

**AN ANALYSIS OF TRANSLATION CHALLENGES IN THE KISWAHILI
VERSION OF 'SHUJAA OKONKWO'**

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DECLARATION

This original work and has not been submitted for a degree examination in any other University.

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DEDICATION

To the Almighty God for enabling me to rise and shine so far. To my wife, Sylvia and my children you have energized and inspired me to the end. To my mother Milcah, You said; determination is worthy.

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ABSTRACT

This project looks at translation challenges in the Kiswahili version of *Shujaa Okonkwo* and their impact on the target text. I looked at challenges that occur when translating an English text (*Things Fall Apart*) to Kiswahili *Shujaa Okonkwo*. The main purpose of the study is first to identify the borrowing, omission and addition in Kiswahili version of *Shujaa Okonkwo*. Secondly to determine how borrowing additions and omissions affect effective translation in a translated text of *Shujaa Okonkwo*. Thirdly, there are other procedures that can be described to overcome the challenges. Our findings showed that omission, borrowing and addition played a major part in the translation of *Shujaa Okonkwo* and lead to miscommunication of the contextual meaning by the target audience.

ABBREVIATIONS

CBT	Culture-bound Terms
ST	Source Text
SL	Source Language
TT	Target Text
TA	Target audience
TL	Target Language
TP	Translation Procedure
CSI	Culture Specified Items
TC	Target Culture
SC	Source Culture
OM	Omission
BRD	Borrowed
ADD	Additions
LT	Literal Translation
DT	Direction Translation
OT	Oblique Translation
FE	Functional Equivalence
DE	Descriptive Equivalence

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CHAPTER ONE

INTRODUCTION

1.0 Introduction

This project is based on the challenges of translation of the target text, *Shujaa Okonkwo* in comparison with the source target, *Things Fall Apart*. The research will expose key weaknesses made by the author of *Shujaa Okonkwo*, Clement Ndulute as he translates English to Kiswahili. Translation weaknesses have been observed and analyzed from this text via Omissions, additions and borrowing.

The research will assist the readers to acquire an understanding of the discipline and which tools to apply in order to fully comprehend the art of translation between the source texts and clear the gap existing between the translators.

1.1 Background to the Study

Things Fall Apart published first, in the late 1950s. The novel dwells on African culture and more specifically the Igbo people of Nigeria and then later the coming of Christianity and colonial government. The novel highlights new mode of life verses old life.

The text is falls into two sections: the first section dwells on the Igbo's way of life through cultural activities like marriages, wrestling, wars between villages and farming activities. And Igbo's way of life is controlled by Egwugwu's and their gods like Chi, Ani and Agbala through their shrine. Ibo's culture is full of symbols.

The second section shows the coming of Christianity in Umuofia, burning of the church at Iguedo and the rule of the colonial government. The text reveals the role of

the church and Whiteman's rule to break apart the Igbo's culture. The introduction of Christianity and colonial rule quickens the falling of Okonkwo and his Ibo culture.

Things Fall Apart revolves around the main character called Okonkwo. Okonkwo, son of Unoka brings fame and prosperity to his village. He starts from scratch as his father was poor and had no titles. Okonkwo worked and acquired two titles. Okonkwo worked hard and took two titles and married three wives. He hates lazy people like Unoka, his father. Ironically his eldest son, Nwoye did not resemble him and followed the footsteps of his grandfather. Okonkwo is a firm believer of the Ibo culture through the oracles. Oracles are spirits which predicted the future and hence directed the Igbo's on daily basis on farming, celebrations, wars, marriages and calamities.

Later, Okonkwo who is respected among the ten villages starts doing things contrary to gods. First, beats his jumor wife. Secondly, he shoots at the second wife. Thirdly, he kills Ikemefuna, who calls him father although the gods had told him not to participate in the killing. Fourth, he accidentally during the burial of a respected elder Ezeudu, shoots and kills Ezeudu's grandson. In order to appease the earth goddess, Okonkwo had to suffer exile for seven years. Okonkwo's courage and bravery betrays him.

He returns home after seven years in exile. He did not anticipate change in Umuofia. There is change everywhere due to the presence of Christianity and colonial rule. His people have converted to Christianity and the whiteman's government is around too. Okonkwo is not amused. Things fall apart in Umuofia. Umuofia is not the same.

Umuofia is not excited with the return of Okonkwo, he expects to be welcomed as a hero. His ambitions and dreams fall flat as Umuofia has become radically altered. Okonkwo is severely disappointed. His clansmen, women and sons had joined the new church. Things fall apart further as he kills a whiteman's messenger, for he knows that is his end. He does not wait to be hanged by the same people he hates so much, Okonkwo takes his own life. Okonkwo's tragic end symbolised the end of Igbo culture, old life and enters new life, Christianity and the whiteman's government.

Things Fall Apart has a lot of cultural aspects which are shown but the TT exposes many challenges caused by mistranslation of concepts, plenty of borrowings, too many omissions and additions. There are many challenges but our focus is on three: borrowing, omissions and additions.

(a) Borrowing

Newmark (1988: 96) 'introduced cultural word' which the readership is unlikely to understand. He emphasizes the importance of cultural-bound terms in a text. In *Shujaa Okonkwo*, there are many culture-bound terms that are borrowed directly from ST. Sometimes borrowings may be employed to add local colour/ flavour in TT as it is in ST. Borrowing also assists in preserving the cultural specified items. This is well shown by Ndulute when translating *Shujaa Okonkwo*. He retained CSI in the target text. For example,

(i) Achebe C:*Agadi Mwayi* (Old women)

Ndulate C:*Agadi Mwayi*

(ii) Achebe C:*Umuofia kwenu. Yaa.*

Ndulute C:*Umuofia kwenu. Yaa.*

Preservation of the culture is retained. The translator seems to agree with source text, which pleases the target audience. But on the other hand it's an indication of translation inadequacy thus source text biased.

(b) Omissions

This is a quick way of omitting a word in translation contexts. In fact it may be even useful to omit translating a word or expression in some contexts.

Schleiermacher F (2004: 49): claims the translator has to make the readers and the writer satisfied. The content, the translator works on has to balance both the consumer and the writer. Thus the translator has to remain loyal to the ST.

This emphasizes the value of the foreign, by bending TL word usage to try to ensure faithfulness to the ST. Example:

Achebe (1958:13) Evil-fortuned followed him to the grave.

Ndulute (1982:22) no translated text. It would have been translated as: *Mauti yalimfuata hadi kaburini*

Achebe (1958:6), Age was respected among his people but achievement was revered.

Ndulute(1982:12) *Kwa kufuata desturi ya watu hawa, umri wa watu uliheshimiwa lakini hadhi na matendo bora vilipewa taadhima kubwa zaidi.*

Raffle (1971: 160-161), claims that a translator preserves that which is easiest to preserve and loses that which is hardest to preserve.

A word or phrase can be left out due to translators wish or at times there is no equivalent. The translator seems to avoid some cultural jargons which are problematic. On the other hand, omission here gives a blessing in disguise such that it produces an effect to the reader to avoid literary weakness.

(c) Additions

The TL uses more words often because of syntactic expansion. The additions by a translator might be good to the audience readers so as to expound on the culture-bound terms.

Ndulute (1982:12), *Kwa kufuata desturi ya watu hawa, umri wa watu uliheshimiwa lakini hadhi na matendo bora vilipewa taadhima kubwa zaidi* .Underlined words were added on TT hence meaning loss.

More examples illustrates here;

Borrowing

1. Achebe(1958: 5)

Kola (Nut)

Ndulute (1982: 9)

Kola (*Tunda*)

Borrowing is shown

Ndulute borrowed the word *kola*

2. Achebe (1958: 5)

Ekwe, UdunaOgene- musical instruments

Ndulute (1958: 10)

Ekwe, UdunaOgene

Words were borrowed hence no equivalence

3. Achebe (1958: 7)

Gome, gomegome- calling people to assemble

Ndulute (1982: 14)

Gome, gome, gome- calling people to assemble

4. Achebe(1958: 9)

Agadi – Nwayi- old woman

Ndulute (1982: 16)

Agadi- Nwayi – (Bi kizee)

5. Achebe (1985: 12)

Obi – A hut or a house

Ndulute (1982: 19)

Obi –nyumba

6. Achebe (1958: 12)

Ani – a god

Ndulute (1982: 18)

Ani – mmojawamiungu

Apart from the advantage of borrowing explained earlier. The negative side is that borrowing will erode the aesthetic messages conveyed by the translator.

Borrowing words appear exactly as in TT as seen in the ST. The borrowed words from TT to ST may retain the culture but the impact on the readers will differ.

Additions

1. Achebe (1958: 3)

Throwing Amalinze the Cat

Ndulute (1982: 7)

Kwa kutupa mweleka Amalinze aliye fahamika kama Paka.

The underlined words were added in TT but they are not in the ST. Probably the translator wanted to add some flavour to the audience or reader.

