

**THE CHALLENGES OF INTERPRETING FIGURATIVE LANGUAGE FROM  
KISWAHILI TO ENGLISH WITH FOCUS ON REDUPLICATION AND EUPHEMISM**

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## **DECLARATION**

This thesis is my original work and has not been presented for a degree in any other university.

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This thesis has been submitted for examination with the approval of the following university supervisors.

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## **DEDICATION**

This work is dedicated to the Almighty God and my dear family members who have been a source of inspiration and encouragement.

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## **ABSTRACT**

This study set to find out if interpreters faced any challenges while interpreting reduplicative words and euphemistic language and the strategies they use. The key objective was to investigate how reduplicative words and euphemisms were interpreted and if that had any impact on effective interpretation. This was informed by the fact that reduplication of words and euphemisms are ingredients that make spoken Kiswahili a flowery language. They are aesthetic elements that decorate Kiswahili. The study looked at what is omitted, what is added and what is circumlocuted in the TL in order to bring out the equivalence or near equivalence to the target audience in the source language.

The study also investigated what should be retained, what should be interpreted word for word and what should be changed for the TL audience to understand what the interpreter of the SL intends to be understood.

Finally, the study looked at strategies that can be employed to deal with such challenges, which may arise as an interpreter renders reduplicative words and euphemisms from SL to the TL.

The main objective was to identify any misinterpretations and look into factors contributing towards these and then make suggestions on how to deal with such challenges.

This study was guided by the theory of dynamic equivalence also known as functional theory. A speech is given to a qualified interpreters in Kiswahili to be rendered into English. Then the interpretations given were analyzed to see how colour and flavor of the Kiswahili language was lost while interpreting euphemistic elements of Kiswahili and reduplicatives and how the interpreters tried to retain the original message.

The study also found that the way euphemisms and reduplications were rendered into the TL had an impact on effective interpretation. These findings unearth a need to come up with clear strategies to use when interpreting the two aesthetic elements. This will ensure anything communicated using the two is not lost in interpretation.

## **ABBREVIATIONS**

<b>SC</b>	Source Culture
<b>SL</b>	Source Language
<b>TA</b>	Target Audience
<b>TC</b>	Target Culture
<b>TL</b>	Target Language

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the Study

Interpretation is the oral translation of an original message delivered by a speaker into a target language with the aim of helping communication between two parties, which would have otherwise not communicated due to language differences (Cremona & Mallia, 2001: 301)

It is the intellectual activity that consists of transferring a delivered speech or a written text orally from one language into another in order to facilitate communication between two or more users of different languages. It involves not only two languages, but two cultural traditions as well. Interpretation happens at three key levels: linguistic, contextual and cultural level. An interpreter ought to harmonize the three aspects in order to achieve the meaning that was intended and deliver it to the target audience.

Language is an important component in any communication. The message being passed can be communicated orally and audible or using body language. In oral communication, language, which is a vehicle, can be used in different ways. Some languages can be very flowery and colourful in relaying information as compared to others, maybe due to difference in structure and cultural aspects.

Kiswahili is traditionally a language that is filled with a lot of colour, flavour and it uses a lot of descriptive language that is not as precise as other European languages such as English or French which are accurate in nature. For instance, if someone was welcomed with pomp and colour, it would be expressed with heavy flowery words like *'mgeni alikaribishwa kwa shangwe, hoihoi,*

*vigelegele na nderemo*’ an interpreter can be faced with a challenge of getting the equivalence of such words and rendering them into English.

Kiswahili uses a lot of figurative expressions and imagery which makes it a more lively language and which is difficult to interpret into the target language such as English. Some of the elements of speech that make Kiswahili livelier are metaphors, imagery, iteration, ideophones and many more. Other than these, Kiswahili tends to use a lot of reduplication of words and tautology which are interpreted more precisely and using accurate words. And all these, as a matter of fact, require deep understanding of the culture of the source language and target language by the interpreter in order to do justice to the speech.

According to R. Tramutoli (2017) Kiswahili metaphors are extremely rich in images of emotions, making it easy to distinguish between conventionalized metaphors (e.g., ‘kujua kwa moyo’) (‘to know by heart’) and less conventionalized/literary metaphors (e.g., “kuwasha moto moyoni” ‘to light a fire in the heart’). The interpreter has an obligation to differentiate between the two, and other emotions that are carried by these metaphors in order to render the speech into target language appropriately.

*‘Hasira za mkizi’* is an example of a conventionalized metaphor. *Hasira* is anger, *mkizi* is a fish that leaps out of the water in anger and lands in a fisherman's boat, so the whole thing means "futile anger". *‘Kaka sungura’* literally means ‘brother rabbit’, referring to someone who is sly, derived from the cunning character of a hare or rabbit.

We might just say ‘as brave as a bull’ but in Kiswahili we would just call the person a bull (ndume) and everyone would understand you mean he is brave. So you just say so and so is a bull or a cock (jogoo) meaning bravery or audacity or he is a hyena.

Sundar (2014) says ideophones are a more general form of onomatopoeic expressions. While the latter phonetically imitate or suggest the source of the sounds that they describe, ideophones evoke a vivid impression of an idea, which can be a sound, colour, smell or some other feeling. Kiswahili ideophones referred to as *tanakali za sauti* are a recipe for flavour and colour in the language. Kiswahili ideophones underscoring blackness is *tititi* and *pepepe* showing whiteness can be used with the adjectives *eusi*-be black and *eupe*-be white. These onomatopoeic expressions are elements in Kiswahili language that beautify the language and this might pose a challenge for an interpreter to render them into English.

According to (Senkoro, 1982), Euphemism is an indirect word or phrase that is used to refer to an embarrassing or unpleasant situation to look more acceptable than it really is. It is used to neutralize the effect of a hurting statement

Euphemism refers to polite, indirect expressions which replace words and phrases considered harsh and impolite or which suggest something unpleasant. It is an idiomatic expression which loses its literal meanings and refers to something else in order to hide its unpleasantness (Chimerah 1999). For example, "*haja ndogo*" is a Kiswahili euphemism that describes a short call. An employer would use 'downsizing' for the distressing act of 'sacking' his/her employees.

Kiswahili is characterized by use of euphemisms and this makes it a more polite language compared to English and other European languages. It depends largely on the social context of the speakers and writers where they feel the need to replace certain words which may prove embarrassing for particular listeners or readers in a particular situation. According to Syambo and Mazrui (1992), different communities have different ways of expressing embarrassing or unpleasant statements in a more acceptable way.

A few examples of euphemisms in Kiswahili include;

**Table 1.1: Examples of euphemisms in Kiswahili**

<b>The word as plainly said(Innuendo)</b>	<b>Meaning (Euphemism)</b>
<b>Kufa</b>	Kufariki
<b>Kuzaa</b>	Kujifungua
<b>Kojoa</b>	Haja ndogo
<b>Kunya</b>	Haja kubwa

Although euphemisms are polite, flowery and makes the language tastier and more courteous, they can very difficult to interpret into English or other languages.

Another aesthetic element of Kiswahili language that makes it hard to interpret reduplicatives. When a speech has reduplicative phrases such as **Wakenya ni walewale, kadha wa kadha** can be confusing for an interpreter who has no knowledge of the iteration and reduplication characteristic of Kiswahili language. A common expression *kukusanya kusanya*, may lack a proper equivalence or simply misinterpreted into TL.

This difference in the structure of two languages makes the message loose the aesthetic element when interpreted and in some cases may distort the message in the target language in the same way that the source language would have been understood. Even some emotions might be lost in the process of interpreting from Kiswahili to a more precise language like English.

This study will focus on the problems of interpreting from Kiswahili to English with regards to the loss of colour and focus most on reduplication of words and euphemism.

## **1.2 Statement of the Problem**

When dealing with euphemism and reduplication of words as elements in a language that give it an aesthetic value, an interpreter needs to be cognizant of the fact that understanding cultural aspects of both languages play a pivotal role in getting equivalences to the target language. If not checked, the interpreter would will render them literally and this will be doing an injustice to the speech. Lack of proper understanding about the Source Culture (SC) can cause discrepancies that may eventually bring mismatches in the entire interpretation process.

Interpreting reduplicatives and euphemism into English may challenge interpreters and this may task them to use more general words, less neutral or less expressive statements, if not, they may paraphrase or omit the styles altogether as Mona Baker (2007:28) notes. The interpreter ought to understand the cultural aspects of the source language and the target language for him to give quality interpretation. He or she is required to be aware of the cultural differences between parties and has to make split-second decisions on how to bridge these cultural gaps. Since Kiswahili is a language that has alot of words and phrases with connotations that show respect, interpreting such terms does pose a big challenge in any communicative task.

This study will investigate the challenges of interpreting figurative language from Kiswahili to English with focus on reduplication and euphemism, and the strategies used by interpreters in getting equivalences or near equivalences.

### **1.3 Research Objectives**

This study was guided by the following objectives:

1. To identify and analyse the different ways in which euphemisms and reduplicatives manifest themselves in speeches.
2. To assess methods used by interpreters when interpreting reduplicatives and euphemisms from Kiswahili into English.
3. To discuss best strategies that can be used in the interpretation of euphemisms and reduplication of words.

### **1.4 Research Questions**

In order to achieve the aims and objectives stated above, the study aimed to answer the following questions;

1. In which forms does euphemisms and reduplication of words appear in a speech?
2. How does an interpreter render euphemisms and reduplicatives when they appear in a speech?
3. What are the strategies that can be used to interpret euphemisms and reduplication of words in Kiswahili with ease?

### **1.5 Rationale**

Our research was based on some of the challenges encountered by qualified interpreters in their attempt to interpret Kiswahili reduplicatives and euphemisms into English in an attempt to make their speeches more colourful, bearing in mind that there are linguistic and cultural differences between the source and the target language.

The study also sought to evaluate some of the strategies interpreters employ in tackling these aesthetic elements that add colour and flavour in Kiswahili. This is because these aspects are used



by speakers to pass a message in an indirect way and they do borrow heavily from the culture of the speakers and therefore cannot be interpreted literally.

By finding out if there are challenges related to interpreting reduplication of words and euphemisms as aesthetic elements of the Kiswahili language into English and highlighting some of the strategies used, the research aims at helping interpreters understand dynamics considered in interpreting them into English and how to work with them to deliver quality and faithful interpretation.

### **1.6 Scope and Limitations of the Study**

Interpretation of Kiswahili reduplicatives and euphemisms can be difficult to an interpreter due to cultural relativism. Interpreters ought to be faithful in their work thus they should not let their rendition be disrupted by unnecessary disruptions. They should sustain communication to the end. Interpreting Kiswahili euphemisms and reduplications is not as easy as interpreting a normal sentence.

This research focused on interpretation of the elements of colour and flavour within Kiswahili language, and we narrowed down on reduplication of words and euphemisms from Kiswahili to English. The main focus will also revolve around two main languages, English and Kiswahili. Both languages are used in Kenya as official languages whereas Kiswahili has the added function of being a national language. The findings of this study however will be applicable to other languages. It will involve reading different types of Kiswahili speeches. The interpreter will be required to render the speeches, simultaneously, into English. The speeches that have been interpreted will then be transcribed.

The speeches will be interpreted by qualified interpreters, those who have graduated with an MA Interpretation degree at the University of Nairobi. These interpreters will be asked to interpret into their 'A' languages that is English.

### **1.7 Theoretical Framework**

The interpreter's interpreting competence comprises the ability to interpret a message from one language to the other in the applicable mode. It includes the ability to assess and comprehend the original message and render it in the target language without omissions, additions or distortions. The interpreter must be able to communicate effectively also while rendering. This study draws on the theory of dynamic equivalence, coined by Eugene Nida in his works starting from the 1940s and in subsequent years.

According to Eugene Nida, dynamic equivalence, the term as he originally coined, is the "quality of a translation in which the message of the original text has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptors." Also known as functional equivalence, dynamic equivalence theory is for "*thought-for-thought*" translation as opposed to a word-for-word translation; a translation method in which the translator attempts to reflect to the thought rather than words or forms. It prioritizes transfer of meaning as opposed to form. It eschews strict adherence to the grammatical structure of the original text in favor of a more natural rendering in the target language

The interpreters are so keen on the grammatical form of the language while interpreting that they miss communicating sense to the target audience. This correspondence focuses attention on the message itself, in both form and content. Therefore, interpreters should mainly follow functional equivalence of the message.

This analogy can be easily replicated in interpretation. At the beginning of interpretation studies, students usually concentrate on the language rather than the message, that they end up making awkward and senseless interpretations that sound unnatural to the target audience.

The goal of the interpreter is to convey all facets of the message so that it will have the same impact on the listener in the target language as it would have in the source language. He or she must bridge not only a linguistic gap, but a cultural one as well. During training, interpreters are encouraged to completely detach themselves from the source language. They ought to listen to the speech, quickly analyze and make interpretations that adhere to the rules of TL while still being faithful to the speaker.

Despite using a linguistic approach to translation, Nida is much more interested in the message of the text, in its semantic(meaning) quality. Therefore, we must make sure that the message remains clear in the target text. Dynamic equivalence shifts focus from the grammatical structure and form in general to focusing on the receptor. On this ground, the focus of the interpreter is to ensure the target audience receives the message in a way they are able to understand and relate to.

Since the key goal is to communicate meaning, the interpreter is free to choose the word or phrase that will best communicate the intended message to the target audience. The interpreter, therefore, is free to choose from a variety of words and items as equivalents in the TL so long as the target audience gets the message.

Therefore, emphasis on the meaning is paramount to the interpreter. The example given earlier of the euphemism '*kujifungua*' to be directly rendered as '*to untie oneself*' best captures this since the intended message is to '*to give birth*'. If unchecked, euphemism and other elements of colour

and flavour that characterizes Kiswahili language can be interpreted literally, hence doing injustice to the speech.

The theory also emphasizes on the issue of accuracy. When looking at accuracy, it says that one needs to take into account the fact that there are different ‘socio educational levels of speech and comprehension’.

To an interpreter, a speech can be rendered differently depending on the target audience. For instance, if it is a religious conference discussing religious issues, the interpreter may not hesitate to use euphemistic words to pass the religious message as is required. Euphemisms are often applied when we want to conceal something distasteful.

In interpreting different aspects of colour and flavour of the source language into TL, one cannot afford to be incorrect. Choosing an incorrect equivalence can lead to distortion of the source message and consequently mislead the target audience. Furthermore, the interpreter must be keen not to cause misunderstanding because this can compromise the purpose of any meeting or conference.

## **1.8 Literature Review**

This section contains the review of related work done by various scholars. While a lot of research has been done on reduplication and euphemism in general, there is little literature on the interpretation of the two elements from Kiswahili to English. We shall review what scholars have proposed in interpreting reduplicatives and euphemisms as aesthetic elements of Kiswahili language. This will contribute to quality and efficiency in interpretation.

According to Gonzalez (2013), Interpreting quality is influenced by many factors. A good interpreter is not merely a language professional, but a communications professional. Ideally,

he/she fully understands the source language and content, an "image" forms in his mind and he can transfer that "image" into the target language with all its connotations.

Euphemisms and reduplicatives are an integral part of communication. They are used to communicate a message that is packaged in stylistic language. Euphemisms are meant to soften an offensive or unpleasant expression. They play an important role in facilitating social interaction. Words of euphemism were and still are widely used in our daily life. The practice of euphemism shows its politeness function. The key point of politeness function is to respect others, to express something politely, so as to keep people from being hurt and make them accept those things pleasantly. In communication with others, euphemisms can help people form a positive communication atmosphere and establish harmonious social relationship and eventually obtain the communication goals.

Ghurab (2011), alludes to the fact that basic principle underlying all bilingual lexicographical practice is word-for-word equivalence. This principle denotes that meaning is universal and found in all languages and the only difference is in the words used to express it.

