NON-EQUIVALENCE IN THE KĨKAMBA BIBLE TRANSLATION

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A Thesis Submitted to the Graduate School in Fulfillment of the Requirements for the Award of the Degree of Doctor of Philosophy in Linguistics of Chuka University
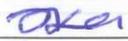
CHUKA UNIVERSITY

SEPTEMBER, 2019

DECLARATION AND RECOMMENDATIONS

Declaration

This thesis is my original work and has not been presented for the award of a Diploma or conferment of a Degree in this or any other institution.

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To my beloved precious children Peace and Emmanuel

ACKNOWLEDGEMENT

ABSTRACT

Translation is encoding the meaning and forms in the target language by means of the decoded meaning and form of the source language. It involves the rendering of a source language text into the target text so as to ensure that the surface meaning of the two will be approximately similar and the structures of the source language will be preserved as closely as possible in the target text. Translators are faced with challenges of non-equivalence since languages present ideas and information differently. Translation strategies are used to overcome the challenges of non-equivalence and other inherent problems of translation. Non-equivalence occurs when a lexical item or an expression in the source language lacks an equivalent item to translate it in the target text. The objectives of this study were; to investigate the types of non-equivalences in the Kĩkamba Bible translation, to analyse the translation strategies used to handle non-equivalence in the Kĩkamba Bible translation and to suggest alternative strategies to handle non-equivalence in the Kĩkamba Bible translation. In investigating these objectives, the Equivalence Theory proposed by Nida and the Relevance Theory by Sperber and Wilson were used. The Equivalence theory discusses equivalences at different levels of the text by comparing it with the source text, for example, at word level and above the word level. Relevance Theory was also used to explore the translation strategies. The Relevance theory can be divided into two sets of assumptions, assumptions relating to cognition and assumptions about communication. Both sets were relevant to the study in analyzing the strategies used to handle non-equivalence in the Kĩkamba Bible translation. A descriptive research design was used to obtain information from a sampled population. The Bible is divided into two sections that is the Old and the New Testament, it is further categorized into seven categories which include; Pentateuch books, historical books, poetical books, prophetic books, the gospels, the early church (Acts) and the epistles. Purposive sampling was used to select one book from each category except the early church category which has only one book forming a total of seven books which included Genesis, Judges, Song of Solomon, Isaiah, Mathew, Acts of the Apostle and Hebrews. One chapter was purposively selected from each book to form a total of seven chapters. Data was collected through careful study of the English Bible, the Revised Standard Version to identify non-equivalence and the Kĩkamba Bible to analyse the strategies that were used to handle non-equivalence. The study established two types of non-equivalences; non-equivalence at lexical/word level and non-equivalence above the word level. The study reveals that non-equivalence is difficult to handle at lexical /word level mostly due to culture-specific words. Above the word level, translation is hampered by the use of figurative language in the source text and in this study, metaphors were the most difficult to translate. The non-equivalence at the grammatical categories was adequately handled. Fifteen translation strategies that the translator used to handle non-equivalence were identified and discussed. They include; amplification, explicitation, literal translation, hyponymy, naturalization, descriptive equivalent, synonymy, reduction, compensation, borrowing, unit change, use of paraphrase, addition and omission. The study suggests that the translator needs a good background on the culture of the two languages and the metaphorical language use in the Bible. It is hoped that the research will be a contribution to applied linguistics in the area of translation, specifically on non-equivalence and translation strategies.

TABLE OF CONTENTS

CHAPTER FIVE: TRANSLATION STRATEGIES USED TO HANDLE NON-EQUIVALENCE IN KĨKAMBA BIBLE TRANSLATION

LIST OF TABLES

ABBREVIATIONS AND ACRONYMS

AIM	African Inland Mission
B/T	Back Translation
BFBS	British Foreign Bible Society
CEV	Contemporary English Version
CMS	Church Missionary Society
GNB	Good News Bible
KBC-	Kenya Broadcasting Corporation
KJV	King James Version
NE	Non-equivalence
NIV	New International Version
PT	Partial Translation
RSV	Revised Standard Version
SL	Source Language
ST	Source Text
STL	Source Text Language
TL	Target Language
TT	Target Text
TTL	Target Text Language
VOK	Voice of Kenya

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Translation is defined in a number of ways. According to Newmark (1988), it is an art or craft which is concerned with replacing written message in one language by the same message in another language, which involves the process of encoding the meaning and forms in the target language (TL) after the translator has decoded or interpreted the meaning and forms of the source language (SL). Kelly (2000) defines translation as the skill of understanding and interpreting the source text and rendering it in the target language by using the register, the background knowledge and other language resources to meet the intended purpose. A translator acts as the mediator of the two languages which belong to different cultures in order to transfer the SL to TL. English and Kĩkamba which are the languages of concern in this study belong to different cultures. The translator needs to have knowledge in the two languages and the two cultures so as to decode the meaning in the source language and encode the meaning in the target language.

In the Bible, lexical knowledge and meaning have a significant effect, lexical discourse entails the power of lexis in building up and converting the meaning of words and utterances, the lexical discourse is an important area to consider in the process of translation, (Anari and Chaffarot, 2013). Lexical and syntactical levels of a language are key issues disseminating lexis and also in the processes of translating one language to another. The translation of the Bible demands high skills and translators who have linguistic knowledge, social, cultural and communicative knowledge of the message of the source text, (Coulson, 2000). The Bible translation does not only involve transfer of linguistic items from one language to another but also the transfer of style, emotions and impressions of the original text into the target language. This indicates that the translator needs to have adequate knowledge on both the source and the target language.

The origin of the church in East Africa is associated with the Christian missionaries who arrived on the coast in the mid-19th century. They were the first to make attempts to translate the Holy Scriptures into African languages, (Majola, 1999). Kiswahili developed as a written language in Lamu, Mombasa and Zanzibar during the time of Islamic trade and settlement before the coming of Christianity, but the language was

not versed enough for the translation of the Holy Book of Islam. Christians, however, brought their Holy Book (the Bible) and started translating it into Kiswahili and other languages as well, (Majola, ibid).

A Kenyan theologian Mugambi (1995) made the following observation

> the Bible is central to African Christianity it is the most widely read book in the tropical Africa, the Bible is widely available book in both urban and rural areas. It can be regarded as the most influential book in Africa (Mugambi 1995:142).

This statement shows how important the Bible is to the Africans and therefore the need to make it available in a language they can understand. During this period descriptive study of language and of culture had not yet been done and therefore translation was seriously hampered by the two issues. The objective of the translator was to communicate the word of God as exactly as possible and this led to what is referred to as literal translation, which is referred to by different scholars in other terms, for example, Newmark (1991) called it semantic approach while Nida and Taber (1982) calls it formal/correspondence equivalence approach.

Translation is always unfinished work and any new translation calls for revision and gradually for another translation as the language adapts and changes to meet the needs of evolving cultures and traditions of the society (Nida and Taber, 1982). Translation calls for a theory of translation and a number of problems are encountered in trying to define a theory of translation, the process is more complicated due to the fact that translation is a science and the assumption that translating depends on a theory of language that includes all classes of texts, audience and circumstances of use, (Nida and Taber ibid). Translating also represent some specialized skills that can require aesthetics and therefore it is not a separate science. In this line an adequate theory of translation would consist of a group of general and coherent principles in matching the semantic contents of verbal utterances.

A number of scholars have tried to define a theory of translation that captures all the differences in text types; diverse historical and cultural contexts and distinct classes of the target audience. The translation theory should be based on the theory of culture, but according to Nida and Taber (1982) the theory of culture is more difficulty to establish.

The earlier approaches to translation used the two old dominant approaches to translation namely; formal correspondence approach and dynamic equivalence approach (also called functional equivalence approach). The literal approach renders the translation word-for-word, it emphasis on the form of the original text at the expense of context, function, cultural variables, historical distance and linguistic differences. The functional translation on the other hand places the emphasis on conveying the meaning of the original text through capturing the function and purpose of the original discourse in the new situation by placing the target or receptor audience and their needs as well as context in central focus, (Majola, 1999). The Christian missionaries generally followed a formal correspondence approach to translating and consequently many of the old Bible translations are quite literal and problematic especially in cases where the original Hebrew and Greek cannot be so matched resulting in entirely wrong meanings, obscurity, ambiguity, bad grammar or style and therefore resulting to non-equivalence at different levels. Many translations of the modern time are expected to take a functional approach to produce a target text that is of common language type, giving priority to meaning, clarity and naturalness in the receptor language without sacrificing accuracy and faithfulness to the message of the source language text (Baker, 1992). Non-equivalence means that the target language lacks a corresponding word or a phrase in the source language.