2. Achebe (1958: 3)

In the end Okonkwo threw the Cat

Ndulute (1982: 7)

Hatimaye, Okonkwo alimbwaga chini Mzee Paka

The underlined words are missing in the ST but were added in TT. This might make the readers enjoy the text (Kiswahili version) or misunderstand the meaning of TT.

3. Achebe (1958: 8)

A village celebrity, he drank his palm wine from the first human head.

Ndulute(1982: 15)

Mwana – kijiji mashuhuri, Okonkwo alikunywa tembo lake kwenye bufuru la kichwacha adui.

The underlined words – adui is missing in ST but added in TT. It meant to inform the audience about Okonkwo's first enemy, whose head he drank his palm wine from.

Bufuru (Kamusiya Karne 21 spells Bupurunot Bufuruas highlighted in TT hence mistranslation.

Omissions

1. Achebe (1958: 3)

No source text

Ndulute (1982: 7)

Okonkwo alimbwaga jambazi– (here it’s an addition in the TT which is missing in the ST) – it was left out in the ST probably it appeared earlier in the text.

2. Achebe (1958: 3)

From Umuofia to Mbaino

Ndulute (1982: 7)

No translated text

Here there is no meaning hence no understanding of the text.

But would have been translated as: *kutoka Umuofia na kuelekea Mbarino*.

3. Achebe(1958: 4)

Dancing e.g. wugwu

Ndulute (1982: 8) It seems there is no equivalence

No translated text – here the information highlighted in the ST but is missing in TT hence loss of meaning in a text.

4. Achebe (1958: 6)

To crown it all he had taken two titles

Ndulute (1982: 12)

Majina yake mawili ya heshima.(The intended message is lost due to mistranslation, should have been translated as;

Kumalizia yote, alituzwa vyeo viwili or

Kutamatisha kila kitu, alitunukiwa vyeo viwili au mwisho, alijishindia tuzo mbili).

The underlined words are missing in the TT. The intended message is lost in that ‘was shaped like a coffin’ should have been translated as *aliumbwa kama jeneza*. Probably the cultural implication might differ to the audience. The translator has to master both languages so as to give a fine-tuned translation.

We looked at challenges of translating *Shujaa Okonkwo* in terms of borrowing, additions and omissions. Indeed there is a problem in translating the TT. This research will be an eye-opener to scholars and translators in improving translation and literary work as a whole. It's worth therefore to investigate the three challenges in *Shujaa Okonkwo*.

1.1.1 Operational Definitions

Borrowing is the use of words, or phrases from original text to recipient text without changing. The translator wants to retain the context of the ST and flavor in the target text.

Omission is the act of leaving out a particular word or phrase due to cultural inclination. The culture bound word in the ST might be omitted in the T.T. due to lack of equivalent.

Additions is when the T.T. acquires more or new words to add flavor or vocabularies so as the readers can enjoy the translated material.

Over-translation this is when information in the TT is more than the ST.

Under- translation this is when information in the TT is less than the ST.

Source Text is the original text which is translated to TT so as to fulfill the desires of the audience.

Target text is the material which is translated from the ST.

1.2 Statement of the Problem

Things Fall Apart the source text were written in the late 50's before Kenya became independent. This research assessed the challenges made by C. Ndulute in translating *Shujaa Okonkwo*: Eugene A. Nida (1964:130): claim says the culture differences may

cause problems to a translator. English (Chinua Achebe) and Kiswahili (Clement Ndulute) languages have different cultures, therefore cannot be same. Therefore, Ndulute while translating made several weaknesses but we decided to research on the three: borrowing, omissions and additions as shown in target text.

The challenges mentioned created some effects on the target audience and target language at the same time. For example:

Achebe (1958:71) Tufia-a!

Ndulute(1982: 108) tufia-a!

Borrowing of words is seen here.

Firstly, the translator wanted to retain the culture of the source text.

Secondly, Ndulute failed to get an equivalent for the ST words

Achebe (1958:7) boomed the hollow metal.

Ndulute(1982: 14) *Lilinguruma zumari la shaba*.

The underlined words are missing in the ST. Hence distorts the meaning. The underlined words have been added to the TT.

Thirdly, Achebe (1958:4) dancing e.g. wuegwu.

Ndulute (1982:8) no translated text.

It's the TT has not translated words as shown in the ST. The words have been omitted in the source text. Hence spoils the beauty of the message.

Translation shortcoming by Ndulute thus borrowing, omissions and additions make the target audience loose interest *in shujaa Okonkwo* and also generate public scrutiny hence lower the market of the text. The weaknesses will facilitate an avenue for more research by upcoming translators.

1.3 Objectives of the Study

- i. To identify the borrowing, omission and addition in Kiswahili version of *Shujaa Okonkwo*.
- ii. To determine how borrowing, additions and omissions affect effective translation in a translated text of *Shujaa Okonkwo*.
- iii. To find out other procedures that can be described to overcome the challenges in the translation of *Shujaa Okonkwo*.

1.4 Hypothesis of the Study

- i. *Shujaa Okonkwo* contains borrowing, omission and addition emanating from the source text.
- ii. Borrowing, Additions and Omissions are challenges that hinder effective translation in a translated text.
- iii. There are procedures that can be applied to overcome the challenges in the translation of *Shujaa Okonkwo*

1.5 Rationale of the Study

The rationale to assess culture-bound terms from ST (Things Fall Apart) to TT (*Shujaa Okonkwo*), there is a lot of additions, borrowings and omissions from ST – which calls for closer look by the scholars, translators and readers.

As Goethe observes: “There are two principles of translation. The translator can bring to his fellow countrymen a true and clear picture of the foreign author and foreign circumstances, keeping strictly to the original: but he can also treat the foreign work as a writer treats his material, altering it after his own tastes and convictions, so that it

is brought closer to his fellow countrymen, who can then accept it as if it were an original work.”

Translation nowadays is an important function in sharing ideas between languages and the translator as a mediator between cultures. A number of challenges can arise which can affect not only comprehension but also transmission of words or phrases from ST to TT thus a number of strategies can overcome that. The study will assist to elaborate on the way-forward to break these barriers. There are several culture-bound terms which would give avid readers and other professionals reasons for addressing their presence in the target text.

1.6 Scope and Limitation

This study deals with the challenges of *shujaa Okonkwo* translated text of, Things Fall Apart. The study will limit itself to three challenges, borrowing, omission and additions.

The weaknesses considered will be limited to only Things Fall Apart in English version and *Shujaa Okonkwo* in Kiswahili. The data is collected from both English version of Things Fall Apart and Kiswahili version to give a thorough comparison and expose the weaknesses of translation in the TT. In our research we have ignored linguistic analysis so as not to divert from the main theme of our study thus weaknesses of translation in the target text.

1.7 Theoretical Framework

Functional equivalence is based on what Nida calls ‘the principle of equivalent effect’ same as that which existed between source text and the TT.

Things Fall Apart in English surrounds Nigerian culture, Igbo while Ndulute's work is based on Kiswahili language. Both languages have different cultures. The target audiences have to comprehend target text.

Ndulute in his work, *Shujaa Okonkwo*, has retained Things Fall Apart culture. It's good to note that the culture of the ST is retained by TT for the benefit of the reader.

The theory of functional equivalence is raised by Nida A E (1964:159)

Functional equivalence focuses attention on the message. One is concerned that message in the source should be similar to the TT.' His remarks are an eye opener to the translators who have challenges in translating from SL to TL.

Many challenges are realized due to poor command of both languages thus SL and TL and therefore the message is misplaced. That leaves the reader not satisfied with the translated text.

Nida goes on to say that translation to achieve the best, equivalent effect must meet four basic requirements namely:

- Have a meaning
- Geared towards originality
- Natural trend
- Have similar effect

According to theory, of functional equivalence Nida is calling upon the translators to impress the message ST. It should match with that of source language to overcome many challenges in translation works. He has to translate the source in such a way the

target language and the target text are at bar. I apply Nida's theory of formal equivalence in my research to educate future translators to make sense, be natural in expression and thus language of the message to match that of the source language.

1.8 Literature Review

The nature of translation challenges in culture-bound terms in literal text has been discussed and researched by many scholars. There are various scholars with a strong scrutiny to this study.

First and foremost, Schleiermacher F (1813:49) discussed about the translator leaving the ST in harmony and making the TT appreciate the writer. He suggests that the reader should move towards the writer. The translator should maintain the message as it is in ST. If the translator changes the message then alters the meaning hence mistranslation. Friedrich approach highlights that the SL and TL benefits from each other culturally. In my study the borrowing aspect seems to agree with Friedrich's comments to a large extent but the remaining aspects of additions and omissions do not assist to retain the message as it is in the ST and TT.

Secondly, Vinay et al (1958:19) highlighted about explicitation. A translator makes the target text more understood than the ST. The two are discussed together with omission and additions procedures. In my study, omission and additions have not been utilized clearly in TT.