Makine (1996) asserts that an interpretation is a limit, a threshold that generates a new rendition compatible with the target culture. Interpretation is an act of re-creation. It is often pointed out that the paradox of an interpretation is that it provides a new vision and can erase the difference, particularity, of the original text and can itself be seen as original.

According to Encyclopedia Britannica (2013), the word 'meaning' can vary depending on the speaker, the audience, their culture and even the grammatical aspects in language. Kiswahili similie '*mweupe kama pamba*' (as white as cotton) will resonate well with many Kiswahili speakers who see cotton daily in their farms. However, the similie 'as white as snow' is common

in English because snow is significant in the culture of most English speakers. When interpreting a speech for a certain audience, it is important for the interpreter to know the attitude of a certain community towards particular concepts and items, in this case aesthetic elements that manifest colour and flavour of the SL. This will help in getting the right equivalents and avoid mismatches.

Ghurab (2011) asserts that meaning revolves around words. These words symbolize the speaker community's socio-cultural experiences but much as this may be true, meaning goes beyond words. It is often considered a bad practice of conveying word by word interpretation in non-technical texts. This usually refers to the misinterpretation of idioms that affects the meaning of the text, making it unintelligible. Interpreting a speech literally may be viewed as an oxymoron (contradiction in terms), given that literally it denotes something existing without interpretation, an interpretation of the meaning of words from one language into another (Grassili, 2016).

As much as words are the point at which language and non-language meet, meaning changes depending on how these words are combined in a sentence and also on the context or situation and the recipient.

As we had discussed earlier the two elements of colour and flavour of the Kiswahili language, that are reduplicatives and euphemisms draw a lot from the native speakers' culture. Take for instance a Swahili sentence, '*Sonko anataka kuondoa ombaomba jijini Nairobi*' (Sonko wants to remove beggars from the city of Nairobi). The word '*ombaomba*' has been reduplicated to mean 'beggars.' It's of utmost importance for the interpreter to give the right rendition of such reduplicatives to bring the equivalence. Otherwise one would do a word for word interpretation of '*ombaomba*' as 'borrow borrow' which sounds vague and completely out of place. The interpreter ought to have mastered the cultural connotations while interpreting reduplicatives. It is paramount to get the right

equivalents if one has to communicate the intended meaning. Usually equivalence elicits the notion of equality between the Source Language and the Target Language in all semantic and contextual levels.

According to Catford (1965) equivalence is related to the ability of the interpreter to maintain at least some of the same features of substance indicated in the source language. The interpreter's task, then, is to ensure that all the relevant features of the source language (SL) message are reflected in the target language (TL) speech.

Nida advocated two "equivalence" ways as the basic guidelines of translation: dynamic equivalence and formal equivalence. The most important thing in interpreting is the message received by the audience. Messages that are significant in both form and content need not only to be understood but also to be appreciated. And only when the interpreter could state the original features, he can achieve "dynamic equivalence", which stressed the importance of transferring meaning, not grammatical form. In a word, "quality of an interpretation in which the message of the original speech has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptors." Nida says translating is reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style.

Dynamic equivalence is propelled by relevance and it's virtually impossible to interpret every word. Besides, interpreting word for word will not convey meaning due to grammatical, contextual and cultural differences which exist between the source and the TL.

This therefore calls for the interpreter to focus on the message and package it in a way that will paint a picture similar to the source. It means to choose the interpretation which is closest to the

original language on a natural basis. Mainly in regards of the sense, and the interpreter focus more on the meaning and spirit of the original text, rather than rigidly adhering to the structure and form. The speech being interpreted should reflect the original speech in the SL as perfect as possible in a language structure and meaning of the TL. This procedure should 'replicate the same situation as in the original, whilst using completely different wording'

Therefore, while interpreting metaphors, ideophones, similies, reduplication of words and euphemism, the interpreter ought to focus on the message not words. An interpreter does more than interpreting the message. He or she interprets what they deem to be relevant to the situation and the communication goal.

When a speech is interpreted, it should be kept consistent and accurate when transferred from the source language into the target language. While sentence structures and grammar are, of course, adjusted, it is important for the interpreter to stay true to the original speech.

As matters culture, the interpreter is expected to make a quick judgment and communicate effectively to the target audience what the speaker has said and in a way that does not lean exclusively on the speaker's culture but with a cultural equivalent in the TL that the targeted audience can relate to and grasp easily.

Glodjovic (2010) says that cultural implications may take several forms ranging from lexical context and syntax to ideologies and ways of life in a given culture. An interpreter is supposed to assess the importance placed on a given cultural aspect and the extent to which it should be mirrored in the interpretation. When considering this, the interpreter has to quickly assess it from the speaker's point of view and the target audience.



According to Higashino (2001), translating of words specific to a culture is a difficult task. He looks at cultural substitution, which he calls cultural equivalence, and how effective or ineffective it is. Although his study is focused on translation of literary work, the main concept is applicable to interpretation.

Based on dynamic equivalence, stated earlier, an interpretation is expected to have a similar effect on the target audience as the source speech has on the source audience. This may be easier to achieve for languages which have narrow cultural difference. But for those whose cultural difference is wide, it may prove to be a daunting task.

In an attempt tackle the question of unequivalence pointed out earlier, Higashino (2001) talks of using cultural substitution. This simply refers to substituting any culture specific word or concept with an equivalent in the target culture. It may be prudent for the interpreter to retain the speaker's cultural aspects, if the audience will understand.

Cultural equivalence has its benefits and limitations, just like everything else. One of its benefits is that it is able to use a substitute that the target audience can relate to. This ensures that the intended meaning is well communicated. The main limitation to it would be if the particular substitute has connotative meaning to it which might interfere with the intended meaning and consequently intended effect.

So far, it is clear that there exists key differences, both linguistically and culturally, between the source and TL. However, regardless of their existence, the interpreter has to ensure that intended meaning is mirrored in the interpretation. The most important thing in any interpretation task is to have the source message passed as effectively as possible to the target audience. This involves having different elements of the SL reflected as closely as possible, in the TL.

## **1.9 Research Methodology**

### **1.9.1 Data Collection**

According to Bernard (2011), data collection is crucial in research since data is supposed to lead to a better comprehension of the theoretical framework that has been selected by an interpreter. Data will be collected from two interpretations of two speeches. The participants in the study are two qualified interpreters in Nairobi, graduates of MA Interpretation at the University of Nairobi. The interpreters who are knowledgeable in all fields (i.e. healthcare, law, etc.) are necessary in order to provide competent services. Successful language interpretation goes beyond linguistic abilities; strong interpreters are willing and able to be good, compassionate listeners who act as allies to foreign speakers.

Data will be collected from the interpretation of speeches by the two participants. We shall use two speeches in Kiswahili. The speeches will be of equal length and will last about ten minutes each. Both speeches in the source language will be thoroughly analyzed to ensure they have all the aspects of colour and flavour in the source language as mentioned earlier.

The references of the aspects of colour and flavour in the source language that are euphemisms and reduplication of words will be listed in accordance with the classification devised for this study.

Before the interpretation task, each participant will be notified of the context for the original speeches in Kiswahili for interpretation into English. The source texts were interpreted in a classroom setting and the interpretations recorded.

### **1.9.2 Data Analysis**

Data analysis began with an assessment of the ability of interpreters to identify euphemisms and reduplication of words in Kiswahili speeches rendered as well as the response given in the questionnaires.

By analysing the interpretation of the speech rendered, the researcher checked whether euphemisms and reduplicatives are correctly interpreted, misinterpreted, ignored, distorted or paraphrased among other possibilities as assessed by the researcher. Through this, the researcher made a conclusion to whether the interpreters are experiencing a challenge in interpreting euphemisms and reduplication of words and the approaches that are taken to ensure efficient interpretation of speeches that contain euphemisms and reduplicatives.

Finally, the research addressed the challenges encountered by recommending the methods that can be used in the interpretation of the aesthetic elements of Kiswahili language and the pitfalls that interpreters should avoid while interpreting a speech that contains euphemisms and reduplicatives. Data collected from questionnaires and the assessment of the interpretations rendered by the interpreters was used in the analysis of this subject.

## CHAPTER TWO

### OVERVIEW OF REDUPLICATIVES AND EUPHEMISMS

#### **2.0 Introduction**

We will explore the meaning of the terms reduplicatives and euphemisms as aesthetic elements of Kiswahili language. We will also exemplify each one of them as they appear in the Source Language (SL) and their interpretations in the Target Language in order to identify their equivalence effect in the Source Language. We will also find out the challenges faced in the interpretation of Swahili reduplicatives and euphemisms as we ascertain possible challenges that may have forced the interpreters to make certain choices before finally settling for particular meanings. Finally, we will draw conclusions on this subject, indeed as to whether reduplication of words and euphemism as elements of colour and flavour of the Kiswahili language can be interpreted and equivalences attained as in the SL.

#### **2.1. Expounding on concept of:**

##### **2.1.1 Reduplicatives**

Sharon (2014) states that reduplicatives are words formed through reduplication, when you repeat a word to form a new one, or slightly change the vowel or consonant. These are inventive and musical words and there are hundreds of them in English.

Kauffman (2000) says reduplication has been widely accepted as the norm for well over a century or more. This superfluous debate over re-/duplication notwithstanding, the practice of (re)duplicating words, roots, stems and contrived forms is found in most languages throughout the world – more in some and less in others. Many colorful examples of reduplication reflect upon the richness and uniqueness of language, thought and culture as expressed by those who use this form

to create plurals, amplify meaning, change verb tenses or invent words. Whether for practicality, necessity, amplification or animation, reduplicatives are a fascinating, and fun, aspect of language.

Richard Nordquist (2010) defines a reduplicative as a word or lexeme (such as *mama*) that contains two identical or very similar parts. Also called a *tautonym*.

The morphological and phonological process of forming a compound word by repeating all or part of it is known as reduplication. The repeated element is called a *reduplicant*.

### **2.1.2. Euphemisms**

A euphemism is an indirect word or phrase that is used to refer to an embarrassing or unpleasant situation to look more acceptable than it really is. Euphemism is used to neutralize the effect of a hurting statement (Senkoro, 1982). A mild or indirect word or expression substituted for one considered to be too harsh or blunt when referring to something unpleasant or embarrassing.

The origin of the word euphemism is from the Greek word *euphemo* which means good speech. Allan and Burridge (1991) state that Euphemisms are words or phrases substituted for other words thought to be offensive to avoid the loss of face, either one's own face or, that of the audience, or of third party. Samoškaitė (2011) describes euphemism as a polite expression used in place of words or phrases that otherwise might be considered harsh or unpleasant to hear.

Fromkin (1990) defines euphemism as a word or phrase that replaces a taboo word or serves to avoid frightening or unpleasant subject. He also says that euphemism is used because there is a prohibition on the use of, mention of, or association with particular objects or person. Furthermore, Leech and Rawson (1995) explain that euphemism is a word or phrase which people use in place terms which are more disagreeable or offensive to them or to their audience. When a phrase becomes a euphemism, its literal meaning is often pushed aside. Euphemism is used to hide

unpleasant ideas, even when the term for them is not necessarily offensive. `Based on explanation above, it can be concluded that euphemism means the use of words which are more polite or avoiding taboo words by the writers. This aims to hide unpleasant ideas and to avoid frightening or unpleasant subject.

Euphemisms are used regularly, and there are many examples in every day language. For instance, in English;

Departed instead of *died*

Physically challenged instead of *handicapped or disabled*

Ethnic cleansing instead of *genocide*

Collateral damage instead of *accidental deaths*

According to Syambo and Mazrui (1992), different communities have different ways of expressing embarrassing or unpleasant statements in a more acceptable way. They used soft and friendly language that could reduce the psychological pain that could have been caused by such unpleasant language. A good example is the use of the phrase: to help oneself instead of using the words ‘to urinate’. Examples *wameaga dunia* meaning that they are dead. *Kujisaidia*(long call) instead of *kunya, jifungua*(to give birth) instead of *zaa, tupu ya mbele/dhakari* instead of *mboo*. *Makalio* is common for buttocks/behind instead of *matako* which is harsher and less mild.

## **2.2 Types of Reduplicatives**

Also called ‘echo words’, there are three basic types of reduplicatives in English. Some repeat the word exactly, some of them use rhyme for formation while the others use vowel or consonant shift to come up with the other half of the pair. Most of them are two syllable words (four, if you count both halves of the pair), though there are some with three syllables.

Shakespeare was responsible for *hurly-burly*, which is still in use, as well as other reduplicatives that are rarely seen outside the plays. Recent additions to the genre include the *chick-flick*, a film geared towards women. Here are some common reduplicatives.

The definitions are from the *Collins English Dictionary, 12th Edition (Oct 2014)*

**a. Repeating the same word in English:**

Ack-ack – anti aircraft fire  
Aye-aye – yes (often used by seamen)  
Bang-bang – sound of a gun  
beriberi – disease caused by vitamin B deficiency  
bonbon – a sweet  
boo-boo – a blunder  
bye-bye – goodbye  
cha-cha – Latin ballroom dance  
choo-choo – train, or sound of the train  
chop chop – quickly (from pidgin English)  
froufrou – elaborate (usually of a dress)  
goody goody – someone virtuous or smug  
ha-ha – the sound of laughter  
hush hush – confidential  
mumuu – loose, bright Hawaiian dress  
night-night – goodnight  
no-no – forbidden  
papa – father

**b. Rhyming reduplicatives in English:**

airy-fairy – unrealistic; light and delicate  
argy-bargy – verbal dispute  
artsy-fartsy – pretentiously artistic (also arty-farty)  
boo hoo – crying sound  
boogie-woogie – piano jazz style  
bow-wow – the sound of a dog  
easy-peasy – very easy  
fuddy-duddy – conservative or dull person  
hanky-panky – suspicious behaviour  
heebie-jeebies – nervousness

helter-skelter – haphazard  
higgledy-piggledy – muddled  
hocus-pocus – trickery; a magician’s incantation  
hodge-podge – a confused mixture  
hoity-toity – haughty  
itsy-bitsy – tiny  
jeepers creepers – exclamation of surprise  
mumbo-jumbo – derogatory reference to a religious or spiritual ritual  
namby-pamby – feeble, weak  
nitty gritty – the facts  
okey-dokey – OK  
super-duper – very pleasing  
willy-nilly – whether it’s wanted or not

As regards Kiswahili, there are not any changes of this kind in the process of reduplicating (except for a few dialect-related instances). In other words, the particular element is repeated in its basic form, no matter whether the reduplication is partial or complete: For example ;

*-ganzaganza* - 'hesitate', *-tatarika* - 'chatter'

### **c. Vowel change reduplicatives in English:**

chit-chat – gossip talk  
clip clop – sound of a horse’s hooves  
criss-cross – a pattern of lines that cross each other  
dilly-dally – to loiter  
ding-dong – the sound of a bell  
flim-flam – foolishness  
flip-flop – this has several meanings, including a backward somersaut and a sandal with a piece between the toes  
hip-hop – type of music  
knick-knack – trinket  
mish-mash – a confused mixture  
ping pong – table tennis  
pitter-patter – a light, tapping sound  
riff-raff – rabble; people who are worthless  
riprap – broken stones on water used to protect riverbanks  
see-saw – a piece of wood with a central balance which allows it to move up and down  
shilly-shally – to hesitate  
tick tock – sound of a clock  
tittle-tattle – chat, gossip  
zigzag – sharp turns in altering directions



In his Glossary of *Grammatical and Rhetorical Terms* (updated in April 5, 2017) Nordquist gives examples and observations of the reduplicatives ;

"*To jaw-jaw is always better than to war-war.*" (Winston Churchill, remarks at a White House luncheon, Washington, D.C., June 16, 1954)

According to Novotna (2000) there are three types of reduplications in Kiswahili. **Partial reduplication**, one that involves a segment or a syllable, **complete reduplication** (involving a morpheme) and **multiple reduplication** which allows three identical elements next to one another.