Krapf was the pioneer in translating the scriptures into Kĩkamba which was the second oldest translation of scriptures in Kenyan languages after Kiswahili. The first translation was the gospel according to St. Mark by Krapf in 1850. Hoffman, Pfitzinge and Ernest Brutzer of the Leipzing mission translated the gospel according to St. Luke in 1898, the book of the Acts of the Apostles in 1904 and the gospel according to St. Mathew in 1909. In these books the Kĩkamba used was rather difficult for the native speaker to understand because it was inconsistent. A team of translators led by Geoge W. Rhoad retranslated the gospel according to St. Mark in 1915, the gospel according to St. John in 1916 and the book of Daniel in 1935. They were assisted by Aaron Kasyoki and Jeremiah Kyeva who played the role of native informants, (Majola, 1999). Later in 1956 the Kĩkamba Bible in a consistent Kĩkamba language was completed by a team of the African Inland Missionaries (A I M) assisted by the nationals and published as '*Maandĩko Matheu Ma Ngai Metewa Mbivilia Nĩmo ũtiano wa Tena na*

*Mweũ', (*Holy Scriptures of God Called the Bible is the Old and the New Covenant). It was published by the British Foreign Bible Society, (B F B S), (Waruta, 1975).

Translation of the Bible was as a result of a lot of cooperation and collaboration on the part of the Christian missionaries. According to Majola (1999) the input of the native speakers was kept at a minimum which possibly explains the reason why the socio-linguistic and in particular the dialectal situation of Ũkambanĩ was not taken into account for example other dialect speakers were ignored and preference was given to Masakũ speakers. Problems of unnaturalness, lack of clarity or even ungrammaticality in the 1956 Kĩkamba Bible are due to the literal approach adopted by the translators and also reflects the translator's linguistic incompetence as a non-native speaker (Majola, ibid).

Another Kĩkamba Bible version which used the standardized Kĩkamba was translated by a team of translators and was published by the Bible Society of Kenya in 2011. A later edition was done by Mbiti who translated the New Testament directly from Greek and in 2015. He asserted that he did this edition single handedly due to the challenges he used to face while using the former edition. The Kĩkamba Bible version 2011 is more readable by the native speakers since it was translated by a team and therefore, reducing subjectivity.

One major problem in translating the Bible is the culture since all languages reflect culture of which they are part of. Culture is complex since while language consists of only verbal symbols culture includes all kinds of beliefs (Nida, 1964). The subject material of the Bible covers a wide range of cultural situations. Languages possess different syntactic and morphological features that pose many translation difficulties resulting from lack of equivalents at morphological, lexical and syntactic levels. This results to linguistic and cultural non-equivalence. In the religious culture the problems are often concerned with terms that are religious-specific for example the names of the deity which leads to cultural or situational non-equivalence. Language is part of the society's culture the problems experienced are due to the special characteristics of the languages involved in the translation. Translators use strategies to respond to the cultural environment in which they operate (Ranzato, 1986).

4

The problems of equivalence and adaptation between languages are greatest in the lexical items. The area of meaning of a word in one language is never completely identical with the area of meaning of a similar word (Ciampa, 2011). More problems are experienced in combination of words with specialized meanings. The translator needs knowledge of the actual usage of the item in that language. Apart from the cultural issues, languages are spoken with variations that result from geographical, social, education, gender and age among other factors. Kĩkamba has varieties such as Machakos and Kĩtui dialects that are spoken in Machakos and Makueni counties respectively, and a translator needs to use the standardized dialect, the one used in written documents such as in literature books and in the Kĩkamba dictionary consistently to avoid confusion.

The Akamba population is 3,893,157 (according to the Kenya population and Housing census, 2009). The Akamba mainly occupy three counties in Kenya, that is, Machakos, Makũenĩ and Kĩtui counties. The Akamba also live in other parts of Kenya such as coastal and central regions. There are also Akamba people living in the Diaspora such as Uganda, Tanzania, Congo and other parts of the world. Kĩkamba is spoken with different variations largely due to geographical reasons. Maũndũ (1980) distinguished four dialects, that is, the Machakos dialect, the Makuenĩ dialect, the Kĩtui North dialect and Kĩtui central dialect. The dialects are named after the area they are spoken. According to him, Machakos dialect also known as Kĩmasakũ dialect is the one used in important written works like the Kĩkamba Bible, Kĩkamba literature for example story books such as Ngotho (1963) and Kĩmilũ (2013), and instructional materials for lower primary classes. This study used the standardized dialect to explore the objectives.

Difficulties in translating are also posed by the concept of non-equivalence, where the TT is in short of a word or an expression that is used in the ST to convey the message. This is a problem that is evident in all the levels starting from the word level up to the textual level. For example, at word level non-equivalence may originate from culture bound words, at grammatical level they may occur where a grammatical aspect such as gender, number or tense does not exist in the target language. It is also evident in the textual level in terms of cohesion and coherence, for example, the translator may experience a problem when trying to follow the cohesive ties as well as the coherence in the source text to render them as they are in the target text. Apart from grammatical

meaning in a text there is also pragmatic meaning which calls for pragmatic equivalence (Baker, 1992). The translator needs to work out what is written (word conceptual meaning) and also what is implied in order to arrive at a quality translation. The current study discussed the types of non-equivalence in Kĩkamba Bible at lexical/word and above the word level.

Translation problems encountered by translators are also referred to as transfer problems of non-equivalence and different translation strategies are explored to solve them. This study analyses the translation strategies used to solve such problems. Callison-Burch (2007) noted that paraphrases can be used to improve the quality of statistical machine translation by addressing the problems of coverage and introducing a degree of generalization into models. According to Baker (1992) translation strategies are the conscious procedures which the translator employs in order to solve translation problems. The translation strategies have their starting point, in the realization of a problem by the translator and their termination or the realization of the insolubility of the problem at that given time. The translator resorts to translation strategies to solve the problems. A number of strategies can be used to deal with non-equivalence such as, superodinate, cultural substitution, loan words, omission, naturalization, transference, componential and paraphrase among others (Newmark, 1988). The translator has to read and interpret the source text before rendering the meaning in the target text, this illustrates the two roles of the translator; as a reader and a writer.

Translation involves a decision-making process or problem-solving process. The problems are caused by a number of constraints that the translator goes through and the constraints affect the quality of translation. The researcher in this study determined the decisions that the translator makes in order to solve the problems. The decisions are taken to be translation strategies. Deep (2005) defined a translation problem as whatever presents obstacles in transferring the content of one piece of language into another. The study investigated on whether the decisions made were successful in communicating the meaning of the source text into the target text and also suggested potential strategies for the unsuccessful ones. The translator is a mediator between the writer of the source text material and the readers of the translated target material for whom mutual communication is a problem due to language barrier, (Hatim and Mason, 1990). Communication is defined as the transfer of meaning (Oxford Dictionary, 2010).

Translation is viewed as a special case of communication process and therefore there is need to clarify and describe the process of translation in order to improve the quality of translation (Aissi, 1987). The strategy used, therefore, should help the translator to convey the meaning of the source text (ST) to the target text (TT). The strategies which conveyed the meaning of ST into the TT were termed as successful strategies and the ones which did not unsuccessful.

The role of the translator is to encode meaning and forms of the source language into the target language. Equivalence is aimed at so that the texts can be compared in terms of meaning. Equivalence can appear at different levels, for example, at word level and above the word level. Above the word it can be grammatical equivalence, textual equivalence and pragmatic equivalence. Equivalence in this context is defined as the similarity between the ST and the TT at word or above the word level. The translator faces different challenges in trying to achieve the equivalence in all these levels. This study discussed the strategies used to tackle these challenges of non-equivalence at word and above the word level. Proponents of the equivalence-based theory such as Tuory (1995) define equivalence as the relationship between source text (ST) and target text (TT) that allows the TT to be considered as the translation of the ST. This means that the two texts can be compared in terms of meaning. The researcher used the Revised Standard Version (RSV, 2008) as a working source text and the Kĩkamba Bible (2011) to determine the types of non-equivalence and the strategies used to solve them. The RSV (2008) Bible was used because the team that translated the Kĩkamba Bible (2011) mainly used it as the source text. The researcher also made reference to RSV 2016 and NKJV among others.

Scholars in Kĩkamba have studied different aspects of the language. For example, Maũndũ (1980) and Kaviti (1992) looked at the phonological, morphological and lexical varieties that occur in the main dialects of Kĩkamba. Mũtiga (2002) handled tonal aspects in Kĩkamba, Kaviti (2004) is on morphosyntactic approach to Kĩkamba, Nzioka (2007) studied tense and aspect of Kĩkamba morphosyntax and Sila (2011) dealt with reflexity. Mũsyoka (2012) studied on communication strategies used in interpreting English to Kĩkamba sermons. She states that most the communication strategies were not successful in communicating the message of the source speaker to the targeted audience. Kĩlonzo (2015) dealt with spatial expressions in Kĩkamba. These

studies concentrated on grammatical areas in Kĩkamba and will be explored more in the literature review. None of these studies although dealing with aspects of Kĩkamba touches on the issue of non-equivalence in the Kĩkamba Bible. The current study dealt with the types of non-equivalence and the strategies used to handle them in Kĩkamba Bible translation.