Achebe (1958:33)The contest began with boys of fifteen or sixteen.

Ndulute (1982:51)*Mashindano yalianza.*

The underlined words are missing in the target text.

The correct translation would be: *Mashindano yalianza na vijana wa umri wa miaka kumi na tano au kumi na sita.*

Another scholar Nida (1964:130) Claims that different languages from different culture might affect the translator. Nida argument is quite true as translator are faced with many challenges with culture- bound terms. Many terms lack equivalents in the TL therefore the translators just retains the words as it is in SC.

In my study, many culture- bound terms were a problem to the translator. Many cultural words were retained so as to communicate effectively to the reader. Catford (1965:1) asserts that changes or alteration have to be done in TT to bring the meaning home. Catford theory is not justifiable since the intended meaning from ST might not be very clear to TT thus leaving the reader at a loss. In my study, such argument does not make the TT clear to the reader.

Achebe (1958:25) Alone Nnadi is cooking and eating

Ndulute (1982:40)*Nnadi tu anapita na tonge Kumeza.* The changes in TT has not helped the reader to comprehend the meaning. Therefore Catford argument is not proper.

Newmark (1988:121) comments on the loss of words, leads to mistranslation.

In my study,

Achebe (1958:75) Agbala do-o-o-o-o

Ndulute (1982:88) No translated text

The loss of words are not clear to the audience and hence mistranslation.

Omboga, Z (1986) in his work *Fasihi Tafisiri katika ukuzaji wa Fasihi ya Kiswahili* (UON) and other works, he critically analysed the errors in terms of omissions and additions, and how they affect the text.

This forms a good point for our study since our purpose is to highlight the challenges of CBT in omissions, additions and borrowing in a translated text and how they affect the target text.

1.9 Research Methodology

The research methodology for this project consisted of note-taking, analysis and interpretation of the results.

1.9.1 Data Source

All examples of borrowing, omissions and additions were extracted from Kiswahili version of *Shujaa Okonkwo* and its source text *Things Fall Apart* in English.

We identified and took all borrowed, additions and omissions that appear in *Shujaa Okonkwo* (translated version).

1.9.2 Data Collection

We started the research by reading both English and Kiswahili version. Data collected consisted of borrowings, omissions and additions. The secondary data was collected. We had to identify items based on omissions, borrowings and additions.

1.9.3 Data Analysis

Analytical procedures by tabulation (non-statistical) highlight both source text and target text. Culture-bound terms based on borrowing, omission and additions. Things Fall Apart and *Shujaa Okonkwo* equally runs from chapter 1 to 24.

1.9.4 Significance of the Study

First and foremost, the study identified weaknesses of a translated text, *Shujaa Okonkwo*.

Secondly, new students of translation would benefit great from such work hence propel their skills for translation correctly. They will avoid weaknesses exposed in the research so as to make good translators.

Thirdly, biblical translators and media houses would enhance working skills after understanding and knowing the challenges mentioned in the research. We have exposed challenges of translating a literary text. We have highlighted the statement of the problem.

Objectives, hypothesis and the rationale have been well spelt-out. The scope and limitation, theoretical framework and literature review have been stated. Lastly, research methodology, thus data source, data collection method of techniques of analysis and significance of the study has been explained. Surely, the study of translation challenges in *shujaa Okonkwo* is crucial for future translators.

CHAPTER TWO

DEFINATION OF CONCEPTS AND CLASSIFICATION ANALYSIS

2.1 Introduction

In this chapter, we look at the challenges identified in the translated text of Things Fall Apart, entitled *Shujaa Okonkwo* by Clement Ndulute the Weakness classified as Borrowing, Additions and Omission Both versions of Things fall apart and *Shujaa Okonkwo* has been read critically so as to determine the weakness based on the strategies of Borrowing, Additions and Omission.

2.2 Classification of translation challenge

This analysis is based on three types of translation challenges namely: Borrowings, Additions and Omission in the Kiswahili version of *Shujaa Okonkwo* from Things Fall Apart, English version.

2.3 Translation challenges

This refers to a situation where a translator does not keep or retain the naming in the ST as in the TT.

According to Kazakova T (2004:102-104) hints that translation is tough when the TT and ST is far apart. When translation is a far apart from St and TT it will create ambiguity. The distance of the message will be far away from the target audience.

Robinson (2003: 186) says the toughest thing in translation is to find the right domains for words based o culture. Cultural domains quite often do not have equivalents. Therefore leads to meaning loss or mistranslation.

According to Kate J (2001) comments that the main goal of translations is to give a complete explanation of what the writer intends to express foreign ideas. Where there are cultural domains and they lack an equivalent one can borrow so as to fulfill the TA desire to understand the message. The borrowings from ST to TT is known by different names: loan, repetitions compensation and adaptation.

Words like;

- Omuofia Kwenu
- Agadi Mwayi
- Egwuegwu
- Agbala are repeated in the TT

Have been borrowed by Ndulute to avoid a vacuum of comprehending the TT.

2.4 Borrowing as a translation Challenge

Borrowing is using an expression or a terminology from another language without translating. The SL word is transferred directly to the TL. Reasons for borrowing include:(a) To fill semantic gap in the TL (b) To add local colour in the TL (c) In the technological world, to impress technical terms (d) In languages with different scripts, borrowing entails an additional need for transcription-mathematical and scientific terms (e) to get some stylistic or exotic effect (f) Morphological or phonetic adaptation

(g) According to Girlys, E. D (2003:73) shows how borrowing in literary text is used as a preservation of a culture. Thus, borrowings enrich a language. She says that borrowing is used when there are no words having similar meaning in TT from ST.

EXAMPLES OF BORROWING FROM KISWAHILI VERSION OF ‘SHUJAA OKONKWO’

ENGLISH(ST)THINGS FALL APART, CHINUA ACHEBE (1958)	KISWAHILI (TT) SHUJAA OKONKWO, CLEMENT NDULUTE (1982)
(1) Achebe(1958;3) throwing the Amalinze The cat	Ndulute (1982;7) <i>kwa kutupa mweleka Amalinze</i>
(2) Achebe (1958;4) couries	Ndulute (1982;8) <i>kauri</i>
(3) Achebe (1958;5) ekwe,udu na ogene	Ndulute (1982;8) ekwe,udu na ogene <i>(vyombo vya muziki)</i>
(4) Achebe (1958;9) Agadi-Mwayi (old woman)	Ndulute (1982;16) Agadi-Mwayi
(5) Achebe (1958;11) ndichie of umuofia	Ndulute (1982;19) ndichie of umofia
(6) Achebe (1958;13) chi (personal god and evil fortune)	Ndulute (1982;20) Chi
(7) Achebe (1958;10) Agbala (priestess)	Ndulute (1982;20) Agbala
(8) Achebe (1958;8) umuofia kwenu	Ndulute (1982;15) Umuofia kwenu
(9) Achebe (1958;13) Go di-di-go di-go	Ndulute (1982;118) Go di –di-go di-go
(10) Achebe(1958;42) Eze ,elina,elina, sala Eze ilikwa ya Ikwaba akwa oligholi	Ndulute (1982;64) Eze elina,elina, sala eze ilikwa ya ikwaba akwa oligholi

The example of ST and TT given portrays how borrowing has been employed by the translator.

Here omission was used by the translator intentionally and unintentionally.

Intentionally, to avoid un-necessary repetitions.

Un-intentional, because of CSI (cultural specified Items).

The translator has words or phrases from ST due to lack of an equivalent

Achebe(1958) go ch-ch-go-di-go

Ndulute (1982;64) Go ch-di-go-di-go

Achebe (1958;8) Umuofia Kwenu

Ndulute (1982:15) Umuofia Kwenu

The use of equivalents is well used by Ndulute in the TT

If borrowing is widely utilized it creates a condition called source text biased. It defeats the purpose of translating a text.