Partial reduplication:-*chechemea* 'limp'

Complete or total reduplication:*kochokocho* 'plenty'

Multiple reduplication:- *tititi* 'completely', 'absolutely' (restricted usage)

We shall focus more on complete reduplication with less emphasis on multiple and partial reduplicatives because they are rare and less productive in Kiswahili as opined by Schadeberg (1984). Generally, reduplication concerns a great variety of parts of speech. In Kiswahili, mainly nouns, adjectives, verbs, and adverbs are affected.

In Kiswahili, some reduplicated forms take different prefixes, meaning they are assigned a specific noun class (the meaning of the word changes). For instance;

### 2.2.1 Reduplication derived from a verb which loses its final vowel

- <i>regea</i> 'speed up'	<i>regerege</i> 'weak/feeble!'
- <i>tulia</i> 'be calm'	<i>tulii</i> 'quiet'
- <i>geua</i> 'change'	- <i>geugeu</i> 'changeable'

In this reduplicatives, the *-a* in verbs of Bantu origin is dropped.

### 2.2.2 The Preceding Consonant

*-kumbuka* 'remember',      *Kumbukumbu* 'mention', 'remembrance' .

*-bingirika* 'roll'      *bingiribingiri* 'swift roll'

### 2.2.3 Reduplication derived from verbs with extensions

*-loa* 'moist/wet' ; *lovulovu* 'utterly wet' (polysemous verb)

*-toa* 'show'; 'give'; 'arrange', *tolatola* 'selected' etc. (polysemous verb).

*-teketea* 'burn' *teketeke* (to) be burnt to cinders

### 2.2.4 Existence versus non-existence of derived simple forms

*-vuruga* 'mess'      *vuruvuru* 'thoroughly messed up'

*-pinda* 'bend', 'twist'      *pindupindu* 'convulsions'

### 2.2.5 Modification by means of prefixes

#### i. Adverbial prefix *ki-*

*-dogo* 'small'      *-dogodogo* 'very small'      *kidogodogo* 'just a little bit'

*juu* 'high'      *juujuu* 'high up'      *kijuujuu* 'upwards'

*-wima* 'uprightness'      *kiwimawima* 'upright', 'in an erect position'

#### ii. Noun class prefixes

*-pinda* 'bend', 'twist'      *pindupindu* 'cholera', 'convulsions' *kipindupindu* 'violent seizure',

*-zungua* 'cause to go round', *kizunguzungu* 'giddiness', 'whirl'

*-tefu* 'soft' *kitefu* / *kitefutefu* 'anything soft or smooth'; 'sobbing'

*taka* 'dirt', 'filth' *takataka* 'trifle', 'anything of little value' *kitakataka* 'a particle of dust' 'a very small worthless thing'

*-ficha* 'hide, conceal' *ficho* 'hiding-place', 'concealment' *kificho* 'act of hiding' *kifichoficho* — as in: *mambo ya kifichoficho* 'intrigues'

*mfichifichi* 'one who habitually conceals', 'secretive, sly person'

*-chora* 'draw', 'engrave' *-chorachora* 'scribble', *mchorachora* 'scribbler'

*mchorochoro* 'scribbling', 'scrawling', *-tamu* 'sweet' *tamutamu* 'sweets'

## 2.3 Functions of Reduplicatives

Tamil (2007) affirms that reduplications, in general, express plurality, distributiveness, prolativity, a greater or lesser degree or extent of a quality, iterativeness, or the continuity of an action. Reduplication often results in a change in word class (most often in adverbialization).

According to Lodhi (2002), the function and goal of reduplicatives is to describe different types of intensiveness and is a common characteristic feature of many Bantu languages. In other words, in addition to the semantic connectedness, there is always a certain function exerted by reduplicated forms. Novotna (2000) illustrates the various functions exerted by reduplication in Kiswahili.

### 2.3.1 Intensification

The following examples in Kiswahili indicate how reduplicatives carry the sense of intensification.

*-dogo* 'small', 'little' *-dogodogo* 'very small', 'very little.' This depends on the noun class of a particular word. For instance, *ndogondogo*(I-ZI), *wadogowadogo*(A-WA), *kidogokidogo*(KI-VI)

*-mbali* 'far', 'apart' *-mbalimbali* 'distinct', 'separate', 'opposite'

*tele* 'many/much' *teletele* 'very many/a lot'

*vile* 'thus' *vilevile* 'just the same', 'also'

*kando* 'by the side', *kandokando* 'on the very end'

*lia* 'cry' *lialia* 'a habit of crying'

*tupu* 'nothing' *tuputupu* 'with absolutely nothing'

Generally, reduplication concerns a great variety of parts of speech. In Kiswahili, mainly nouns, adjectives, verbs, and adverbs are affected.

### 2.3.2 They modify meaning usually with the change of part of speech

For instance: *'bia'* 'cooperation', 'partnership' -*biabia* 'be dilligent', 'active'

*tupa* 'file' 'throw' -*tupatupa* 'throw aimlessly'

*moto* 'warmth' *umotomoto* 'heat', 'passion'

-*cheza* 'play', 'play a game' -*chezacheza* 'make fun', 'enjoy oneself'

-*chora* 'draw' -*chorachora* 'scribble', 'write illegibly'

### 2.3.3 Transfer of meaning

*juzi* 'day before yesterday' *juzijuzi* 'recent past'

*bata* 'a kind of duck' -*batabata* 'waddle'

*bui* 'a huge spider', *buibui* 'a black garment worn by some women when they go out'

### 2.3.4 Continuation of an action

*jaribu* 'try' *jaribujaribu* 'keep trying (ceaselessly)'

-*ngoja* 'wait' *ngojangoja* 'keep waiting'

-*gota* 'knock', 'tap' -*gotagota* 'drum on an instrument (ceaselessly)'

*cheka* 'laugh' *chekacheka* 'keep laughing'

### 2.3.5 Repeated action

-*bomoka* 'collapse' -*bomokabomoka* 'collapse often'

-*imba* 'sing' -*imbaimba* 'sing frequently'

-*ficha* 'hide' *fichaficha* 'keep hiding'

According to Hassan O. Ali and Ali M. Mazrui (2004), the purpose of reduplication in Kiswahili is to emphasize the given information, idea, or act. When information, an idea, or act is emphasized in Kiswahili, it denotes that the act is being done repeatedly, in small ways/proportions, slowly or in a fast way. The interpreter ought to be cognizant of the fact that these reduplicatives are not interpreted literally. For instance in a sentence; *watoto wanatembeatembea ovyoovyo*: *The children are roaming around aimlessly*. The interpreter may find it difficult to get the exact equivalent of the reduplicated verb *tembeatembea* and might end up rendering it literally as *walking walking*.

This is unnatural and misleading. According to Nida (1964) in the concept of naturalness in expression, the equivalent must be in accordance with the context of specific message that includes grammatical and lexical elements but also detailed matters such as intonations and sentence rhythms.

*Kigae kimevunjika vipande vipande* – the tile has broken down into many pieces.

*Kikombe kimevunjikavunjika* the cup has broken down into many pieces/has many cracks.

*-chapua* ‘speed up’ – *chapuchapu* ‘hurry up !quick !’ (Novotna 2000: 60)

Hakuna *wasiwasi* ‘no worries’ is based on the word *wasi* ‘concern, doubt.’

## 2.4 Types of Euphemisms

According to Herbert (2016) euphemism is a substitution of an agreeable or inoffensive expression for one that may offend or suggest something unpleasant. In other words, this kind of figurative language helps us to avoid many potential problems or misunderstandings in everyday interactions. There are many areas that deal with socially unaccepted or feared issues, which people are ashamed to talk about directly. Among the most common and oldest euphemisms are connected with death,

religion and sex. On the other hand there are areas of euphemisms which are connected to recent society, like euphemisms for business, politics or addictions. There are various types of euphemisms.

#### **2.4.1 Euphemisms Connected with Death**

According to Enright, (2005), the word death is one of the oldest taboos. For centuries people have been determined not to use the term “death” directly and nowadays they still search for substitutions. Hubert (2016) claims that consideration of feelings of family members and fear of unknown constitutes the motivations for euphemistic substitutions in Kiswahili. Allan(1991) agrees that the theme of death is taboo because people have always been scared of dying.

Gatambuki (2009) explains that death is a taboo with as many euphemisms compared to other taboos. For instance; in Kiswahili

- (i) **Kufariki dunia** – to get separated from the world
- (ii) **Kuaga dunia** – to bid farewell to the world
- (iii) **Kwenda jongomeo** – to die
- (iv) **Kutuacha** – To depart from us
- (v) **Kuitwa na Mungu** – to be summoned by God

Holder (2008) claims that euphemisms standing for killing someone are often idioms of the verb to put : put (a person’s) lights out, put against a wall, put away, put daylight through, put down, put-on the spot, put out of your troubles, put to sleep or put to the sword. Such euphemisms can pose a challenge for interpreters when rendered into English.

### **2.4.2 Euphemisms Connected with Diseases**

Most people fear to mention or hear certain diseases mentioned. This is because the names of these diseases make people think about death and they believe that they may soon die by just talking about death. Talking about death may also aggravate the condition of patient, according to (Herbert, 2016). To avoid such problems nurses and professional counsellors are supposed to use words that are friendly without jeopardizing the health of patients. For instance, labels commonly used, mostly derogatory, described people living with HIV/AIDS as walking corpses, dangers to others, or people deserving to die before others get infected. Being labeled sometimes make these people suffer in silence, afraid to disclose their status, or avoid performing actions in public, preferring to let others do them. These terms, are almost uniformly negative and reinforce the stigma of the disease. For instance:

*Kukanyaga waya* - Contracting H.I.V. is like “stepping on a live wire.”

*Kusimamia Msumari* - “Standing on a nail”; euphemism for being skinny ... referring to AIDS-related weight loss.

*Mdudu* – worm; to imply the virus

*Ugonjwa wa matajiri* – ‘High blood pressure is a disease for the rich people’

*Kuendesha* – diarrhoea

### **2.4.3 Euphemisms Connected with Sex**

Sexual intercourse is one of those sensitive topics that people fear talking about in almost all cultures (Baldo, Aggleton & Slutkin, 1993), and one which is therefore talked about euphemistically. Different cultures use various linguistic devices in the formation of euphemisms (Warren, 1992: 128).

Negative connotations of prostitution have lasted for centuries and according to Holder (2008), there is still a number of euphemisms used in today's English (e. g. *night job, the oldest profession*), words *girl* and *lady* often denote a prostitute e. g. *working girl, lady of the night, call girl, lady of pleasure, street girl, crib girl, cross girl, currency girl*. Expressions referring to a brothel are usually idiomatic with the word *house* e. g. *house of sin, house of pleasure, house of evil repute, house of ill fame, house of profession, house of sale, house of tolerance, house in the suburbs*.

In many cultures, taboos are used to warn the society against adultery and fornication (Allan & Burridge 1991). Here are some euphemism in Kiswahili

- (i) Kulala na - to sleep / lie with someone...
- (ii) Kuonana kimwili - to see each other bodily / physically
- (iii) Kufanyana - to do each other
- (iv) Kupeana - to give each other
- (v) Kukulana – to eat each other(slang)
- (vi) Kutafuta watoto - searching for children
- (vii) Ngono – intercourse
- (viii) Kupeana joto - to give warmth to each other
- (ix) Kufurahishana - (of a man and a woman) to make each other happy
- (x) Kusoma katiba – to read the constitution
- (xi) Kukagua shamba - to inspect the land
- (xii) Kuonjana - to taste each other
- (xiii) Kufyekana – to slash each other(slang)
- (xiv) Kufanya mapenzi – to make love



#### **2.4.4 Euphemisms Connected with Bodily Efluvia**

Euphemisms dealing with bodily effluvia are conditioned by distaste and embarrassment.

Holder (2008) sets examples of euphemisms for sweat or bad breath. Both could evoke an embarrassment to a person by a straight or a dysphemistic allusion of a smell. The smell is referred to as *an odor* or *a smell*, the person is *odorously challenged*. Euphemisms are used for expressions denoting socially unsuitable behavior, like belching, which is substituted by *break wind*.

In Kiswahili:

*Urine* – haja ndogo, urinate (kuenda haja ndogo).

*Faeces* – choo, *Defecate* – kuenda haja kubwa.

*Menstrual cycle* – Siku za mwezi

### **2.5 Functions of Euphemisms**

#### **2.5.1 Politeness**

It is the function of Being Polite With the development of social economy, that people spontaneously pursue the language civilization to show that they are civilized and cultured. So when people have to refer to something unpleasant, they prefer to employ some mild, implicit and euphemistic expressions. In such cases, the practice of euphemism shows its politeness function. Here, the key point of politeness function is to respect others, to express something politely, so as to keep people from being hurt and make them accept those things pleasantly. In communication with others, euphemisms can help people form a positive communication.

For instance it is polite to use *kujifungua* instead of *kuzaa* (to give birth), *kuenda haja kubwa* instead of *kunya* and many more.

### 2.5.2 Lexical Sensitivity

The emergence of euphemisms also has something to do with the language sensitivity. From about the time when people began to know beauty and ugliness, to distinguish between kindness and evil, they had already got some shame about sex, certain parts of their body, etc. And with the development of society, the range of the lexical sensitivity is spreading. This provides an open air for the gloss-over function of Euphemisms. Even in the modern Swahili culture today, people may still feel somewhat shameful when speaking of the sexual acts. They would like to use *kuonana kimwili* ‘have physical contact with’, *kulala na.. na* ‘sleep with..’, or *kufanya mapenzi* “make love” to express the same meaning. In English, people rarely use the word “homosexual” instead, they like to replace it with “comrade”, or “queer”. As for human body, people usually use the following words to refer to some sensitive parts, for instance, they like to substitute abdomen for belly, posterior for buttocks(*makalio* instead of *matako*), chest/bosom for breasts(*maziwa* instead of *matiti*), limb for leg.

Additionally, in recent years, more and more euphemisms are being used in talking about social life and social affairs. For example, euphemisms are used in referring to occupation either to conceal unpleasantness, or to improve social status. There are fewer occupations called jobs; many have become professions. A garbage collector is described as a sanitary engineer; a gardener is called a landscape architect; a barber is called a hair stylist or a hair ologist; and salesmen are beautified as customers' representatives.

### 2.5.3 The Function of Disguising

Qui Pan (2013) says that euphemisms can be used to beautify things to avoid negative impact. By using euphemism, ambiguity can be produced and truth can be hidden. As a consequence, some profiteers and politicians are likely to use euphemism to make it a language of deceit. For example,

in 1983, American arms invaded Grenada. The American President Reagan fit to be tied because news reporters used the words "*invade*" very much in reporting the news. On the other hand, Reagan called it "*rescue mission*". Since euphemisms often express something in an implicit and roundabout way, sometimes this may cause ambiguity and people may feel confused about them.

So, politicians, statesmen and businessmen always make full use of this feature to mask the reality, exonerate their guilt and raise high the quality of their goods, thus making euphemisms have the disguise function. The primary feature of euphemism here is to numb the public without telling a downright lie yet to get an almost equally desirable response.

Raila Odinga is a perfect example of a politician who has perfected the art of using euphemisms to conceal his real motive. He pacifys his utterances by use of riddles (*vitendawili*) to pass some information or attack his opponents indirectly. This political genius churns out what the crowd anticipates and this has earned him nicknames.