Translation has been studied in a number of areas as a means of communication. For example, Mudogo (2011) identified both successful and unsuccessful translation strategies used by non-Kabras in the translation of Mulembe F M News. Wangia (2003) identified cases of mistranslation in the Lulogooli Bible and Mutahi (1987) noted that the main problem in translation rotates around the use of figurative language that would require a deep knowledge of the people and their culture. He reiterates that one needs a good knowledge of the grammar of the TT language. Ombogo (1986) asserted that poor translation occurs when a translator lacks proper theoretical basis or does not know the culture of the languages involved. Ali (1981) demonstrated that bad translation affected communication between Voice of Kenya (VOK) which is now referred to as the Kenya Broadcasting Corporation (KBC) announcers and their listeners. These studies and their findings are discussed more in the literature review, they have been mentioned in this section to ground the study since they are studies that deal with aspects of translation. All the studies are on translation and have an element on mistranslation but they are not directly connected to non-equivalence in the translation of the Kĩkamba Bible which is handled in the current study.

1.2 Statement of the Problem

Translation is encoding the meaning and form in the target language by means of the decoded meaning and form of the source language. It is a means of communication through a translator who is the mediator between the writer of the source text material and the reader of the translated material for whom mutual communication is a challenge because of language barrier. One of the hallmarks of a good translation is the attainment of translation equivalence. However, because of the cultural and linguistic differences between languages, cases of non-equivalence arise during translation. Translators employ different translation strategies to deal with these cases. Depending on the strategy used, the message of the source text may be successfully transferred or unsuccessfully/partially transferred into the target text. The Kĩkamba Bible translation

has not been investigated to determine the types of non-equivalence and the strategies used to handle them. This is the gap that this study aims to fill.

1.3 The Purpose of the Study

The purpose of the study was to investigate the types of non-equivalence in the Kĩkamba Bible translation.

1.4 Research Objectives

The study was guided by the following objectives:

   i.   To investigate the types of non-equivalence in the Kĩkamba Bible translation.
   ii. To analyze translation strategies used to handle non-equivalence in the Kĩkamba Bible translation.
   iii. To suggest alternative translation strategies that can be used to handle non-equivalence in the Kĩkamba Bible translation.

1.5 Research Questions

The study was guided by the following research questions:

   i.   What types of non-equivalence are in the Kĩkamba Bible translation?
   ii. What translation strategies are used to handle non-equivalence problems in the Kĩkamba Bible translation?
   iii. What alternative translation strategies can be used to handle non-equivalence in the Kĩkamba Bible translation?

1.6 The Significance of the Study.

It is hoped that this research will contribute to applied linguistics in the area of translation. The study highlighted on the problems encountered in the translation process due to non-equivalence which included lexical/word level and above word level non-equivalence. Practical data was added on the types of non-equivalence at these levels of the language. Strategies used to handle the problems in translations which included; addition, amplification, reduction, omission and unit change among others were also discussed. It is hoped that this research will benefit translators in selecting the most appropriate strategies and using them appropriately. Since the study also highlights on the use of back translation as an instrument of assessing the quality of translation the translators can also benefit by employing it during translation.

1.7 Scope of the Study

Revised Standard Version (RSV) Bible 2008 and Kĩkamba Bible (*Mbivilia ũvoo Mũseo Kĩkamba kya ĩvinda Yĩĩ*) translated by a team of translators and published by the Bible Society of Kenya in 2011 were used. There are 66 books in the Bible but this study was limited to seven selected books from the seven Biblical classes (Revised Standard Version 2008 English Bible). The books were Genesis, Judges, Song of Solomon, Isaiah, Mathew, Acts and Hebrews. This is a linguistic study and did not engage in theological or other issues of Biblical studies except those that inform the study.

The Bible was originally written in Greek and Hebrew with a few portions in Aramic but the study used English as the working 'source language' since the researcher has not studied the original languages and did not consider studying them due to time and cost implications. Revised Standard Version (RSV, 2008) was used as a 'working source text', since it is the one that is used as the main source text during the translation of the Bible (the Bible society of Kenya). Other English Bible versions such as the, New International Version (NIV), the Good News Bible (GNB), King James Version (KJV), the New King James Version (NKJV), the Contemporary English Version (CEV) and Amplified Version were used as text references in the study since the translators make reference to them in the process of translating the Bible.

Translation is a wide discipline itself but the research concentrated on the types of non-equivalence, and the translation strategies used to handle them, other strategies were outside the scope of the study. There are many translation theories but only two theories; Equivalence theory and Relevance theory were used since they are sufficient in analyzing the data in this study. The Equivalence theory was used since the main purpose of the study was to investigate the types of non-equivalence and the Relevance theory due to the fact that translation is a means of communication.

1.8 Limitations of the Study

Although the Bible was originally written in Hebrew and Greek and a few portions in Aramic the study used English as the working source language. Though translation studies have been done extensively in other languages like Arabic and Greek, only literature that involves English language was reviewed since the researcher does not understand these other languages. The study was limited to non-equivalence in the

Kĩkamba Bible translation only. There are three Kĩkamba Bible versions but the study only concentrated on one of them, that is, *Mbivilia ũvoo Mũseo Kĩkamba Kya ĩvinda Yĩĩ* (2011) (the Bible; Good News, the updated Kĩkamba*)* and only one English Bible as the source text, the Revised Standard Version Bible (2008).

1.9 Assumptions of the Study

The study made the following assumptions:

  i.   The types of non-equivalence hampers complete transfer of the core message in the Kĩkamba Bible translation.

  ii. The translator is involved in decision making processes to solve problems of non-equivalence in the Kĩkamba Bible translation.

  iii. The translation strategy may transfer the core message of the source text into the target text or may partially transfer the message of the source text into the target text.

1.10 Operational Definition of Terms

Ambiguity: Refers to a case where a word or an expression has more than one sense interpretation

Full Transfer: A case where the intended message of the source text is rendered correctly and successfully in the target text.

Goal of Translation: Successful transfer of the message of the source text to the target text.

Non-equivalence: It is the lack of equivalence of a word or expression or synonymy at different level in two different languages.

Partial Transfer: A case where the message of source text is not rendered into in the target text successfully or in full.

Source Language (SL): The original language before translation. The SL is English in this study.

Source Reader: The people targeted to read the source text.

Correct Transfer: This occurs when the message of the source text is fully translated in the target text.

Source Text (ST): The original text before translation. The ST is the Revised Standard Version Bible in this study.

Successful Strategy: A strategy that transfers the message of the source text to the source text correctly.

Target community: The people for which the target text is written for (AKamba community in this study)

Target Language (TL): The language of the original text is been translated to. The TL in the study is Kĩkamba.

Target Reader: The people targeted to read the target text (in this study the AKamba)

Target Text (TT): The translated text. The TT is Kĩkamba Bible (*Mbivilia ũvoo Mũseo Kĩkamba kya ĩvanda Yĩĩ).*

Text: The linguistic unit of analysis. The texts are the selected verses from the bible that have elements of non-equivalence.

Translation Strategy: The technique used to handle non-equivalence challenges, for example describing a concept that does not have an equivalent word in the target language.

Translation: The act of conveying the message expressed by the original writer in the source text into the target language text for a group of readers.

Unsuccessful Strategy: A translation strategy that does not transfer the message of the source text into the target text fully.

CHAPTER TWO
LITERATURE REVIEW
2.1 Theoretical Literature on Translation

Nida (1964) states that there are four major translation perspectives, that is, philological, linguistic, communicative and sociosemiotic. In the philological theories the main concern is on the accuracy of translation and the 'faithfulness' to the source text. It gives emphasis to the interpretation of the source text and the way it is presented to the target audience. The interpretation is the translator's view of the meaning. If this perspective is observed during translation the target audience is not left to interpret the meaning but to receive it the way it is in the source language.

Linguistic approach to translation according to Nida (1964) focus on the languages involved in the translation, that is, the source and the target language. It views translation as a process that involves two languages which should be studied well to understand their structure and how they construct meaning before it is carried out. While communicative perspective views translation as a means of communication which should follow the steps of a communication process. The message from the source text is communicated to the audience of the target text through translation. The message in the source text is decoded then encoded in the target text by the translator. Thus the study of translation should be based on a communication theory and hence the Relevance theory which is a theory of communication is used to explore the objectives of the current study. Nida (ibid) emphasis the need for similar response of both the readers of ST and TT since the translator's goal is to achieve equivalent effect which is echoed by Gutt (1991).

Sociosemantic theorists view translation as a more comprehensive activity that is rooted in the socio-cultural contexts of the society's daily life and it comprises many codes. Language is a code that is embedded in the socio-cultural context. Culture is wider than language. When culture is involved in translation it makes it difficult. Language cannot exist outside the culture, but is part of the culture.

The major developments of the theories that are relevant to the Bible translation are philosophical, linguistic, contemporary and functionalism theories of translation (Chengu, 2013). Their development stages are discussed in the following sections.

2.1.1 Philosophical Theories of Translation

These theories were broadly described by Pound and Benjamin (2014). They advocated for a translation theory that would seek first to absorb and transform the ideas of the S L instead of reproducing mere sets of words. The translator's work is to create; the translated text is a product of their creativity. This view gives room to the translator to create meaning in the target text using his/her own words. This is relevant in the current study since the translator has to come up with own strategies to solve the challenges of non-equivalence.