EXAMPLES OF BORROWING

ENGLISH (THINGS FALL APART)

KISWAHILI (SHUJAA OKONKWO)

(1)	Achebe (1958;47) Ogbuefi Ndulue	Ndulute (1982;70) Ogbuefi Ndulue
(2)	Achebe (1958;48) Ozo	Ndulute (1982;71) Ozo
(3)	Achebe (1958;54) An Ogbanje(wicked child) Nne (mother)	Ndulute (1982;79) Ni Ogbanje (<i>watoto waovu</i>) Nne (<i>mama</i>)
(4)	Achebe(1958;55) Oye (market day)	Ndulute (1982; 80) Oye (<i>juma la soko</i>)
(5)	Achebe (1958;63) An egwuegwu	Ndulute (1982;89) Egwueegwu
(6)	Achebe (1958;63) umuofia kwenu	Ndulute (1982;90) umuofia kwenu
(7)	Achebe (1958; 70) Agbala d-o-o- o!	Ndulute (1982;100) Agbala d-o-o-o-!
(8)	Achebe (1958;71) Tufia-al	Ndulute (1982;101) tufia-al
(9)	Achebe (1958; 74) Agbala ekene unuo-o-o!	Ndulute (1982;104) Agbala ekene unuo- o-o!
(10)	Achebe (1958;77) Uri (giving of bride price)	Ndulute (1982;108) Uri (<i>kutolewa kwa mahari</i>)
(11)	Achebe(1958;80) Oji odu achuiiiiji-o-o-o-	Ndulute (1982;111) Oji udu achuiiiiji-o-o-
(12)	Achebe (1958;84) ekwe	Ndulute (1982;117) ekwe
(13)	Achebe (1958;84) Go-di-d-go go- di-go	Ndulute (1982;117) Go-di-d-go-go-di-go
(14)	Achebe (1958;91) Ochu	Ndulute (1982;125) Ochu
(15)	Achebe (1958;103) Ani,Amachova,Edemili,Egwuegw u(Ibo gods)	Ndulute (1982;140) Ani,Amachova,Edimili,Egwuegwu(miun gu wa Ibo
(16)	Achebe(1958;111) Osu (outcasts)	Ndulute (1982;148) Osu (<i>watu waliotengwa</i>)
(17)	Achebe(1958;121)Ozo	Ndulute (1982;161) Ozo (<i>Jamii</i>

(recognized society)	<i>iliyotambuliwa</i>
(18) Achebe(1958;123) Kotma (court messenger)	Ndulute (1982;164) Kotma (<i>Tarishi wa Mahakama</i>)
(19) Achebe (1958;126) 127) Chukwu and Chukwuka	Ndulute (1982;168) 169) Chukwu na Chukwuka
(20) Achebe (1958; 143) Umuofia kwenu! Yaa!	Ndulute (1982; 189) Umuofia kwenu! Yaa!

The borrowing from ST to TT is known by different names: Loans, Repetition, compensation and adaptation. Words like: Omuofia Kwenu, Agadi Mwayi, Egwuegwu and Agbala are repeated in TT.

Thus borrowing has several implications:

One, the translator does not know the equivalent. Two, as Nida says theory of functional equivalent to focus on the message of the ST. Three, the borrowed words creates mismatches and miscommunication. Despite the disadvantages, the borrowing by Ndulute, Achebe’s cultural domains cultivate a sense of originality and hence ignites flavor in the translated text. Nida E (1964:106) refers to addition as information that is not in the ST. He further says that if it’s used carelessly it creates weakness in the translation. Too much additions in a target text leads to divergence from the source text.

Achebe (1958: 6) age was respected among his people but achievement was revered!
 Ndulute (1958:12) *kwa kufuata desturi ya watu hawa, umri wa mtu uliheshimiwa lakini hadhi na matendo bora ilipewa taadhira kubwa zaidi.* The underlined words are missing in the ST. Hence leads to mismatch between ST and TT.

2.5 Additions as a translation challenge

Additions are when the TL uses more words, often because of syntactic expansion or it's used when TT was more words than the ST.

Daries (2003:77) says the translator may decide to keep the original and add what is relevant to the text. The translator can supplement with a word which is close to the ST phrase or word.

Aixela (1966:62) says extratextual addition may appear with other procedures particularly with preservation. The translators consider it necessary to offer some explanation of the meaning or implications of the CSI. At times translator can highlight CSI in the footnote or glossary and give an explanation. Newmark (1988) refers to this strategy as writings which makes additional ideas to translation procedure.

Nida (1964), claims that footnotes indicate more ideas and show weakness of the SL.

Mikutute J (2005) says, final comments could be used when the ST is full of cultural domains of the translation might add information for elaboration purpose.

Aixela (1966:62) says translators at times add their bit in the text so as not to interfere with the TA understanding. Terms related to additions include; amplification/ expansion/ explicitation/ diffusion. When a translator expands on the TT He adds more ideas than the ST.

EXAMPLES OF ADDITIONS FROM KISWAHILI VERSION OF ‘SHUJAA OKONKWO’

ENGLISH(ST) THINGS FALL APART CHINUA ACHEBE(1958)	KISWAHILI (TT)SHUJAA OKONKWO CLEMENT NDULUTE(1982)
(1) Achebe(1958:3) No original text	Ndulute(1982:7) <i>okonkwo alimbwaga jambazi</i>
(2) Achebe(1958:3) Okonkwo fame had grown like a bush fire in the harmatton	Ndulute(1982:7) <i>umaarufu wa Okonkwo ulikuwa umeongezeka kwa haraka kama moto ulioshika Pori ufanyavyo ukipuulizwa na upepo</i>
(3)Achebe(1958:3) in the end Okonkwo threw the cat	Ndulute (1982:7) <i>Hatimaye Okonkwo alimbwaga chini mzee paka</i>
(4)Achebe (1958:3) if any money came his way	Ndulute (1982:8) <i>kama fedha zozote ziliangukia mikononi mwake</i>
(5)Achebe (1958:6) Age was respected among his people but achievement was revered	Ndulute (1982:12) <i>kwa kufuatadesturi ya watu hawa ,umri wa mtu uliheshimiwa lakini hadhi namatendo bora ilipewa taadhima kubwa zaidi</i>
(6)Achebe (1958:7) Boomed the hollow metal	Ndulute (1982:14) <i>lilinguruma zumari la shaba</i>
(7)Achebe (1958:13) A bad chi or personal god and evil fortune	Ndulute (1982:23) <i>Chi au mzungu wake wa binafsi alikuwa mbaya na mkosi</i>
(8) Achebe (1958:17) Rain fell as it had never fallen before	Ndulute (1982:29) <i>Mvua ilimiminika utasemahaijawahi kunyesha kabla ya hapo</i>
(9)Achebe (1958:19) The old man bore no ill-will towards Okonkwo	Ndulute (1982:31) <i>ingawajealisema hivyo hakuwa na husuda yoyote juu ya hali ya Okonkwo</i>
(10)Achebe (1958:22) Our forefathers ordained that	Ndulute (1982:35) <i>Mababu zetu waliamuru kuwa</i>

Nida E (1964:106) refers to the addition as information that is not in the ST he further says that if it's used carelessly it creates weakness in the translation. Too much addition in a target text leads to divergence from the source text.

Achebe (1958:6) Age was respected among his people but achievement was revered .

Ndulute (1958:12) *Kwa kufuata desturi ya watu hawa umri wa watu uliheshimiwa lakini hadhi na matendo bora ilipewa taadhima kubwa zaidi.* The underlined words are missing in the ST. Hence leads to mismatch between ST and TT.

(1) Achebe(1958:33) Wrestled to its intoxicating rhythm	Ndulute (1982:50) <i>Kukumbuka siku zao za ujana walipopiga mieleka kwa kufuatia mwendo huo wa ngoma mwendo wa kulevya</i>
(2)Achebe (1958:390) And then quite suddenly a shadow fell on the world	Ndulute (1982:59) <i>muda si muda giza <u>kubwa</u> lilitanda juu ya dunia</i>
(3)Achebe(1958:39) But almost immediately a shout of joy broke out in all directions	Ndulute (1982:59) <i>mara alisikia kelele zafuraha zikitoka pande zote <u>za kijiji</u></i>
(4) Achebe (1958:46) That my children do not resemble me	Ndulute (1982:68) <i>watoto wangu <u>wote</u> hawafanani nami</i>
(5)Achebe (1958:46) What you have done will not please the earth	Ndulute (1982:68) <i>Uliofanya litanghadhabisha <u>miungu</u> wa ardhi</i>
(6) Achebe(1958:49) No original text	Ndulute (1982: 73) <i>kweli motto alivutia macho</i>
(7) Achebe(1958:50) And announced the object of their visit	Ndulute (1982:74) <i>na <u>kuelezashida iliyomleta yeye</u> na <u>wenziwe</u></i>
(8)Achebe (1958:51) And these whitemen they say have no toes	Ndulute (1982:75) <i>Naambiwa kwamba watu weupe hao hawana vidole vile miguuni</i>
(9) Achebe(1958:53) No original text	Ndulute (1982:77) <i>Lakini safari hii hakushikwa na machugachuga</i>
(10) Achebe (1958:64) On his head were two powerful horns	Ndulute (1982:90) <i>kichwani <u>kuliota pembe mbili</u> kubwa</i>
(11) Achebe (1958:64) No original text	Ndulute (1982:90) <i>lilikuwa jitu la kutisha utu</i>
(12) Achebe (1958:67) A palm –oil lamp gave out yellowish light	Ndulute (1982:95) <i>karabai yao iliwaka na mwanga hafifu <u>lakini ilisaidia</u></i>
(13) Achebe (1958:71) Her voice	Ndulute (1982:100) <i>sauti yake koo lake <u>ilikuwa</u></i>

