FIGURATIVE LANGUAGE AND CULTURE-BOUND TERMS IN INTERPRETING: CHALLENGES AND EFFECTS

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A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIRMENT FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN INTERPRETATION

DEPARTMENT OF LINGUISTICS AND LANGUAGE S

UNIVERSITY OF NAIROBI

NOVEMBER 2013

DECLARATION

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

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God

Thank You for You are and always will be my Major Partner

My Family

Mr. Francis Ndichu

Mrs. Priscilla Ndichu

My brothers, Dennis and David Ndichu

I love you so much and appreciate the support you have given me through this process; always keeping me on my toes with questions and giving me the space to work. God bless you.

My late Professor Naomi Luchera Shitemi

My dear Mama, though now departed, you will forever live in our hearts. I just wish you were here to celebrate this one with me.

Rest in peace Mama

ACKNOWLEDGEMENT

ABSTRACT

This study set out to find out if interpreters faced any challenges while interpreting figurative language and culture-bound terms and the strategies they use. The key objective of this study was to investigate how figurative language and culture-bound terms were interpreted and if that had any impact on effective interpretation. This study was driven by a need to find out how interpreters rendered any message that was not said literally and words which were unique to certain culture, as is the case in figurative language and culture-bound terms. This study was guided by the theory of dynamic equivalence also known as functional theory. It was initiated through giving two speeches, one in Kiswahili and the other one in English, to qualified interpreters. Then the interpretations given were analyzed to see how the interpreters had tackled figurative language and culture-bound terms and if it had any impact on effective interpretation. The research established that interpreting figurative language and culture-bound terms posed a big challenge to interpreters. The study also found that the way figurative language and culture-bound terms were interpreted had an impact on effective interpretation. These findings unearth a need to try and come up with clear strategies to use when interpreting figurative language and culture-bound terms. This will ensure anything communicated using the two is not lost in interpretation. Such strategies can be passed to training interpreters.

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CHAPTER ONE: INTRODUCTION

1.1 Background

Interpretation is the oral rendering of an original message delivered by a speaker into a TL with the aim of aiding communication between two parties which would have otherwise not communicated due to language differences (Cremona & Mallia, 2001: 301). Interpretation happens at three key levels: linguistic, contextual and cultural levels. While interpreting, an interpreter has to consider the three in order to get the intended meaning and deliver it to the target audience. He/she works with the orator delivering the original message and the audience receiving the message spoken. Interpreters are likened to chameleons since they have to blend with different topics of discussion and communicate them to the target audience as the original speaker does (Cremona & Mallia, 2001: 301). If there are any emotions, the interpreter is expected to capture that in their interpretation.

Language is the key 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, including figurative language.

Figurative language borrows heavily from the culture and practices of the native speakers of a language. As stated by Sapir in Hawks' Weblog, 2012, 'language is a guide to the social reality.' The native speakers package their cultural practices in their language. When they want to pass a certain message indirectly, they will use a proverb or a saying which uses things or incidences in their surrounding that will effectively pass the intended message. Figurative language and culture-bound terms are therefore used to

reflect the habits and cultural aspects of its speakers which differ from one context to the other.

In addition, the economic, social and cultural growth and development of a people is reflected in their language. Just as there are developed and developing nations, all languages of the world are not at par. There are some concepts and phenomena only found in some contexts and not in others resulting from cultural differences. Consequently, this leaves gaps which are evident during an interpretation task and which make it task very challenging.

There are some languages which share the same origin and others which do not. Where SL and TL come from the same origin, the interpretation task becomes easier. For instance, Anglophone languages share an origin, making it possible to find a lot of similarities even in the figurative language used. The opposite is also true; where the SL and the TL are from different origins, for example Francophone and Bantu languages, interpreting a speech from one of those languages into the other becomes tough.

Due to regional interaction, there has been a lot of exchange of goods, services and even cultures. The number of conferences being held has increased and the scope of these conferences expanded. These conferences involve making speeches in different languages. When speakers use figurative language and culture-bound terms, how do interpreters handle them; which approach do they use and how faithful to the source is the interpretation given?

In addition, how does an interpreter strike a balance in trying to remain faithful to the message in the source speech while at the same time communicate with the target audience where language is used figuratively or where culture-bound terms are included?

These culture-bound terms and the figurative language could be unique to the SL. So what approaches do interpreters employ in coming up with equivalents and do those equivalents carry the message and the spirit of the ST? That is what this study intends to interrogate.

Researches have been done on the issue of equivalents between various languages in the process of interpreting and translating – transferring meaning from the original text to the target text. Getting equivalence goes beyond the meaning of individual words. This is contrary to what Ghurab (2011:39) says "The basic principal underlying any lexicographical practice is word-for-word equivalence." Meaning changes depending on the words making a phrase or sentence, the context and even whether language is used denotatively or figuratively. This therefore means that one word can have different meanings depending on how it is used.

In addition, the meaning attached to a certain concept or item may change depending on the audience and context. This conflicts with Ghurab's (2011:39) explanation that meaning is perceived as 'a universal concept found in all languages' and that 'the only difference is in the words provided by languages to convey it'.

If this explanation is applied to standard concepts like physical features; the sun or the moon, then it will work. However, it is not possible to apply it to figurative language and culture-bound terms since culture-language use is unique to the people associated with it. They use their language to communicate practices and concepts unique to their environment and norms.

For instance, there are areas which experience the four seasons of spring, autumn, winter and summer. There are terminologies developed in those areas which are specific to that

topic of seasons. There is figurative use of language related and anchored in those seasons.

For instance, recently there has been wide usage of the coined term 'Arab Spring', referring to the uprisings in the Middle East and Arab countries. Generally, the key idea in using that term is to symbolize struggles for new life. People in the Arab countries were tired of the oppression, by the incumbent regime, and were seeking a new life. This urge and need consequently led to uprisings, which were given the name 'Arab Spring'.

If one was to interpret a speech on such a topic, they would have to get an equivalent that conveys the strife for positive change. An interpreter may interpret that as 'mchipuko wa machafuko Uarabuni', whose back translation would be 'uprisings in the Middle East'. It is clear that the translation given does not retain the figurative aspect of the source although it communicates to the audience. It is also clear that doing a word-for-word translation would not help.

In addition, there is a common English simile, 'as white as snow'. The equivalent given in Kiswahili is 'nyeupe kama theluji'. This is a direct equivalent which has worked for children who learn it from the beginning. However, there are people who have no idea what snow is or even how it looks like and using such a saying to communicate to them will not work. Since they do not have the mental picture of what is being referred to, they may not understand the intended meaning which in turn will act as a hindrance to communication.

In the case mentioned above, the interpreter may opt to say, 'nyeupe kama maziwa' whose back translation would be, 'as white as milk'. This might prove to be an easier

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concept for the target audience to relate to and easily form a mental image thus making communication easier and more effective.

Making such decisions and judgments may be challenging. This is especially so in simultaneous interpretation where the interpreter is working in real time and has limited time. It is also immensely engaging since the process is quite complex and draining. It is therefore important for an interpreter to know how to approach figurative language and culture-bound terms as they engage in interpretation, making this topic very important.

1.1.1 Operational Definitions

"A" language: This refers to the native language of the interpreter or another language that the interpreter has mastered to the level of a native speaker. The interpreter works from other languages into their "A" language.

Source Language (SL): This is the language from which an interpreter works. It is the language in which the original speech is written.

Target language (TL): This is the language into which an interpreter works. It is the language into which an interpretation is rendered.

Effective interpretation: This refers to rendering an interpretation which makes sense, sounds natural to the recipient audience and conveys the message and spirit of the source text.

1.2 Statement of the Problem

Interpreting figurative language and culture-bound terms does pose a big challenge in any communicative task involving two languages, due to the difficulty of getting equivalents

in the TL. In a case where the languages involved do not originate from the same root, as it is in the current case where the source language in an Anglophone whereas the target language is a Bantu language, interpreting becomes more tasking.

The scope and extent of global interactions has increased. This has been brought about by rise in challenges which cut across the globe, like climate change, terrorism among others leading to more meetings and fora being prepared to discuss and come up with possible solutions.

These meetings have in turn increased the need for interpretation services. In these contexts where people from different cultures and region interact, encountering culture-bound terms and figurative language is inevitable. Interpreters need to understand how to interpret these two features of a language in an effective way thus aiding communication.

This study therefore intends to identify some of the strategies that interpreters use tackle figurative language and culture-bound terms present in a speech. It also intends to assess how effective the existing strategies are in achieving accurate equivalents.

1.3 Research Purpose

This research aims at highlighting figurative language and culture-bound terms used in the SL and some of the approaches employed in getting equivalents in the TL. It also aims at assessing how effective the approaches are.

1.4 Objectives

This study's objectives included:

1. Find out if there were any challenges faced when interpreting figurative language and culture-bound terms found in the original speech.

2. Identify some of the strategies used by interpreters when interpreting figurative language and culture-bound terms.

3. Assess how figurative language and culture-bound terms were interpreted to see if it had any impact on effective interpretation.

4. Analyze the effectiveness of some the strategies employed in interpreting figurative language and culture-bound terms in this study.

1.5 Hypotheses

The following are the hypotheses drawn for this study:

1. Interpreting figurative language and culture-bound terms poses a challenge to interpreters.

2. The challenge posed by figurative language and culture-bound terms during interpretation impacts on effective interpretation.

3. There are strategies developed by interpreters to handle the challenge and deliver an effective interpretation.

1.6 Rationale

This study sought to find out if there are challenges posed by figurative language and culture-bound terms found in the source speech during interpretation bearing in mind that there are linguistic and cultural differences between the source and the target language.

The study also sought to assess some of the strategies interpreters employ in tackling figurative language and culture-bound terms. This is because figurative language and

culture-bound terms are used in speeches to pass a message in an indirect way and borrow heavily from the culture of the speakers and therefore cannot be interpreted literally.

By finding out if there are challenges related to interpreting figurative language and culture-bound terms and highlighting some of the strategies used, the research aims at helping interpreters understand dynamics considered in interpreting figurative language and culture-bound terms and how to work with or on them to deliver quality and faithful interpretation.

1.7 Scope and Limitations

This research will cover interpretation of figurative language and culture-bound terms. The study will also involve two languages, English and Kiswahili. However, its findings are applicable to other languages.