Benjamin (1997) argues that translation serves to continue the life of the ST and not to reproduce its meaning in the TT, it extends the meaning of the ST. In the Bible translation, therefore, the translation in English is thought to be an extension of Greek and Hebrew. In the same line Kĩkamba translation is an extension of other Bibles. For any translation to be deemed 'good translation' the message of the ST should be harmonized with the message of the target text. This can be achieved through the use of literalism which is defined by Lefevere (1977) in the following terms:

> 'real translation is transparent it does not hide the original, it does not steal its light but allows the pure language as if reinforced through its own medium to fall on the original work with greater fullness. This lies above all in the power of literalness in the translation syntax, and even this point to the word and not the sentence, as the translators original element', (Lefevere 1977: 102).

In the process of producing a target text, the translator creates a 'pure language' a language that is in between the TT and the ST. The 'pure language' is experienced only in the particular translation in which it is found, and cannot be reused in other contexts because its existence depends upon its status as a harmonization between the ST and TT (Benjamin, 1997). From this argument he fronts the idea of foriegnizing and archaizing in order to get quality translation. Pound (1972) advocated for interpretive texts whereby a translation is similar to the ST and the textual features are understood through the foreign linguistic features of the original text. The current study looked at whether non-equivalence led to successful transfer of the ST or not by comparing the message in the ST and that in the TT. The meaning in the original should be echoed in the TT for a text to be a translation.

Rosenzweng and Buber (1994) argue that the originality is key in translating, features of the original text should be preserved in the target text for the work to be considered as a translation. They assert that,

> 'the Old testament has never before been translated by writers seeking to return to the concrete fundamental meaning of each individual words, previous translators have been contented to put down something 'appropriate' something corresponding … we take seriously not only the texts semantic characteristics but also its acoustic ones. It became clear to us accordingly that the text's abundant alliteration and assonance could not be understood in aesthetic terms alone, often if not always it is passages of religious importance in which assonance and alliteration thus help make this emerge more vividly (Buber and Rosenzweig, 1994: 168).

This concept is important in the current study since the Bible is basically written to pass the same message to all the readers and thus originality is a key issue, the form and the content are important in communicating the message of the ST, and therefore they should be considered during translation. The current study used this to explore on the similarity of form/structure as a case of non-equivalence.

2.1.2 Linguistic Approach

Nida's (1964) view of translation as a linguistic discipline influenced both secular and Biblical scholars. The linguistic approach led to the shift from philosophical to linguistic equivalence in translation. In this approach three notions were introduced in translation. The first one is intralingual translation which involves signs of the same language. Secondly, the interlingual translation or translation proper which is concerned with verbal signs in different languages. And thirdly is the intersemiotic or transmutation which involves the interpretation of verbal signs of non-verbal signs system, which is beyond the word. In the intersemiotic translation, Snell-Horby (2006) points out that:

> 'what is significant for translation studies as assessed from today's perspective is however that it goes beyond language in the verbal sense and does not look merely across languages' (Snell-Horby, 2006: 21).

Intersemiotic is reflected in some Bible translations which incorporates non-verbal elements such such as maps, pictures and drawings among others which are used to help the readers understand the information conveyed in the original text. Such elements are used in the Kĩkamba Bible (2011) which is the target text in this study.

This study assumes that the intersemiotic use in Kĩkamba Bible is a translation strategy which can be used to compensate for non-equivalence.

Another theorist in this area is Levy (2000) who categorized translation methodologies into two that is, the illusionists and anti-illusionist. The illusionary translations are written by adapting the target audience readership that is allowing flow of ideas and comprehensibility within the target language culture. In the anti-illusionary translation, for the target text to be a translated document it has to retain some features of the source text; the focus is more on transporting the ST to the TT as a whole. According to Levy (2000) the TT retains semantic and aesthetic value of the ST rather than the form. The current researcher looked at how equivalent at content and form was dealt with to retain the intended message in the TT when the translator is faced with the challenges of non-equivalence. In the current study the retaining of the aesthetic value was of importance in translating figurative language. Nida (1964) who supports the linguistic approach fronted the concept of dynamic equivalence (functional equivalence). He depended heavily on Chomky's deep and surface structure levels of syntactical analysis. He asserted that the deep structure is classified and reconstructed semantically and stylistically in the TTL surface structure. The following diagram illustrates in this concept;

Source Language   Surface Structure   Target Language

Deep Structure   Reconstructuring

Analysis
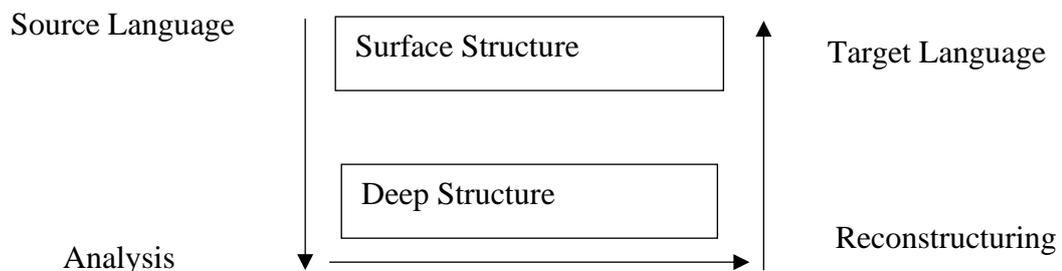
Figure 1: A depiction of Nida's Model of Translation.
Source: Cheung (2013: 6)

This structure is relevant in the current study since languages use different structures of sentences to convey information. The researcher was interested in how structures of sentences that are not commonly used in Kĩkamba were translated since it is important for the message of the source language text to be transported into the receptor language in a way that the response of the target language text reader is that of the original reader, (Nida and Taber 1969). In such a case the translator needs to ascertain the likely effects

of the source text upon its readers and re-establish an equivalent effect upon the target readers which is referred to as the equivalent effect in the current study. This is summarized by Nida and Taber (ibid) as:

> "Translation consists in reproducing in the receptor language the closest natural equivalent of the source- language message first in terms of meaning and secondly in terms of style, (Nida and Taber, 1969).

Nida's (1964) contribution to linguistic theory through the dynamic equivalence has greatly impacted on Bible translation. It is noted in the English translations for example in the Good News Bible and partially in other Bibles such as the Living Bible, the Contemporary English Version, the New Living Translation and the New Century Version. Kirk (2005) notes that dynamic equivalence is still the basis for most new Bible translation work especially in lesser-known languages or languages that have not been fully researched on. In the current study the dynamic equivalence is important because Kĩkamba does not have well known established analysed structure like English which served as the source language. The current study also dealt with non-equivalence at the form level and how the translator handled it to successfully transfer the meaning of the ST to the TT. The dynamic equivalence translation was one of the approaches used to translate Kĩkamba Bible (2011) (Bible Society of Kenya).

Catford (1965) also contributed to linguistic approach by introducing a number of definitions that subdivided translation into various categories. The most important ones were the two categories of grammatical ranks. These are unbounded and rank-bound translation. In unbounded translations, translation can take place at different levels for example at sentence level, clause or other higher levels while in the rank-bound translation, each element in the source text language receives an equivalent target text language element. He defined translation as a process of substituting a text in one language (the source) for a text in another language (the target). This forms the challenge in the current study on how the translator substitutes the language elements both at the unbounded and rank-bound levels that lack non-equivalence in the targeted language. The two categories by Catford (ibid) were further referred to as formal correspondent and textual equivalence. He defined formal equivalence as any target language category; unit class or structure which can be said to occupy the same place in the target language as it occupied in the source language text. While textual equivalence is defined as "any target language text or portion of a text which is observed

on a particular occasion to be equivalent of a given source language text or portion of text", (Catford, 1965: 27).

He stated that when the target language does not have a formal correspondent, a shift takes place in which a more general level of textual equivalence is adopted. The categories are important in linguistic studies and they are applied in translation. The current study used the linguistic approach to identify linguistic non-equivalent expressions or words and how they were handled in the Kĩkamba Bible translation. The linguistic approach to translation gave way to the contemporary theories that are discussed in the following sub topics.

2.1.3 Contemporary Theories of Translation

According to Steiner (1998) this is a period that witnessed the move from linguistic approaches in translation to wider approaches that viewed translation from social and political perspectives. It is the period that coincided with the "cultural turn" in which culture and society were considered as important factors in translation. The 'cultural turn' refers to a movement across the social sciences to incorporate matters of socio-cultural conventions, history and context in translation. Herman (2001) has commented that;

> 'translation used to be primarily in terms of relations between texts or between language systems. Today it is increasingly seen as a complex transaction taking place in a communicative socio-cultural context. This requires that we bring the translator as a social being fully into the picture' (Hermans 2001:70)

Language and culture are inseparable since culture is manifested through language and language gets meaning in the culture in which it belongs. The definition of culture is a complex adventure since it involves the way of life of a community including all the activities in that given society. Cultural considerations in translation make the process complicated. This is relevant in the study since the Bible was originally written following the Hebrew culture which is quite different from the other cultures that it is translated to.