Some call him "*Mtu wa Vitendawili – a man of riddles*" due to his insistence on using them when he wants to indirectly attack his political opponents. Just before the August 8th general elections, he unleashed *a kitendawili* to the Jubilee Party and politicians who left ODM to join the party. Calling it "*Kitendawili cha Mbwa*", it was about how a dog was carrying a big bone and walked on a bridge. While at the bridge, the dog sees it's reflection and thinks it's another dog with an even bigger bone. So the dog then jumps into the water to go after the bone only to find there's no bone and the water is crocodile infested.

Alkire (2002) argues that euphemisms can be used to make speech or text more sophisticated. Katamba (2005) agrees that avoidance of hurting someone is not the major reason for the use of

euphemisms. In his opinion, people use euphemisms to deal with social taboos that are individual of every culture. Social taboos constitute topics respected by people.

## CHAPTER THREE

### APPROACHES USED IN GETTING EQUIVALENCES

#### 3.0 Introduction

The concept of equivalence has been of particular concern to interpreters since it has been inextricably linked with both definitional and practical aspects of interpreting. Equivalence was meant to indicate that source language and target language share some kind of sameness. The question was as to the kind and degree of sameness which gave birth to different kinds of equivalence.

#### 3.1 Functional Equivalence

As earlier discussed, Functional equivalence was developed by Nida (1982), to challenge Bible translators not to focus much on words during their translation but on the meaning.

According to Neufeld (2004), the most important thing in interpreting is the message received by the audience. Messages that are significant in both form and content need not only to be understood but also to be appreciated. And only when the interpreter can achieve "dynamic equivalence", which stresses the importance of transferring meaning, not grammar.

Graedler (2000) views the functional equivalence, uses a referent in the TL culture whose function is similar to that of the SL referent'. In Nida's words, "The new focus has shifted from the form of the message to the response of the receptor" Hence, giving a priority to meaning is paramount and an integral part of this strategy. The reception of the intended audience is a key part of this process (Nida: 1992). We will assess the interpretation to see if the interpreter used this strategy in their interpretations because it will help in analyzing data.

Functional equivalence pays more attention to the responses of audience, and it also means that interpreters should focus on audience's feeling during their renditions. Thus, for interpreters, they should notice when the target language audience is keen, relaxed, bored or excited, whether they can produce the same reaction with the source language audience.

The heart of the matter here is that the make every effort to get rid of any likelihood of misunderstanding. In order to succeed in this, the interpreter must consider the connotative and the denotative meaning of the equivalent chosen in order to eliminate any misunderstandings or miscommunications. When applied, functional equivalence aids eliminating the misunderstanding or miscommunication thus making the interpretation effective. Where the language is so difficult for the target audience to understand, it will ensure that the dense language is simplified and easy to understand. Reduplicatives and euphemisms depend much on culture of the source language (Kiswahili) and need to be simplified to avoid literal word-for-word interpretation that will hamper effective communication.

### **3.1.1 Advantages and Disadvantages of Functional Equivalence**

According to Nida, changes in the text, including words and metaphors, and even omission or addition, are allowed as long as the target text functions in the same manner as the source text (Gentzler (1993)). As an extreme example, in Nida's Bible translation, "lamb" was translated to other "forms or labels," such as "seal" and "pig," in order to convey the message of "God"

Functional Equivalence stresses the importance of transferring meaning, not grammatical form. Nida (2003) discussed various kinds of complexity in meaning even at a comparatively early date, beginning with his 1947 publication of Bible Translating. He explicitly spoke about translating

"fullest meaning" instead of a bare minimum. It emphasizes on simplicity and high degree of clarity or readability hence it suits interpreting for lay men.

Any interpretation must aim at comprehension, whether interpreting for lay men or professionals or experts. Most Kiswahili euphemisms and reduplicatives are culture bound, therefore it is a challenge if they interpreted literally. Functional equivalence can be used to overcome those cultural boundaries and interpret effectively.

Besides, when a reader encounters a heavy or thick text, they are likely to be put off. Similarly, it can be difficult to comprehend euphemisms and reduplicatives because the message being relayed may not necessarily have literal meaning. In order to bridge the gap between the interpreter and the target audience we can employ functional equivalence as a strategy to deal with the two concepts.

To interpret the message of the SL requires that the euphemism or reduplicative is rendered accurately in the TL in understandable language. So the goal of any thought-for-thought interpretation is to be both reliable and eminently understandable. Functional Equivalence brings out the accuracy of the message. For instance in Kiswahili,

*Akaazima kanzu mbovumbovu* 'and he/she borrowed ... *a ragged old gown*' (Steere 1870:298) ('bovu' means 'bad', 'rotten', 'decomposed', 'unsound', etc .. ; a collocation of two adjectives (with the same status) is preferred to a collocation using an adjective ('bad', 'rotten', 'ragged') with another intensifying one (such as 'very', 'extremely') which we deem appropriate). The accurate interpretation would be an extremely ragged old gown. The interpreters must do their best to present the same ideas, connotations, and effects in the receptor language. In order to guard against personal biases and to ensure the accuracy of the message.

An interpreter must make a conscious effort to provide a rendition that can be easily understood by the average audience in the TL. To this end, he/she must use the vocabulary and language structures commonly used by the average person in order to achieve a high degree of clarity of the message being relayed. It's common in Kiswahili to say '*tukutane palepale*' let's meet at the same place'. However, the rendition will lack clarity if interpreted literally as 'let's meet there there'. Functional equivalence will help us achieve clarity of the message in it's natural form

Nida's functional equivalence theory is of great practical value. However, it is not almighty and perfect. There are still some doubts which invite arguments. Some of the criticisms associated with functional equivalence include tendency to promote multiple meanings of words due to the flexibility offered. Some words may be interpreted literally in one context and bear a connotative meaning in another. A good example in Kiswahili is that of the word 'mji'. It means 'a town'. The word is a euphemism to refer to a female sexual organ, hence it's usage will entirely depend on the context it is being used. One must be very clear in order to avoid sending a conflicting message to the audience.

Another disadvantage is that if the TL is spoken in different regions, as is the case with Kiswahili, each region may have some differences which may hinder effective interpretation. Euphemisms and reduplicatives are rooted in the culture of the users. When a language is used across a certain region, there are possibilities that each part of the region will use it to capture their cultures which are different. Take Kiswahili for instance; there are some proverbs used among the Swahili speakers in the Kenyan coastal region that are not used by the Tanzanian Swahili speakers. This means that much as the two regions use the same language, there exist some differences in their cultures which are seen in their euphemisms and reduplicatives. This can prove to be a challenge for the interpreter who is interpreting for an audience made up of people from across the region.



What also comes under criticism is that functional equivalence risks simplifying the source language, even decreasing its literary value. One of the distinctive features of literary works is the frequent use of figurative language and fresh expressions. If the communicative effect of the receptor language is always given the priority and all the figurative aspects in the source language are left out, or all that is implicit is made explicit, then, the receptor language message becomes boring and fails the purpose. Besides that, it seems what the interpreter wants to interpret most of the decisions already made and must assume that the work of the translators is not prejudicial.

To sum up, functional equivalence involves taking words from the source language and rendering them into the target language that conveys the same meaning, but does not necessarily use the exact phrasing or idioms of the SL. The idea is to improve clarity by rephrasing sentences that could be confusing when literally interpreted, but retain some faithfulness to the SL rather than creating a complete paraphrase. Because functional equivalence sacrifices some faithfulness to the SL to achieve a more natural interpretation, it is designed to be used when the interpretation translation is more important than preserving the original wording.

### **3.1.2 Formal Equivalence**

Also called linguistic equivalence, formal equivalence tries to remain as close to the SL as possible, without adding the interpreter's ideas and thoughts into the interpretation. Thus, the more literal the interpretation is, the less danger it is of corrupting the original message. It's therefore much more of a word – for – word view of interpretation as opposed to functional equivalence's thought-for-thought.

According to Venuti (2004) formal equivalence is achieved when both form and content is transferred to the target language. Such an interpretation prioritizes accuracy and equivalence in

form and structure. In this type of approach, the interpreter's main priority is to communicate exactly and accurately the so-called referential meaning of the wordings in the SL. The term referential has to do with the so-called dictionary definitions of words.

One danger of using formal equivalence is the existence of words which sound the same yet carry a totally different meaning. The other danger is that of adhering so much to the source that one ends up making meaningless and unnatural sounding sentences. Since Kiswahili is a flowery language full of colour and flavour, literal interpretation would undermine the faithfulness of the rendition. For instance in interpreting reduplicatives into TL, formal equivalence would lead us into the following renditions;

<b>Kiswahili</b>	<b>English</b>
Ngoja ngoja	Wait wait
Pita pita	Pass pass
Ruka ruka	Jump jumping
Cheza cheza tu	Just play play

These translations are so unnatural and misleading. Literal interpretations are helpful in keeping us connected to the history, nuance, and wording of the SL. However, in attempting to provide verbal accuracy, meaning can be obscured. *Choo* is a euphemism that mean faeces, but it can also simply a toilet, latrine or washroom depending on the context. If the interpreter renders it as faeces, he/she would have outraged public decency.

It's therefore clear that formal equivalence seeks to adhere to the linguistic part of the communication and that is why it is keen on the words. However, functional equivalence seeks to adhere to the spirit of the SL and that is why it is keen on capturing the meaning regardless of whether it uses terms different from those used in the source language.

The two strategies can be used to interpret euphemisms and reduplicatives as aspects of colour and flavour of the Kiswahili language. The context and the audience usually determine the appropriate and most effective strategy to use.

### **3.2 Non-Equivalence**

As Baker (1992) puts it, the difficulty and problem in interpreting from one language into another is posed by the concept of non-equivalence, or lack of equivalence. This problem appears at all language levels starting from the word level up till the sentence level. Non-equivalence means that the target language has no direct equivalent for a word or a phrase in the source language. Lian (2006) says that as a means to communicate, language is a rather complicated system with all its elements intermingled. Because of different culture background, linguistic habit and ideology in English and Kiswahili, there is no absolute equivalence.

When an interpreter is faced by such a challenge of non-equivalence, they have to quickly use due diligence and choose a good tactic that will help them communicate without lagging behind the speaker. One of the tactics interpreters are taught to use is to focus on the general meaning instead of words. This tactic leans towards functional equivalence and it helps them not get stuck when they meet an unfamiliar word.

However, much as they can apply this and comfortably pass the message, sometimes they come across situations where they will need to either get an equivalent of a certain word or simply use it as it is in source but then provide some brief additional information to help fully communicate meaning.

### 3.2.1 Common problems of non-equivalence

The following are some common types of non-equivalence with examples from Kiswahili and English languages:

#### (a) Culture-specific concepts

The source-language word may express a concept, which is totally unknown in the target culture. The concept in question may be abstract or concrete; it may be a euphemism that relates to a religious belief, a social custom or even a type of food. Such concepts are often referred to as 'culture-specific'. Sometimes, a single English word cannot simply replace an Kiswahili one that is associated with Arabian culture. The interpreter may need to explain the meaning of the Kiswahili word using one or more sentences in English. This happens frequently when working on Islamic terms. For example, *“Hurulaini”* is an Islamic concept in which refers to virginal women with beautiful eyes who will be a reward for martyrdom or doing good works in life. Here, the interpreter’s job is not limited to interpreting the meaning literally but to explaining what facts are behind it. *‘Kufanya akika’* is to conduct a small ceremony in honor of newborn.

#### (b) The source-language concept is not lexicalized in the target language

The source-language word may express a concept which is known in the target culture but simply not lexicalized, that is not 'allocated' a target-language word to express it. For instance, the word 'landslide' to imply 'overwhelming majority' has no ready equivalent in Kiswahili. *‘Ushindi wa kishindo’* is closer but not the exact meaning. Uncle – *amu/ami, mjomba* (need to explain whether paternal or maternal), Toe - *kidole cha mguu*, Gangster – *jambazi*

**(c) The source-language word is semantically complex**

The source-language word may be semantically complex. This is a common problem in interpretation. A single word which consists of a single morpheme can sometimes express a more complex set of meanings than a whole sentence. Languages automatically develop very concise forms for referring to complex concepts if the concepts become important enough to be talked about often. Bolinger et al (1968) confirms that we do not realize how semantically complex a word is until we have to interpret it into a language which does not have an equivalent. For instance **chura** is a Kiswahili word that has the following meanings; frog, someone who comes last in a play, lavatory cleaner/sewage attendant, do something abnormal or cause bad omen.

Words that are semantically complex

**Soma** : read; study, receive teaching; attend school; be educated; observe sb

**Weza** : be capable, be able; have strength, have means, be in contro

**Ingia** : enter, get in; go into something; incur; pierce; matriculate; join a group/association/party

**Ndugu** : kin, sibling; relative; close friend; comrade.

**Bibi** : grandmother; lady; wife; mistress, concubine; the queen (in a pack of playing cards).

**Chama** : party; association, guild, Sacco

**Nguvu** : force, strength, power; authority, supremacy; impetus, pressure, solidity.

**mji** : capital; homestead; womb; central part of a *khanga*; trench in a grave in which the dead is put.

**(d) The source and target languages make different distinctions in meaning**

The target language may make more or fewer distinctions in meaning than the source language. What one language regards as an important distinction in meaning another language may not perceive as relevant. For example, in Arabic, the word *al tahara* means state of cleanliness or purity achieved after performing symbolic wash. In Kiswahili, *pasha tohara/tahiri* means circumcise. Both indicate a state of purity although the Kiswahili *tohara* is more distinctive in meaning and is equally considered a euphemism.

**(e) The target language lacks a superordinate**

The target language may have specific words (hyponyms) but no general word (superordinate) to head the semantic field. Russian has no ready equivalent for facilities, meaning 'any equipment, building, services, etc. that are provided for a particular activity or purpose'.

Some examples of generic English terms include : touch, hit, murder, assault, hold. While the English word hit does not specify how someone was hit (for example with the flat hand, the fist, the back of the hand, etc.) or where someone was hit (on the face, head, legs, back, etc.), a signed version of hit would typically be quite specific in relation to how and where.

**(f) Differences in physical or interpersonal perspective**

Physical perspective may be of importance in one language than it is in another. Physical perspective has to do with where things or people are in relation to one another or to a place, as expressed in pairs of words such as come/go, take/bring, arrive/depart and so on. It may also include the relationship between participants in the discourse (tenor).

### **(g) The use of loan words in the source language**

The use of loan words in the source language poses problems in interpretation. Quite apart from their respective propositional meaning, Kiswahili loan words borrowed from Hindi such as *beberu*, *chai*, *gundi*, *rupia*, *laki* and so on are often used for their prestige value. According to Jüngst (2008), loan words are used widely, 'just for effect, for example because they sound beautiful or look elegant.' This effect is often lost in interpretation, both into the language from which the loan word is originally borrowed and into other languages, where it is not always possible to find a loan word with the same meaning or associations.

Loan words also pose another problem for the unwary translator, namely the problem of false friends, or faux amis as they are often called. Once a word or expression is borrowed into a language, we cannot predict or control its development or the additional meanings it might or might not take on.

### **3.2.2 Strategies of non-equivalence**

For solving the problems existing, Baker (2011) proposes some strategies including using a more general word a more neutral/less expressive word, cultural substitution, using a loan word or loan word plus explanation, paraphrase using a related word, paraphrase using unrelated words, omission, and illustration. Interpretation is a rough and tremendous task for interpreters. It is not word for word or phrase for phrase. As a form of communication, interpretation is as a matter of fact a cultural and linguistic fusion. Zhong (2012) says that an excellent interpreter needs to be familiar with the source language and the target language.

Lack of equivalence between SL and TL is a challenge that interpreters have to constantly face while interpreting euphemisms and reduplicatives as elements of colour and flavour of Kiswahili

language. This is due to linguistic and cultural differences among languages. Indeed it is true to say that no language is identical to the other. The interpreter may need to explain the meaning of the Kiswahili word using one or more sentences in English.