It will involve reading two speeches; a Kiswahili speech and an English speech. The interpreter will be required to render that speech, simultaneously, into the TL. The interpretation will then be transcribed and analyzed.

This research will not cover other factors which play a role in interpretation like linguistic competence and individual's style.

In order to standardize the data sources, speeches will be interpreted by interpreters who have graduated with an MA Interpretation degree, University of Nairobi. In addition, they will only be asked to interpret into their 'A' languages.

1.8 Theoretical Framework

This research will be guided by the theory of dynamic equivalence, also known as functional equivalence. This theory prioritizes transfer of meaning as opposed to form. It was developed by the late Eugene Nida in his works starting from the 1940s and in subsequent years.

Most of the discussions related to this theory initially revolved around Bible translation. In one of his books, 'The Theory and Practice of Translation' 2003 edition, Nida says that 'Unfortunately translators of religious materials have sometimes not been prompted by the same feeling of urgency to make sense'

This simply means that the mentioned translators are so keen on the form while translating that they miss out on communicating sense to the target audience. These translators mainly follow form equivalence but Nida's theory advocates for functional equivalence.

This scenario can be easily replicated in interpretation. At the start of interpretation studies, students are so fixed on the form that they end up making awkward interpretations which do not make sense or that sound unnatural to the target audience.

During training, interpreters are encouraged to detach themselves from the source, listen, quickly analyze and make interpretations that adhere to the rules of TL while still being faithful to the speaker. In doing this, they shift from formal equivalence and focus on dynamic equivalence.

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 does not have to use the target lexical equivalent of the source but is free to choose the word or phrase that will best communicate the intended message to the target audience. The interpreter, therefore, has the liberty to choose different words and items as equivalents in the TL so long as the receptor gets the message.

In order to achieve this, interpreters focus on meaning. If that means using an item in the TL that is totally different from what is used in the SL in order to communicate the meaning effectively, then that is allowed. The example given earlier of 'snow' and 'milk' in similes best captures this since the message contained in figurative language and culture bound terms may not be as direct as the one in literal phrases.

The theory also emphasizes the issue of correctness. When looking at correctness, it says that one needs to take into account the fact that there are different 'socioeducational levels of speech and comprehension'.

To an interpreter, a speech can therefore be interpreted differently depending on the audience. For instance, if it is a farming conference for agricultural experts, the

interpreter may not hesitate to use technical words and pass the technical message as is since the education level of the experts allows it.

However, if those in attendance are farmers who may not understand the technical words, then interpreter would be more effective if they chose simple terms and avoid any jargon in order to ensure the audience understands.

In interpreting figurative language and culture-bound terms, 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.

1.9 Research Methodology

1.9.1 Data Collection

Data was collected from four interpretations of two speeches. During data collection, two speeches which contained figurative language and culture-bound terms were selected. One speech was in Kiswahili and the other one in English. They were then given to four interpreters. Two interpreters whose "A" language is English interpreted the Kiswahili speech and two others whose "A" language is Kiswahili were given the English speech. Each interpretation was recorded.

1.9.2 Data Analysis

Each interpretation was transcribed. Then each figure of speech and culture-bound term in the source speech was highlighted and matched with the equivalent in the rendered interpretations.

Each interpretation was assessed to see which strategy the interpreter had used in getting the equivalent and how effective the strategy was.

1.10 Literature Review

This section contains the review of related work done by various scholars. According to Ghurab (2011), 'the basic principle underlying all bilingual lexicographical practice is word-for-word equivalence' This principle seems to assume that meaning is universal and found in all languages and the only difference is in the words used to express it. According to Encyclopedia Britannica (2013), the word 'meaning' is equivocal. It can vary depending on the speaker, the audience, their culture and even the grammatical aspects in language.

In addition, Lyons in Ghurab (2011) says that 'meaning is the attitude toward and the classification of the universe by a certain community…'

Take for instance, pastoralists community, most of them use gourds and calabashes to drink milk and it is a significant part of their culture. On the other hand, in the Western world where they do not have cultural practices like taking fermented milk and where it carries no significant cultural value, they use the calabashes and gourds for decoration. Looking at this example, it is clear that the two communities have a different attitude

towards the mentioned items. Therefore, assuming that meaning can be universal in all cases would be incorrect.

Relating this to the current topic, it means that 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 figurative language and culture-bound terms. This will help in making informed and appropriate equivalents choices.

Furthermore, according to the assessment above, meaning revolves around words. These words symbolize the speaker community's socio-cultural experiences (Ghurab, 2011). But much as this may be true, meaning goes beyond words. 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.

To take this discussion a bit further, let's look at figurative language. As stated earlier, it draws a lot from the native speakers' culture. Take for instance a Swahili proverb, 'mgaagaa na upwa hali wali mkavu'. The word 'mgaagaa' is used to refer to a person who's making an effort to earn a living. 'Upwa' refers to the seashore and 'Wali' is cooked rice in Swahili.

From the definition of each word, it's easy to try deducing meaning from a Swahili audience point of view. This is because they live next to the coast, catch fish to earn a living and rice is part of their key dishes. This proverb clearly reflects the Swahili culture. However, for an English audience, an interpreter cannot do a direct word-for-word interpretation for it will lose meaning. The best way to tackle it would be either to get a

proverb which carries a similar meaning and if that is not possible, use description. This shows that meaning goes beyond words.

In order to capture the intended meaning, one needs to choose the right equivalents. In general, the term equivalence conveys the notion of equality. In interpretation, this equality is between SL and TL. It is achieved in as many levels as the factors which come into play in any interpretation. Some of those factors include meaning, context and even audience.

Kopczynski, as cited by Vik-Tuovinen (1995) says that 'equivalents are pairs of messages in L1 and L2 when they have the same semantic representation.' They can be formal; word for word, or dynamic; meaning. According to TerpTopics (2009) dynamic equivalence, also known as functional equivalence, includes much more than the words spoken in the source message. In order to clearly understand this statement, one needs to examine the following examples as given in TerpTopics:

A) Source: This new role would involve some extra responsibilities

Recipient: He wants me to work twice as hard

B) Source: Of course we will need to adhere to the current financial plans

Recipient: with no extra resource or pay

C) Source: It's a role which you are uniquely qualified

Recipient: No-one else wanted to do it!

Just from looking at the conversation, it is clear that meaning is not solely tied to words spoken.

According to Nida (2003) dynamic equivalence occurs when a speaker affects both an audience speaking the SL and one speaking the TL and receiving the message through interpretation in a similar way.

Dynamic equivalence is driven by relevance. In simultaneous interpretation, it is virtually impossible to interpret every word. In addition, interpreting word for word will not convey meaning due to grammatical and even contextual and cultural differences which exist between the source and the TL.

This therefore calls for the interpreter to focus on the message. In addition to focusing on the message, the interpreter needs to package it in a way that will paint a picture similar to the source, be it in form of tonal variation or getting a cultural equivalent in the target that is parallel to what is used in the source. But what happens when there is a cultural twist or aspect to what is said, which does not have equivalence in the TL?

TerpTopics (2009) also adds that an interpreter does more than interpret the message. He or she interprets what they deem to be relevant to the situation and the communication goal.

However, much as this is partly true, one is driven to ask how an interpreter decides on what is and is not relevant. In any case, what may be relevant to one party may be irrelevant to the other based on their unique experiences and expectations among other things.

Take for instance, the conversation sample given earlier. To someone who is concerned about their pay and to a person who is interested in the position because of honing their skills and enthusiasm, the interpretation may be different because what is relevant to them may completely differ.

One of the challenges that interpreters face in their work is any cultural and figurative aspects of a speech. This happens regardless of the direction taken by the interpreter i.e. formal or dynamic equivalence. Glodjovic (2010) emphasizes how important it is to know the culture of the people with which one is attempting to communicate.

To begin with, culture is "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression" Newmark in Glodjovic (2010). Bennet (1968) defines culture as 'reflexion of the total behavior of a society'

Since each community has a 'peculiar way of life', each community has unique features and ways of expressing their cultural aspects in their language. 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" Any interpreter has 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 also the audience.

According to Higashino (2001), translating, and I would also add interpreting, 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 of 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.

In one of the examples given, the Japanese word 'shirotabi' refers 'white split-toed socks'. This item is unique to the Japanese culture. The substitute equivalent given in an English translation is that of 'white gloves', which is found in the target audience's culture.

This particular example draws reactions from people who do not seem to agree with the choice made thus making this method of cultural substitution quite controversial. However, drawing from this example and from one given in the background section of substituting 'snow' with 'milk', one would argue that the interpreter is simply trying to ease communication by using a substitute that the target audience can easily form a mental picture of since it is easily found in their culture.

This kind of substitution is important especially between languages whose cultures are a bit distant. Take for instance a common example of a Bible translation of the word 'bread'. The particular verse where the word is used talks of 'Jesus as the bread of life'. For a Luhya audience, for example, using bread would water down the intended effect because to the target audience, bread is a very light meal which many would easily opt not to take.

In order for an interpreter to achieve equivalent effect similar to that of source, they would have to use a meal that is important to the target audience like 'ugali'. This would also be the case if the roles were reversed.

Nida and Waard, in Higashino (2001) say that it is important to make such changes in form when using the initial form would pass incorrect or distorted meaning and when the culture-specific word or concept is not known to the target culture. However, in some cases, 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 firmly 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.

The other limitation is the fact that substitution eliminates chances of the target audience from interacting with the SL culture. However, in each case, I would give a priority to effectively passing the message as opposed to giving the audience the chance to interact to with the source culture at the cost of communication.

In literary work, or generally informal or semi-formal context, giving the target audience that chance would work but when the setting is formal, the message is more important so the interpreter's goal should be to communicate effectively.

In my opinion, cultural equivalence can be put under dynamic equivalence. This is because it does not focus on the form and instead focuses on the message.

It is also important to always bear in mind that inadequacies in interpretation are bound to exist. For instance, English has the words 'hare' and 'rabbit' and each is different. According to the Oxford dictionary, a hare is 'an animal like a large rabbit with very strong back legs, which can run very fast'. A rabbit on the other hand is 'a small animal with soft fur, long ears and a short tail.' From the 2 definitions, the difference between the 2 animals is clear. However, Kiswahili uses the same word, 'sungura', to refer to the two.