Another notion that came up in the contemporary theories of translation was the hermeneutic motion in which translation is viewed as an activity with four steps; trust, aggression, incorporation, and restitution (Steiner, 1998). He asserts that the initial step

is trust without which translation would not need to be carried out. The translator during this step sees the value to communicate the message of the ST to a new audience (target text) since the communication is important to them. The second step is aggression in which the translator extracts the information/message of the ST and brings it to the TT audience while incorporation, the third stage involves the absorbing or assimilating the ST into the target language culture. Lastly is the restitution or the compensation which entails the faithfulness in balancing the TT as a representation of the original. In doing this the translator enhances the status of the ST. If compensation is not well done the translation fails to meet its goal and is termed as a mistranslation which in the current study is viewed as partial transfer or unsuccessful transfer of the ST message. In the current study it is assumed that the translator's sole responsibility is to remain focused and faithful to the ST message. This was used in the analysis of the translation strategies, the inappropriate use of the strategies pointed to unpreparedness and 'unfaithfulness' to the ST.

Many developments and radical changes on the translation theories took place during the 'cultural-turn' period to include the aspects of culture and society. They are summarized by Gentzler (2001)

> 'the two most important shifts in theoretical developments in translation theory over the past two decades have been; i) the shift from source-text oriented theories to target-text oriented theories and ii) the shift to include cultural factors as well as linguistic elements in the translation training models, those advocating functionalist approaches have been pioneers in both areas' (Gentzler, 2001: 70).

By source-text oriented approach he refers to theories that use linguistic approach to translations and by target-text oriented theory he refers to theories that consider the functionalist approach to translation. Both of these approaches are relevant in the Bible translation and also relevant in the current study since they help to analyze whether the core message of the ST is transferred to the TT or not. They are discussed in the following sub-topics.

2.1.3.1 Functionalism Theories in Translation

The functionalist approach to translation is geared towards producing the TT in the target culture. The best-known functionalist approach is the Skopos Theory developed by Vermeer (1970). The emphasis is on the purpose of the translation and not in the

linguistic equivalence. It is the purpose which determines the theory or the approach that the translator should use. Reiss and Vermeer (1984) assert that multiple purpose of translation is what determines whether the translation is good or not, and the Skopos theory sheds light on the translator's question; 'which is the best way to translate the Bible?' According to Nord (1997), what makes the translated version good is whether it is fit for the purpose and the main rule is that the TT is determined by its function. The current study considers this concept as an important factor in dealing with texts that may lack equivalents in terms of structure and form, both are analyzed as types of non-equivalence to explore the first objective in this study.

According to Vermeer (1996) the main aim of the translator is to fashion the TT so that it is functional in the target audience community in terms of importance. It does not necessarily need to be equivalent but should serve the purpose in the TT, he uses the term 'dethroned' to indicate that it is not the ST in the TT but a text that serves the target audience. In this line of thought therefore, there is no single correct translation, multiple purposes (skopos) exist for translation. Snell-Hornby (2006) states that translation is dependent upon its skopos (purpose) and that one text can be translated in different versions depending on the purpose of translation. This gives guidance on the best way to translate the Bible. It gives the researcher firm bases to identify mistranslation or unsuccessful transfer of the ST message which is determined by the meaning and not necessarily the form. This however depends heavily on the type of the text, for example, with poetic texts the form and content are used together to create meaning and the translator should find a procedure to transfer both in the TT, this is relevant to the study since poetic books form part of the sample for this study and it will be used to analyze non-equivalence at the structural level, to explore the first objective of the study.

Some scholars in the field of translation are opting to dynamic equivalence (Scorgie, Strauss and Voth, 2003) others for formal equivalence and others for inclusive language approach (Carson, 1998). The functional approach brings all these approaches together since in this approach translations is 'correct' provided that it is understood and accepted by the target audience and that it is coherent, fluent and natural. This is noted by Gentzler (2001:71) who states that:

> 'the emergence of a functionalist translation theory marks an important moment in the evolution of translation theory by breaking the two-thousand-year-old chain revolving round the faithful versus free translation. Functionalist approaches can be true to the theory as long as the approach chosen is adequate to the aim of the communication' (Gentzler 2001:71).

Apart from the Skopos theory is the Relevance theory which is also classified in the category of functional theory. Sperber and Wilson (1986) fronted the relevance in translation. It is a target-culture oriented theory hence it is in line with the functionalism approach to translation. Vermeer (1996) seems to place relevance theory within the functionalist framework stating that it is best seen as a sub theory of Skopos theory. The theory is build on by other scholars and one of the greatest contributions was by Gutt (1991). He claims that the greatest contribution of the Relevance theory to the practical work of translating is the search for optimal relevance. To achieve optimal relevance means to enable the audience to understand the meaning intended by the communicator without unnecessary effort and the fact that the audience can be provided with enough benefits from the translation. These benefits are referred to as contextual effects. He adds that translation is the process of pursing optimal relevance, the task of the translator is to retain optimal relevance in the translation, through first seeking relevance from the original communicator. In the Relevance theory translation is seen as a means of communication. Communication is defined as a dynamic process of action and interaction towards a desired goal or a process of sharing or exchange of ideas, information, knowledge, attitude or feelings among two or more persons through certain signs and symbols (Gamble and Gamble, 1993).

Communication in the translation theory is dependent on inferential processes and it is inferred and offered through a principle of relevance, which is maximum understanding within minimal processing effort. Gutt (1991) asserts that,

> 'the central claim of relevance theory is that human communication crucially creates an expectation of optimal relevance, that is, an expectation on the part of the hearer that his attempt at interpretation will yield adequate contextual effects at minimal processing cost" (Gut, 1991:30).

He identifies two kinds of translation direct and indirect. In direct translation TT purports to interpretively resemble the original completely, whereas indirect translation is seen as translation that yields the intended interpretation without causing the audience unnecessary processing effort. Gutt (1992) suggests that the indirect approach is more

idiomatic. According to Fawcett (1997) indirect translation is a flexible context-sensitive concept which accommodates translation of different types of target texts, therefore, it can only be used in situations where the translator is obligated to convey all the assumptions of the original to the receptor readers and not convey the explicit content of the original in the target text. Direct and indirect translation are relevant to the current study since the Bible has different types of texts, for example poetry and narratives which are translated using different approaches and this point of translation it used in the current study to analyze whether the approach used as determined by the strategy is appropriate or not, and where it was not appropriate the researcher suggested an alternative strategy.

The explicit content of the original is taken care of in the direct translation. Gutt (2000) defines direct translation as a direct quotation in which the translation aims to preserve the linguistic properties of the original. Retaining all the communicative cues of the original, the target readers are able to recover the full intended meaning of the original by using the contextual assumptions envisaged in the original to interpret the translated text. The indirect translation is similar to functional equivalence while the direct translation is likened to formal equivalence. Both were found to be relevant in this study due to the fact the Bible is a diversified unit where different types of texts ranging from narratives to poetry exist. Some types call for functional translation while others call for formal equivalence. The use of each approach resulted to specific strategies in the current study. For example in the use of direct translation to achieve optimal relevance the translator resulted to the use of strategies such as literal, explicitation, amplification and description among others which reduced the processing efforts and thus in line with Gutt's (1991) principle of maximum understanding within the minimal processing efforts. The content was discussed at word/lexical non-equivalence, figurative use of language and the grammatical categories. While form was discussed at the structural non-equivalence level. Both form and content were used to explore the first objective of the study which is on the types of non-equivalence in the Kikamba Bible translation.

Formal equivalence regards retaining the form of the original as an aid to conveying its meaning and it is useful in poetic texts. Whereas functional equivalence views retaining form as a hindrance to effectively and accurately communicating the message of the ST into the TT. The translator needs to take into account two aspects of the original during

23

translation that is, its form and its meaning. The form consists of the structural components of the SL, mainly its lexical and grammatical systems while the meaning is the message that the text conveys to its readers (Beckman and Callow, 1974). The fact that different languages often use different forms to convey the same meaning, the translators must decide on the best way of conveying the meaning of the original whether by retaining the form of the original or by translating into a form that is natural for the receptor language, regardless of whether or not it corresponds to the form of the original. When the form of the original is retained then the translator has used formal equivalence and when the form is not retained the translator has used functional equivalence. Formal equivalence also referred to as literal or gloss translation emphasis on source language and presumes original context, while functional focuses on meaning giving emphasis to receptor language. The two approaches are relevant in the current study since the researcher investigated on the non-equivalence at the content and form level and how the translator handled it in translating the message of the ST to the TT, in the process of exploring the first objective in this study. For example, in poetry the translator is required to transfer the form and the content since both are important in conveying the core message of the ST into the TT.