### **3.3 The Equivalence Effect**

A statement made in Jesionowski's work (2011) says 'If it can be said, it can be interpreted'. This means that interpretation can be done regardless of the topic, audience and all other factors. An interpreter cannot afford to say that they are unable to interpret for that will hinder communication. It is therefore important and inevitable to ask what determines an effective interpretation. For an interpretation to be termed as effective, it should achieve a number of things.

First, it should make sense. With all grammatical, cultural and contextual factors considered, the interpretation should communicate to the target audience. This means that the interpreter should not construct awkward sentences but should pass the intended message to the target audience in a clear and concise manner.

Secondly, it should convey the manner and spirit of the source text. If the source speech carries a somber mood or is humorous, then the target speech should reflect the same. You can imagine how awkward it would be in a conference with delegates speaking different languages if the source speech included a joke and the delegates who understand the SL laugh while those who do not look around wondering what is making everyone laugh.

The interpretation should also sound natural and easily express the ideas. This automatically eases understanding. Finally, an effective interpretation should yield same reaction or response from the target audience



## **Conclusion**

This chapter contains strategies used to get equivalents during interpretation. Each strategy is discussed in details and some of the merits and demerits highlighted. In addition, the benchmarks of effective interpretation are included in this chapter.

## **CHAPTER FOUR**

### **DATA PRESENTATION AND ANALYSIS**

#### **4.0 Introduction**

Data for this particular research was collected using qualitative methods. Qualitative research is used to understand how people experience the world. While there are many approaches to qualitative research, they tend to be flexible and focus on retaining rich meaning when interpreting data. Two audios of excerpts of a Nairobi School Discipline Master and a Nairobi County politician were used in this study. For this study, Mr Moturi, the politician will be Speech A while Mr Ndaró, the Discipline Master will be Speech B. A total of four interpreters were used for the study, from interpreter one to interpreter four. Each speech was given to two interpreters who rendered the speeches consecutively, hence the data presented below shows the renditions given by each interpreter.

The presentation has only highlighted parts that potentially contained reduplications and euphemisms and how each segment has been rendered into English. Complete speeches from which the excerpts have been extracted have been attached as appendices. We present data collected from interpretation of the speeches (for the teacher and the politician) in the first section while in the second section we have presented data that was collected from the questionnaires.

#### **4.1 Presentation of Data Collected from Interpretation of the speeches**

The data collected from consecutive interpretation of the audios containing the speeches of the teacher and the politician is presented below. In each table, there are three columns. The first column has the original speech as was delivered by the speaker, the second one is the rendition of the first interpreter while the second column is the rendition given by the second interpreter.

**Table 4.1: Summary of the Data Presented**

Discipline Master – Mr Ndaro	Speech A	Interpreter 1
		Interpreter 2
Politician – Mr Moturi	Speech B	Interpreter 3
		Interpreter 4

For purposes of data presentation and analysis, we will not mention their respective names as indicated in the table but use ‘Politician’ for Mr Moturi and ‘Discipline Master’ for Teacher Ndaro. The table also shows the speeches that were rendered by each interpreter according to the numbers tagged.

#### **4.1.1 Presentation of The Speeches rendered Consecutively**

Below is the presentation of data collected from consecutive interpretation of the two speeches from a Nairobi County Politician Mr Moturi and a Nairobi School Discipline Master Mr Ndaro classified as ‘politician’ and ‘discipline master’ respectively. The speech was interpreted into English. Euphemisms and reduplicatives have been highlighted. We focused on euphemisms on the first speech and reduplicatives on the second speech.

#### **4.1.2 EXCERPT 1**

<b>Original Speech</b>	<b>Interpreter 1</b>	<b>Interpreter 2</b>
Wakubwa shikamoo na wadogo hamjambo? Ni fursa adhimu kuzungumza nanyi katika ukumbi huu wa Filipo kwa lengo la kujenga fikra zetu kisaikolojia, kiuchumi na hata kimaadili. Taifa ambalo	The old and young, how are you? It is a great opportunity to address you in this Filipo hall purposely to prepare ourselves psychologically, economically and even morally. A prosperous nation	Hello everyone? I am honored to talk to you here in Filipo hall with the aim of building our psychological, economic and moral wellbeing. A nation that thrives is that of which it's people understand what

<p>hustawi ni lile ambalo waja wake wanafahamu nini maana ya maadili. Tumekuwa tukiwatupia cheche walimu na wahadhiri kwa kuchelea kurekebisha mienendo hasi katika jamii. Watoto wetu huambukizwa maradhi makali yanayozidi yale ya korona. Ukosefu wa nidhamu. Unapotembea katika vichochoro vya vijiji na majiji, hukosi kukutana na watoto wetu huku wakijaribu kula tamu iliyojaa haramu.</p>	<p>is one whose people understand what is meant by morals. We have been blaming our teachers and lecturers for not correcting bad behaviours in the society. Our children are infected with a more serious disease than Covid. Lack of discipline.</p> <p>As you walk through the alleys of the villages and towns, you won't fail to meet our children engaging in unbecoming behaviours.</p>	<p>morality means. We have been accusing educators for not correcting bad manners in society. Our children are infected with severe diseases worse than corona. Lack of discipline.</p> <p>As you navigate through villages and cities, you will definitely meet our children doing illegal things.</p>
<p>Hatima ya mienendo ni kutokea kwa vitoto vya mitaani. Watoto wasio na hatia na ambao hawahitaji kupata adhabu ya kinyama kama ile. Kwa watoto kama hawa neno Baba halina mashiko.</p>	<p>The outcome of such is the prevalence of street children. Innocent children who do not need to receive such brutal punishment. For such kids the word Father is meaningless.</p>	<p>The outcome of these acts is the existence of street children. Innocent children who do not need to receive such heavy punishment as such. For children like these the word Father has no meaning at all.</p>
<p>Natoa wito kwa vijana wetu kujiepusha kujaribu kurusha nanga zao katika anga isiyostahili kwani kuna</p>	<p>I call on our youth to refrain from sowing their seeds in the wrong places as there is a</p>	<p>I am calling upon our youth to refrain from trying to throw their anchor in an undeserved atmosphere as there is a</p>

<p>ugonjwa hatari la Ukimwi ambalo hadi sasa tiba yake imekuwa sawa na kujaribu kutafuta kaburi la baniani.</p>	<p>deadly disease, AIDS whose treatment has become elusive.</p>	<p>serious disease called AIDS that so far its remedy has been a wild goose chase.</p>
<p>Wito kwa viongozi wa kidini hasa Mashekhe na makasisi kuwa mstari wa mbele kunusuru kizazi hiki. Kizazi ambacho kimekosa rubani wala ubani. Vijana wahusishwe katika shughuli za kusafisha mandhari ya maabadi.</p>	<p>A call to religious leaders especially the Sheikhs and priests to be at the forefront of rescuing this generation. A generation that has no direction. Young people should be involved in cleaning up of the places of worship.</p>	<p>Religious leaders moreso the Sheikhs and the priests are supposed to be at the frontline of helping this generation. A generation that has neither a pilot nor incense. Young people are supposed to get involved in cleaning churches and mosques.</p>
<p>Wazazi wanatarajiwa kuwa mfano mzuri na kuwa mstari wa mbele kukemea maovu ya wana wao wanapojaribu kutenda kinyume na kaida za jamii. Mwaka huu idadi kubwa ya wasichana walijipata wajawazito baada ya kukanyaga miba bila viatu na kumeza vitamu na vyenye haramu tele.</p>	<p>Parents are expected to set a good example and to take the lead in denouncing bad behaviours of their children when they go against the societal norms. Many girls became pregnant this year after stepping on thorns barefoot and swallowing sweet and illicit stuff.</p>	<p>Parents are expected to role models and be at the forefront of rebuking the evils of their sons as they try to act against community defaults. This year many girls got pregnant after putting their lives in jeopardy by indulging in unprotected sex.</p>
<p>Haramu hii imesababisha kuacha masomo na kujipata wakiwa walezi wa mapema.</p>	<p>The illicit stuff has led to dropping out of school and finding themselves as early</p>	<p>These uncouth manners have led to increase in school drop outs forcing them to be early</p>

<p>Udongo uwahi ungali maji. Wazazi wachukue hatua na kuhakikisha elimu ya mtoto wa kike na kiume inapewa kipaumbele. Msimu huu wa maradhi ya korona umekuwa kikwazo kikubwa kwa maendeleo ya watoto wetu.</p>	<p>mothers. Take advantage of the soil while still wet. Parents should take action and ensure that they prioritise their childrens' education. The corona disease has been a major obstacle to the development of our children.</p>	<p>caregivers. Take advantage of something before it becomes difficult to control. Parents should take action and ensure that girls and boys' education is prioritised. The development of children has been greatly hampered by corona disease.</p>
<p>Uchumi wa taifa kuimarika kunahitaji kizazi kilichokomaa kimaadili na kufahamu kuwa vitendo vya kukuepua mali kwa njia ya haramu kunafaa kupigwa marufuku. Kizazi kieleweshwe umuhimu wa kumchagua kiongozi kutokana na sera madhubuti zitakazomwathiri yeyote aliye katika jamhuri yetu tukufu. Vijana wasitumike wala kudanganywa kwa kupewa kopo la uji kisha wakae wakijua kesho njaa ingalipo.</p>	<p>For a strong economy, the nation requires a morally mature generation that's aware of the fact that recognizes that acts of illegal embezzlement should be banned. The generation should be made aware of the importance of electing a leader based on sound policies that will affect anyone in our nation positively. Young people should not be exploited or deceived by being given a cup of porridge knowing very well that they'll starve tomorrow</p>	<p>For a country's economy to grow it requires a morally mature generation cognizant of the fact that acts of acquiring property illegally should be stopped. The people should understand the importance of choosing a leader who has good policies that will improve people's lives. The youth should not be used or deceived by small bribes, then sit to face the oncoming hunger</p>
<p>Nchi imekosa kujikwamua kutokana na msongo wa matatizo kwa sababu vijana</p>	<p>The country has failed to get rid of a baggage crisis because the youth have not been given</p>	<p>The country has failed to get rid of a mountain of problems because young people have</p>

<p>hawajapewa nafasi na kuhusishwa kikamilifu katika kuimarisha raslimali za taifa letu. Mabwanyenye wenye hadhi zao wana shiriki katika hulka mbovu ya kuuza unga hatari kwa vijana wetu.</p>	<p>a chance to get involved in strengthening our nation's resources fully. The tycoons of high status are involved in the vicious cycle of selling dangerous drugs to our youth.</p>	<p>not been given the opportunity to fully get involved in strengthening our nation's resources. The corrupt bourgeois venture into selling of dangerous flour to our youth.</p>
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<p>Vijana wanabaki kuchanua majani na kujidunga sindano zinadhoofisha afya zao. Serikali inafaa kuwapiga msasa mabwanyenye hawa na kuwatia mbaroni. Unga huu umesababisha umasikini tele na maafa kwa vijana wetu. Vijana wetu wanadanganyika na kujiunga na magenge hatari yanayokwaruzana na vikosi vya usalama na kuwasababishia maafa. Kuna haja kubwa ya vikosi vya usalama kuweka mlahaka mwema na vijana ili nao wajielezee matatizo yanayowakumba.</p>	<p>Young people are left to pluck leaves and inject themselves with needles that weaken their health. The government should crack down on these tycoons and bring them to book. These drugs have brought poverty and is disastrous to our youth. Our youth are lured to join dangerous gangs that collaborate with the security forces causing more problems. The security agencies need to establish good relationship with the youth so that they can express their concerns freely.</p>	<p>The young people end up taking bhang and injecting themselves with syringes that weaken their health. The government should vet these bourgeois and arrest them. These drugs have caused poverty and is a huge disaster for our youth. Our youth are deceived to join dangerous gangs which collide with the security forces causing more problems. There is need for security forces to strike a good rapport with the youth so that they can open up to what is ailing them</p>
<p>Mavazi miongoni mwa mabinti wetu yanatisha,</p>	<p>The way our girls groom is scary, offensive and sad. Our policies and cultures as a</p>	<p>The way our daughters dress is really scary, disgusting and sad. Our policies and cultures</p>

<p>kukera na kisikitisha. Sera na tamaduni zetu kama jamii zinafifia kila uchao na kushikilia ya uzunguni huku tukifumbia macho athari za uzungu.</p>	<p>society are slowly fading off as we continue clinging on the western cultures while turning a blind eye to their negative impact.</p>	<p>as communities are slowly dying every day and we hold on to western culture while not taking into account it's impact</p>
<p>Inahuzunisha kuwaona mabinti wetu wakivalia nguo ambazo labda zilishonwa na cherehani aliyepiga mtindi na kusahau sehemu muhimu zisizofaa kuonekana hadharani. Wasichana na wavulana wanaishia kuvalia nguo ambazo hata hazijui kuficha vya kufichwa. Nguo hizi huonyesha na kudhihirisha vyombo vya dola na kisha kuzua hisia zinazopelekea michepuko na upujufu wa maadili katika jamii. Ukiukaji huu hautakoma ikiwa tutazidi kuwasifia wale wanaojiumbua.</p>	<p>It is sad to see our daughters wearing clothes that were probably sewn by a drunk taylor who forgot important parts that should not be seen in public. Girls and boys end up wearing revealing clothes. These clothes reveal inner parts of the body which evoke emotions that lead to deviance and moral decadence in the society. These indescant acts will not end if we continue to praise those who practice such uncouth behaviours</p>	<p>It is disheartening to see our daughters with attires probably stitched up by a drunk tailor who forgot to seal revealing places. Girls and boys end up dressing in an awkward manner. These clothes reveal the private parts that may lead to unwarranted behaviours which leads to erosion of morals in the society. These acts will not stop if we increasingly praise those who violate social norms.</p>
<p>Mitandao ya kijamii inatisha siku hizi. Utamkuta mama au baba aliyējaaliwa Baraka za ndevu zake na masharubu</p>	<p>Social media is scary these days. You will find a man or woman blessed with beards and mustache hurling insults</p>	<p>Social media is frightening these days. You will find a mother or father endowed with blessings insulting each</p>



<p>kutupia na cheche za maneno mitandaoni kwa kusingizia siasa duni. <b>Maradhi</b> haya yanarithishwa kutoka kizazi hadi kingine. Itakuwa bora serikali kuweka mikakati thabiti kudhibiti mitandao ya jamii ambayo imegeuzwa ukumbi wa utapeli na maovu mengine mengi kama ufuska.</p>	<p>at each other on media. These diseases are passed on from one generation to the next. It would be better for the government to put in place effective strategies to control social networks that have been turned into a forum for fraud and many other evils such as prostitution.</p>	<p>other through the internet with an excuse of politicking. These behaviours are genetic. The government should rather put in place consistent strategies to manage social media which has been converted into a platform for conmen and other vices like prostitution.</p>
<p>Raia wa nchi za Afrika wanajinasibu kwa kuwa na uhuru. Lakini sote husahau kujiuliza maana ya neno hili Uhuru. Upo uhuru wa kufanya yale yanayoafikiana na jamii nzima. Haimanishi kuwa kuna uhuru wa kusema utakavyo hadi ukasema maneno yanayoweza kutia taifa letu tukufu <b>motoni</b>. Hakuna raia aliye na uhuru wa <b>kupokonya maisha</b>. Sote tuishi kama taifa moja lenye makabila mawili pekee. Yaani matajiri na masikini. Ikiwa kabila la matajiri litajitahidi kuwasaidia ndugu zao wa kabila la <b>Walalahoi</b> nchi hii huenda ikafaulu kuyeyusha</p>	<p>Citizens of African countries claim they are independent. But we all forget to ask ourselves the meaning of the word Freedom. You are free to do what is right for the whole community. It does not mean that you are free to say whatever you want until you say words that can set our good nation on fire. No citizen is free to take his or her life. We should all live as one nation with only two tribes. That is, rich and poor. If the rich people do their best to help their poor brothers, this country would be able to eradicate racial, ethnic, and</p>	<p>Africans comfort themselves to be free minded. But we all forget to ask ourselves what exactly is the meaning of freedom. There is freedom to do what is in tandem with the community standards. It does not mean there is freedom to say what you like, until what you said puts our beautiful country in jeopardy. No citizen has the freedom to kill. Let's live as one nation with only two tribes. That is, the rich and the poor. If the rich strive to help the poor, then this country would be on course to get rid of racial ethnicity, regional differences</p>

ukabila wa rangi, maeneo tunayotoka na sote kujitambulisha kama Wakenya. Najivunia kuwa mkenya.	regional backgrounds. I am proud to be Kenyan.	hence we end up as Kenyans. I'm proud to be a Kenyan.
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**Excerpt 1** above is a Consecutive interpretation of first speech by Mr Moturi, the Nairobi politician. The speech in Kiswahili was interpreted into English by Interpreter 1 and 2.