was clear as metal	<i>kali kama kwamba limetengezwa kwa chuma</i>
(14) Achebe (1958:71) Tufia-a! the priestess cursed	Ndulute (1982:101) ‘Tufia-a! <u>chieloalinguruma kwa kulaani</u>
(15) Achebe (1958:72) No original text	Ndulute (1982:102) <i>Chielo alikwenda kasi sana</i>
(16)Achebe (1958: 75) No original text	Ndulute (1982:105) <i>katika ile nuru ndogo</i>
(17) Achebe (1958:75) No original text	Ndulute (1982:106) <i>Alikuwa shetani kwa nguvu za Agbala</i>
(18)Achebe (1958:86) The drums and the dancing began again	Ndulute (1982: 120) <i>Ngoma na <u>makelele</u> yalianza tena</i>
(19) Achebe (1958:97) Obierika again drank a little of his wine	Ndulute (1982:133) <i>Obierika <u>alikoroga pombe kurowanishaulimi wake kisha akaendelea tena na <u>masimulizi yake</u></u></i>
(19) Achebe (1958: 103) Okonkwo..... shrugged his shoulders and went away to tap his afternoon palm-wine	Ndulute (1982:144) <i><u>Alichukuaupanga wake akakung’a mabega yake kwa <u>dharau</u> kisha akaondoka kwenda kuguna minazi yake</u></i>
(20) Achebe (1958:104) the words of the hymn were like drops of.....	Ndulute (1982:141) <i>Maneno <u>aliyoyasikia kutoka kwa watu hawa</u></i>
(21)Achebe (1958: 110) No original text	Ndulute (1982: 147) <i>Kwa hiyo uhusiano wa makundi haya mawili –Kanisa na Wenyeji ,yaliendelea kuwa na chuki ya kimya</i>
(22)Achebe (1958:110) No original text. Achebe (1958:123) No original text	Ndulute (1982:148) <i>Lakini mioyo ya watu ilijaa hamaki na fedheha</i> Ndulute (1982:164) <i>kama bwana wao tena hawakuelewa mambo ya umuofia kama bwana wao mweupe</i>
(23)Achebe (1958: 129) No original text	Ndulute (1982:171) <i>yaani hangetoka mzima</i>
(24)Achebe (1958: 132) No original text	Ndulute (1982: 175) <i>mioyo ya watu ilijaaa machafuko</i>
(25)Achebe (1958:141) No original text	Ndulute (1982:187) <i>Alikereza maneno yake akanyanyua tena uzi wa fikira za kishujaa</i>
(26)Achebe (1958:147) No original text	Ndulute (1982:194)... <i>na jinsi mambo ya kuandika yanavyoongezeka kila siku</i>

In the Kiswahili version, there were many phrases and words which were added by the translator as opposed to ST. For example:

Achebe (1958:13) A bad Chi or personal god and evil fortune.

Ndulute (1982:23) *Chi au mungu wake wa binafsi alikuwa mbaya au mkosi.*

Achebe (1982:8) *Kama Fedha zozote ziliangukia mikononi mwake.*

These additions on part of Ndulute can highlight several interpretations:

It's a weakness on the part of the translator since he lacks the correct equivalents to imply what the ST is portraying.

It's a weakness to imply that the translator lack key skills or procedure to effectively translate a text from the ST. But the additions might have a positive impact on the TA as Nida says the message is paramount. Therefore the message is retained to the benefit of the reader. Many phrases or words in the ST were omitted in the TT. Reasons are many for doing that. One, its due to the translator to avoid several repetitions. Two, omission can be caused by grammar arrangement. Three, due to cultural clashes. The remaining items for omissions in the table have similar implications. The words, phrases or sentences in the ST which had not been translated in the TT, I have given a correct version of the translation.

Conclusion

The target text added some words on its translated text hence the underlined words leading to misinformation. The source text misses equivalent words in the target texts causing miscommunication. The underlined words in the TT are missing in the ST hence mistranslation. Emphasis is felt in the TT but not in the ST. That weakness

exposes the reader to a wrong translation hence miscommunication. Some underlined sentences in the TT are missing original text in the ST hence leading to meaning loss. Thus it implies that ambiguity dominates the ST hence misinformation.

2.6 Omissions as a translation challenge

Omissions is when the translator leaves out or omits a SL information phrases or word in the TL text because the idea is considered irrelevant to the reader.

Armalyte and Pazusis (1990) says omission is naturally opposes additions. They also claim that words are omitted to avoid repetitions..

Girlys.F.D (2003:80) claims that there may be many motives for such a decision (omission in translated text) (a) it might be away of a translator trying to do things in a hurry to fulfill his desire without understanding the source text. It is agenda is market his work without keen interest in the TA.

EXAMPLES OF OMISSIONS FROM KISWAHILI VERSION OF ‘SHUJAA OKONKWO’

ENGLISH(ST) THINGS FALL APART CHINUA ACHEBE (1958)	KISWAHILI (TT) SHUJAA OKONKWO CLEMENT NDULUTE(1982)
(1) Achebe (1958: 33)The contest began with boys of fifteen or sixteen	Ndulute (1982:51) <i>mashindano yalianza</i>
(2)Achebe 1958:3) from umuofia to mbiano	Ndulute (1982:7) No translated text
(3)Achebe(1958:4) dancing e.g. wuegwu	Ndulute (1982:8) No translated text It would have been translated; egwuegwu anayecheza
(4) Achebe(1958:4) welcoming it back from its long long journey	Ndulute (1982:9) <i>-akikikaribisha duniani tena</i>

(5) Achebe (1958: 5) I have kola	Ndulute (1982:10) nimeleta
(6) Achebe (1958:6) To crown it all he had taken two titles	Ndulute (1982:12) <i>majina yake mawili ya heshima</i>
(7) Achebe (1958:6) The doomed lad who was sacrificed	Ndulute (1982:13) <i>Ametolewa mhanga wa damu</i>
(8) Achebe (1958:13) Evil fortune followed him to the grave	Ndulute (1982:22) No translated text Correct translation would be; <i>mambo mabaya yalimfuata hadi kaburini.</i>
(9) Achebe (1958:63) Aru Oyim de de de de!	Ndulute (1982:89) no translated text Retain the same culture phrase.
(10)Achebe (1958:85) he was always alone and was like a coffin	Ndulute (1982:119) <i>Huyu alitembea peke yake kila siku</i>

Many phrases or words in the ST were omitted in the TT. Reasons are many for doing that:

- i) Its due to the translator to avoid several repetitions
- ii) Omission can be caused by grammar arrangement
- iii) Due to Cultural clashes

The remaining items for omissions in the table have similar implications. The words, phrases or sentences in the ST which had not been translated in the TT, I have given a correct version of the translation.

EXAMPLES OF OMISSIONS

ENGLISH (THINGS FALL APART) KISWAHILI (SHUJAA OKONKWO)

(1)Achebe (1958:37) He grew rapidly like a yam tendril in the rain season and was full of the sap of life	Ndulute(1982:56) <i>Hali ya umuofai ilimpenda kijana akakua haraka kama uyoga.Naye alijaa nguvu na afia njema</i>
(2) Achebe(1958:38) –and the bird eneke nti oba who challenged the whole world	Ndulute (1982: 57)- <i>ana ndege aliyeita dunia nzima</i>
(3) Achebe (1958:38) it had not happened for many a long year	Ndulute (1982:58) <i>wadudu hawa hawakuwa wameonekana kwa muda mrefu</i>

(4) Achebe (1958:39) And the sun seemed hidden behind a thick cloud	Ndulute (1982:59) <i>Hata jua halikuonekana</i>
(5) Achebe (1958: 39) they were the harbingers sent to survey the land	Ndulute (1982:g to meaning loss59) <i>lilikuwa la wajumbe watangulizi</i>
(6) Achebe (1958:40) many people went out with baskets trying to catch them	Ndulute (1982:60) <i>kwa wakati huu kila mtu alikuwa nje</i>
(7) Achebe (1958:40) The oracles of the hill and the cave has pronounced it	Ndulute (1982:61) <i>ndivyo itakavyo kuwa umuofia imeamua –miungu wamesema hivyo</i>
(8) Achebe(1958: 43) Obierika was sitting outside the shade of an orange tree making thatches from leaves of the raffia-palm	Ndulute (1982:68) <i>Alimkuta ameketi nje akitengeneza vitanda vya paa la nyumba kwa kutumia miti ya miale</i>
(9) Achebe (1958:46) It is the kind of action for which the goddess wipes out whole families	Ndulute (1982:69) <i>kwa tendo kama hilo anaweza kupatiliza jamii nzima</i>
(10) Achebe (1958:49) and all over her body were black patterns drawn with uli	Ndulute (1982:73) <i>mwili wake ulipakwa mafuta wote</i>
(11) Achebe (1958:49) when she had shaken hands or rather held out her hand to be shaken	Ndulute (1982:73) no translated text It would have been translated; <i>aliponyoosha mkono usalimiwe.</i>
(12) Achebe(1958:51) A big bowl of foofoo	Ndulute (1982:75) <i>Sima ya ugali</i>
(13) Achebe (1958 :51) Pot of soup	Ndulute (1982:75) <i>mboga</i>
(14) Achebe (1958:63) Aru Oyim de de de de!	Ndulute (1982:89) No translated text Would have retained the culture phrase.
(15) Achebe (1958 :63) Treated themselves in their esoteric language	Ndulute (1982:89) No translated text Would have been translated; <i>walijiburudisha na lugha yao kienyeji.</i>
(16) Achebe (1958:66)	Ndulute (1982:94) <i>Moto uwakao bila kuni</i>