In the formal equivalence approach the meaning of the original is best communicated by translating it into a linguistic form which is similar to that of the original language, that is, the target text corresponds to the source text form. The source text and the target text may correspond in terms of the genre, which should match with that of the original, for example, song with song, poetry with poetry, narrative with narrative and proverbs with proverbs among others. In terms of the target text's grammar, in which the grammar of the ST matches with that of the TT, for example matching parts of speech, verb voice, word order and grammatical constructions. This is relevant to the current study since the researcher basing on this concept was able to determine whether a metaphor was replaced with a metaphor and a simile with a simile among other genres, in exploring the second objective of this study, that is, the strategies that were used to handle non-equivalence in Kĩkamba Bible translation, since genres that use figurative language were considered as types of non-equivalence in the current study.

The formal approach to the theory of translation is source context oriented. Fee (1985:33) describes it as 'keeping the historical distance intact'. Nida (1964) meant the same thing when he argued that;

> 'a gloss translation of this type is designed to permit the reader to identify himself as possible with a person in the source-language contexts and to understand as much as he can the customs, manner of thoughts and means of expression' (Nida 1964;159).

It is an approach that retains ambiguity in cases where the ST can be interpreted in more than one way and thus a literal rendering is used which enables the target reader to recover the two meanings that the source target reader would have discovered. This kind of an approach is a bit more ambiguous for the reader because of its unnatural and awkward language style but it helps to reduce comprehensibility bias. The proponents in the functional equivalence approach argue that, different languages use different forms to convey the same meaning and so their emphasis is on the meaning of the source and how it can be transferred to the target language irrespective of whether the form corresponds or not. The translator should therefore produce a text that is equivalent in two ways; in terms of naturalness of expression and ease of understanding. When unnatural language is used in the TT the processing effort becomes too great for the reader and the message is not communicated effectively. The researcher used the same principle to investigate on how non-equivalence was handled since the ST used forms that were tied to the structure of the STL to convey the message to the TTL.

One major problem of the Bible translation is the fact that the people interpret it as an ancient text using contemporary presuppositions in the light of their point of view as though it is addressed to their own cultural context (Cheung, 2013). Functional equivalence method puts into consideration the receptor context and views the translation in a way that it will yield the same meaning or response that was intended for the source language readers to the target language readers. This is explored in the current study in the way the translator uses the context to interpret the meaning before relaying it into the target text. It puts the responsibility for avoiding context-based misinterpretation upon the translators, for example, in case of figurative language if the figure in SLT will be meaningless or lead to misinterpretation in the TLT then the translator should take the responsibility of finding an equivalent figure and if it is not possible then it can be omitted altogether in the TLT. It allows the translator to make

numerous interpretive decisions. Wrong interpretive decisions in the Bible are controlled by the fact that the translators work as a group or a team of interdenominational scholars and their diversity helps prevent obvious mistranslations though a number of mistranslations still escapes the scholars. The Kĩkamba Bible (2011) used in this study was translated by a group of translators and used both formal and functional approach in different texts (the Bible Society of Kenya) but there are still various cases of incorrect transfer as witnessed in the discussion. The Bible translation should be as close as possible to the original but this is hampered by the problems such as non-equivalence which is explored in this study.

Van der Merwe (1999) argues that with a community that reads the Bible most of its readers will prefer a functionally equivalent type of translation but a small group of serious Bible readers would prefer a more literal approach in which less of the interpretive decisions are made for them. He also argues that the translation needs to provide the reader with enough explanatory notes on the historical and cultural factors to help them interpret the contextually implied information correctly without unnecessary processing efforts. These notes help to enlarge the contextual environment of the target readers and hence improving their comprehension. The notes in this study is part of the compensation strategies used by the translator to solve problems of non-equivalence. The current study used this concept to suggest alternative strategies to solve the problems of non-equivalence. The researcher actually recommends that the strategy of taking notes can be used with other strategies to compensate for concepts or expressions that are not clear or hinder the transfer of the ST message into the TT.

For any translation theory to achieve the goal of translation it derives translation directly from a communication theory. According to Nida and De Waard (1986), every act of verbal communication involves the interaction between the seven factors of the communication process; code, source, message, receptor, channel, mode and setting as exploited in the code communication model. The same factors play a role in written communication but when a message is written there is more noise because it calls for preciseness and paralinguistic features are lost. In the current study the noise factor is higher because of the massive language and culture gap between the source text and the target text and thus the issue of non-equivalence.

Nida and Taber (1969), states that anything that can be said in one language can be translated in another language unless the form is an important aspect in the original language, it means that the content of a message that can be linguistically encoded in one language (SL) can also be linguistically encoded in another language (TL) in a such way that the TL audience can decode the essential meaning as the SL audience. They also state that a message if correctly encoded, the decoder can receive exactly what the speaker intended to convey, that is, the message sent and the message received are identical. In the translating of the Bible different scholars have used different theoretical approaches, the current study was concerned with how the cases of non-equivalence are handled at word level and above the word level irrespective of the theoretical approach. The approaches are discussed to highlight on their contribution to successful translation and are used to analyze both the second and the third objectives in this study.

2.1.3.2 The Descriptive Translation Theories

The cultural turn is a period that saw many changes in the approaches to translation theory as indicated earlier in the discussion on contemporary theories of translation. Hariyanto (2002) views translation as the exchange of textual and semantic units in the source language with the same or similar ones in the target language text. According to Pym (2010) descriptive translation approaches aim at describing what translation is rather than prescribing how it should be. The greatest significance should be attached to the issues of socio-cultural conditions under which the translation process takes place (Bassnett, 2012). The TL and the SL in the current study belong to different distinct cultures and this concept is used in exploring whether the strategy used transferred the message ignoring the form or transferred the form at the expense of the meaning.

In the descriptive approach equivalence is any kind of relation between the TT and the ST (Munday, 2012). It emphasis on the function, that is, the position the translation process occupies in the culture of the target language. The function will determine the nature of the relationship between the translator, source and target texts and the strategy to be involved to meet the equivalence. It is clear in the approach that the process is target oriented and that it integrates into the linguistic norms of the target culture, (Bassnett, 2007). The current study is concerned with the issues of non-equivalence which are mainly as result of differences in culture. In the target oriented approach, a cultural element or concept should be replaced with an equivalent one in the TT.

27

Guo (2012) describes culture as patterns of traditions, social habits and values which entails the entire ways of a society, while Verneer (1992) states that culture constitutes of the totality of norms, conventions and opinions which determines the behavior and the results of the behavior in a given community. The establishment of the behavior and its results are done by the language and thus culture and language are inseparable. Translation is therefore necessitated by the exchanges between cultures, and hence the translation process is a medium for and a product of cultural exchange, (Huang, 2014). The shifts that characterized the cultural turn were mainly around the view that a text is embedded in a network of cultural signs in both the source and the target language. Ndlovu and Sibanda (2014) acknowledge that practical translation involves some basic realities that are reflected in the culture of both the ST and the TT. Castello (2014) states that the impossibilities of equivalence are inherent in the language because different languages create different world views. In the current research translators were able to sort out challenges of some of the non-equivalence using appropriate strategies but not all, the researcher in the current study agrees with this view that equivalence is difficult to achieve but translation is a possibility.

Snell-Hornby (2006) stated that translation is not only about linguistic sense or the mere mechanical conversion of lexical units between languages but it involves the transfer of language items representing cultural concepts from one language to another. Fozooni (2006) retaliates that the cultural turn is a move from the rigid prescriptive approach to one where the impact of culture on translation is given emphasis. In this approach the text linguistic model defines a text as a communicative occurrence that carries a message following the standard of textuality which include, cohesion, informatively, intentionality, acceptability, situationality and intertexuality. It views a text-linguists as science of texts that describes or explains both the shared features and distinctions between text types (De Beaugrande and Dressler, 1981). The text-linguistic model looks at the text in terms of context and background and a translation unit will therefore be a text at the highest level unit instead of a word. The current study agrees with the view and establishes texts of non-equivalence at the word level and above the word level to explore the types of non-equivalence.

In text-type oriented translation, texts are classified according to typology and Werlich (1975) lists five text types; descriptive, narrative, expository, argumentation and

instructive. Each text type will use a translation approach that is relevant to it. Such an approach is relevant in the Bible since the Bible contains all these types of categories. Typical features such as lexical signals and structural functions are considered when classifying the text types. According to Nord (1991) there are two text-type concepts in translation that distinguishes the idea of text-types and text-classes. He states that text-type is a functional distinction which classifies the texts into information versus expressive, persuasive versus descriptive, narrative versus argumentative texts, all these distinct text-types are evident in the Bible. While the text-class refers to the occurrence of texts in a standard situation which comes up with classes such as prayer, recipe, reports and requests among others. Some scholars use different terms to refer to these classes for example Mason (1982) uses domain for both classes and Crystal and Davy (1969) uses the term province and categories the texts into scientific, administrative, political, religious, literary and journalistic among others. The text-type classes are more relevant in the current study than the others which are evident in selecting the Bible texts (books) and the chapters to form the samples for the study.