#### 4.1.3 EXCERPT 2

Original Speech	Interpreter 3	Interpreter 4
<p>Ufalme wa jiji la Nairobi umefananishwa na mzinga wa nyuki uliotundikwa katikati mwa shamba la taifa la Kenya. Kila nyuki katika pilkapilka zake siku kutwa na usiku kucha anahangaikia mahitaji yake ya kimsingi, anachovuna anakibeba kwa ajili yake mwanzo lakini hatimaye kinaishia mzingani kwa sababu mzinga ndicho 'kiwanda' cha kipekee kwa wadudu wawa hawa.</p> <p>Malkia, walinzi, vijakazi na kila mmoja katika jamii ya nyuki wanategemea mzinga ule ule kwa ukuaji wao. Tatizo</p>	<p>The Nairobi city kingdom has been likened to a beehive hanging in the middle of a farm called Kenya. Every bee is busy all day and night looking for basic needs, it carries the harvest for itself at first but eventually ends in a hive because the hive is a unique 'factory' for these particular insects.</p> <p>Each and everyone else in the beehive depend on it for their growth. The main problem is</p>	<p>The kingdom of Nairobi is like a beehive hung in the middle of a Kenyan national farm. Every bee is moving up and down day and night to get its' basic needs, what it harvest it carries for itself at the beginning but it eventually ends up hiving because the hive is the only 'workshop' for these very insects.</p> <p>The queen, guards, service providers and everyone in the bee community rely on the</p>

<p>kuu ni kwamba huu mzinga ni mmoja shambani na ukubwa wa mzinga haupanuki kulingana na idadi ya nyuki teletele ambao huongezeka kwa mamilioni.</p>	<p>that this hive is one in the field and it's size does not expand according to the number of bees that increase by millions.</p>	<p>same beehive for their growth. The main problem is that this beehive is the only one in the field and its capacity does not depend on the huge number of bees that rise in millions.</p>
<p>Zaidi ni kwamba utajiri mkubwa wa mzinga haunufaishi kila mmoja sawa bin sawa na wengi huambulia tuputupu.</p>	<p>What is more, the great wealth of the hive does not benefit everyone equally and many do not get anything.</p>	<p>Furthermore, the immense wealth created by the bees in the beehive does not benefit everyone equally and many end up getting nothing.</p>
<p>Katika kukuru kakara za kila mmoja kutafuta mashiko katika huu mzinga mmoja hali sio shwari tena; imekuwa asali chungu na harufu nzuri ya manukato imegeuka uvundo unukao fyuu. Hii ndio hali ya Nairobi katika Karne hii ya ishirini na moja.</p>	<p>As every bee hustles and bustles looking or survival in this very hive, they are no longer at peace; it has become bitter sweet and fragrant nice smell has turned into a foul-smelling odor. This is the situation in Nairobi in this 21st Century.</p>	<p>Things are no longer rosy for each of the bees' struggle to survive in this particular hive; it has become a bitter sweet and the good scent has suddenly turned bad smell. This is the state of Nairobi in the twenty-first century.</p>
<p>Muundo wa Mji wa Nairobi umeyarithi mawazo potovu ya wabeberu waliouanzisha kama makao yao makuu ya ukoloni nchini Kenya na Afrika Mashariki. Wakati huo</p>	<p>The Nairobi City administration has inherited the misconceptions of the imperialists who established it as their colonial headquarters in Kenya and East Africa. At that time the city was built on</p>	<p>Nairobi borrowed inherited it's way of administration from colonialists who established it as their colonial headquarters in Kenya and East Africa. At that time the its foundation was laid on pure</p>

<p>Mji ulijengwa katika misingi ya ubaguzi wa rangi lakini tangu uhuru ubaguzi uliopo ni wa walionavyo wachache dhidi ya maskini walalahoi kedekede.</p>	<p>the basis of racism but since independence the existing racism belongs to the few rich against the majority who are poor.</p>	<p>racism but since independence, the discrimination portrayed is that of the haves and the many have nots.</p>
<p>Tangu mwaka wa 1900, mji wa Nairobi uliendelezwa kama kituo pekee cha usimamizi wa serikali kuu, uchumi, biashara, usalama, elimu, afya, mahusiano ya kijamii na vivutio muhimu muhimu katika maisha.</p>	<p>Since 1900, the city of Nairobi has been positioned as the only centre of central government management, economy, trade, security, education, health, social relations and the most important attractions in life.</p>	<p>Since 1900, The city of Nairobi was the only administrative town of the central government in the domains of economy, business, security, education, health, social relationships and key attractions in life.</p>
<p>Ukitaka kufahamu balaa tunayozungumzia, basi hebu fikiriri kwamba Mji wa Nairobi uliokuwa na idadi ya watu angaa 361000 mwaka wa 1963, sasa unakabili idadi ya zaidi ya watu milioni 4.5 na hesabu inazidi na kupanda tu kila uchao.</p>	<p>If you want to understand the tragedy we are talking about, then imagine that the City of Nairobi which had a population of at least 361000 people in 1963, now has a population of over 4.5 million people and the number is ever increasing on a daily basis.</p>	<p>If you want to know about the tragedy we are talking about, assess this scenario, The City of Nairobi that had a population of 361000 in 1963, now has more than 4.5 million people and the count is augmenting and increasing daily.</p>
<p>Ikumbukwe vilevile kwamba licha ya utajiri uliopo, takwimu za hivi karibuni</p>	<p>It should also be noted that despite the current wealth, the latest figures show that</p>	<p>It should also be remembered that despite the existing wealth, the latest figures show</p>

<p>zinaonyesha kwamba takriban watu milioni 2.5 mjini Nairobi ni fukara hohehahe wanaoishi katika mitaa ya mabanda.</p>	<p>approximately 2.5 million people in Nairobi are poor and living in slums.</p>	<p>that approximately 2.5 million people in Nairobi are very poor, living in dingy places.</p>
<p>Isitoshe, mitaa hii ya maskini wasio mbele wala nyuma imechukua asilimia 60 ya nafasi yote ya mji huo. Balaa bin beluwa! Tunapolia misongamano ya magari barabarani, tunasahau kuwa asilimia 60 ya watu jijini humo hutembea peku kwa miguu kwa sababu hawana uwezo kumudu usafiri mwingine. Hii ni taswira ya kutisha kwa sababu ikiendelea hivi, tutakumbana na janga baada ya janga kama nchi.</p>	<p>Besides, places where the poor people live make up 60 percent of the city's total space. What a catastrophe! When we lament about traffic jams, we forget that 60 percent of the city's residents walk barefoot because they can't afford an alternative transport. This is a terrible because if it continues like this, we will face tragedy after another as a country</p>	<p>Moreover, these places inhabited by the poor have taken 60% of the entire space of the city. What a disaster! When we complain about traffic snarl ups, we forget that 60% of the city's population walk on foot because they are not able to afford alternative transportation. This is terrible because if it persists this way, we will face tragedy after a disaster as a country.</p>
<p>Mbona raia na akili zao waendeleo kuhamia mji huu hata ingawa maisha yao ni magumu, yenye kichefuchefu kiasi hiki? Wanatafuta tamutamu gani huku?</p>	<p>Why should citizens in their sane minds continue to move to this city even though life is unbearable, so hard this much? What sweet life are they looking for here?</p>	<p>Why would citizens in their right thinking minds continue to migrate to this city even though their lives are difficult, nauseous to this extent? What good are they looking for here?</p>
<p>Ukitazama hali hii kwa jicho pevu zaidi utagundua</p>	<p>Looking at this keenly you will clearly see that the answer</p>	<p>If you look at this keenly you will notice that the answer to</p>

<p>waziwazi kwamba jibu la swali hili ni sawa na lile la; Ni kwa nini nzi anakwama, hata heri afe, kwenye donda lililooza? Ni kwa sababu huko ndiko pekee ameona fursa ya kujikimu japo kwa uhai tu..yaani heri shida mjini kuliko nafuu kwingineko nchini.</p>	<p>to this question is the same as that of; Why does a fly get stuck, it would rather die, on a rotten sore? It is because that is the only place it has seen the opportunity to earn a living, as in encountering problems in the city is much better than living well somewhere else in the country.</p>	<p>this question is similar to the question; Why do flies get stuck on smelly wound, they would rather die than go away? It is because that is the only place they have found the opportunity to survive meaning they would rather wallow in problems in the city than lead a better life somewhere else.</p>
<p>Taasisi, huduma na asasi zote muhimu zikiwa jijini Nairobi ni sawa sawa na mzinga mmoja shambani. Hakuna matumaini ya kuafikia maono ya ustawi wa juu ikiwa tutaendelea kubanana na kukanyagana tukitafuta riziki katika mji uliolemewa kiwimakiwima jinsi hii.</p>	<p>All important institutes, service deliverables and institutions in Nairobi are likened to one hive in the field. There is no hope of achieving a vision of higher prosperity if we continue living like this in this heavily burdened city.</p>	<p>All essential institutions, services and institutes in Nairobi are a similitude of a single beehive on the farm. There is no hope of achieving a vision of progress with this kind of congestion as we seek means of survival in a city that's heavily strained.</p>
<p>Hatua ya kwanza muhimu ni Serikali kuvunjavunja hii ngome kwa kutawanya na kusambaza vivutio, vituo vya huduma za kijamii, usimamizi, biashara na vitega uchumi nje ya jiji la Nairobi.</p>	<p>The first important step is for the Government to devolve attraction sites, social amenities, administration, trade and investment opportunities outside Nairobi. Thereafter, without coercion,</p>	<p>The first important step is the Government to break this fortress by distributing incentives, social centres, management, trade and economic opportunities outside Nairobi. Then the</p>

<p>Baada ya hapo, bila kushurutishwa, wawekezaji, raia na wakazi wanaoishi mitaa aina aina wataandama mwongozo huu, maji hufuata mkondo.</p>	<p>investors, citizens and local residents living in different places will follow suit, water follows the stream.</p>	<p>investors and citizens living in different places will follow suit without being forced.</p>
<p>Hata hivyo, Wakenya ni wale wale tu, hufuata sheria kwa siku chache, kisha hujisahau na kuzikiuka bila haya wala soni. Huu ndio ukweli mtupu!</p>	<p>However, Kenyans are just the same same, they follow the law for a few days, then forget about it and violate it without shame or shame. This is the naked truth!</p>	<p>However, Kenyans never change, they follow the law for a few days, then forget and violate them without blinking an eye. That is the undisputable truth.</p>

**Excerpt 2** above is a Consecutive interpretation of second speech by Mr Ndaro, the Discipline Master at a Nairobi School. The speech in Kiswahili was interpreted into English by Interpreter 3 and 4. We focused on reduplicatives in this particular speech.

#### 4.1.4 Findings from the Data Collected from Questionnaires

After the interpretation exercise, a questionnaire was provided to the four interpreters to fill. Below are some of the responses to the questionnaire.

From our findings, out of the 4 interpreters that filled the questionnaire, 2 have an experience of up to two years in interpretation, the other 2 have between two to five years. Out of the four interpreters who filled in the questionnaire, 3 interpreters understood the aspects of euphemisms and reduplications while 1 interpreter said he was not sure if he knew what euphemisms and

reduplication was. The interpreters confirmed to have encountered aspects of reduplication and euphemisms in their course of work.

The four interpreters admitted to have encountered problems interpreting euphemisms and reduplications in their course of work. 3 of them followed Skopos theory which emphasizes on the intended purpose of the interpretation exercise and the intended audience. That the interpretation needs to be appropriate to the audience rather than sticking too closely to the source language. Skopos theory is in contrast to earlier theories around fidelity and equivalence. The interpreters therefore employed various strategies to help them render the message in a more accurate manner without watering it down.

#### **4.2 Analysis of Strategies used by Interpreters to Interpret Euphemisms and Reduplications**

Interpreters were given speeches to render consecutively from Kiswahili to English. Each speech was given to two interpreters so that the methods used by one interpreter to interpret a speech would be contrasted by the methods used by another interpreter to interpret the same speech. There were two speeches; one from a Nairobi politician Mr Moturi on reduplication and the other given by Mr Ndaro, The Discipline Master of a Nairobi School whose speech had lot's euphemisms. The interpreters admitted that they did not have serious comprehension problems from the source language and therefore they had minimal difficulties in rendering the speech into the target language.

Below are the strategies used by interpreters in rendering their speeches into the target language in consecutive mode.



### 4.2.1 Word for Word Translation

This type of Interpretation keeps the SL word order; words are translated out of context according to their most common meaning. Such kind of translation can be used as a preliminary translation step but it is not applied in real translation tasks. This strategy is common in consecutive interpretation. Here are some of the instances where word for word (literal) translation was used and the effect it had on the meaning of the speeches rendered.

**Table 4.2: Excerpts of Word-for-Word Translation by Interpreter 1**

<b>Excerpt from original speech</b>	<b>Literal translation by Interpreter 1</b>
<i>...kwa kupewa kopo la uji...</i>	<i>...by being given a cup of porridge...</i>
<i>...wanabaki kuchanua majani na kujidunga sindano...</i>	<i>...are left to pluck leaves and inject themselves with needles...</i>

In the table above, Interpreter 1 adapted literal translation during the interpretation and therefore gave the meaning of words that comprised the speech.

‘*Kopo la uji*’ was interpreted as a **cup of porridge** and ‘*wanabaki kuchanua majani na kujidunga sindano*’ rendered as **are left to pluck leaves and inject themselves with needles**. Ultimately, there was ambiguity in message delivery hence it was not very clear. Also, the interpreter failed to understand the context of the utterances, therefore giving a distorted message. Syringes in regards to sindano would be much appropriate for this translation than needles. ‘*Kopo la uji*’ as used in this context meant **incentives or bribes** given to the young people without focussing on permanent solutions to alleviate their perennial problems. The context of ‘*wanabaki kuchanua majani*’ was all about drug abuse. ‘*Majani*’ which means ‘leaves’ indicated that young people resort to **smoke bhang or eat khat** and not plucking leavings as rendered by interpreter.

Interpreter 2's rendition of 'unga' was **flour** instead of hard drugs. This means then that the interpreters used literal(word-for-word) translation in this consecutive mode without focussing on the deeper meaning of the speech. The speaker's intention was misrepresented. The interpreter failed to adapt to the context of the message, giving a message that is senseless and one that lacked clarity, and therefore the maxims of manner and relation were not achieved.

Interpreter 3 also gave a literal translation during his rendition of the second speech on reduplicatives by Mr Moturi, the Nairobi politician. While some part of his interpretation made sense, other sections were senseless to the audience because of mistranslations.

