sometime too hot the eye of heaven shines	Ma isku mid baa muuqaal kaaga qurxoon iyo maalin xagaa? Adigaa ka qurux badan oo ka sareeya edebastaanteeda: DabaylahadaranayaadabarogadalagyadiiDeyrta, Xagaagu ma daaimoxilligaabanbuuxaalkiisuxirmaaye, Xilliyadda qaar baa daran ooxaalkaaragguadkaadaaye

Remarks

The above respondent also opted for literal translation while translating the idea of summer's day. This shows that they only focused on the surface meaning (denotation) but failed to communicate the intended meaning (conotation).

3.2.3.1 Analytical Observations of Translation of Weather CBTs

In the above sections, all the four respondents used literal translation to render the idea of summer's day. This was clearly not the appropriate rendition. In Somalia, summer day is hot and undesirable day while in Britain is very nice and desirable day. All the four respondents therefore distorted the intended meaning.

In conclusion, to translate summer's day, all the four respondents provided literal translation to the phrase. However, by doing so, the translator changes the original connotation as used in the original poem. In the source culture, the summer season is something pleasant and worth looking forward to. The season is often associated with good memories. This is however not the case for the target culture. This can therefore distort the intended meaning, since the summer day in England and summer in Somalia are not interchangeable. In this case, we are substituting the "image, of summer" with the "image of spring" in order to preserve the flavour of the original message.

3.3 Interview and Focus Group Discussions

The second part of our data collection involved interview questions and focus group discussions. These involved the same respondents who participated in the text translation exercise. The focus group discussions lasted for an hour. They were guided by questions that had been prepared prior to the meeting.

The researcher also conducted follow up interviews with some of the respondents. This was done with view to get more clear information pertaining to the information the respondents in question had provided.

The focus group discussions aimed at investigating whether the respondents think there are significant cultural differences between Somali and English cultures. The researcher also wanted to find out the respondents' opinion on whether the differences posed any challenge to them during their translation process. A sample of the guiding questions has been attached in the appendix.

Responses obtained from the focus group discussions are discussed below:

(The researcher has intentionally left out personal information of the respondents although they had been provided)

I. **Reasons for mistranslation when translating Somali to English**

All the seven respondents cited cultural difference as being the main cause of mistranslation when working from Somali into English.

Two of the seven respondent said that inaccuracies may be even more when one lacks background knowledge on the different cultures.

II. **Frequency of CBTs in professional experience of respondents**

Two out of seven respondents said that they always encounter CBTs in their day to day activities. This is because in their nature of work, the two respondents work with socio-cultural related texts.

Three of the seven respondents said that they occasionally encounter the CBTs in professional engagements. The two other respondents said they hardly encounter CBTs. The two latter groups explained that their scope of work is very wide; their translation assignments cover a wide range of topics.

III. **Cultural challenges encountered during translation**

Lack of sufficient background knowledge on the different cultures was cited as one major challenge. Five respondents affirmed that having a good mastery of both cultures (Source and target) helps in translation. However, where one has little or no background information, the challenge is twice as much.

Difference in lifestyle between the two cultures was also cited as a challenge. This is particularly because Somali is mainly a pastoral community. Therefore their

language will be based on this lifestyle. It becomes a challenge working into English from Somali because most of the concepts on lifestyle maybe lacking. The challenge is also experienced when working from English into Somali.

IV. **Strategies applied to translate the texts**

Three out of the seven respondents did not seem to know whether there are translation strategies. Three said they explained the CBTs while one said they used borrowing i.e. leaving the word as is in the original language.

V. **Difficulty in translating ecological culture-bound terms**

All the seven respondents agreed that ecological culture bound terms are hard to translate.

3.4 Summary

In this chapter we presented the collected data. We also described the research methodology used for data collection, the sampling techniques used in identifying the respondents selected for this study as well as the research instruments.

CHAPTER FOUR

FINDINGS AND DISCUSSIONS

4.1 Introduction

This chapter shall analyze the data collected and presented in Chapter Three. The data consisted of text translations from Somali to English as well as responses obtained from interviews and focus group discussions. The study set out to identify challenges of translating ecological culture-bound terms; the strategies adopted by translators in translating culture-bound terms from Somali to English.

In this chapter, we will tackle objectives two and three, which are: to describe the challenges a Somali-English translator is bound to encounter when dealing with ecological culture-bound terms and to explain the strategies used by translators when translating culture-bound terms of ecology. Our analysis will be hinged upon Newmark's communicative theory.