Sapir (1956:69) 'no two languages are ever sufficiently similar to be considered as representing the same social reality'

So far, it is clear that there exist 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.

What is key in any interpretation task is to have the source message passed as effectively as possible to the target audience. This involves having the different elements of the SL reflected as closely as possible, in the TL.

1.11 Summary

This chapter is the basic introduction to the study. It contains the background of the study which explains why it is necessary to study how interpreters tackle figurative language and culture-bound terms during interpretation. It also contains objectives which this study aims at achieving and the hypotheses drawn to be tested through conducting this study.

The rationale for doing this study is also included in this chapter. The theory guiding this study is also discussed in details. In addition, the research methodology to be used and the review of materials related to the topic of study are included in this chapter

CHAPTER TWO: STRATEGIES USED IN GETTING EQUIVALENTS AND BENCHMARKS OF EFFECTIVE INTERPRETATION

2.1 Functional Equivalence

Functional equivalence was developed by Nida (1982), to try and challenge Bible translators not to be fixed on words during their translation but to look at the meaning. Functional equivalence, also known as dynamic equivalence, refers to 'using a referent in the TL culture whose function is similar to that of the SL referent' (Harvey, 2000). In Nida's words, "The new focus has shifted from the form of the message to the response of the receptor" While doing this, giving a priority to meaning is essential and an integral part of this strategy. The reception of the intended audience is a key part of this process (Nida: 1992).

This strategy will assist in data analysis. The interpretation will be assessed to see if the interpreter used this strategy in their interpretation.

According to this strategy, what determines correctness is the average reader's ability to understand. During interpretation, an interpreter should not merely aim at making sure that the audience understands. He or she should instead 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.

Applying functional equivalence helps in a number of things. First, functional equivalence is applied if there is a likelihood of misunderstanding when designative meaning or formal equivalence is applied. It helps eliminate the misunderstanding or miscommunication thus making the interpretation effective.

In addition, there are cases where the language used is so difficult and dense that it will discourage readers from making any attempts to understand. Applying functional equivalence will ensure that the dense language is simplified, depending on the target audience, which will make it easy to understand.

Figurative language and culture-bound terms are sometimes hard to understand and need to be simplified. Interpreting them can be hard since the words used do not have a direct meaning. Functional equivalence therefore, helps simplify such language leading to effective communication.

2.1.1 Merits and Demerits of Functional Equivalence

According to some scholars, this technique of interpretation is best suited for interpreting for a lay man. This is because simplicity and clarity may be of more importance compared to accuracy. This is not to mean that the interpreter compromises meaning.

When interpreting for any audience, whether lay man or specialists, the interpreter must aim at comprehension. Interpreting figurative language and culture-bound terms can prove a challenge because the two are deeply embedded in the culture of the SL speakers which may be different from that of the target audience. Functional equivalence can be used to overcome those cultural boundaries and interpret effectively.

In addition, as stated earlier, when a reader encounters a dense text, they are likely to be put off. Figurative language and culture-bound terms can be dense and hard to understand because what is being said does not have literal meaning. In order to keep the user's attention, functional equivalence can be used as a strategy to deal with figurative language and culture-bound terms.

Some of the demerits associated with functional equivalence include risk of overuse due to the flexibility offered. If not careful, one might ignore or fail to notice potential dangers that would result from choosing a certain term. This is because some words may be used literally in one context and connotatively in another. A good example is Kiswahili is that of the word 'mipasho'. It is a word derived from the verb 'pasha' meaning to info. The word 'mipasho' is used as a noun to refer to alerts.

However, the same word is used in Tanzania to refer to a type of dance whose purpose is to cause bodily arousal, which is part of the Tanzanian people culture. That word 'mipasho' does qualify as a culture-bound term.

So, in as much as one would find this word easy to use to refer to alerts, they must be careful to take into consideration the connotative or contextual meaning associated with it and the intended audience. For a Kenyan audience, it is unlikely that the word will cause misunderstanding but for a Tanzanian audience, one must be very clear in order to avoid sending a conflicting message to the audience.

Another demerit 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. Figurative language and culture-bound terms 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. This will create differences in the kind of figurative language and culture-bound terms used.

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 figurative language and culture-bound terms. This can prove to be a challenge for the interpreter who is interpreting for an audience made up of people from across the region.

2.2 Formal Equivalence

This is also called linguistic equivalence. It simple refers to getting a direct correspondence or doing a word-for-word interpretation. In some cases, this technique of dealing with culture-bound terms involves naturalization. This simply means copying the source term as it is and just changing the pronunciation or sound of it.

One danger of using formal equivalence is the existence of 'faux amis' or 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.

Comparing functional and formal equivalence, one can conclude that one adheres to the spirit of the source text, whereas the other one adheres to the letter. 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 ST and that is why it is keen on capturing the meaning regardless of whether it uses terms different from those used in the source text.

In addition, formal equivalence, through word-for-word equivalence, gives great respect to the SL system. Functional equivalence on the other hand focuses more on the TL since it seeks to get equivalents in the TL that will best communicate concepts and culture-bound terminology used in the SL.

The two strategies can be used to interpret figurative language and culture-bound terms. The type of figurative language or the culture-bound term used, the context and the audience does determine the appropriate and most effective strategy to use.

2.3 Non-Equivalence

This happens when there is no word or concept in the TL to match a word or concept in the SL. In this study, we are going to look at non-equivalence from 2 levels; first, the linguistic level and second the cultural level.

Non-equivalence at the linguistic level happens when a word or phrase substitute of the source does not exist in the TL. It could be a word for a phenomenon that does not exist in the TL.

Non-equivalence at the cultural level means that there is a cultural practice done by the source audience that does not exist in the target audience.

Generally, some words or concepts used in a source speech to communicate a certain message can be so deeply bound or rooted in the source culture that they do not have an equivalent in the TL and culture. This makes them exclusive to that culture, meaning that they do not have an equivalent in the TL because they may be unknown or are not yet codified.

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 there 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.

2.3.1 Dealing with Non-equivalence

Lack of equivalence between SL and TL is a challenge that interpreters have to constantly face. This is due to linguistic and cultural differences among languages. Indeed it is true to say that no language is identical to the other. One of things that reflect that difference is the culture-bound terms and metaphorical language use.

For any interpreter to be able to deal with culture-specific terms and metaphorical language, they need first to be able to recognize them. After recognizing them, the interpreter will need to find an appropriate equivalent in the TL. This is one of the most challenging parts of interpretation. It calls for the interpreter to read widely in order to increase flexibility on language use and interact with some of these challenges earlier.

2.4 Culture-bound Words and their Classification

Since the goal of this study is to look at figurative language and culture-bound terms found in the SL and their interpretation in the TL, it's important to look at how culture-bound terms are classified. Going this will make it easy to identify any culture-bound terms present in a speech.

Culture-bound terms, as the name suggests, are terms that are unique to a particular culture. Harvey (2000) defines them as 'concepts, institutions and personnel which are specific to the SL culture'. According to Newmark (1988), language is not a component of culture. Instead, it contains 'all kinds of cultural deposits'. These deposits are seen in

grammar, ways of address and words. He goes on to add that most culture-bound terms are easy to identify since it is hard to translate them literally.

He then goes on to categorize culture-bound terms as follows:

1) Ecology

   This consists of the flora, fauna and various natural features related to a certain people.

2) Material culture

   This category is mainly made up of food, houses, clothes and mode of transport

3) Social culture

   This consists mainly of leisure and work related activities and concepts

4) Activities, procedures, organizations

   Political, religious and administrative related words are in this category.

5) Gestures and behaviors or habits

When dealing with culture-bound terms, there are a number of things one considers. An interpreter must always be careful to 'respect all foreign countries and their cultures' Newmark (1988). To do this, the interpreter might opt to use the particular culture-bound term as it is or translate it directly. Alternatively, one can look for an equivalent in the TL.

If the interpreter chooses to leave the term as it is or interpret it directly, he or she will manage to be brief and concise. However, this strategy will block comprehension since it places more emphasis on culture and not the message.

On the other hand when the interpreter focuses on the message, the cultural aspect will be lost but there will be comprehension. Ultimately, the message will be communicated,

which is what is important. Ultimately, it is the interpreter's task to choose the most appropriate strategy to use in order to communicate effectively.

2.5 Figurative Language

Figurative language refers to language used beyond the literal meaning. The meaning of the words used goes beyond what is said on the surface. The Oxford dictionary (2010) defines figurative language as using a word, a phrase or language in general in a way that is different from the usual meaning. This is done with the aim of creating a mental picture or image and making the writing more interesting and engaging. There are different types of figurative language which are explained below.

a) Simile

A simile is a direct comparison of two things using the words 'like' or 'as'. The Swahili word for simile is tashbihi. In Kiswahili, the word 'kama', which is the equivalent of 'like' is used to identify similes. An example of a simile is 'He runs as fast as a deer'.

b) Metaphor

This type of figurative language compares two things without using the words 'like' or 'as'. For example, one can say that a light person is a feather; 'She is a feather'. Saying that someone is a feather in reference to how much they weigh creates a clear picture of a light person.

c) Personification

This involves giving characteristics similar to those of a human being to something that is not. For instance, one can talk of a tree dancing in the wind. The tree is not human, yet its being given human a characteristic of dancing.

d) Alliteration

This is the first consonant sounds at the beginning of a sentence are repeated and creates a pattern. For example, **P**aul **p**icked a **p**ink **p**en

e) Repetition

This is when a word or words are repeated in order to have or create a certain effect. For example, I saw him, him alone, standing there.

f) Hyperbole

This refers to an exaggeration. A word can be used to magnify a situation and make it look so big in order to create a certain picture and have a particular effect on the audience. For example, 'It will take her a thousand years to complete that'

g) Idioms

This refers to expressions found in one language which cannot find a match or cannot be directly translated in another language. The meaning of such expressions is not predictable. For example, 'I need to look at that with a fresh pair of eyes.'

h) Irony

Something is said to be ironic if it states the opposite of the real situation in question. For example, one can talk of a sweet scent, yet in reality, the particular smell is terrible.

i) Proverbs

This refers to a figurative which carries wisdom. They are a key part of figurative

language and are also deeply embedded in the culture of the native speakers.