I am fire that burns without faggots	
(17) Achebe (1958:67) Super of yam foo-foo and bitter leaf soup	Ndulute (1982:95) <i>Baada ya kupata mlo wa jioni</i>
(18) Achebe (1958:67) Nwayieke lived four compounds away and was notorious for her late cooking	Ndulute (1982:95) <i>Nwayieke alijulikana mji mzima kwa ubayana wake wa kutwanga usiku</i>
(19) Achebe (1958:70) The priestess had now reached Okonkwo's compound	Ndulute (1982:100) <i>Mara alifika uwanjani pa nyumba ya Okonkwo</i>
(20) Achebe(1958:72) Okonkwo cleared his throat and brought out his snuff bottle from the goat skin bag by his side	Ndulute (1982:102) <i>Okonkwo alichukua ugoro wake na kuanza kunusa</i>
Achebe (1958:75) (21)The world was now peopled with vague ,fantastic figures that dissolved under her steady gaze	Ndulute (1982:105) No translated text It would have been translated; <i>dunia imejumuishwa na vitu vilivyoyeyuka chini ya mtazamo wake imara.</i>
(22)Achebe (1958:75) and human sympathy	Ndulute (1982:105) No translated text It would have been translated; <i>huruma ya mwanadamu.</i>
(23) Achebe(1958:75) Agbala do-o-o-o! Agbala ekeneo-o-o! Chi negbo madu Ubosi ndu ya Nato y auto Da luo-0-0!	Ndulute(1982:106) No translated text It would have retained the same cultural terms.
(24)Achebe (1958:76) She sat down on a stony ledge and waited	Ndulute (1982:106) <i>Alisimama pale nje ya pango na kungoja</i>
(25) Achebe (1958:76) She buried her face in her lap and	Ndulute (1982:106) No translated text

waited	It would have been translated; <i>aliinamisha uso wake pajani na kusubiri.</i>
(26)Achebe (1958:77) Okonkwo’s family was a stir like any other family in the neighbourhood	Ndulute (182:108) <i>Wake na watoto wa Okonkwo walikuwa tayari kwenda huko mapema kabisa</i>
(27)Achebe (1958) But the hills and the caves were as silent as death	Ndulute (1982:110) No translated text It would have been translated: <i>lakini milima na mabango yalikuwa kimya kama mauti.</i>
(28)Achebe (1958:80) All this anti hill activity	Ndulute (1982:111) No translated text It would have been translated as: <i>mambo hivi yanayohusu mlima.</i>
(29) Achebe(1958:86) He was always alone and was shaped like a coffin	Ndulute (1982:119) No translated text
(30) Achebe (1958:87) It was the justice of the earth goddess and they were merely her messengers	Ndulute (1982:122) No translated text It would have been translated as: <i>ilikuwa haki ya Mungu wa ardhi na walikuwa tu taarishi wake.</i>
(31) Achebe (1958:87) The only course open to Okonkwo were to flee from the clan	Ndulute (1982:121) No translated text It would have been translated as: <i>sababu kuu iliyobaki kwake Okonkwo ni kutoroka kutoka jamii yake.</i>
(32) Achebe (1958:92) A vague scent of life-was diffused in the air ,As the rain began to fall more soberly and in small liquid drops, children sought for shelter	Ndulute(1982:126) No translated text It would have been translated as: <i>Mnuko hafifu wa maisha uliyeyushwa hewani. Vile mvua ilipoanza kunyesha polepole na kwa matone madogo, watoto walitafuta sehemu ya kujikinga.</i>

(33) Achebe (1958:92) Sandy beach panting	Ndulute (1982:129) No translated text It would have been translated as:
(34) Achebe (1958:92) Caused a considerable stir	Ndulute (1982:138) No translated text
(35) Achebe (1958:98) There were locust to explore the terrain	Ndulute (1982:133) No translated text It would have been translated: <i>kuna nziye kuangalia mandhari.</i>
(36) Achebe (1958:106) The whiteman's fetish and unbelievable power	Ndulute (1982:143) No translated text It would have been translated: <i>hali ya mzungu iliyonyauka na nguvu sisizo aaminika.</i>
(37) Achebe (1958:107) Are you mad?	Ndulute (1982:145) No translated text It would have been translated; <i>umerukwa na akili?</i>
(38)Achebe (1958:108) Became famous throughout umuofia for his wrestling and his fearlessness	Ndulute (1982:146) No translated text It would have been translated: <i>alikuwa mashuhuri kote Umuofia kwa sababu ya miereka na ujasiri wake.</i>
(39) Achebe(1958:1 15) It came slowly. The rain became lighter and.....fell in slanting showers.....	Ndulute (1982:153) No translated text It would have been translated: <i>ilianza polepole. Mvua ikawa chache na... kuanguka kwa wingi na taratibu.</i>
(40) Achebe (1958:117) It was like a wedding feast. There was foofoo and yam pottage, egus soup and bitter leaf soup	Ndulute (1982:157) No translated text It would have been translated: <i>ilikuwa kama gharama ya harusi. Kulikuwa na foo foo na viasi vizito.</i>
(41) Achebe(1957:121) His return be marked by his sons in the	Ndulute (1982:161) No translated text

Ozo society	It would have been translated: <i>kurudi kwa kutambuliwe na watoto wake wa kiume wa jamii ya ozo.</i>
(42) Achebe (1957:123) Clearing the government compound and fetching wood for the white commissioner	Ndulute (1982:164) No translated text It would have been translated as: <i>kufyeka katika boma la serikali na kutafuta kuni kwa kameshina wa kizungu.</i>
(43) Achebe (1957:124) He has put a aknife	Ndulute (1982:173) No translated text It would have been translated as: <i>ameweka kisu.</i>
(44) Achebe (1957:130) Mr,Brown's policy – of compromise and accommodation	Ndulute (1982:173) No translated text It would have been translated as: <i>sera za bwana Brown za maafikiano na kukubalika.</i>
(45) Achebe (1958:131) Masked spirits were abroad	Ndulute (1982:176) No translated text It would have been translated as: <i>mapepo yalijifunika uso yalikuwa hadharani.</i>
(46) Achebe (1958:132) The eerie voice of countless spirits	Ndulute (1982:176) No translated text It would have been translated as: <i>sauti zakutisha za mapepo yasiyohesabika</i>
(47) Achebe (1958:133) Weird sounds	Ndulute (1982:177) No translated text It would have been translated as:
(48) Achebe (1958:136) Drive away the christians	Ndulute (1982:180) No translated text It would have been translated as: <i>kufukuza wakristo.</i>

(49) Achebe (1958:139) The village ilo where they always gathered for a noon- play was empty	Ndulute (1982:183) No translated text It would have been translated as; <i>kijiji cha Ilo ambapo hukutana kila mara mchana kwa michezo, ilikuwa tupu.</i>
(50) Achebe (1958:140) The village was a stir in a silent suppressed way	Ndulute (1982:185) No translated text It would have been translated as: <i>kijiji kilisisimuka kwa njia ya ukimia.</i>
(51)Achebe (1958:44) The men of umuofia were merged into the mute backcloth of trees and giant creepers	Ndulute (1982:191) No translated text It would have been translated as: <i>wazee wa Umuofia walizama katika ukimia wa nyma katika msitu wa miti na majitu yanayotambaa.</i>
(52) Achebe(1958:148) Tribes of the lower-Niger	Ndulute (1982) No translated text It would have been translated as: <i>kabila za sehemu ya Niger chini.</i>

A number of words / phrases or sentences were omitted in the TT. For example:

Achebe (1958:51) Pot of Soup

Ndulute (1982:75) Mboga

Achebe (1958:75) sympathy and human

Ndulute (1982:105) No translated text

Achebe (1958:86) He was always alone and was shaped like a coffin.

Ndulute (1982:119) No translated text.

That depicts the weakness of the translator.

The correct translation would have been: Kila mara alikuwa pekee na alionekana kama jeneza.

It might imply the translator was in a hurry to finish his work and get paid. It might also imply the translator lacks the skills of how to translate literary materials. He wanted to make it easier for his readers to avoid the cultural jargon as depicted in Achebe's work. On the positive side, the translator wanted to have a level playing field so as to foster linguistic accuracy to avoid ambiguity so as the message is achieved.