4.2 Newmark's Communicative Theory in Translating Culture Bound Terms

In 1988, Peter Newmark gave a theory of translation based on equivalence which is similar to Nida's theory of equivalence. For Newmark's 'Communicative theory' which he introduced in "Text Book of Translation" attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original. It is more concerned to serve the readership.

Newmark, who devoted his life to studying the theories of translation with practice, held without doubt, that anything can be translatable as any language can be expressed by another language. However, he points out that it is impossible to reach the absolute equivalence.

Communicative theory prioritizes the needs of the addressees or readership, thus attempting to satisfy them as much as possible. In this respect, communicative theory tends to be smoother, more direct and easier to read and serve a larger readership. Since this study devotes to culture-bound words, the communicative theory is adopted not only for its relation to culture but also for its brand new.

This theory also attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

4.3 Challenges Encountered by Translators when Dealing with Culture Bound Terms

Translating ecological cultural concepts are not an easy task. In order to produce accurate, faithful and attractive translations, you need to follow a process of solving problems and making strategies.This fact is the main concern of this section. Having investigated the selected examples of Somali and English translations, done focus group discussions and interviewed some translators; the researcher was able to reach out answers for the questions of the study.Therefore, he focuses, in this section, on analyzing and discussing the main problems and challenges that cultural translators face.

4.3.1 Culture-specific Concepts (CSCs)

Culture-bound terms refer to the cultural concepts which are specific to source language culture. They are totally unknown in the target culture since they reflect a reality which specific to the source language culture. These differences make translating these concepts, including ecological concepts like Fauna, Flora and weather as a real challenge. The cultural differences have particular significance since they create a lot of difficulties in translation. They represent the cultural gap between the SC and the TC. This gap is clearly noticed in CSCs or CBTs.

Harvey (2003:8) defines CSCs as terms that refer to concepts which are specific to the SC. He states that they express concepts which are totally unknown in the TC. In the case of ecology translation, CSCs create a serious problem. Many fauna, flora and weather concepts are specific to a certain culture. Most likely, they have no counterparts in the TL. However, there are many attempts to overcome the problematic issues related to CSCs in order to adapt them to fit the TC. For instance, the terms *koran, far, toobte* etc were very specific cultural terms to the source culture. However the respondents had difficulties to render as some respondents provided inaccurate translations.

Another example is summer's day phrase which looked tricky to the respondents as they rendered literal translation which meant a distortion of the intended meaning.Upon careful investigation of 12 Somali English translations, along with their counterparts, the researcher was able to come up with certain observations concerning the problems of translating CSCs. He discusses, in detail, these problems, as well as the strategies adopted to render such concepts and terms.

4.3.2 Lack of Equivalence

The non-equivalence means that there is no TL direct equivalent for a word which occurs in the SL. The problem of non-equivalence often poses difficulties for the translators who try different strategies for dealing with them. Some examples which are extracted from the sample of the study are frequently used in many different fauna and flora cultural expressions of Somali and English.The researcher introduces some of these examples in the following table:

Table 4.1: Examples of Fauna and Flora Cultural Expressions and their Translations

Toobte	a wooden –bowl made from a tree-trunk which is milked in the camels
Koron	a castrated grown-up male camel for its meat or sale.
Rati	means a grown-up male-camel that is used for carrying water from far water wells and relocating the family and its properties.
Koor	a wooden neck-bell for tracing camels
Mooye	a wooden mortar in which substances like corns are crushed with pestle
Xeero	a wooden bowl for eating

The table above consists of some examples selected by the researcher as the most representative. These items seem to be very specific concepts to source culture and they are very difficult to be rendered in the TL as they have no direct counterparts for these terms Therefore, all the examples are explained into target culture.

In short, translating ecological CBTs is a complex process that implies a number of serious problems and challenges of the translators' knowledge, taste and creativity. The problems are mainly related to non-equivalent matters and CBTs.

These problems can be solved once the translator views translation as a process of decision-making mixed with taste and knowledge and not a mere technical replacement of one word or phrase with another. Translators need to analyze carefully and to render appropriately. Therefore, the strategies and techniques applied in translating ecological culture-bound terms deserve to be discussed and evaluated in the sense of faithfulness and accuracy. The following section examines, in detail, the main strategies of translating ecological culture-bound terms based on the sample of the study.