Werlich (1975) states that text types are important in translation because they provide objective and systematic translation techniques required in effective target text. The text type categories are important in Bible translation since the Bible consists of many classes of texts that can be classified according to the way the language is used, for example there are poetry texts such as Psalms and Proverbs, and narratives such as the book of Exodus. To attain textual equivalence then the translator is expected to replace (translate) a poetry class with a poetry class. This is relevant to the study since it was adapted to categorize the Bible books linguistically following Werlich (ibid). The researcher used this in investigating the types of non-equivalence from different categories of texts depending on their use of language.

2.2 The Relevance in Communication and Bible Translation

The relevance of communication in the Bible can only be reviewed using the relevance theory and it is important in this study since the translation of the Bible is a form of communication in which the translator must seek the relevance in the ST and render the same relevance in the TT. The degree of resemblance is determined by considering the relevance (the expectation of the receptors) and specifically the assumptions of what the receptor will find optimally relevant, (Gutt, 2000). In the case of a sacred text like

the Bible receptor expectations tend to be high, most of the Bible readers tend to take it that everything written in the Bible is to a great extend relevant to them. Hence, they expect the Bible translators to maintain the highest possible degree of interpretive resemblance. This resemblance forms the bases of pointing whether the transfer of the ST message is successful or unsuccessful in the TT.

The ideal Bible translation has two generalizations in the Relevance theory; firstly, it should remain as close as possible to the content of the source because the translated version should not communicate its own message but that of the source. The translators need to know that their audience expect them to remain very close to the explicit content meaning and that there is no room for changes, add or subtract from the set of assumptions conveyed in the source text. Gutt (1991) asserts that the sum total of the explicatures and implicatures of the TT must be equal to the sum total of the explicatures and implicatures of the ST. Secondly it must lead to the same interpretation as its source text because the aim of translation as a means of communication is to produce the same contextual effect that is in the ST to the TT. In the Relevance theoretical frame work the effectiveness of a translation is based on the comparison of interpretations and not on any equivalence-based relations that exist between the source text and the translated text (Gutt, 2000).

The Relevance theory accommodates the view of the indirect translation which emphasis on the receptor language context. Winckler and Van der Merwe (1993) suggest that

> 'an indirect translation is a receptor language text which the translator intends to be interpreted in the context envisaged (by him) for the receptor language audience and his informative intention in making it is to communicate to the receptor language audience as many as possible the assumptions communicated by the original in the originally envisaged context, (Winckler and Van der Merwe 1993:53.)

One important contextual difference between Bible translation and most other instances of interpretive use is that the Bible readers expect the translated version to be as close as possible to the explicit content of the original while elaboration and summarization should be kept at minimal, (Winckler and Van der Merwe, 1993). Since the audience expectation plays the major role in constraining interpretive use, the range of texts in the Kĩkamba Bible (2011) that would be regarded as acceptable Bible translations

would be limited. Many readers of the Bible regard it as a word of God and hence tend to regard only the assumptions of the original to be relevant to them. They expect the translators to communicate everything the original text did and nothing more or less. Due to context-dependent nature of communication the shift from the source to the receptor context makes it impossible to retain the meaning of the original in the target text, (Gutt, 2000). Languages are used in different cultures and hence change of context is a challenge to the translator. The current study aims to determine the status of the translation strategies used, for example the use of unit change and omission which may communicate less than what is in the original text. This ensures the same equivalent effect which according to Gutt (1991) is important. He argues that;

> 'stimuli can be looked at from two different points of view. They can be looked at from the point of view of the cognitive effect they have - for example what explicatures and/or implicatures they convey - but they can also be looked at from the point of view of the intrinsic properties they have as phenomena and this is the perspective that seems relevant to direct quotation''(Gutt1991:126).

The idea of trying to retain the linguistic properties of the original is linked to direct quotation. Gutt (1991:161) states that,

> since they (direct quotations) preserve all the linguistic properties of the original they give the audience the possibility of reconstructing for themselves the meaning intended by the original author provided it uses the contextual assumptions envisaged for the original communication act'' (Gutt, 1991:161)

This logic applies also to translation in that the translator who preserves the linguistic properties of the original text in the translated text enables the target readers who read it with the original contextual assumptions in mind to recover the originally intended message. The linguistic properties of the source text lies in the communicative clues they provide for the readers so that the context envisaged in the ST will yield the same interpretation in the TT.

The Relevance theoretic principle of preserving communication clues enables Bible translators to retain what is important as far as form of the original language is concerned. The target reader uses the clues to recover the author intended message. The principle does not force the translators to reproduce grammatical structures that are foreign to the receptor language but to find strategies to retain the original language properties. For example, structures that are clues to meaning in the English Bible when transferred to Kĩkamba Bible literally may be meaningless. Such communicative clues

can be replaced with receptor language structures in Kĩkamba that provide the same communicative clues. Direct translation approach hence treats the source text from the perspective of linguistic properties and sometimes the form of the source text is changed to preserve communication clues. This is important in the current study since it is used to discuss how the non-equivalence at grammatical categories and structures are handled.

The Bible translation must be based on good exegesis and since communication in the Biblical texts is context-dependent, the translators need to analyse the Biblical text in its original context. The translators must have a thorough knowledge of the original language. Wincker and Van der Merwe (1993:54) explains the importance of such knowledge by stating that:

> communicative clues may arise from a variety of linguistic sources. Adequate interpretation of these communicative clues requires a thorough knowledge of the grammar, the text-grammar, the lexicon, the illocutionary conventions and sociolinguistic conventions of the language concerned (Wincker and Van der Merwe, 1993:54)

Relevance in this study assumes author-centered approach to meaning and regards the knowledge of the original context as prerequisite for discovering the author's intent which is quite relevant in the current study. The Bible needs to be translated with the intents of the original writer in mind since it is made to achieve an informative function in communication, it is not written for the interactional function. The researcher in the current study uses the same principle to determine the success of a translation strategy by considering the optimal relevance of the reader in the TT. The literature on the relevance of communication based on the relevance theory, forms a good basis of exploring the third objective where the translator considered the reaction of the ST readers and that of the TT readers to decide on the alternative procedure (strategy) of rendering the message of the ST to the TT.

2.3 Translation Problems

Translation problems are allocated various titles in translation. Nord (1991) draws a distinction between translation problems and translation difficulties in the following terms;

32

"a translation problem is an objective problem which every translator (irrespective of his level of competence and of the technical condition of the work) has to solve during a particular translation task … translation difficulties on the other hand, are subjective and have to do with the translator himself and his specific working conditions… a particular problem which seems very difficult to a beginner will remain a translation problem even when the student has learned to cope with it. It can turn into a difficulty again, though if the translator has to solve it without the necessary technical resources' (Nord 1991: 151)

According to Nord (1991) a problem may exist that the translator is aware of, and the term 'difficulty' describes a problem regarding the type of the trouble it creates and the ease with which the translator overcomes it. A translation problem is viewed as a potential obstacle due to lack of skill or/and language differences. Difficulty on the other hand is a consciously perceived problem, that can be easy to solve or difficulty to solve. When it is easy to solve and the translator solves it, the translation is acceptable. If the problem is difficult to solve and it is not solved it leads to unacceptable TT or an error or defective translation. If an error blocks communication or conveys wrong information then it is severe, but a mild error does not block communication. Some consciously perceived problems might only lead to hesitation but eventually they are solved while some might indeed result in a defective translation or sometimes completely impede the process. There is therefore the need to differentiate between the process and the product in translation. What occupies the translators mind is referred to as the process of translation which would potentially involve hesitation when looking for translation strategies. Defective translation has to do with product type of errors which is a concern in this study as it results to unsuccessful transfer of the message.

Proshina (2008) provide a classification category of the translation problems that are relevant to the current study. They include grammatical problems and pragmatic problems. They are discussed in details in the following subtopic on Equivalence and Non-equivalence since they are relevant in this study as far as analysis of the first and the second objectives are concerned; the types of non-equivalence and the translation strategies used to handle them in the Kĩkamba Bible translation.

2.3.1 Equivalence and Non-equivalence.

For the translated text to be considered as the translation of the original there must be equivalence. The role of the translator is to replace the language of the ST with the

language of the TT, (Brisset, 2000) and the implicit focus in all translation definition is upon the concept of equivalence. According to Nida (1964) translation can be defined as reproducing in the receptor language the closest natural equivalent of the source language message first in terms of meaning and secondly in terms of style. In the Bible translation the emphasis is given on the meaning since the Bible is not written for entertainment but to communicate to the receptor audience.

Equivalence can also be defined as the relationship between the source text (ST) and target text (TT) that allows the TT to be considered as a translation of the ST. The lack of equivalence is what is defined as non-equivalence. Equivalence can be achieved in a number of ways. For example Kollar (1989) notes, referential or denotative equivalence in which the SL and TL words supposedly refer to the same thing in the real world and connotative equivalence, where the SL and TL words trigger the same or similar associates in the minds of the native speakers in the two languages. He further suggested text-normative equivalence where the SL and TL words are used in the same or similar contexts in their respective language and also pragmatic equivalence also referred to as dynamic equivalence by Nida (1964) in which the SL and TL words have the same effect in their respective languages. He also defined formal equivalence where SL and TL words have similar orthographic or phonological features. These types of equivalence are relevant to the current study in that the researcher used them to explore the types of non-equivalences, in cases where the equivalence is not achieved then there was non-equivalence.