Ndulute might have employed an omission tool to satisfy his readers particularly the youth who impress and the support summary form of literary work to avoid a cumbersome genre.

Conclusion

First and foremost, I have looked at the definitions of borrowing, additions and omissions separately. Secondly, I have also discussed the aim or purpose of each concept thus borrowing, additions and omissions. Thirdly, I have also looked at various scholars who commented three concepts. I have also shown how translation challenges in terms of borrowing, additions and omissions have been highlighted in details in the Kiswahili version of *Shujaa Okonkwo*.

It is obvious that the translation challenges lead to general misunderstanding of some issues in the translated text (*Shujaa Okonkwo*). Such challenges also affect the readership of the TA as a result of cultural barriers. Challenges of the TT lead to other issues such as:

- Loss of meaning
- Mistranslation and miscommunication.

I have tabulated and explained the challenges based on borrowing, additions and Omission as shown in the ST (*Things Fall Apart*) and TT (*Shujaa Okonkwo*). Some words were omitted in the TT hence meaning loss and mistranslation.

Many sentences in the ST did not have a translated sentence in the TT hence meaning loss. No translated text in the TT hence mistranslation. ST has words to be translated but TT lacks translated text hence meaning loss. The source text when translated retains the same words in the target text. Hence borrowed words retain the source culture. There are no equivalent words in the target texts. It's a weaknesses on the part of the translator. The target text after translation retains the source culture hence it's a weakness on the part of the translator. Thus no creativity, no new domains to give original comparison. Nothing new on the TT since it retained the source culture.

CHAPTER THREE

HOW BORROWINGS, ADDITIONS AND OMISSIONS AFFECT

EFFECTIVE TRANSLATION

3.1 Introduction

In chapter two, I identified various challenges in Shujaa Okonkwo based on borrowing, additions and omissions in percentages as shown below.

Procedure	Entries	%
Borrowing items	30	23.3
Addition items	37	28.6
Omission items	62	48.1
	129	100

From the percentages, we can deduce that the procedure of omissions in Shujaa Okonkwo had a highest number of challenges thus 48.1 % from chapter 1 to chapter 25. Secondly, additions followed by 28.6 % and thirdly borrowing had the least challenges thus 23.3 %.Clement Ndulute had many challenges in his work as a translator of Shujaa Okonkwo. Omission as a challenge was the highest in our analysis. Omission was more popular than borrowing and additions. Omission as a challenge in the translation of shujaa Okonkwo was popular due to various reasons:

- (a) A word was omitted due to the fact that the translator did it unintentionally accruing from the language grammar of the two languages.
- (b) To avoid unnecessary repetitions thus leading to meaning loss. The target reader might miss very crucial information.
- (c) Omission might be exercised due to cultural classes between two languages – Kiswahili and English.

Whoever agrees to translate has accepted to shoulder all the burden-whether good or bad. Do your best and leave others to judge you. In our project such challenges will hamper the tone and mood of the TA hence discourage or distort the message all together. In this section, we will look at the things that affect effective translation in Shujaa Okonkwo.

3.2 Over-Translation

It is when the information given in the TT is more than in the ST. The readers in the TT acquire extra information than readers in the ST hence leading to misunderstanding thus distort the message.

(a) Achebe (1958:33); Wrestled to its intoxicating rhythm.

Ndulute (1982:50) *Kukumbuka siku zao za ujana walipopigana mieleka kwa kufuatia mwendo huo wa ngoma mwendo wa kulevya.*

The TT has more or excess words than the ST. Therefore TT has additional information which is not necessary thus there is over-translation

(b) Achebe (1958:51) And these whitemen say have no toes.

Ndulute (1982:75) *Naambiwa kwamba watu weupe hao hawana vidole vile miguuni.* The TT has additional information which over emphasizes the message. Thus there is over-translation.

(c) Achebe (1958:97); Obierika again drank a little of his wine.

Ndulute (1982:33); *Obierika alikoroga pombe kurowamisha ulimi wake kasha akaendelea tena na masimulizi yake.*

The TT has additional information which is not appearing in the ST. Thus that is over-translation.

3.3 Under-translation

It is when the information conveyed in the TT being less than in the ST. hence lack of necessary message or information or ST which is primarily crucial to the message and understanding of the TA. Therefore misunderstanding emerges between ST and TT.

(a) Achebe(1958:6)

The doomed lad who was sacrificed.

Ndulute (1982:13)

Ametolewa mhanga wa damu.

The TT has less words. Lack of necessary words in the TT makes the message not very clear hence under-translation.

The Correct version could be;

Mtoto aliyelaaniwa ametolewa kafara.

(b) Achebe (1958: 40)

Many people went out with the baskets trying to catch them.

Ndulute (1982:60)

Kwa wakati huu kila mtu alikuwa nje.

The TT has less words leading to meaning loss. Thus there is under-translation.

(c) Achebe (1958:72)

Okonkwo cleared his throat and bought out his snuff bottle from the goat sin bag by his side.

Ndulute (1982:102)

Okonkwo alichukua ugoro wake na kuanza kunusa.

TT has less word to ST hence the message conveyed in ST is not passed over to TT.
This is under-translation.

3.4 Lack of understanding of the CSI used in the TT

SL engulfed in the cultural aspects (Cultural Specific Items) which if not critically understood by the translator, then will have a rough time in translating effectively. A person translating a text which is not there in the first language will make many errors as in *Shujaa Okonkwoby* Clement Ndulute.

Nida and Taber (1982:199).

They claim translation which is based on the cultural must conform to the ST so as to retain the original ideas. Many translators who do not have a mastery of the first language indulges in word to word translation.

Lack of understanding of the CSI used in the TT.

(a) Achebe (1958:51)Pot of soup.

Ndulute (1982:75). *Mboga*

Ndulute used the word mboga as an equivalent to pot of soup. There is a cultural difference between TT and ST.

Correct version;

Chungu cha supu.

(b) Achebe (1958:51)

A big bow of foofoo.

Ndulute (1982:75)

Sima ya ugali.

Words in TT is not equivalent for ST. Thus there is a cultural difference between TT and ST.

Correct version

Bakuli kubwa la foofoo.

(c) Achebe (1958:143)

Umuofia kwenu! yaa!

Ndulute (1982:10a)

Umuofia kwenu! Yaa!

Source culture retained.

The translator retained or borrowed the word because he did not have an equivalent for ST in TT.

3.5 Linguistic Structures

Nida says “no two languages are similar either in the meanings given to corresponding items or in the ways in which such items are arranged in phrases and sentences...”

Each language has its own linguistic structure therefore under translation when the language is ambiguous leads to mistranslation and misinterpretation.

(a) Achebe C(1958:37)

He grew rapidly like a yam tendril in the rain season and was full of sap of life.

Ndulute C (1982:56)

Hali ya Umuofia ilimpenda kijana.

Linguistic structure in TT is totally different from ST. It is quite ambiguous. Here the meaning is lost due to poor structural word arrangement.

(b) Achebe C. (1958:85)

He was always alone and was like a coffin.

Ndulute C. (1982:11a)

Huyu alitembea peke yake kila siku.

In the TT “huyu” is not an equivalent for “He” in ST.

Morpheme “a” is more appropriate than “huyu”.

Linguistic structure in TT if not utilized correctly will lead to meaning loss and misinterpretation.

3.6 Choice of Words (Vocabularies)

The choice of vocabulary used in translation could affect the general well-being of TT and hence meaning loss, mistranslation and misinterpretation. The purpose of the author in choosing vocabularies will determine the delivery of the message hence satisfying the target audience.

(a) Achebe (1958:7)

Hollow metal

Ndulute (1982:14)

Zumari la shaba

TT word is not an equivalent for ST

Correct version for TT

A nail for copper while correct translation for ST; *chuma tupu/ chuma wazi.*

(b) Achebe (1958:86)

The drums and the dancing began again

Ndulute (1982:120)

Ngoma na makelele yalianza tena

Dancing in ST is not equivalent for makelele in TT. The choice of the vocabulary or word is abit suspect. Ndulute might have been in a hurry when translating the text.

Correct version

Kucheza dansi for dancing.

(c) Achebe (1958:51)

A big bowl of foofoo

Ndulute (1982:75)

Sima ya ugali

Foofoo is not an equivalent for ugali

A big bowl is not an equivalent for sima.

Ndulute (the translator) faced many challenges in choosing the suitable vocabulary for ST.

Conclusion

It is noted that procedure like borrowings, additions and omissions could also be a barrier to effective translation of a literary text. A number of factors have been highlighted with concrete examples showing how the procedures are a hindrance to a successful translation; whereby there is loss of meaning and misinterpretation of the text.