4.4 Strategies

According to Ana Fernández (2012: 5) and others, translation strategies refer to ways in which translation problems are tackled. Translating ecological cultural contexts, is a daunting task to translators as it comes with many challenges. Among the many challenges is the fact that some words may be exclusive to the SL culture making it difficult to reproduce them in the TL culture. This could either be because these words are unknown to the target culture audience or because of a lack of equivalence. In fact according to Nida, cultural differences complicate the translation exercise more compared to difference in language structures.

In this section, the researcher examines the main strategies and techniques adopted by translators in the translation of ecological cultural texts. The strategies in question are explanation, literal translation and, omission and borrowing (transliteration). The researcher tries to judge the faithfulness and the accuracy of the strategies used in different contexts. Finally, the chapter sheds some light on the multiple translations of the same concept. The researcher studies the varied translations of some concepts and the main reasons behind such varieties.

Table 4.2: Frequency and Percentage of Translation Strategies

Translation strategy	Frequency	Percentage
Explanation	37 times	49%
Literal translation	19 times	25%
Omission	14 times	19%
Borrowing /transliteration	5 times	7%

As can be seen from table (2), Respondents used the strategies of explanatory or description (49%), literal translation) (25%), omission (19%) and borrowing (transliteration, 7%). The procedure with the highest rate of use is explanatory followed by borrowing, literal translation and omission. Each of these four procedures is illustrated in the following with a discussion and evaluation of the strategies accompanied with examples extracted from the sample of the study.

4.4.1 Descriptive (self-explanatory)

This strategy aims at explaining the meaning of the source language CBT instead of translating it. This is very helpful when there is no option to one-to-one equivalent and the translator wants to avoid ambiguity. Below are some of the advantages of explanation strategy.

1. Explanation helps to avoid misleading or inadequate translation.

2. Explanation can help to solve problems attributed to non-equivalence of cultural terms.

It can fill the cultural differences between the source culture and the target culture. Translators usually opt to describe terms for which no counterparts are available in the TL. Ecological cultural terms are rich in examples of cultural gaps where explanatory or description of the source term becomes necessary and justifiable: for example, '**Koor** laguma xiri jirin sida geela kale' It did not have a **neck-bell** like other camels.

4.4.2 Literal Translation

Literal translation means to render word for word in order to convey the intended message. Newmark (1988: 69) asserts that literal translation ranges from "word to word, clause to clause or sentence to sentence". According to him, literal translation is the correct procedure when the SL word and the TL word refer to the same concept and have similar associations.

To illustrate the idea, I shall deal with the following example extracted from sample of the study: "shall I compare thee to a summer's day". The most respondents used literal translation to render the meaning of the summer " I**sbarbar dhig ma kuugu sameeyaa maalin ka mid ah maalmaha xagaaga"**.

The word 'summer' was translated into 'xaggaa' which is literal translation.This translation could be undrstood by any Somali but the equivalent effect is not rendered as far as the Somali summer day is different from the English summer day. In somali , it is very hot and undesirable while it is very nice in Europe. Thus, in the Somali language, one should not use "summer" to woo a girl but rather "spring" so the 'summer' translation to 'spring' is preferable.

4.4.3 Omission

This strategy the translator condenses or suppresses the source language information item in the target language text, mainly when that information is considered unnecessary because the cultural term does not perform a relevant function or may even mislead the reader.

Obeidat (2005:12) defines omission as "leaving words, phrases or even sentences in the original version." The reasons behind omission can be different. Anyway, omission can be intentional and desirable when the source language term has no equivalent in the target language or when the word is useless for the overall meaning of the text. On the other hand, it may be unintentional and result from the translator's inability to comprehend the SL terms or to the translator's careless reading of the SL sentence or phrase.

Ana Fernandez (2012: 9) states that the omission of a term or information is not common when translating cultural terms; however it occurs, when the translator wants to avoid repetitions, misleading information, or lack of naturalness: for example in the sample study, the translation of the term

Halkii mar waxaa laga lisi jiray 5 toobte oo caano ah in ka badan 40 liiter.

She used to produce more than 40 liters of milk.

The source language includes the term "TOOBTE" Here the omission leads to distortion of the message because the rich connotations of the term " TOOBTE" have gone with the omission. May be for careless reading of the phrase..

The following translation is suggested by the researcher as an alternative

Translation:

It has always been milked 5 toobte of milk which was more than 40 litters.