Understanding types of figurative language and classification of culture-bound terms will

help in the analysis of the data collected later on in the study.

2.6 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 of all, 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

2.7 Summary

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. The key areas of study; types of figurative language and culture-bound terms, are also discussed.

CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

This chapter identifies the figurative language and culture bound terms used in the speeches given. In addition, the interpretations from the four subjects are analyzed to see the way figurative language and the culture-bound terms were handled.

3.1. Collection of Data

Two texts were selected as my data sources; one speech in English and the other one, an article written in Kiswahili. Those texts were selected because there is a lot of figurative language used. Getting a speech with both figurative language and culture-bound terms was a challenge but one speech has at least one culture-bound term.

The selected English speech was given by Mary Church Terrell. The topic of that speech is what it means to be colored in the capital of the US. Right from the topic, the speaker uses very figurative language to express and support the idea of the challenges colored people face in the Washington DC, which is referred to as the paradise of the colored people. The speech is long but some parts were omitted thus making it shorter. The speech used for data collection is approximately five minutes long. Part of the reason for choosing to shorten it is the fact that figurative language is very dense and tough to translate. Therefore, it is better to keep it precise.

The other text is an article published in Taifa Leo, one of the daily Swahili publications in Kenya. The article discusses some current affairs, specifically recent killings in Kenya and in US and it tries to analyze the different scenarios objectively. The writer uses figurative language to express various ideas. It is also approximately five minutes long.

The speeches were then given to four interpreters; two working from English into Kiswahili interpreted the English speech and two working from Kiswahili into English interpreted the Kiswahili speech. Each interpretation was recorded.

3.2. Figurative Language and Culture-bound Terms

The two speeches used are presented below. In each speech, all the figurative phrases and culture-bound terms are highlighted in bold. As stated earlier, Oxford dictionary (2010) defines figurative language as using a word, a phrase or language in general in a way that is different from the usual meaning. This is done with the aim of creating a mental picture or image and making the writing more interesting and engaging.

In addition, culture-bound terms, as defined earlier are words or phrases unique to a particular culture. Figurative language and culture-bound terms present in the two speeches used for data collection are highlighted below.

3.2.1 Speeches

Kiswahili

<u>Waamerika wanaitakiani damu ya Wakenya?</u>

Hilo ni swali ambalo Mkenya yeyote anaweza kuuliza akizingatia kwamba wenzake watatu wamefia mikononi mwa Waamerika. Haya yametendeka katika kipindi cha mwezi mmoja uliopita.

Bw. Eliash Ogolla, 32, aliuawa kwa kupigwa risasi na majambazi wikendi iliyopita akirejea nyumbani usiku katika jimbo la Texus, Amerika.

Wakenya wanaoishi ugenini **walighadhabika ghaya ya kughadhabika** pale **barobaro** Felix Achoch alipopigea kitutu na walevi wenzake jijini Indianapolis.

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Si hayo tu! Nchini Kenya **wananchi wangali wanasonya kwa hasira** kutokana na kisa ambapo Bw. Haji Lukindo aliuawa na afisa wa ubalozi wa Amerika, Joshua Walde, katika ajali ya barabarani.

Bw. Walde **alitonesha kidonda** alipotoroka Kenya mara tu baada ya kutenda kosa hilo na kumwacha mjane wa Bw. Lukindo, Bi Latifa Naiman Mariki akiomboleza.

Isitoshe, Bi. Mariki **aliachwa kwenye mataa** kwa maana ana uja uzito wa miezi sita, jukumu la kuwalea watoto watatu, wala hawezi kufanya kazi kutokana na maradhi.

Ni rahisi kuwalaumu waamerika, hasa ikiwa **anayesoma hupenda kurukia mambo kwa pupa kama baiskeli ya kuiba**, lakini lazima tujiulize swali: tatizo ni Waamerika, Wakenya au nani?

Binafsi nasalitika kujiuliza iwapo ni Wakenya wanaojipata wasikotakikana wakati usiofaa, au ni sadfa za misiba? Wakenya wenyewe wanatekeleza jukumu gani katika majanga yanayowakumba?

Ni wiki chache tu zilizopita ambapo tunaoishi ughaibuni tulishtuliwa na kisa cha Mkenya kuua mama mkwe kwa kumpiga risasi. Bw. Ian Muriu, 33, baadaye alijiua katika jimbo la Georgia. Kisha Mkenya mwingine akapigwa risasi na polisi alipopatikana akimdungadunga visu bintiye wa miaka sita.

Bw. Edward Maina alikosana na mkewe akaamua **wote watatu warejee Kenya wakiwa ndani ya jeneza**, lakini mkewe alifanikiwa kukwepa mauti ya kisu japo alipata majeraha.

Natumai hujamsahau Alexander Kinyua aliyemchinja mwanafunzi mwerevu kutoka Ghana katika jimbo la Maryland, kisha akala ubongo na roho yake kwa imani kuwa angepata werevu wake.

Ukizingatia visa vyote ambapo Wakenya na Waamerika ni watuhumiwa bila kupendelea upande wowote, utatambua kwamba jamii kwa jumla, iwe Amerika au Kenya, ina matatizo.

Kisa cha Ogolla aliyepigwa na majambazi ni cha uhalifu wa kawaida tu ambao umeenea kote duniani. Cha Achoch, msakataji kabumbu hodari, ni utundu wa vijana kukutania baa na **kupimana nguvu** wakidhani miereka yao itatoa mshindi na mshinde, wote waelekee makwao wakiwa hai.

Kosa la Bw. Walde, afisa wa ubalozi wa Amerika, ni kutorokea kwao baada ya kumgonga Bw. Lukindo kwa gari badala ya kusubiri suala zima likamilike.

Vinginevyo, si siri kwamba barabara zetu zimejaa madereva Wakenya **wanaoendesha magari kana kwamba waliamkia mseto wa bangi na dawa nyinginezo za kulevya.**

Bw. Muriu, aliyejiua pamoja na mama mkwe, Bw. Maina aliyemwangamiza bintiye wa miaka sita na Kinyua aliyemkula Mghana ni thibitisho tosha kwamba **mhalifu ni mhalifu awe nyumbani ama ugenini.**

Waamerika wangekosea mno wangechukulia Wakenya wote kuwa wauaji kutokana na matendo ya wauaji hao kutoka Kenya. Vilevile, Wakenya tutapotea njia ikiwa tutachukulia uzito Waamerika wote, tuamini wana nia ya kuwaangamiza Wakenya.

English

A Speech by Mary Church – Modified Version

What it means to be colored in the U.S

Thank you very much.

Washington, D.C., has been called "**The Colored Man's Paradise**." Whether it was given this name in bitter irony by a member of the handicapped race, or whether it was given immediately after the war by an ex-slaveholder who for the first time in his life saw **colored people** walking about like free men, history saith not. It is certain that it would be difficult to find a worse misnomer for Washington than "The Colored Man's Paradise" if we use veracity is to determine the appropriateness of a name.

For fifteen years I have resided in Washington, and it was far from being a paradise for colored people. Since I first touched these shores it has been doing its level best to make conditions for us intolerable. As a colored woman I might enter Washington any night, **a stranger in a strange land**, and walk miles without finding **a place to lay my head**. Unless I happened to know colored people who live here or ran across a chance acquaintance who could recommend a colored boarding-house to me, I should be obliged to spend the entire night wandering about. Indians, Chinamen, Filipinos, Japanese and **representatives of any other dark race** can find hotel accommodations, if they can pay for them. The colored man alone **is thrust out of the hotels of the national capital like a leper.**

As a colored woman I may walk from the Capitol to the White House, **ravenously hungry** and having enough money with which to purchase a meal, without finding a single restaurant in which I would be permitted to take **a morsel of food**. As a colored woman I cannot visit the tomb of the Father of this country, which owes its very existence to the love of freedom in the human heart and which stands for equal opportunity to all, without being forced to **sit in the Jim Crow section** of an electric car

which starts form the **very heart of the city**. If I refuse thus to be humiliated, I am cast into jail and forced to pay a fine for violating the Virginia laws....

As a colored woman I may enter more than one white church in Washington without receiving that welcome which as a human being I have the right to expect in the sanctuary of God....

The colored laborer's path to a decent livelihood is by no means smooth. Into some of the trades unions here he is admitted, while from others he is excluded altogether. By the union men this is denied, although I am personally acquainted with skilled workmen who tell me they are not admitted into the unions because they are colored. But even when they are allowed to join the unions they frequently derive little benefit, owing to certain **tricks of the trade**. When the word passes round that help is needed and colored laborers apply, they are often told by the union officials that they have secured all the men they needed, because the places are reserved for white men, until they have been provided with jobs, and colored men must remain idle, unless the supply of white men is too small....

And so I might go on citing instance after instance to show the variety of **ways in which our people are sacrificed on the altar of prejudice** in the Capital of the United States and how almost insurmountable are the obstacles which block his path to success....

But I beg to rest my case and leave us to our thoughts and judgment on how true the statement 'colored man paradise' is. Thank you.

3.3 Data Classification

The first step I took in classifying data was to listen and transcribe the recorded interpretations. I then identified each sentence where figurative language had been used in the source speech and matched it with the interpretation given. I have categorized the results into two parts; one part contains the interpretation from English into Kiswahili and the other one contains the interpretation from Kiswahili into English. The tables below contain the interpretation in each language combination.

3.3.1 Swahili – English Interpretation

This section contains the data collected from the English interpretation. It has data from two interpreters as outlined below. You will notice that the interpretation section either contains a phrase or word in the TL or the word 'missing'. Any word with this word means that the interpreter did not capture the figure of speech or culture-bound term in the interpretation.