For instance *Hata hivyo, Wakenya ni wale wale tu, hufuata sheria kwa siku chache, kisha hujisahau na kuzikiuka bila haya wala soni* was interpreted as 'however, Kenyans are just the same same, they follow the law for a few days, then forget about it and violate it without shame or shame.' The phrase 'wale wale' would have just remained as 'same' instead of same same. For the 'haya wala soni' phrase both words are complementary so there was no need to repeat 'same.' The message was not very clear to the target audience.

#### **4.2.2 Paraphrasing**

When you paraphrase, you use your own words to express something that was written or said by another person. Putting it into your own words can clarify the message, make it more relevant to your audience, or give it greater impact. If you're putting together a report, presentation or speech, you can use paraphrasing to maintain a consistent style, and to avoid lengthy quotations from the original text or conversation.

Paraphrased material should keep its original meaning and (approximate) length, but you can use it to pick out a single point from a longer discussion. In the consecutive interpretation of the first

speech by Mr Ndaró, the Discipline Master of a school in Nairobi. Interpreter 2 paraphrases the introduction part of the speech: *‘Wakubwa shikamoo na wadogo hamjambo? Ni fursa adhimu kuzungumza nanyi katika ukumbi huu wa Filipino’* interpreted as *‘Hello everyone? I am honored to talk to you here in Filipino...’* The interpreter brought out the intended greeting of the speaker but since he under paraphrased the message and missed out on some information about the age, he got mixed up and had a contrasense. Consecutive mode of interpretation however highly emphasizes on time saving, therefore the interpreter had this in mind while paraphrasing the introduction.

On the other hand, Interpreter 1 is not able to paraphrase the sentence, he goes literal by saying; *The old and young, how are you? It is a great opportunity to address you in this Filipino hall*

Interpreter 1 paraphrases the following rendition: *Kuna haja kubwa ya vikosi vya usalama kuweka mlahaka mwema na vijana ili nao wajielezee matatizo yanayowakumba* as *The security agencies need to establish good relationship with the youth so that they can express their concerns freely.*

Although the interpreter fails to interpret the message with the needed precision, he manages to apply adaptation method to have it relayed. Interpreter 2 tries to be faithful to the speaker by not paraphrasing anything. He says; *There is urgent need for security forces to strike a good rapport with the youth so that they can open up to what is ailing them.* He achieved the maxim of quality and quantity of the message in the SL.

Interpreter 3 rendered the reduplicative ‘teletele’ from the excerpt *‘...idadi ya nyuki teletele ambao huongezeka kwa mamilioni’* as **‘...according to the number of bees that increase in millions’.**

This was close to what the speaker had intended although it does not bring out the sense of bees increasing in huge numbers.

### 4.2.3 Meaning Reformulation

Meaning reformulation alludes to expressing the meaning intended in the source language differently by changing or updating the idea, formulating it in a different way, altering or even revising it. During interpretation, meaning reformulation has a sense of altering that which was intended by the source language. This means that the target audience cannot grasp the exact meaning of a concept in the TL. It entails redeveloping ideas received in the source language and repackaging them using words, symbols and meaning that is acceptable in the target language to deliver a message. Whenever this method was used, the rendition was comprehensible and the speaker's intention was taken into account.

In excerpt 1 of Mr. Ndaró's speech, *Natoa wito kwa vijana wetu kujiepusha kujaribu kurusha nanga zao katika anga isiyostahili kwani kuna ugonjwa hatari la Ukimwi ambalo hadi sasa tiba yake imekuwa sawa na kujaribu kutafuta kaburi la baniani*, interpreter 1 redevelops the idea received from the original speech and repackages it using his own words as follows ; *I call on our youth to refrain from sowing their seeds in the wrong places as there is a deadly disease, AIDS whose treatment has become elusive*. He has replaced the expression *kurusha nanga zao katika anga isiyostahili* by 'sowing their seeds in wrong places' which ideally replicates the intended message that the youth ought to be cautious about engaging in premarital sex lest they contract HIV/AIDS. The interpreter avoided to render '*...kutafuta kaburi la baniani*' into English but reformulated the idea of the elusiveness of AIDS cure.

Interpreter 4 equally reformulated the message of the original speech *Katika kukuru kakara za kila mmoja kutafuta mashiko katika huu mzinga mmoja hali sio shwari tena*. This excerpt from the politician's speech was rendered as *Things are no longer rosy for each of the bees' struggle to*

*survive in this particular hive*. The rendition has been repackaged using words that are easily comprehended by the target audience and the message well relayed.

The last part of the politician's speech has been formulated differently from the speaker's intention. Unlike interpreter 3, Interpreter 4 simplifies the message. He rendered *Hata hivyo, Wakenya ni wale wale tu...* as *However, Kenyans never change....* The reduplication 'wale wale' was reformulated to bring out the sense of Kenyans having peculiar behavior that they don't get rid of very fast.

The interpreters were faithful to the speeches and were equally sensible within the context they covered. They found a way of expressing the same in the target language therein by giving a clear and coherent message that adapts to the context of the utterance.

Interpreters 1 and 2 clearly explained the issues addressed by the Discipline Master, that is, the need for the youth to abstain from deviant, risky behaviours that could shatter their dreams and put their future in jeopardy. Interpreters 3 and 4 brought out the reduplication nature of Swahili language in helping tailor the message as well as the intention of the speaker to the target audience. Through reformulation, all the interpreters were successful because they gave a complete, coherent and precise message within the required context.

#### **4.2.4 Summarisation**

It is the act of expressing the most important facts or ideas about something or someone in a short and clear form, or a text in which these facts or ideas are expressed.

**Table 4.3: Excerpts of Interpretation of First Speech by Mr Ndaro, the Discipline Master**

<b>Excerpt from original speech</b>	<b>Interpreter 1</b>	<b>Interpreter 2</b>
Tumekuwa tukiwatupia cheche walimu na wahadhiri kwa kuchelea kurekebisha mienendo hasi katika jamii....	We have been blaming our teachers and lecturers for not correcting bad behaviours in the society	We have been accusing our educators for not correcting bad manners in society.
...hukosi kukutana na watoto wetu huku wakijaribu kula tamu iliyojaa haramu.	...you won't fail to meet our children engaging in unbecoming behaviours.	... you will definitely meet our children doing illegal things.
Mwaka huu idadi kubwa ya wasichana walijipata wajawazito baada ya kukanyaga miba bila viatu na kumeza vitamu na vyenye haramu tele.	Many girls became pregnant this year after stepping on thorns barefoot and swallowing sweet and illicit stuff.	This year many girls got pregnant after putting their lives in jeopardy by indulging in unprotected sex
Vitendo vya kukuepua mali kwa njia ya haramu kunafaa kupigwa marufuku.	Acts of illegal embezzlement should be banned.	Acquiring property illegally should be stopped
Mabwanyenye wenye hadhi zao wanashiriki katika hulka mbovu ya kuuza unga hatari kwa vijana wetu...	The tycoons of high status are involved in the vicious cycle of selling dangerous flour to our youth.	The corrupt bourgeois venture into selling of dangerous drugs to our youth.
Ikiwa kabila la matajiri litajitahidi kuwasaidia ndugu zao wa kabila la Walalahoi...	If the rich people do their best to help their poor brothers...	If the rich strive to help the poor

From the analysis above, it is clear that Interpreter 2 summarised a good chunk of the information and therefore missed out on vital information. Out of an entire message that was given by the speaker, he only interpreted a small section giving a complete summary of the whole message. In so doing he missed out on a lot of information and the message was not clearly understood as the speaker had wanted. He might have brought out the gist of the speech in his rendition, but failed to be truthful, coherent and complete the message.

On the other hand, Interpreter 1 used word-for-word interpretation and paraphrasing. While the message was complete, some words and phrases were misinterpreted hence the rendition of a clear message was affected. For example, *mabwanyenye wenye hadhi zao wanashiriki katika hulka mbovu ya kuuza unga hatari kwa vijana wetu...* which was rendered as *the tycoons of high status are involved in the vicious cycle of selling dangerous flour to our youth.* was off the curve because ‘unga’ here implies **hard drugs** and not **flour** as was rendered. Such errors affected the clear flow of the message because the speaker’s intention was to show how the bourgeoisie sell drugs to the youth, thereby destroying their future. The maxims of quality and relation were not achieved because the information given was untruthful and unclear to the audience.

While interpreting the second speech by the politician, Interpreter 3 gave a summary of the information rendered by the speaker. He summarises his rendition of the excerpt ; *Malkia, walinzi, vijakazi na kila mmoja katika jamii ya nyuki wanategemea mzinga ule ule kwa ukuaji wao* as ***each and everyone else in the beehive depend on it for their growth.*** This information is summarised in such a way that a lot of content that was in the original speech does not find its way in the final rendition. He leaves out the crucial entities that make up the Nairobi kingdom likened to the beehive community, that is, the queen, guards, and the service providers. His interpretation of the

reduplicative ‘ule ule’ was too basic as well as the emphasis intended by the speaker in the SL was not brought out.

Interpreter 4 on the other hand remains faithful to the speech by rendering it’s contents in totality. He says; *the queen, guards, service proviers and everyone in the bee community rely on the same beehive for their growth.* Although the interpreter goes literal, he does not loose the essence of the the message in this particular excerpt. The most important information is clearly captured, including the reduplication ‘mzinga **ule ule**’ which was rendered as ‘...the same beehive’.

Interpreter 2 made a summary of *Maradhi haya yanarithishwa kutoka kizazi hadi kingine* to be These **diseases are genetic.** While interpreter 1 tried to interpret the message intended by the speaker as **These diseases are passed on from one generation to the next.**

#### **4.2.5 Other Findings in Interpretation of the Speeches**

Depending on the strategy selected by an interpreter, it was noted that information was either omitted, distorted or misinterpreted or even added.

Interpreter 2 omitted parts of the original speech during the consecutive rendition of the speech. For example, part of the excerpt *maji hufuata mkondo* was not interpreted into English as was done by Interpreter 1, ‘water follows the stream.’ The part was simply skipped.

It was also noted that various aspects of reduplication were not well rendered by Interpreters 3 and 4. Some reduplicatives were either totally ignored or they lacked the gravity and sense of the original speech hence watering down the intended message by the speaker. Some aspects of reduplications were omitted when the speech was rendered into TL.



**Table 4.4: Excerpts of Omissions of Reduplication in the Second Speech**

<b>Excerpt from original Speech</b>	<b>Interpreter 3</b>	<b>Interpreter 4</b>
...wanategemea mzinga <b>ule ule</b> kwa ukuaji wao.	...everyone else in the beehive depend on it for their growth ( <i>'ule ule' was technically omitted</i> )	-
Ukitazama hali hii kwa jicho pevu zaidi utagundua <b>waziwazi</b> kwamba	-	If you look at this keenly you will notice that the answer to this question. ( <i>'waziwazi' was not rendered</i> )
...ikiwa tutaendelea kubanana na kukanyagana tukitafuta riziki	...if we continue living like this	-
Hatua ya kwanza muhimu ni serikali kuvunjavunja ngome kwa kutawanya na kusambaza vivutio	The first important step is for the Government to devolve attraction sites ( <i>'kuvunjavunja' ngome was not rendered</i> )	The first important step is the Government to break this fortress by distributing incentives ( <i>'kutawanya' was left out</i> )

In the table above, the Interpreters encountered challenges to interpret some aspects of reduplication. They decided to omit the key words or phrases thereby mistranslating them and sieving the message of the original speech.

The assessment of the consecutive interpretation of the speech by interpreter 3 and 4 shows that the message passed across was complete but inaccurate at some point due to the omissions and misinterpretations. This could be the outcome of the cultural clashes that exist between the SL and the TL. Kiswahili is traditionally a language that reduplicatives it's words or phrases to make it

more flowery and colourful. This can be a serious challenge for interpreters as they strive to get the exact equivalences into English, since it lacks the reduplication aspect.

When Mr Moturi, the Nairobi politician says in the last part of his speech, '*Wakenya ni wale wale*', Interpreter 3 provides a hollow literal translation of the phrase by saying, '**Kenians are the same same**'. The message was not relevant because the interpreter did not take into account the intention of the speaker when delivering the message.

### **4.3 Conclusion**

All the 4 Interpreters admitted to have identified reduplications and euphemisms in the speeches they rendered into TL.

Although word-for-word translation gives a rendition that is nearer to the original, sometimes ideas are missed out. Literal translations most frequently happen because of poor knowledge of the source language. Occasionally, word-for-word renditions are due to insufficient mastery of the target language, too: for instance, interpreters who have not mastered the punctuation rules of their native language tend to just copy the punctuation of the source, which can cause problems in the target language. Interpretation of euphemisms can be also caused by something as trivial as a lack of context meaning there is no adaptation whatsoever to the context of the original speech.

According to Paradis (2007), paraphrasing is a phenomenon which does not differ in kind from translation that is, saying more or less the same thing with different words. The interpreters adopted free reformulation. They did not have to stick to the single words or sentences and interpret them one by one; they rephrased them freely. Most of them, especially Interpreters 1 and 2 were aware of the intention of the speaker and the meaning of what was said and they strived to keep that in

their interpretation. In other cases, though, paraphrasing led to missing out of information or linking up ideas on the wrong way hence the message was distorted.

On summarization, interpreters ended up missing out on important information hence the quality of their rendition was seriously compromised. A lot of information relevant in the original speech was left out by making inaccurate summary of the speeches.

Interpreters who used meaning reformulation gave a comprehensive interpretation of reduplication and euphemisms in the politician and the teacher's speeches. Reformulation worked because the interpreter focused more on the context of the utterances and therefore gave the equivalent meaning in TL.

In a nutshell, interpretation of reduplication and euphemisms in the speeches posed considerable challenge to the interpreters because they could not render the speech accurately. They could not also identify the intention and attitude of the speaker and were unable to adapt to the context to give a concise rendition that is comprehensive in scope.

## CHAPTER FIVE

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### 5.0 Introduction

This chapter summarises the findings of this study based on the objectives that were set at the beginning of the research. It is also in this chapter where we will draw general conclusions and some recommendations for further research based on the findings of the study.

#### 5.1 Summary of the Findings

This study set out to investigate if there are any challenges posed by reduplications and euphemisms during interpretation and how that affects effective interpretation. The data used in this study was collected through analyzing two speeches rendered by four interpreters.

The source speeches were two; all in Kiswahili and were interpreted into English. Various types of reduplications and euphemisms found in the source speech were identified. Using tables, the interpretations given were transcribed and the two aspects noted and matched with the interpretation. Any euphemisms and reduplications which were not interpreted were identified and tabled.

The results were as follows:

- 1) A total of four identified euphemisms were omitted, five were rendered literally, four were reformulated to get the equivalence while six were summarised. Five aspects of euphemisms were paraphrased by the interpreters 1 and 2.
- 2) For the second speech by Mr Moturi, a Nairobi politician equally rendered into English, a total of 5 aspects of reduplications were literal translations, three were omitted, four were paraphrased, four were reformulated and the rest were summarised.

There were uncounted instances of omissions in both speeches

3) Most of the interpretation given communicated effectively. Apart from four examples where the interpretations given were incorrect, the rest were able to capture the message in the source language despite a few challenges in getting the exact equivalence. Most of the interpreters tended to lean towards formal equivalence and ended up making interpretation which were either not understandable or sounded unnatural because they were interpreted literally.

## **5.2 Answering the Research Questions**

In order to achieve the aims and objectives stated above, the study aimed to answer the following questions;

1. Does interpreting Kiswahili euphemisms and aspects of reduplication pose a challenge to interpreters ?
2. Does the challenge posed by Kiswahili euphemisms and aspects of reduplication during interpretation impacts on effective interpretation ?
3. Are there are strategies developed by interpreters to handle the challenge and deliver an effective interpretation. ?