4.4.4 Borrowing (Transliteration)

Borrowing involves lifting a word or expression from the source language to the target language without doing any translation. This procedure is normally used when a term does not exist in the target culture, or when the translator tries to get some stylistic or exotic effect. Some authors prefer the terms *foreign word, foreignism.* In any case, borrowing is one of the main ways of enriching a language. Therefore, this strategy is the most popular method in rendering cultural concepts after explanation. It is widely used to solve the problem of non-equivalence in the target culture. One example that the translator adopted borrowing is '**Halkii mar waxaa laga lisi jiray 5 toobte oo caano ah in ka badan 40 liiter.'**

She gave 5 toobte (wooden bowl) about 40 litres of milk at one-milking time..

The term 'toobte' which is a wooden bowl to milk in, was used as borrowing in the target language by translator. Another example is '**Geedaha waxaa soomaalidu u isticmaali jireen in ey ka qortaan alaabaha cunada lagu diyaariyo ama lagu cuno sida, farta, xeerada'**.

'**Somalis used trees for crafting wooden utensils for food such as far(wooden spoon), heero**'. in this example two words (far, a wooden spoon and heero a wooden bowl, the translator adopted borrowing instead of explanation.

To sum up, ecological translations are rich in cultural terms and specific names that are not easy to be rendered from Somali into English and vice verse. In their attempts to render such concepts, translators adopt different strategies that are either source-oriented procedures such as transliteration (borrowing), or target-oriented strategies including explanatory (description), literal translation and omission. Sometimes strategies are applied appropriately and successfully whereas in some cases, they are mistakenly rendered as a result of lack of attention and careless reading of phrases, or translator's inefficiency.

In all conditions, translation is a decision-making process that is subject to success or failure. Since the choice of the suitable translation strategy to deal with a particular concept or term is an individual decision depends on the translators' tastes and skills, in addition to the environmental factors around them, one concept may have two or more different translation strategies due to different reasons.

The next chapter concludes the work. The recommendations at the end of next chapter will, the researcher hopes, facilitate and improve the process of translating ecological CBTs. do their best to choose the suitable strategy for each ecology term taking into consideration reader's expectations.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

In this chapter, the researcher is going to sum up the findings reached. It shall also include a set of recommendations by the researcher for further research in the field of ecological culture-bound terms translation. The recommendations address researchers, translators.

5.1 Conclusions

Upon the careful analysis of the data collected for the research and the interviews carried out by the researcher, He has come up with the following conclusions:

i. Translating ecological cultural terms from Somali into English is not an easy task since it creates big challenges and problems culturally or even linguistically.

ii. Translating cultural ecology expressions is a decision-making process with taste and skill.

iii. Non-equivalence is a primary source of challenges in translating ecological cultural expressions especially the very specific names and concepts with which translators, even professionals, are unfamiliar. This requires maximum effort in search depending on specialized dictionaries or personal interviews. Otherwise, borrowing is preferable to avoid inaccurate translations.

iv. Translating is a problem-solving process in which many terms for the first impression look simple , are problematic or ambiguous which I urge the translator to pay attention for every single term.

v. There are four strategies that are used by respondents in translating ecological cultural terms. The strategies are either source-oriented such as transliteration (borrowing) or target – oriented such as Explanatory, literal translation and omission.

vi. Explanatory strategy and transliteration are the most common strategy in translating ecological culture-bound expressions.

vii. Any strategy of translation is significant in many cases when it can achieve many functions such as clarification, specification. However, if the strategy is adopted mistakenly, it can cause message distortion or unfaithful translation.

All respondents were given three texts consisted of two Somali texts and one English text. The first text was about Fauna and the second was Flora while the last text was about weather. Ecological cultural expressions specific to the source language were deliberately put into all the three texts. The numbers of cultural expressions of Fauna were 7 terms while in Flora they were 9 cultural concepts and 2 were put in the last text of weather.

Even though the most respondents have years of experience of translating different fields of translation in addition to their good knowledge of both cultures, they all indicated that the texts were very challenging and had difficulties to render cultural concepts and took days to translate. They all mentioned that they found most difficulties to achieve the equivalence or the equivalent effect of the cultural expressions used in the texts as the most cultural terms put in the texts were very specific to the source culture.

5.2 Recommendations

Based on the findings of the study and in the light of the previous conclusions, the researcher finds himself in a position to give some recommendations. These recommendations might be useful since the research in the field of ecological translation from Somali to English is still fresh.