Table 1: Interpretation

Source Phrase	Interpretation
…walighadhabika ghaya ya kughadhabika…	…were very angry…
…barobaro…	Omitted
…wangali wanasonya kwa hasira…	…are still very angry…
Bw. Walde alitonesha kidonda…	Omitted
…aliachwa kwenye mataa…	Omitted
…hupenda kurukia mambo kwa pupa kama baiskeli ya kuiba,	…who really jump into conclusions without thinking…
…akaamua wote watatu warejee Kenya wakiwa ndani ya jeneza…	Omitted
…kukutana baa na kupimana nguvu…	…decided to show each other's might in a bar.
…madereva Wakenya waendeshao magari kana kwamba waliamkia mseto wa bhangi na dawa nyingine …	very careless drivers, some of whom seem as if they have taken drugs

Table 2: Interpreter

Source Phrase	Interpretation
walighadhabika ghaya ya kughadhabika	…were very annoyed…
…barobaro…	…young man…
…wangali wanasonya kwa hasira…	…still angry…
Bw. Walde alitonesha kidonda…	Omitted
…aliachwa kwenye mataa…	Omitted
…hupenda kurukia mambo kwa pupa kama baiskeli ya kuiba…	…just reads would like to jump into conclusions…
…akaamua wote watatu warejee Kenya wakiwa ndani ya jeneza…	…they were to come back in coffins.
…kukutana baa na kupimana nguvu wakidhani miereka yao itatoa mshindi na mshinde…	…try to weigh their strength perhaps…
…waendeshao magari kana kwamba waliamkia mseto wa bhangi na dawa nyingine …	Omitted

3.3.2 English-Kiswahili Interpretation

The data in this section is from the English-Kiswahili combination where the source is in English and the interpretation is in Kiswahili. It is also from two interpreters whose Language 'A' is Kiswahili and English is their 'B' language.

Table 3: Interpreter

What it means to be colored in …	kuhusu watu ambao ni wa rangi kule Marekani…
Colored man's paradise	paradise kwa watu wa rangi
Colored people	Watu
… a stranger in a strange land…	ambapo hata sijulikani na mtu yeyote…
…place to lay my head…	…mahali pa kulala…
…and representatives of any other dark race…	…wote ambao ni watu wa rangi na mtu yeyote wa rangi nyeusi…
…is thrust out of the hotels and national capital like a leper.	anafukuzwa kama mgonjwa wa ukoma.
…ravenously hungry…	Omitted
…a single restaurant in which I would be permitted to take a morsel of food…	…bila kupata mahali popote naweza kupata mkahawa wa kula chakula chochote…
…sit in the Jim Crow section…	Omitted
…the heart of the city.	Omitted
…owing to certain tricks of trade.	Omitted
…our people are sacrificed on the altar of prejudice…	…kuonyesha jinsi ambavyo watu wa rangi wanavyobaguliwa…

Table 4: Interpreter

What it means to be colored in …	Maana ya kuwa mtu ambaye si mzungu…
Colored man's paradise	paradiso ya mtu mweusi
… a stranger in a strange land…	…ukiwa mgeni kabisa…
…place to lay my head…	mahala pa kulaza kichwa chako
…and representatives of any other dark race…	wawakilishi wengine wa makabila ambao si wazungu
…is thrust out of the hotels and national capital like a leper.	kufurushwa kama mgonjwa wa ukoma
…ravenously hungry…	Omitted
…a single restaurant in which I would be permitted to take a morsel of food…	mahala pa kupata chakula
…sit in the Jim Crow section…	kukaa nyuma ya Jim Crow…
…the heart of the city.	…kitovu cha mji huo
…owing to certain tricks of trade.	…kwa sababu ya ujanja fulani …
…our people are sacrificed on the altar of prejudice…	watu wetu wanadhalilishwa…

3.4. A Summary of Data Collected

Table 5 A

English – Kiswahili	Interpreter 1	Interpreter 2
Omitted Interpretations	4	1
Present Interpretations	9	12
Total	13	13

Table 5 B

Kiswahili – English	Interpreter 1	Interpreter 2
Omitted Interpretations	4	3
Present Interpretations	6	7
Total	10	10

3.5 Summary

All the data collected during the study is presented in this chapter. This chapter also contains the two speeches used in data collection with figurative language and culture-bound terms highlighted. At the end of this chapter is a breakdown of errors and omissions in the rendered interpretations.

CHAPTER FOUR: DATA ANALYSIS

In this chapter, data presented in Chapter three is analyzed and the interpretation rendered is assessed to see how effective it is. This analysis is done based on some of the strategies identified in chapter two. These strategies include functional equivalence, formal equivalence, identifying and dealing with culture-bound terms, handling non-equivalence and assessing effective interpretation.

4.1 Strategies in Summary

4.1.1 Functional Equivalence

According to functional equivalence, the meaning being conveyed is the most important part of the communication. It does not matter how much the form changes so long as the message is conveyed in an appropriate and understandable way.

Secondly, the reaction of the target audience needs to match that of the source audience for an interpretation to be termed at effective. This research was not able to assess this because there was no audience during data collection, but it is an important variable.

Thirdly, functional equivalence applies where formal equivalence will not make sense. This could be due to lack of a direct equivalent or because of use of dense language.

4.1.2 Formal Equivalence

This approach leans towards word for word interpretation. It is centered on form as opposed to meaning. It therefore advocates for concentrating on words as opposed to the message.

4.1.3 Non-equivalence

This may occur where a certain figurative expression or a culture-bound term in the source speech lacks an equivalent in the TL. Scholars propose that when that happens,

then the word or phrase should be copied as is for culture-bound terms or apply functional equivalence for figurative language. The danger with transferring the term to the target as it is in the source is that it might block comprehension. To avoid this, one should provide brief additional contextual information to ensure comprehension.

4.1.4 Effective Interpretation

There are three key points that mark an effective interpretation.

1. It makes sense

2. It conveys manner and spirit of the source text

3. It sounds natural and understandable

With all these benchmarks outlined, we can proceed to assess the interpretations rendered.

4.2 Assessing the Interpretations

This assessment involved comparing the source phrase with the interpretation. It involved deducing the form of equivalence employed and using the three marks of effective interpretation outlined above, assessing if the interpretation is effective or not.

In analyzing the figurative language used is the Swahili speech, explanations given in various materials like the Kamusi ya Semi za Kiswahili (1988) were used to get meaning and assess the effectiveness of the interpretation given.

For common expressions, dictionaries were consulted in order to understand their meaning through the definitions and usage of each word. From the definitions given, meaning was deduced and used to assess the effectiveness of the interpretation given.

In addition, the two interpretations under each language combinations were assessed together.

4.2.1 Swahili – English Speeches

Source phrase: …walighadhabika ghaya ya kughadhabika…

Interpretation A: …were very angry…

Interpretation B: …were very annoyed…

According to the TUKI bilingual dictionary, the word 'ghadhabika' means to be angry while the word 'ghaya' means apex; the highest point of something. From these too definitions, one can deduce the message of the source phrase which is that the people in context were at the apex of their anger, simply translated as 'very angry' synonymous to 'very annoyed'.

The type of figurative language employed in this phrase is hyperbole. The level of people's anger is exaggerated through saying that their anger had reached the peak. Paint this vivid picture helps to communicate the seriousness of the matter.

It is therefore right to say that both interpretations were able to capture the message in the source text. The interpreters added the adverb 'very' to put more emphases on the fact that the people were not just annoyed or angry, they were very angry. This captures the seriousness of the matter. In both interpretations, dynamic equivalence was used and both interpreters were able to capture the spirit of the source text. The interpretations also made sense and sounded natural. This figure of speech was therefore effectively interpreted.

Source: …barobaro…

Interpretation A: Missing

Interpretation B: …young man…

In the TUKI bilingual dictionary, the equivalent for the word 'barobaro' is 'a teenage boy or an adolescent'. This word was used to paint the picture of the man in the story; that he was a teenager and very young. How the story unfolded showed why it was important to specify that this person was a teenager.

The speaker deliberately painted the picture of young men who meet in a bar for a drink and in their youth folly decided to test each others might only for it to end in a disaster. However, the first interpretation given omits that and just mentions the person's name. This means that the target audience did not get the picture that this was a teenager, not an old or middle-aged man.

This omission therefore meant that the interpretation, much as it made sense, did not paint a complete picture as painted in the source. The second interpretation however, talked of a 'young man'. An adolescent falls in that category. This second interpretation used dynamic equivalence and it made sense. It also sounded natural. It was therefore able to pass the message in the source text in a correct way thus making the interpretation effective.

Source: …wangali wanasonya kwa hasira…

Interpretation A: …are still very angry…

Interpretation B: …still angry…

In the TUKI bilingual dictionary, the word 'sonya' is defined as 'whistle in contempt'. The whistle symbolized how angry the people were and painted a vivid picture. The people may not have literal whistling but it was a figurative way of saying that they were really angry. This picture was clearly captured in both interpretations provided. Both

interpretations used dynamic equivalence; they did not interpret word for word or literally.

However, the first interpretation used the adverb 'very' to emphasize thus capturing the source message better compared to the second interpretation which just used the word 'angry' alone. Nonetheless, both interpretations were effective.

Source: Bw. Walde alitonesha kidonda…

Interpretation A: Missing

Interpretation B: Missing

This example is a Kiswahili saying. According to Kamusi ya Semi za Kiswahili (1988: 122), this saying means to 'annoy somebody by reminding them of something wrong that happened in the past' (direct translation of the given meaning in Swahili).

In the interpretations given, the interpreters completely omitted this part. One interpreter said that 'Mr. Walde later fled from the country…' while the other one said that 'that gentleman runaway.' These interpretations failed to capture the fact that Mr. Walde's action caused annoyance.

It is therefore right to say that the interpreters neither employed functional nor formal equivalence. Instead, they completely omitted that part. The interpreters' omission failed to paint the picture as it was in the source and robbed the interpretation the spirit of the source text. This makes the interpretation ineffective.

Source: …aliachwa kwenye mataa…

Interpretation A: Missing

Interpretation B: Missing

The source phrase is a Swahili expression. It means to abandon somebody and leave them helpless. A good English equivalent would be '**leave in the lurch**'. According to Dictioanry.com, an online dictionary, leave in the lurch means to 'leave in an uncomfortable or desperate situation or to desert in time of trouble.'

The above explanation shows the importance of capturing this phrase in the interpretation. The phrase played a key role of in the source speech in showing the state of desperate that the Mr. Lukindo's widow was left in. The interpretations given do not reflect the same. They completely omit this expression. These interpretations therefore did not convey the manner and the spirit of the source text thus cannot be termed as effecive.