CHAPTER FOUR

THE PROCEDURES THAT CAN BE USED TO OVERCOME THE CHALLENGES IN THE TRANSLATION OF 'SHUJAA OKONKWO'

4.1 Introduction

Nida says since no two languages are similar, either in the meanings given to corresponding items or in the ways in which such items are arranged in phrases and sentences, it implies that there is no complete similarity between languages. Problems will always arise between languages due to linguistic and cultural differences. However, translation still remains one way or a channel of communication across cultures.

Nida: 130 further says differences between customs and beliefs might cause differences in language structure. To break this barrier of cultural differences between cultures, procedures and strategies can be employed in order to solve the problems involved in translating differences between cultures.

In this chapter, I will deal with some procedures that a translator will apply to reduce translation challenges that have been identified in the Kiswahili version of *Shujaa okonkwo*.

Vinay et al (2004:128-37) identified two general strategies and seven procedures are possible solutions in the task of translation.

4.2 Adaptation

This is when a translator acquires phrases or words from ST which does not occur in the TT. Thus a SL cultural element that is replaced by a term in the TC Adaptation can be applied in various situations such as advertising slogans and children's stories. Adaptation has to be understood and naturalizes the TT.

For example

Metal- zumari

Forefathers-mababu

Earth- ardhi

If a translator applies adaptation wisely it will bring good effect on the TL readers.

4.3 Borrowing

The SL word is transferred directly to the TL

Is taking a word or expression straight from another language, without translation.

It is always used when a term does not exist in the TC.

Borrowing will create some exotic and pure effect on the TL readers. Thus the TL reader will feel it new.

For example:

(a) Achebe C.(1958) Agachi –mwayi (old woman)

Ndulute (1982)

Agachi mwayi

(b) AchebeC. Agbala (priestesss)

Ndulute (1982)

Agbala

(c) AchebeC. (1958)

Nne (mother)

Ndulate(1982)

Nne

(d) AchebeC. (1958)

Oye (marketday)

Ndulate(1982)

Oye

If borrowing is used correctly then the challenges in translated works will be erased.

4.4 Calque

This is a special kind of borrowing it is when a translator borrows a word used in another language, ST to TT without altering its structure or morphology.

For example;

AchebeC. (1958); Couries.

NdulateC. (1982); Kauri.

Achebe C. (1958); Court- Messenger.

NdulateC. (1982); Kotina

4.5 Compensation

It is a word or phrase which is incorporated in the TT to create stylistic effect. The extra phrases might not be similar to ST.

4.6 Omission

The translator suppresses SL information item in the TL text, mainly when that information is considered unnecessary because the cultural term does not perform a relevant function or may even mislead the reader. Other words related to omission include; compression, reduction and condensation. Omission of information is not common when translating cultural terms and, when it occurs, it is usually to avoid repetitions, misleading information, or lack of naturalness.

For example

(a) Achebe(1958)

Sandy beach, panting

Ndulute (1982)

No translated text (omitted)

(b) Achebe (1958)

Are you mad

Ndulute (1982)

No translated text (omitted)

(c) Achebe (1958)

Pot of soup

Ndulute (1982)

Mboga (a word is omitted in the TT)

If this procedure is used correctly by a translator, challenges in the translated texts will not occur but retain its originality.

4.7 Additions

Addition is another procedure that can be used in translation texts to avoid challenges. Addition is when TL uses more words, often because of syntactic expansion. Other terms which are related to additions include; Exploitation, expansion, amplification and diffusion.

(a) Achebe(1958)

Boomed the hollow metal

Ndulute(1982)

Lilinguruma zumari la shaba

The underlined words are added in the TT.

(b) Achebe(1958)

Oldman bore no ill-will towards Okonkwo

Ndulute(1982)

Ingawaje alisema hivyo hakuwa na husuda yoyote juu ya hali ya Okonkwo

The underlined words are added to TT.

(c) Achebe(1958)

And announced the object of their visit

Ndulute(1982)

Na kueleza shida iliyomleta yeye na wenziwe

The underlined words are added in the TT

If additional word do not bring harmony in the TT then it is good to avoid such word or words completely.

4.8 Literal Translation

This is a word-for –word translation. It is common between languages of the same family and culture. It occurs when a SL word or phrase is translated into a TL word or phrase, without worrying about style; but adapting the text to the TL syntactic rules, with minimal adjustment so that it sounds both correct and idiomatic. Literal translation can solve challenges in the translated texts as long as the message is preserved.

4.9 Equivalence

Refers to cases where languages describe the same situation by different stylistic or structural means. Equivalence is particularly useful in translating idioms and proverbs. This basically means that the translator uses a term or expression recognized as an established equivalent in the TL.

Conclusion

Translation procedures are many but differ in characteristics and uses. Each procedure has its own advantages that differ according to the texts under translation. Therefore a translator has wide perspective of procedure to choose from to make a positive mark in the field of translation to avoid plenty of challenges. Besides, the translator may restrict himself/herself to one or two procedure to narrow the gap between two languages-SL and TL.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Introduction

The key study of this project was set out to investigate the translation challenges from the English novel, *Things Fall Apart* to Kiswahili, *Shujaa Okonkwo*.

For instance, Nada's theory, functional equivalent, focuses on the message itself, in both form and context. He further says, translation to achieve the best equivalent effect must;

- i) Make sense.
- ii) Convey the spirit and manner of the original.

The data and its challenges were shown and how they impact on the text.

The project identified borrowing, additions and omissions as challenges and how it affects the effect of translations in *Shujaa Okonkwo*.

Lastly, I looked at the procedures to be applied to overcome the challenges in the text, *Shujaaa Okonkwo* and future works that will face similar problems.

5.2 Summary of Research Findings on Borrowings, Additions and Omissions

5.2.1 Achievement of the objectives

The study had 3 objectives which were:

1. To identify the borrowing, omission, addition in Kiswahili version of *Shujaa Okonkwo*.

2. To determine how borrowing, additions and omissions affect effective translation in a translated text of *Shujaa Okonkwo*.
3. To find out other procedures that can be described to overcome the challenges in the translation of *Shujaa Okonkwo*.

As far as objective 1 is concerned, we conclude that omission is quite dominant hence caused challenges in the translation of the text. With regard to objective 2, we have shown that omission, borrowing and additions affects the TT via:

- Mismatch.
- Loss of meaning.
- Mistranslation.
- Ambiguity.
- Inaccuracy.
- Distortion of the message.
- Provides extra meaning thus over-translation.

Ndulute had problems in translating the English text, *Things Fall Apart*. With regard to objective 3 we researched correctly and came up with a number of procedures that could be utilised to overcome the challenges of translation:

- Adaptaion.
- Compensation.
- Literal translation.
- Equivalence.

Eugene Nida puts it as translated text must base on the nature of the message, the purpose of the author and the type of audience.

A translated text can have challenges if the borrowed words from the ST have no clear message to the TA. For instance, a word like an *Osu* (Igbo language) in ST is borrowed in the TT but the meaning is not clear, the reader will have a rough time to comprehend the message. Borrowing words, if many in TT will make the translated text have challenges. The challenges occurring from borrowing are majorly culture specified items. However, borrowing is crucial as it adds flavor or newness.

Secondly, another shortcoming facing translated texts is excess additions or expansion in the TT without looking at the purpose of the author in the ST. Too many additions create meaning loss and mistranslation and therefore the TA will not comprehend the translated text. Additions are crucial in translation as it assists in creating emphasis and drive the point home.

Thirdly, another shortcoming is noted during the research is due to omission. This is when an item or phrase in the ST cannot be located in the TT. Some scholars claim that omission might be expressed in translated text to avoid repetitions or word or item is clear to TA. If omission are used widely in a text will create many meaning loss and miscommunication in the TT. Procedure of omission as a shortcoming in a text can be solved by adaptations and paraphrasing.

5.2.2 Testing of hypothesis

The project had the following hypothesis:

1. *Shujaa Okonkwo* contains borrowing, omission and addition emanating from the source text.
2. There are challenges that hinder effective translation in a translated text.

3. There are procedures that can be applied to overcome the challenges in the translation of *Shujaa Okonkwo*.

The 3 hypotheses were tested and proved correct. Indeed, *Shujaa Okonkwo* contains the 3 challenges – borrowing, omission and additions. Confirmed that there are challenges that hinder effective translation of the target text. Research assisted us to discover other procedures that are used to overcome the challenges.

5.3 Recommendations

Challenges in translated texts like *Shujaa Okonkwo* and other literary text can further be structured and researched by other upcoming scholars to achieve better results. Clement Ndulute of *Shujaa Okonkwo* had many challenges.

These findings are very important for future researches who will find it good to study and research on challenges of *Shujaa Okonkwo* and other texts, since the topic is not completely done, there is room for further research.

The findings can be a gateway to young scholars who have a desire to practice translation to venture into the field of academia, where the libraries are full of books which require to be translated to the world target audience.

For consumption, school textbooks require to be translated to Kiswahili so that Swahili language can grow as a national language.

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