Here are the recommendations:

i.   The corpus of the study could be increased in order to reach more specific and significant conclusions. Moreover, a larger corpus is expected to make the results more reliable.

ii. The area of the study could be widened to include other cultural-bound terms that pose a greater challenge to translators

iii. Researchers are recommended to study ecological translation from a sociolinguistic and a psycholinguistic method in order to explain translators' choices when translating culture-bound terms.

iv. Ecology cultural translators should be qualified enough and their knowledge in the field of ecology translation should be accompanied by the necessary interest of ecology and environment.

v. Ecological culture translators are advised to consult with specialized reference books and dictionaries to address problems and translate accurately.

vi. Translators of cultural ecology should be careful in their reading of the source language text to avoid errors made by carelessness and lack of attention.

vii. Translation companies are recommended to employ professional and well-experienced translators whose knowledge in the field of culture and ecology is adequate.

viii. Concerned institutions including universities are recommended to offer training courses specifically for translators of culture and ecology.

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APPENDICES

APPENDIX I: TEXT

Hordhac

Farqiga u dhaxeeya dhaqamadu waxa uu kaalin weyn ka qaataa tarjamada si gaara haddii luqaduhu eysan wax badan wadaagin . Newmark waxa uu yiri " haddii afka bulshadu uu diirada saaro mawduuc gaar ah, waxa uu abuuranayaa erayo gaar ah si ey u metelaan fikradahaa gaarka u ah". Tusaale; Ingiriisku waxa ey xooga saareen cayaaraha, Isbaanishku dagaalka dibiyada, Carabta iyo Soomaalidu geela, iskiimoogana barafka. Iwm. Sidaa awgeed waxa ey abuurayan erayo cusub oo metala fikradahaa oo aan ku jirin afka kale ee wax loo turjamayo ama laga soo turjumayo.

Tarjamada af-Soomaaliga iyo Ingiriisku lama mid aha tarjamada afka jarmalka iyo Ingiriiska ama Soomaaliga iyo Oromo. Maxaa yeelay Ingiriiska iyo Jarmalka waxaa la isku dhahaa bahda jermaaniga oo ka sii wada tirsan bahweynta afafka indoo-Yurubiyaanka ku waa oo dhaqan iyo cilmi-afeed ahaan wax badan wadaaga, halka Soomaali iyo Oromo ey ka midyhiin bahda kushitiga oo ka sii mid ah bahweynta Afafka Afro-ashiyteik. Sidaa darteed markaa la isku turjumayo afafka dhaqan ahaan kala fog sida Ingiriiska iyo Soomaaliga waa in taxadar gooni ah loo yeeshaa si eysan u dhicin qalad tarjamo.Qoraalada soo socda waxaa ku jira erayo dhaqameedyo la xiriira deegaanka.

Tarjama 1 Fauna

Geelu waa xayawaan aad muhiim u ah oo si gaara loogu dhaqdo deegaanada kulul ama saxara-ka warqabka ah. Soomaalida waxaa lagu tiriyaa bulsho geeley ah. Sida laga dheehan karo suugaanta Soomaalida oo aan ka soo qaadan karno:

- Iga kici kobtaan geel ku dhalin kuudad xumadeeda
- Aakhiro nin aan geel laheyn lama amaaneyne.

sheekada soo socota oo aan ka soo xigtay Cabdalla Mansuur waxaa loo daliishan karaa jaceylka Soomaalida ee geela.

Nin la oran jiray Cusmaan Shiil oo ka soo jeeda tuulada Hoodaale ee gobalka Soomaalidu degto ee Itoobiya ayaa wuxuu lahaa hal la oran jiray Garawo. Waxey dhashay cungo

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badan oo isugu jira qurbac iyo nirgo'. Waxey aheyd hal caano badan. Taas ayaana loo maleynayaa in ey keentahay jaceylka badan ee uu u qaaday. Halkii mar waxaa laga lisi jiray 5 toobte oo caano ah in ka badan 40 liiter. Sidaa darteed waxuu raali ka ahaa waxa ay garawo ka raali tahay. Koor laguma xiri jirin waxaana loo deyn jiray jihadii ey u dhaqaado.Garawo ayaa maalin xunuun ku soo booday waxeyna fadhiisatay geed weyn oo gob ah hoostiisa halkaa oo ey ku ruuxbaxday. Cusmaan oo aad uga naxay geeridda Garawo ayaa tolkiisa ku yiri " haddii aan Garawo la ila aasin waan toloobi" waxa uuna qabtay munaasabad weyn oo aas ah. Waxaana xabaasheeda lagu quraamay rati weyn oo koron ah, qaalin shan jir ah oo aan weli curan iyo baarqab gool ah.Dhacdan waxey eheyd dhacdo ugub oo ka yaabisay dadka deegaanka.