Source: …hupenda kurukia mambo kwa pupa kama baiskeli ya kuiba,

Interpretation A: …who really jump into conclusions without thinking…

Interpretation B:…just reads would like to jump into conclusions…

The source text is a simile comparing how some people approach issues in a manner similar to that of someone stealing a bicycle. It is a common Swahili phrase. It draws a clear image of how one would jump on a bicycle when stealing it and ride away quickly since they do not have ample time. They will therefore have no time to think but will just seize the opportunity and execute their action.

In the context of thinking and approaching matters in life, the speaker tries to paint a picture of how some people just approach any issue without thinking and draw blind conclusions. The first interpretation is able to capture that and uses the functional equivalence approach in interpreting. However, the second translation is hard to understand. The use of the word 'would' makes it suggestive but the source phrase does

not suggest, instead it states a fact. The second interpretation therefore fails to make sense thus rendering it ineffective because the source message does not come out clearly.

Source: …akaamua wote watatu warejee Kenya wakiwa ndani ya jeneza…

Interpretation A: Missing

Interpretation B: …they were to come back in coffins.

In the source text, language is used figuratively to pass the message that the particular man, after a quarrel with the wife, decided to kill himself, his wife and their child. The phrase 'warudi wakiwa ndani ya majeneza' –direct translation: return in coffins – is used to symbolize death. Whereas the source talks of the three; husband, wife and child, returns in coffins, the first interpretation talks of 'decided to kill his daughter'. This interpretation is incorrect.

The first interpretation uses neither formal nor functional equivalence. It also does not convey the message in the source and therefore misses the mark of effective interpretation.

The second interpretation on the other hand uses formal equivalence. The sentence does not introduce any ambiguity, thus succeeds in capturing the source message.

 Source: …kupimana nguvu…

Interpretation A: …decided to show each other's might in a bar.

Interpretation B: …try to weigh their strength perhaps…

The source phrase 'kupimana nguvu' is a Swahili expression whose equivalence in English would be 'to measure swords with one'. This expression means to 'match one's ability against an antagonist' Considering this explanation, the first interpretation given

comes close to capturing the message but in order to capture it better, the word 'show' should be substituted with 'test'.

On the other hand, the second interpretation talks of 'weigh their strength' but normally, it's not possible to weigh one's strength. The sentence fails to make sense and it does not sound natural. It therefore cannot be termed as effective interpretation.

Source: …madereva Wakenya waendeshao magari kana kwamba waliamkia mseto wa bhangi na dawa nyingine …

Interpretation A: very careless drivers, some of whom seem as if they have taken drugs

Interpretation B: Missing

In this example, language is used figurative by comparing the recklessness of the drivers found on Kenyan roads to that of someone driving under the influence of some drug or alcohol. This helps to put emphasis on the situation by painting a very vivid picture in the minds of the audience.

The first interpretation given tries to capture that. The interpreter uses functional equivalence to pass the message and the interpretation does make sense and sound natural. However the second interpreter omits it. The first interpretation is therefore effective while the second one is not.

4.2.2 English – Swahili Speeches

Source: What it means to be colored in …

Interpretation A: Kuhusu watu ambao ni wa rangi kule Marekani…

Interpretation B: Maana ya kuwa mtu ambaye si mzungu…

The speech is about being 'colored' in reference to skin color. The opposite of being colored is being white. This is a term that was mainly used in United States and other parts of Europe where there was racial segregation. In the African context, it is not a popular term because majority of the population in Africa is black. In addition, apart from South Africa, which experienced apartheid, African countries are not known for racial segregation. This concept can therefore be termed as cultural and also figurative.

The first interpretation given of the term 'colored' is '…watu ambao ni wa rangi'. In this interpretation, the interpreter applied formal equivalence since it was a literal interpretation. However, from a Swahili speaker's point of view, the interpretation does not communicate. The fact that it is not a common concept in the African context, as mentioned earlier, means that the audience would not understand the interpretation. This means that the interpretation is not effective in every way because it does not make sense and does not sound natural.

The second interpretation given is 'kuwa mtu ambaye si mzungu'. This interpretation employs functional equivalence and makes sense for the target audience. It communicates since it uses the phrase 'mtu ambaye si mzungu', whose direct translation would be 'someone who is not white.'

Source: Colored man's paradise

Interpretation A: paradiso kwa watu wa rangi

Interpretation B: paradiso ya mtu mweusi

In this second example, the whole phrase is used figuratively. According to the Oxford Advanced Learner Dictionary (2010), the word paradise means 'a place that is extremely

beautiful and seems perfect like heaven'. Washington DC is metaphorically equated to a paradise for black people.

Looking at the first interpretation given, the interpreter continues using the formal equivalent approach. For the word paradise, using a direct translation is accepted since that is how the word is translation in every context. However, persisting to use 'watu wa rangi' continues to sound unnatural and fails to communicate since it does not make sense.

The second interpretation uses dynamic equivalence and instead of talking about 'people who are not white', it talks of 'blacks'. This is more direct and still captures the meaning in the source in a way that the target audience understands thus making the interpretation effective.

Source: … a stranger in a strange land…

Interpretation A: ambapo hata sijulikani na mtu yeyote…

Interpretation B: …ukiwa mgeni kabisa…

The source phrase is used figuratively to mean somebody who is visiting a new place for the first time. The person is a stranger since they had never been there and the place is strange since the person had never visited it before.

The first interpretation talks of 'a place where one is not known by anybody' This is different from a place where one is visiting for the first time because I might have gone to Mauritius a number of times but not be known by anybody. It is clear that the interpreter employs functional equivalence but does not quite capture the message and spirit of the source text. On the other hand, the interpretation sounds natural and makes sense.

The second interpretation talks of 'ukiwa mgeni kabisa' The word 'kabisa' is used to capture the notion of 'total', meaning the interpreter was talking of 'a total stranger'. This interpretation also uses functional equivalence and makes sense. It also captures the spirit of the source text but does not sound natural. Both interpretations, to some degree, were effective since the audience would have gotten the general picture. However, they could have been rendered in a better way.

Source: …place to lay my head…

Interpretation A: …mahali pa kulala…

Interpretaion B: mahala pa kulaza kichwa chako

The phrase 'lay my head' is used figuratively to mean a place to sleep. The first interpretation is able to capture that meaning through dynamic equivalence but the second interpretation uses formal equivalence. Looking at the two interpretations, the first one sounds natural and direct thus simple to understand. However, the second interpretation sounds unnatural. It is therefore clear that the first interpretation is effective whereas the second one is not.

Source: …and representatives of any other dark race…

Interpretation A: …wote ambao ni watu wa rangi na mtu yeyote wa rangi nyeusi…

Interpretation B: wawakilishi wengine wa makabila ambao si wazungu

In the source phrase, the phrase 'dark race' is used figuratively to refer to all the people who are not pure whites. This does not necessarily mean that they are blacks; they may be Indians or Chinese.

Interpretation A is rather confusing because it talks of 'watu wa rangi' and 'mtu yeyote wa rangi nyeusi'. It is understandable that expressing these concepts in Swahili is hard. However, as earlier said, whatever is said, can be interpreted. The first interpretation therefore fails to communicate in every way and instead causes confusion because the interpreter first used formal equivalence and repetition which creates ambiguity.

The second interpretation is more appropriate since it speaks of 'wawakilishi wa makabila ambao si wazungu' – a direct translation would be 'representatives of other tribes who are not white'. However, a tribe or ethnic group (kabila) is too small compared to a race. So, the second interpretation partly captures the intended meaning in source but still fails to meet the effective interpretation threshold since it does not fully communicate the message in the source phrase.

Source: …is thrust out of the hotels and national capital like a leper.

Interpretaion A: anafukuzwa kama mgonjwa wa ukoma.

Interpretation B: kufurushwa kama mgonjwa wa ukoma

The source phrase uses a simile to paint a picture of how a colored person is treated in Washington. Looking at the two interpretations given, both employ formal equivalence. The source phrase is also common and therefore an easier one to interpret. Both renditions communicate and convey the manner and spirit of the source text. They also sound natural and make sense which makes them effective.

Source: …a single restaurant in which I would be permitted to take a morsel of food…

Interpretation A: …bila kupata mahali popote naweza kupata mkahawa wa kula chakula chochote…

Interpretation B: mahala pa kupata chakula

The phrase 'morsel of food' is used figuratively to paint an ironic picture of this paradise where getting even a small amount of food is hard. In addition, using the word 'morsel' is a hyperbole. The first interpretation used 'bila kupata…chakula chochote' meaning that one cannot find a place to 'take any food'. The second interpretation talks of food in general and does not touch on the amount. Much as the two interpretations communicate, they do not quite paint the hyperbolic picture of 'a little bit of food' painted in the source text. They therefore do not convey the manner and spirit of the source text much as they make sense.

Source: …sit in the Jim Crow section…

Interpretation A: Missing

Interpretation B: kukaa nyuma ya Jim Crow…

The 'Jim Crow section' is a cultural term since it only existed in the States where racial segregation was rampant. The name Jim Crow referred to 'racial caste system which included rigid anti-black laws' (Pilgrim, 2000). These laws dictated that blacks and whites could not sit in the same side in whatever context. There was always a section reserved exclusively for the white people and another one reserved exclusively for the black people.

In the first interpretation, the part was totally omitted. This means that the message conveyed to the target audience was not complete because the inclusion of this part in the speech played a role in completing the source message.

The second interpretation talks of 'sitting behind Jim Crow' which makes it sound like Jim Crow was a person. Both interpretations are not effective since they fail to tackle this

culture-bound term in a way that would help a Swahili audience understand the message conveyed in the source.

Source: …the heart of the city.

Interpretaion A: Missing

Interpretation B: …kitovu cha mji huo

The phrase 'heart of the … is a common expression used in English to mean the center of something, for example the heart of the matter – the key issue. With this understanding, the phrase in the source text is therefore used to refer to the centre or the middle of the city.

The first interpretation totally omits this phrase while the second interpretation uses a Swahili equivalent 'kitovu cha mji'. The word 'kitovu' means the navel but it is also used figuratively to mean the centre. This therefore clearly shows that the second interpretation was effective since it was able to retain the spirit and manner of the source text while communicating in a way that makes sense and sounds natural. However, the first interpretation is not effective.

Source: …owing to certain tricks of trade.