The first question was that interpreting Kiswahili euphemisms and aspects of reduplication posed a challenge for interpreters. From the findings presented, we find that there are many Kiswahili euphemisms and reduplications which are either paraphrased, summarised, reformulated or simple rendered literally. In addition, not all the equivalents given are correct. Some are too literal and others are incorrect. This means that the picture painted in the source message through euphemisms and reduplicatives is different from that which is communicated to the target audience. This

hypothesis therefore holds true. Interpreting Kiswahili euphemisms and aspects of reduplication poses a challenge.

The second research question speculates that the challenge posed by Kiswahili euphemisms and aspects of reduplications during interpretation impacts on effective interpretation. This question has also been answered. The findings clearly show that the message communicated in the target language is different from the source. In the interpretations given, there are either omissions or word for word interpretations. This means that the target audience is not able to get a picture similar to that painted in the source speech. The omissions, paraphrases, summarisations, reformulations and literal translations make the interpretation either incomplete or too general. In some cases, the interpretation is too literal thus sounding unnatural.

According to the third research question, there are strategies developed by interpreters to handle the challenge and deliver an effective interpretation. From the interpretation given, there are several omissions and additions. This can be interpreted to mean that the interpreters either do not have particular strategies which they use to interpret euphemisms and reduplicatives and therefore avoids them all together or add more words to their renditions to get equivalences. In addition, there are a number of times when the interpreters use literal translation and end up making unnatural sentences. This too shows that the interpreters do not have particular strategies of handling various aspects of reduplications and euphemisms of the Kiswahili language.

### 5.3 Conclusions

The following were the objectives outlined at the beginning of this study:

1. Find out if there were any challenges faced when interpreting euphemisms and reduplicatives found in the original speech.
2. Identify some of the strategies used by interpreters when interpreting euphemisms and reduplicatives.
3. Assess how euphemisms and reduplicatives were interpreted to see if it had any impact on effective interpretation.
4. Analyze the effectiveness of some the strategies employed in interpreting euphemisms and reduplicatives in this study.

The first objective was met. I was able to establish that interpreters faced a challenge interpreting euphemisms and reduplicatives. This was confirmed by the omissions, distortions, additions and contrasense while rendering the speech.

The second objective was also attained. There were a number of strategies pointed out in the interpretations given. They included formal and functional equivalence.

The third objective, which was assessing how euphemisms and reduplicatives were interpreted to see if it had any impact on effective interpretation, was also attained. Some of the renditions were also too literal and did not communicate sense. Others were paraphrased and others summarized. This means that some of the interpretations did not make sense thus failed to communicate and this hindered effective interpretation.

The fourth objective was to analyze the effectiveness of some the strategies employed in interpreting figurative language and culture-bound terms in this study. The data analysis done

showed that interpreters 1-4 working from Kiswahili into English had fewer omissions and mainly applied dynamic equivalence.

The results also showed that to some great degree, applying formal equivalence strategy did not lead to effective interpretation. These results show that there is need to do further study and find out if there are other strategies interpreters working in other languages use to interpret euphemisms and reduplicatives and how effective those strategies are.

#### **5.4 Recommendations**

There is need to do further research on euphemisms and aspects of reduplication in Kiswahili language that make it flowery and colourful.

There is also need to do further research on other factors which may have caused the interpreters to employ various strategies in rendering their speeches in the TL. There is need to find out if they omitted because they did not understand the message in SL or if they paraphrased to give them a powerful alternative to using direct quotes, which should be used infrequently, or if they summarised their renditions to discern the most important ideas in the original speech or how to ignore irrelevant information, and how to integrate the central ideas in a meaningful way.

It is apparent that most of them do not have any appropriate equivalents to use due to incompetence in the language and the complexity in interpreting euphemisms and reduplicatives. Euphemisms are more figurative and this might have posed a challenge to the interpreters.



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## APPENDIX 1: QUESTIONNAIRE

Dear Respondent,

My name is Shisia Ali Abubakar, I am a student at The University of Nairobi, Centre for Translation and Interpretation(CTI), pursuing a Master of Arts in Interpretation. I am carrying out a research on interpretation of Kiswahili euphemisms and reduplications into English. The research seeks to investigate the strategies used to identify and interpret Kiswahili reduplications and euphemisms. It is in this light that I kindly request for your assistance in responding to the questionnaire below, with regard to the speech you rendered. Your cooperation is highly appreciated.

1. Sex
  - Male
  - Female
  - Other
  
2. Years of experience in Interpretation
  - 0-2
  - 2-5
  - 5 years and above
  
3. Do you know what euphemisms and reduplicatives are?
  - Yes
  - No
  - Not really
  
4. Have you encountered euphemisms and reduplicatives in the course of your Interpretation work ?
  - Yes
  - No
  - Not really

4b If yes, what strategy have you previously used in Interpretation of euphemisms and reduplicatives in a speech ?

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5a. How do you assess your understanding of the speech you interpreted ?

- Very good
- Good
- Fair
- Poor
- Very poor

5b. Did you identify any form of reduplication or euphemism in the speech you interpreted ?

- Yes
- No
- Not sure
- Other.....elaborate.....

5c. If yes, what strategy did you use to interpret reduplicatives or euphemisms in the speech?

.....

6. How do you assess rendering consecutive interpretation of the speech ?

- Very easy
- Easy
- Average
- Difficult
- Very diddficult

7a. According to you, does interpretation of euphemisms and reduplications pose a challenge to interpreters?

- Yes
- No
- Maybe

If yes, kindly elaborate.....

8. Any other thing you consider relevant to this study?

**The End – Thank You**

## APPENDIX 2: TRANSCRIPTIONS

### First Speech: Mr Ndaro, The Discipline Master

Wakubwa shikamoo na wadogo hamjambo?

Ni fursa adhimu kuzungumza nanyi katika ukumbi huu wa Filipino kwa lengo la kujenga fikra zetu kisaikolojia, kiuchumi na hata kimaadili. Taifa ambalo hustawi ni lile ambalo waja wake wanafahamu nini maana ya maadili. Tumekuwa tukiwatupia cheche walimu na wahadhiri kwa kuchelea kurekebisha mienendo hasi katika jamii. Watoto wetu huambukizwa maradhi makali yanayozidi yale ya korona. Ukosefu wa nidhamu. Unapotembea katika vichochoro vya vijiji na majiji, hukosi kukutana na watoto wetu huku wakijaribu kula tamu iliyojaa haramu.

Hatima ya mienendo ni kutokea kwa vitoto vya mitaani. Watoto wasio na hatia na ambao hawahitaji kupata adhabu ya kinyama kama ile. Kwa watoto kama hawa neno Baba halina mashiko.

Natoa wito kwa vijana wetu kujiepusha na kujaribu kurusha nanga zao katika anga isiyostahili kwani kuna ugonjwa hatari la Ukimwi ambalo hadi sasa tiba yake imekuwa sawa na kujaribu kutafuta kaburi la baniani.

Wito kwa viongozi wa kidini hasa Mashekhe na makasisi kuwa mstari wa mbele kunusuru kizazi hiki. Kizazi ambacho kimekosa rubani wala ubani. Vijana wahusishwe katika shughuli za kusafisha mandhari ya maabadi.

Wazazi wanatarajiwa kuwa mfano mzuri na kuwa mstari wa mbele kukemea maovu ya wana wao wanapojaribu kutenda kinyume na kaida za jamii. Mwaka huu idadi kubwa ya wasichana walijipata wajawazito baada ya kukanyaga miba bila viatu na kumeza vitamu na vyenye haramu tele. Haramu hii imesababisha kuacha masomo na kujipata wakiwa walezi wa mapema. Udongo uwahi ungali maji. Wazazi wachukue hatua na kuhakikisha elimu ya mtoto wa kike na kiume inapewa kipaumbele. Msimu huu wa maradhi ya korona umekuwa kikwazo kikubwa kwa maendeleo ya watoto wetu.

Uchumi wa taifa kuimarika kunahitaji kizazi kilichokomaa kimaadili na kufahamu kuwa vitendo vya kukuepua mali kwa njia ya haramu kunafaa kupigwa marufuku. Kizazi kieleweshwe umuhimu

wa kumchagua kiongozi kutokana na sera madhubuti zitakazomwathiri yeyote aliye katika jamhuri yetu tukufu. Vijana wasitumike wala kudanganywa kwa kupewa kopo la uji kisha wakae wakijua kesho njaa ingalipo.

Nchi imekosa kujikwamua kutokana na msongo wa matatizo kwa sababu vijana hawajapewa nafasi na kuhusishwa kikamilifu katika kuimarisha raslimali za taifa letu. Mabwanyenye wenye hadhi zao wanashiriki katika hulka mbovu ya kuuza unga hatari kwa vijana wetu. Vijana wanabaki kuchanua majani na kujidunga sindano zinadhoofisha afya zao. Serikali inafaa kuwapiga msasa mabwanyenye hawa na kuwatia mbaroni. Unga huu umesababisha umasikini tele na maafa kwa vijana wetu. Vijana wetu wanadanganyika na kujiunga na magenge hatari yanayokwaruzana na vikosi vya usalama na kuwasababishia maafa. Kuna haja kubwa ya vikosi vya usalama kuweka mlahaka mwema na vijana ili nao wajielezee matatizo yanayowakumba.

Mavazi miongoni mwa mabinti wetu yanatisha, kukera na kisikitisha. Sera na tamaduni zetu kama jamii zinafifia kila uchao na kushikilia ya uzunguni huku tukifumbia macho athari za uzungu.

Inahuzunisha kuwaona mabinti wetu wakivalia nguo ambazo labda zilishonwa na cherehani aliyepiga mtindi na kusahau sehemu muhimu zisizofaa kuonekana hadharani. Wasichana na wavulana wanaishia kuvalia nguo ambazo hata hazijui kuficha vya kufichwa. Nguo hizi huonyesha na kudhihirisha vyombo vya dola na kisha kuzua hisia zinazopelekea michepuko na upujufu wa maadili katika jamii. Ukiukaji huu hautakoma ikiwa tutazidi kuwasifia wale wanaojiumbua.

Mitandao ya kijamii inatisha siku hizi. Utamkuta mama au baba aliyejaaliwa Baraka za ndevu zake na masharubu kutupia na cheche za maneno mitaondaoni kwa kusingizia siasa duni. Maradhi haya yanarithishwa kutoka kizazi hadi kingine. Itakuwa bora serikali kuweka mikakati thabiti kudhibiti mitandao ya jamii ambayo imegeuzwa ukumbi wa utapeli na maovu mengine mengi kama ufuska.

Raia wa nchi za Afrika wanajinasibu kwa kuwa na uhuru. Lakini sote husahau kujiuliza maana ya neno hili Uhuru. Upo uhuru wa kufanya yale yanayoafikiana na jamii nzima. Haimanishi kuwa kuna uhuru wa kusema utakavyo hadi ukasema maneno yanayoweza kutia taifa letu tukufu motoni. Hakuna raia aliye na uhuru wa kupokonya maisha. Sote tuishi kama taifa moja lenye makabila mawili pekee. Yaani matajiri na masikini. Ikiwa kabila la matajiri litajitahidi kuwasaidia ndugu zao wa kabila la Walalahoi nchi hii huenda ikafaulu kuyeyusha ukabila rangi, maeneo tunayotoka na sote kujitambulisha kama Wakenya. Najivunia kuwa mkenya.

## **Second Speech: Mr Moturi, The Politician**

Ufalme wa jiji la Nairobi umefananishwa na mzinga wa nyuki uliotundikwa katikati mwa shamba la taifa la Kenya. Kila nyuki katika pilkapilka zake siku kutwa na usiku kucha anahangaikia mahitaji yake ya kimsingi, anachovuna anakibeba kwa ajili yake mwanzo lakini hatimaye kinaishia mzingani kwa sababu mzinga ndicho 'kiwanda' cha kipekee kwa wadudu wawa hawa.

Malkia, walinzi, vijakazi na kila mmoja katika jamii ya nyuki wanategemea mzinga ule ule kwa ukuaji wao. Tatizo kuu ni kwamba huu mzinga ni mmoja shambani na ukubwa wa mzinga haupanuki kulingana na idadi ya nyuki teletele ambao huongezeka kwa mamilioni. Zaidi ni kwamba utajiri mkubwa wa mzinga haunufaishi kila mmoja sawa bin sawa na wengi huambulia tuputupu.

Katika kukuru kakara za kila mmoja kutafuta mashiko katika huu mzinga mmoja hali sio shwari tena; imekuwa asali chungu na harufu nzuri ya manukato imegeuka uvundo unukao fyuu. Hii ndio hali ya Nairobi katika Karne hii ya ishirini na moja.

Muundo wa Mji wa Nairobi umeyarithi mawazo potovu ya wabeberu waliouanzisha kama makao yao makuu ya ukoloni nchini Kenya na Afrika Mashariki. Wakati huo Mji ulijengwa katika misingi ya ubaguzi wa rangi lakini tangu uhuru ubaguzi uliopo ni wa walionavyo wachache dhidi ya walalahoi kedekede.

Tangu mwaka wa 1900, mji wa Nairobi uliendelezwa kama kituo pekee cha usimamizi wa serikali kuu, uchumi, biashara, usalama, elimu, afya, mahusiano ya kijamii na vivutio muhimu muhimu katika maisha.

Ukitaka kufahamu balaa tunayozungumzia, hebu fikiri kwamba Mji wa Nairobi uliokuwa na idadi ya watu angaa 361000 mwaka wa 1963, sasa unakabili idadi ya zaidi ya watu milioni 4.5 na hesabu inazidi na kupanda tu kila uchao.



Ikumbukwe vilevile kwamba licha ya utajiri uliopo, takwimu za hivi karibuni zinaonyesha kwamba takriban watu milioni 2.5 mjini Nairobi ni fukara hohehahe wanaoishi katika mitaa ya mabanda.

Isitoshe, mitaa hii ya maskini wasio mbele wala nyuma imechukua asilimia 60 ya nafasi yote ya mji huo. Balaa bin beluwa! Tunapolia misongamano ya magari barabarani, tunasahau kuwa asilimia 60 ya watu jijini humo hutembea peku kwa miguu kwa sababu hawana uwezo kumudu usafiri mwingine. Hii ni taswira ya kutisha kwa sababu ikiendelea hivi, tutakumbana na janga baada ya janga kama nchi.

Mbona raia na akili zao waendeleo kuhamia mji huu hata ingawa maisha yao ni magumu, yenye kichefuchefu kiasi hiki? Wana tafuta tamutamu gani huku?

Ukitazama hali hii kwa jicho pevu zaidi utagundua waziwazi kwamba jibu la swali hili ni sawa na lile la; Ni kwa nini nzi anakwama, hata heri afe, kwenye donda lililooza? Ni kwa sababu huko ndiko pekee ameona fursa ya kujikimu japo kwa uhai tu. Yaani heri shida kubwa kubwa mjini kuliko nafuu kwingineko nchini.

Taasisi, huduma na asasi zote muhimu zikiwa jijini Nairobi ni sawa sawa na mzinga mmoja shambani. Hakuna matumaini ya kuafikia maono ya ustawi wa juu ikiwa tutaendelea kubanana na kukanyagana tukitafuta riziki katika mji uliolemewa kiwimakiwima jinsi hii.

Hatua ya kwanza muhimu ni Serikali kuvunjavunja hii ngome kwa kutawanya na kusambaza vivutio, vituo vya huduma za kijamii, usimamizi, biashara na vitega uchumi nje ya jiji la Nairobi. Baada ya hapo, bila kushurutishwa, wawekezaji, raia na wakazi wanaoishi mitaa aina aina wataandama mwongozo huu, maji hufuata mkondo.