Tarjama 2. flora

Geeduhu aad ayay muhiim ugu yihiin bani aadamka oo dhan si gaara dhaqanka iyo nolosha soomalidu aad ayay ugu tiirsaneed geedaha. Geedaha waxaa soomaalidu u isticmaali jireen in ey ka qortaan alaabaha cunada lagu diyaariyo ama lagu cuno sida, farta ,weelka/xeerada, mooyaha, kasha, kuwa wax lagu cabbo sida: koobka, toobtaha, dhiisha,ganuunka, haanta, alaabta jiifka sida: sariirta, barshinta iyo inta badan aqalka soomaalidu waxa uu ka koobanyahay.

Geedku sidoo kale waxa uu astaan dhaqan u leeyahay soomaalida maxaa yeelaya geedku waxa uu ahaa gole odayaashu ku shiraan , garta ku qaadaan, arimaha beesha ku gorfeyn jireen, suugaanta ayaa la isku dhaafsan jiray iyo jarta ayaa lagu ciyaari jiray. Sidoo kale geedaha waxaa loo isticmaali jiray harka gaar ahaan xiliyada kuleylka daran jiro ee jiilaalka.

Tarjama 3 Weather

Shakespeare's sonnet 18:

Shall I compare thee to a summer's day?

Thou art more lovely and more temperate:

Rough winds do shake the darling buds of May,

And summer's lease hath all too short a date:

Sometime too hot the eye of heaven shines

I am a masters student at the University of Nairobi, Center for Translation and Interpretion. I am currently conducting an investigatation on translation involving Somali and English.

I kindly request your cooperation by responding to the questions below. The information you provide will be treated with utmost confidentiality and will only be used for academic purposes.

Personal information

For each of the questions provided below indicate your answer by putting a tick (√) against your choice.

a. what is your highest education level?

☐ Masters   ☐ Undergraduate ☐Diploma ☐certificate

b. Where did you study English?

☐ Somalia   ☐ Kenya ☐ England   ☐ other   (please specify)

c. How long have you been a translator?

☐ 0 -1   ☐ 2 -3 ☐ 3 -4   ☐ over five years

d. How did you acquaint yourself to the English Culture?

☐ Classroom ☐self-study   ☐ interaction with natives   ☐ other   (please specify)

e. What do you think are reasons of mistranslation when translating Somali to English? Please tick all that apply.

☐Cultural difference   grammatical difference   ☐

☐ lexical difference   using CAT tools   ☐

☐ Other (please specify)

f. Generally, how often do you encounter culture-bound terms in your professional engagements?

    ☐   Never

    ☐   hardly

    ☐   Sometimes

    ☐   Always

Culture and Translation: direct questions

g. What specific cultural challenges have you encountered when translating these texts? Provide an example.

h. What strategies did you apply to translate the texts?

i. Specifically, how did you deal with ecological culture-bound terms?

j. Do you think that eocological culture-bound terms are hard to translate? Explain.

k. Kindly provide any additional information that you may deem relevant to this study.

APPENDIX III: PICTURES

Image 1

Fauna 1

Rati/he-camel Relocating Family

Image 2
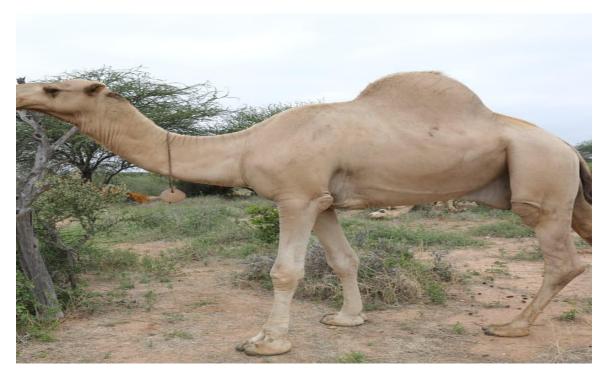Fauna 2
Rati/ a grown up he-camel

Image 3
Fauna 3
Guumeys/an owl

Image 4

Flora 1

Toobte/ a wooden bowl for milking the camel

Image 5

Flora 2

Far/ a wooden spoon for eating

Image 6

Flora 3

Two girls acting grinding maize with moye iyo kal (a wooden mortar and pestle) Somali cultural week festifal , Nairobi October 2019

Image 7

Flora 4

Haan/ tradional water container made of palm fiber

Image 8

Flora 5

Barshin / a wooden pillow

Image 9

Game

Jar/ a traditional game similar to chess