Interpretation A: Missing

Interpretation B: …kwa sababu ya ujanja fulani …

The phrase 'tricks of trade' is a common English expression used to mean certain 'clever methods or special skills and knowledge associated with any profession or trade' McGraw-Hill Dictionary of American Idioms and Phrasal Verbs (2002)

Interpretation A completely omits that part while interpretation B, captures it using functional equivalence. With reference to the source, the phrase plays a key role in the

message of the source text because it captures how the colored people are deprived of job opportunities in the trade unions. The first interpretation, therefore, fails to capture the message contained in the source text but the second interpretation successfully does so in a manner that makes sense and sounds natural.

Source: …our people are sacrificed on the altar of prejudice…

Interpretation A: …kuonyesha jinsi ambavyo watu wa rangi wanavyobaguliwa…

Interpretation B: watu wetu wanadhalilishwa…

The source phrase is used figuratively to paint a picture of how colored people face prejudice.

The first interpretation uses discrimination while the second one uses humiliate to capture this notion of prejudice. According to the thesaurus, the word discrimination is synonymous to prejudice. This therefore means that the first interpretation is effective because it is able to capture the meaning on the source text in a way that makes sense and sounds natural. However, the use of 'humiliate' in the second interpretation does not quite capture the seriousness of the matter as reflected in the source text.

4.3 Summary

This chapter contains a comprehensive analysis of the data tabled in chapter three. Examples of figurative language and culture-bound term contained in the speeches used in this study and their interpretations are analyzed one after the other with the aim of finding out if the interpretations are effective or not.

CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter contains the summary of the findings of this study. It also contains a section with the remarks on the hypotheses. It is also in this chapter where we will look at the general conclusion and some recommendations for further research.

5.2 Summary of the Findings

This study set out to investigate if there are any challenges posed by figurative language and culture-bound terms during interpretation and how that affects effective interpretation.

The data used in this study was collected through analyzing four speeches which were by four interpreters. The source speeches were two; one in Kiswahili and the other one in English. Various types of figurative language and culture-bound terms found in the source speech were identified. Using tables, the interpretations given were transcribed and each type of figurative language and culture-bound terms matched with the interpretation. Any figurative language and culture-bound terms which were not interpreted were identified and tabled.

The results were as follows:

1) A total of five identified figurative language and culture-bound terms from the first language combination; English – Kiswahili, were not interpreted, instead, they were omitted.

2) For the second language combination; Kiswahili – English, a total of seven identified figurative language and culture-bound terms were not omitted from the interpretation.

3) In the first language combination; interpreting from Kiswahili into English, most of the interpretation given communicated effectively. Apart from three examples where the interpretations given were incorrect, the rest were able to capture the message in the source text.

4) In the English-Kiswahili interpretation, the interpreters seemed to have a challenge interpreting figurative language and culture-bound terms present. They tended to lean towards formal equivalence and ended up making interpretation which were either not understandable or sounded unnatural because they were interpreted literally.

5.3 Testing the Hypotheses

There were three hypotheses made at the beginning of this study. They were as follows:

1. Interpreting figurative language and culture-bound terms poses a challenge to interpreters.

2. The challenge posed by figurative language and culture-bound terms during interpretation impacts on effective interpretation.

3. There are strategies developed by interpreters to handle the challenge and deliver an effective interpretation.

The first hypothesis was that interpreting figurative language and culture-bound terms posed a challenge for interpreters. From the findings presented in chapter three, we find that there are many figures of speech and culture-bound terms which are omitted in the

interpretation. 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 figurative language and culture-bound terms is different from that which is communicated to the target audience.

This hypothesis therefore holds true. Interpreting figurative language and culture-bound terms poses a challenge.

The second hypothesis speculates that the challenge posed by figurative language and culture-bound terms during interpretation impacts on effective interpretation. This hypothesis has also been tested. 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 and literal translations make the interpretation either incomplete or too general. In some cases, the interpretation is too literal thus sounding unnatural. This hypothesis therefore holds true.

According to the third hypothesis, there are strategies developed by interpreters to handle the challenge and deliver an effective interpretation. This hypothesis has also been tested. From the interpretation given, there are several omissions. This can be interpreted to mean that the interpreters do not have particular strategies which they use to interpret figurative language and culture-bound terms and therefore avoids them all together.

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 figurative language and culture-bound terms. It also

raises one question: is it just these interpreters used to collect data or is it a case of lack of clearly tested and proven strategies in the whole field? This hypothesis is therefore proven false and reveals an area that needs further study.

5.4 Conclusion

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

1. Find out if there were any challenges faced when interpreting figurative language and culture-bound terms found in the original speech.

2. Identify some of the strategies used by interpreters when interpreting figurative language and culture-bound terms.

3. Assess how figurative language and culture-bound terms were interpreted to see if it had any impact on effective interpretation.

4. Analyze the effectiveness of some the strategies employed in interpreting figurative language and culture-bound terms in this study.

The first objective was met. I was able to establish that interpreters faced a challenge interpreting figurative language and culture-bound terms. This was confirmed by the omissions and literal interpretations made.

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 figurative language and culture-bound terms were interpreted to see if it had any impact on effective

interpretation, was also attained. There were omissions of some of the figures of speech and culture-bound terms. Some of the rendered interpretations were also too literal and did not communicate sense. This means that some of the interpretations did 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 working from Kiswahili into English had fewer omissions and mainly applied dynamic equivalence. However, interpretations from English into Kiswahili had more omissions and mainly applied formal 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 figurative language and culture-bound terms and how effective those strategies are.

5.5 Recommendations

There is need to do further research on this issue in other languages. This is because the data presented in this study represents English and Kiswahili only since they are the two languages used in the research.

In addition, the number of respondents used during data collection is too small. This is because there are very few qualified interpreters with the Swahili-English, English-

Swahili language combinations. That limits the applicability of the findings from this research.

There is also need to do further research on other factors which may have caused the interpreters to omit some of the figurative language and culture-bound terms used. There is need to find out if they omitted because they did not understand or because they do not have any appropriate equivalents to use due to incompetence in the language.

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English-Kiswahili: Speech 1

Hamjambo mabibi na mabwana,

Ningependa kusoma hotuba ambayo ilitolewa na Mary Church kuhusu watu ambao ni wa rangi kule Marekani. Jiji la Washington DC limeitwa jiji la paradise kwa watu wa rangi. Sijui kama lilipeanwa na mtu ambaye alikuwa ana ulemavu ama aliyekuwa mfungwa akaona kwa mara ya kwanza wale watu waliokuwa wafanyakazi wakitembea kwa mara ya kwanza bila vizuizi. Nasema kwamba bila shaka hili jina halitoshelezi kutaja watu ambao ni wa rangi katika jiji hilo.

Kwa miaka kumi na mitano nimekuwa nikiishi katika jiji la Washington na imekuwa si paradise hata kidogo. Tangu nifike upande huu wa jiji hili, hali za watu hapa imekuwa ni mbaya sana. Kama mwanamke ambaye ni wa rangi, naweza nikaingia katika jiji hili usiku ambapo hata sijulikani na mtu yeyote na nitembee kwa maili nyingi bila kupata mahali pa kulala. Labda niwe najua watu wa rangi ambao wanaishi hapa. Ama niweze kupata mtu ambaye ananifahamu aweze kunielezea mahali ambapo nitaweza kulala usiku. Nisipopata, basi nitalala tu nikitembea tembea usiku kucha. Wahindi, watu wa china, wa kutoka ufilipino na Japan, wote ambao ni watu wa rangi na mtu yeyote wa rangi nyeusi anaweza akapata mahali pa kulala bora tu alipie. Lakini mtu wa rangi hawezi kupewa mahali popote pa kulala, anafukuzwa kama mgonjwa wa ukoma.

Mimi naweza kutembea kutoka jiji kuu hadi White House, naweza kutembea kila mahali bila kupata mahali popote ambapo naweza kupata mkahawa wa kula chakula chochote.

Mimi kama mwanamke siwezo hata nikatembelea kaburi la mwanzilishi wa taifa letu hili ambapo inaonyesha uhuru na usawa kwa kila mmoja. Siwezi nikatembea hapo bila kulazimishwa kukaa katika sehemu ama kitengo katika gari la kuwabeba abiria. Na, naweza hata kuonyeshwa dharau kwa kuwekwa katika gereza kwa kukiuka sheria za Virginia.

Mimi kama mwanamkke wa rangi naweza nikaingia katika kanisa lolote lile katika jiji la Washington, lakini nisiweze kukaribishwa kama ninavyostahili kukaribishwa katika sehemu za kuomba Mungu.

Na hata mahali pa kuishi kwa watu wenye rangi, si kwamba wanaishi maisha mazuri. Na hata wale wanaotetea maslahi ya wafanyakazi, kuna uwezekano kwamba hata kama ninavipawa mbalimbali sitai kubaliwa hata kama nina kipawa hicho. Lakini hata wakikubaliwa hawawezi kunufaika kutokana na vyama hivyo.

Kwa mfano ikisemekana kwamba kuna wafanyikazi wanaotakikana, na wale watu wa rangi wakitafuta hiyo kazi, wataambiwa kwamba hakuna kazi tena kwamba hizo kazi zimetengewa watu weupe na wale watu wa rangi watabaki tu bila kufanya kazi, bila kuwa na chochote, la sivyo, labda kuwe tu kuna upungufu wa wafanyikazi katika sehemu hizo.

Naweza nikaelezea visa mbalimbali kuonyesha jinsi ambavyo watu wa rangi wanavyobaguliwa kila sehemu na wamekuwa na vizuizi vingi sana ambavyo vinawakosesha ufanisi. Lakini nataka nikomee hapo na niwaachieni nyinyi mweze kuangalia hali hii na kwamba muweze kutathmini ukweli wa msemo huu kwamba hii ni paradise ya watu wa rangi. Asanteni.

English-Kiswahili: Speech 2

Ningependa kusoma hotuba iliyoandikwa na Mary Church na kichwa chake ni kuhusu maana ya kuwa mtu ambaye si mzungu katika nchi ya Marekani, asante sana. Washington DC imekuwa ikiitwa 'paradiso ya mtu ambaye si mzungu ingawa hiki kimekuwa ni kinaya. Ikiwa ni kinaya ambacho kilipatiwa na mtu fulani ama mtu fulani ambaye alikuwa akifanya kazi na watumwa ambapo aliona mtu wa kwanza akitembea bila kuwa na nyapala nyuma yake.

Inakuwa wazi kwamba, jambo hili ni kinaya zaidi kuhusiana na jina hili likiwa yale ambayo nitazungumzia yatazungumza ufaafu wa jina hili. Kwa miaka 15 nimeishi Washington na kimekuwa kinaya kwamba haikuwa paradiso ya mtu ambaye si mzungu. Badala yake imekuwa ikifanya jitihada kuona kwamba hali ya mtu ambaye si mzungu hairidhishi. Unaweza kuingia Washington DC usiku ukatembea kama mgeni asiyejua kokote kwa kilomita nyingi bila kupata mahali pa kulaza kichwa. Labda, uwe unajua mtu ambaye ni kama wewe ama upate rafiki ambaye atakupendekezea mahali ambapo utalala. Unaweza kukesha usiku kucha bila kupata mahali pa kulaza. Wachina, Wajapanisi, Wafilipino na watu wengine kutoka makabila au nchi ambazo zina watu ambao si wazungu wanaweza tu kupata malazi ikiwa wana hela za kulipia. Watu ambao si wazungu wanarushwa nje ya mahoteli haya kama watu ambao ni wagonjwa ukoma.

Kama mtu ambaye si mzungu, ninaweza kutembea katika miji nikiwa na pesa zangu bila kupata hata hoteli moja ambapo nitakubaliwa kupata chakula ikiwa hoteli hiyo inasimamiwa na wazungu. Labda niwe tayari kusimama nyuma ya skrini. Kama mtu ambaye si mzungu, siwezi kutembelea kaburi la mwanzilishi wa taifa ingawa kaburi hili

ni ishara ya maadili ambayo alianzisha taifa hili bila kuachwa nisimame nyuma ya jean crow ambayo iko katikati ya white house na ikiwa nitakataa kudhalilishwa, basi nitarushwa gerezani na kulazimishwa kulipa faini kwa sababu ya kukiuka sheria za Virginia.

Kama mtu ambaye si mzungu, ninaweza kuingia katika kanisa za Marekani bila kupewa makaribisho ambayo ninaweza kutarajia katika maabadi ya Mungu. Isipokuwa niwe tayari kufanya kazi za utumishi nyumbani, na ambazo mshahara huwa ni mdogo, siwezi kupata riziki. Ikiwa sijapata mafunzo kama nesi ama niwe mwalimu katika shule za umma, ni jambo ambalo ni gumu sana kupata. Haijalishi akili zangu ama stakabadhi zangu nilizo nazo ama uzoefu ama uhitaji wa huduma zangu. Ikiwa nitajaribu kuingia katika kazi mbalimbali ambazo dada zangu wazungu wanakubaliwa kufanya, mlango unafungwa nikiwa natazama. Katika ukumbi wa sinema, vilevile sikubaliwi na nikikubaliwa, nakaa kwenye viti vilivyotengewa watu kama mimi.

Isipokuwa katika chuo kikuu cha Kikatoliki, ni vigumu kupata chuo kikuu ambacho kinakubali watu wasio wazungu. Kuna wakati chuo kikuu fulani cha Kolombia cha sheria kilipokubali watu ambao si wazungu lakini mamlaka ikawarusha nje. Hapo awali, mwanamke mmoja alikuwa ameonyesha ukakamavu katika uandishi wa hadithi fupi na akaomba kazi kutokana na tangazo ambalo lilitolewa na la Washington. Walitaka mpiga taipu na walitakikana kutoa kielelezo cha kazi ambazo wanafanya na uzoefu wao na kasi ambayo wanaweza kupiga taipu nayo, halafu wangepigiwa simu. Katika kumjibu maombi yake, bibi huyo ambaye hakuwa mzungu alipata majibu kwamba maombi yake yalikuwa ya kupendeza zaidi. Alipojiwasilisha, kulikuwa na shaka katika mtu ambaye

alikuwa ameelekezwa kwake. Kwa hivyo akamuuliza moja kwa moja ikiwa alikuwa mzungu au mtu ambaye hakuwa mzungu. Na alisikitika sana na kumwambia kandamnasi kwamba ingawa alikuwa na uzoefu na ujuzi mkubwa, hawezi kumkubali katika kazi yake, isipokuwa awe mtumishi wa nyumbani. Watu ambao si wazungu hawawezi tu kupata kazi Washington, ila wapate kazi za utumishi pale nyumbani. Na hata wako hata wateja, wanadhalilishwa na wahudumu na vilevile mwenye biashara yenyewe. Ingawa walimu ambao si wazungu wanafanya kazi katika mfumo ule ule wa elimu, kuna kudhalilishwa kwa njia nyingi kwa walimu ambao si wazungu.

Kutoka 1870 hadi 1900, ilikuwa vigumu kuongoza shule ya umma. Wanaweza tu kusimamia idara ya ushonaji, sanaa na nyinginezo kama hizo. Miaka 6 iliyopita, kuliasisiwa mabadiliko na sheria ikawekwa ya kumwondoa mtu ambaye si mzungu kuwa kuongozi wa shule kama hizi, na mamlaka haya yakapewa wazungu. Haijalishi uzoefu ambao mtu anao, watu hawa wanajua kwamba hawawezi kuinuka kingazi na kupita naibu wakuu wa msimamizi wa shule. Isipokuwa pale ambapo sheria ibadilishwe. Ningependa kuhitimisha kwa kusema kwamba haiwezekani kwa mtu yeyote mzungu kugundua maisha yanavyoweza kumaanisha ikiwa haki ambazo amewekewa zitaondolewa.

Kiswahili – English: Speech 1

Good afternoon Ladies & gentlemen. There is one issue many are asking and today I am going to repeat it. What do Americans want for the Kenyan blood? This is a question that all Kenyans are asking coz 3 kenyans have died in the hands of the Americans. This has happened in 3 months. Eliash Ogolla of 32 years was shot dead by thugs last weekend while walking home in Texas, amerika. Kenyans living abroad were very annoyed because a certain young man Felix Achoch was also beaten to death in Indianapolis.

In Kenya, many Kenyans are still angery because another Kenyan, Haji Lukindu was killed while at the Kenyan ambasador's residence in america. that gentleman run away from the place and left a widow with children. Besides that Mrs. Mariki was left with children whom she could not raise because she was sick.

It is important to blame Americans coz everybody who just reads would like to jump into cpnclusions but it is important to ask ourselves, is it the sake of Kenyans or who is it? I feel sad to ask and think that people are always at the wrong place at the wrong time. The question is, what role do the Kenyans play in all these bad happenings?

Most of us who stay abroad were also shocked by a man who killed his mother in law by shooting her, Mr. Muriu later killed himself in the county of Georgia. Edward Maina was also found stabbing to death his daughter. Mr. Maina had been by his wife and the 3 were to come back in coffins. However, the wife survived with a few injuries.

Am sure you have not forgotten Alexander Kinyua who murdered a bright student from Nigeria in Maryland. He though he wanted to get the brightness of this boy.

It happens that most of the Americans and Kenyans are accused without proper proof. And one would think that Kenya has problems. However, Mr. Ogolla who was killed by thugs is a normal thug just like any other criminal. And therefore, it's also happens that these are young boys who try to weigh their strength perhaps so that would happen. And the problem also was that the American ambassador who knocked a Kenyan and run away is also an issue I think of great concern. Mr. Muriu who killed himself together with his mother in law and Maina who killed his 6 year old daughter and Kinyua who killed a Nigerian shows that all these are criminals. Therefore, Kenyans should not be taken as the only criminals and that there are criminals from Kenya. Therefore it is important to look into this issue of why this is happening in America or it's just an issue of having an attitude towards Kenyans. Thank you.

Good evening ladies and gentlemen. There is one question that has been asked by many people and I would like to ask the same question. I am not sure whether we will have an answer or whether we will think about it. And the question is what do Americans want with Kenyans blood? This is a question that any Kenyan would ask given that three Kenyans have already died in the hand of Americans. All this has happened within the span of one month, the past one month.

Kiswahili – English: Speech 2

Mr. Elisha Ogalla, who's 32 years old died when he was shot by thugs last weekend when he was going back home in Texas, America. Kenyans who live in the diaspora were very angry when Felix Achoch was violently attacked in Indiannapolis. It's not only that, but also in Kenya the citizens are still very angry following the death of Mr. Haji after he was killed by an American in a car accident. Mr Walde later on fled from the country and left the widow of Mr. lakindu, that is Ms Latifa while she was still in mourning. Ms Latifa was left pregnant, she is 6 months pregnant, and she has 6 children to take care of.

It is very easy to blame Americans especially if you are one of those people who really jump into conclusions without thinking. But we need to ask ourselves one question, is the problem Kenyans, Americans or whose problem is it? Personally I would like to ask myself whether it is a fault of Kenyans who find themselves in the wrong places at the wrong time or it's just a coincidence. What is the role of Kenyans in these calamities that befall them?

Just a few weeks ago we heard about a Kenyan who killed the mother in law by shooting her. Mr Ian, who is 33 years old later on killed himself in Gorgia. Later on we found that there was another Kenyan who was shot by the police when he was caught stabbing his 6 year old daughter. Mr. Edward maina, who had a disagreement with the wife, decided to kill the daughter. The wife however fled inspite of the fact that she had been injured.

I am also thinking that you've heard about Alexander Kinyua who also killed a Ghanaian student in Maryland. Later on he ate his brain and his heart with the belief that he would as clever as he was.

When you look at all these incidences where Kenyans and Americans are both guilt, that is if you are not being subjective, we'll find that the problem lies both in Kenyans and Americans. The case of mr. ogolla who was beaten up by thugs is a common occurrence which happens anywhere in the world. For Achoch, who is a common boxer, it's just a case of young people who decided to show each other's might in a bar. And the other incident that involves the American diplomat, the problem was that the diplomat fled before dealing with the issue at hand. It is also important to note that on our roads we find very careless drivers, some of whom seem as if they have taken drugs. Mr. Muriu who killed himself together with the mother in law, Mr. maina who killed his 6 year old daughter among others, its just a case that shows that a criminal is a criminal whether at home or in another country.

And if we took these cases in isolation, then the Americans would have said that Kenyans are killers and in the same way it would be wrong for Kenyans if we decided to …