Baker (1992) applies the notion of equivalence at different levels, in relation to the translation process. She distinguishes between equivalence at word level, at grammatical level, textual level and pragmatic level. Toury (1995), postulates that in the comparative analysis of the study of ST and TT one should discuss the degree of translation equivalence in the two texts. Catford (1965) identifies the terms formal correspondence and textual equivalence while Baker (1992) extends the concept of equivalence to cover similarity in ST and TT devices in the respective texts. She uses the term textual equivalence to refer to both formal correspondence and textual equivalence. In the current study non-equivalence was discussed at word level and above word level, which is adapted from Baker's (ibid) view of non-equivalence.

Clark (1983) and Sweetser (1999) argue that the meaning associated with a word in any given utterance appears to be, in part a function of the particular linguistic context in which it is embedded. Croft (2000) put it in another way that word meaning is protean, its semantic contribution is sensitive to and dependent on the context in which it is used. The current study makes an assumption that the context in which the words are used in the English Bible may be difficult to create or relate when translating it into Kĩkamba and thus lack of contextual equivalence.

The main goal of translation is to achieve equivalent effect or dynamic equivalence. The principle of equivalent effect introduced by Nida and Taber (1982) refers to equivalence in the literal meaning of words and equivalent in the association or emotions that words bring in the mind of the reader. The translator needs to come up with good plans (strategies) to achieve this effect. A number of strategies can be used but the two most debated strategies are; domestication and foreignisation. In domestication cultural items are replaced by an equivalent item in the target culture to create the effect of the source text without disrupting the fluency of the text. In foreignisation the source item concept and sense is preserved as much as possible in the translation, the translator's role is to assist the target reader to understand the foreign culture. Domestication and foreignisation approaches are relevant in this study especially in the culture filtering strategy in which a concept was either foreignised or domesticated in the TT.

The communicative view that is advocated for by many scholars in the translation field looks at the concept of equivalence at different categories, which include content equivalence, stylistic equivalence, semantic equivalence, communicative equivalence, pragmatic equivalence, formal and dynamic equivalence (Hauglund, 2011). Translation is used for many purposes and therefore the type of equivalence is determined by what the translator wants to achieve and the type of text being translated. The current study explored the types of non-equivalence but did not classify them in the same manner. The Skopos theory is an example of a theory that focuses on the communicative function of the language. The extra-linguistic and the textual factors like the recipient's culture and the purpose of the text are the main considerations in this theory, (Munday, 2008). The purpose determines the translation methods and strategies that are to be

employed in order to produce a functionally adequate result. The translation of the Bible is purposely made to communicate the message of the ST to the TT.

Newmark (1998) also supports functional translation and distinguishes between semantic and communicative translation. Communicative translation aims at producing on the target audience an effect that is as close as possible to that received by original source audience. It involves a generous transfer of foreign elements into the target culture and language in order to recreate the same effect in the translation. When the two-language experience cultural differences like in the case of English and Kĩkamba to create the same effect to the audience in the ST and TT becomes a problem. Semantic approach focuses on rendering as close as possible the semantic and syntactic structures of the original into the target language. It remains within the original culture and assists the reader in connotations of the foreign elements if they enhance the understanding of the message.

Nida (1964), who is the main scholar behind the equivalence theory and a prominent Bible translator introduced two types of equivalences; formal and dynamic. These are the two main approaches used in Bible translation. Formal equivalence is achieved when both form and content are transferred in to the TT. Such translation is concerned with accuracy and equivalence in form and structure. It is useful in formal texts in which the main priority is to communicate exactly and accurately the referential meaning of the text. It is therefore likened to Newmark's (1998) semantics approach since it is concerned with denotative meaning (dictionary definitions). Dynamic equivalence is more receptor-oriented, and focuses on the receiver of the message rather than on the formal linguistic structure of the message. The main principle in this approach is the equivalent effect and the content of the ST is prioritized, (Nida and Taber 1982). Newmark (ibid) uses the term communicative approach to refer to the dynamic approach. These equivalences are tested by comparing the meaning and the form of the two texts, that is, the original text is compared with its translation to identify successful and unsuccessful translations.

Translation equivalence is defined by Proshina (2008) as the degree of similarity between the source and the target text, measured on a certain level. The two texts may not be identical but they are ideally similar at some levels such as pragmatic, semantic

and structural levels, the three represent function, content and form respectively. Pragmatically means that both texts should have one and same communication function implying that the TT message should have the same impact on its audience just like the ST has on its audience. Semantic equivalence implies that same situation is described using similar lexical meaning of the units and similar grammatical meaning of the language items. Structural equivalence lays emphasis on the idea of a close formal correspondence between the ST and TT, for example whether the same number of lines are used or sentence to express the same idea or concept. The current study explored non-equivalence at these levels by classifying them into two types; lexical level and above word level.

Equivalence is seen as the question of finding suitable counterparts in the target language for expression in the source language. According to Proshina (2008) the best-known equivalence is the lexical equivalence which is concerned with the change of lexical units from the source language into the target language. The problem of lexical equivalence deals with lack of equivalence arising from the many semantic differences concerning their denotative and pragmatic meaning. According to Baker (1992) the common non-equivalence at word level include: the culture specific words, when the concept in the original language is not lexicalized in the target language, the original language word is semantically complex, when the word makes different distinctions in meaning, the target language lacks a specific term, the use of loan word in the original text among others. Baker's (ibid) categories are relevant in this study since they form a basis to explore types of non-equivalence at the word/lexical level. From the literature review, it is clear that the lack of equivalence is non-equivalence and the types of non-equivalence are discussed in line with the types of equivalence.

2.3.2 Grammatical Problems of Translation

These are problems in translation that are caused by the formal differences between the source text and the target text. For examples systematic dissimilarity of the forms that take place when one of the languages lack some grammar category thus lack of a corresponding form. For instance, English has a one word for third person singular while Kĩkamba does not have and has to take descriptive approach, the third person feminine gender 'she' is translated as '*mũndũ mũka*' translated literally as a 'female human being'. To translate such forms, one has to compensate them or restructure the

sentences. Unique categories can also occur at the syntactic level. Formal dissimilarities include differences in word combination norms and models that make up language structures. They can be categorized into dissimilarities caused by language system, by norms and by usage. The problems of forms can be explored in a number of cases such as in translating finite verb forms, passive forms, subjunctive mood forms, non-finite verb forms, the gerund, the particle and personal pronouns among others, (Proshina, 2008). The current study explores these categories under grammatical categories and grammatical forms. These problems are experienced since Kĩkamba has different grammatical forms from those used in English and such differences are discussed in chapter four as types of non-equivalence.

Translation problems can also be experienced at syntactic level in terms of communicative structure and the principles of punctuation. The semantic role of punctuation is important, for example, when a semi-colon is used instead of a full stop or a comma is inserted in the target text then a change in meaning occurs. These problems are further expounded on in the data analysis on figurative language and on grammatical structure/forms. Semantic problems can occur in cases of contextually-bound words and culture-bound words among others. The context-bound words are cases where the words are only clear in a specific context. Context here means the text that comes immediately before or after a particular word or phrase and it helps the reader to understand its meaning. The context can be categorized into two classes; micro and macro contexts. The micro context is a word within a sentence or a phrase while macro context is a larger text for example a passage or a story where it is used, (Proshina, 2008). Both micro and macro contribute to meaning and hence the translator needs to be aware of the contextual meaning. This is used in the current study to analyze lexical non-equivalence.

Culture-bound words are names of particular peculiar objects in a given culture. The problems arise when the translator is unable to get their equivalence in the target language. Such non-equivalence include neologisms, that is, newly coined forms, dialect words, slangs and taboo words among others. Culture-bound words include, geographical or typonyms, people's names, zoonyms or animal names, social terms, military terms and words for everyday life among others (Proshina, 2008). These are reflected in the non-equivalence at the lexical level in the use of proper names and

culture-specific words. Culture-specific terms also pose a challenge in translating figurative expressions such metaphors, idioms and similes among other expressions, since they use images that are drawn from the culture of the language that creates them. In addition, some of the figurative expressions for instance fixed idiomatic expression that use terms that are tied to the language structure of the source text are difficult to transfer to the target language. The current study discusses them under non-equivalence above the word level, for example, at the level of figurative use of language, in which phraseological and metaphorical translation pose serious semantic challenges to the translator.

A phraseological unit is a set of expression consisting of a group of words in a fixed order having a particular meaning, different from the meanings of each word understood on its own. The units may be both metaphorical and non-metaphorical. Metaphor is a figurative expression transferring the meaning from one thing to another based on their similarity (Proshina, 2008). A metaphor is also defined as a transference of some quality from one object to another it is an implicit comparison of two unlike objects and it carries an emotive function (Searle, 1979). Metaphors are inherent in a language and can easily escape the translator's attention. It is one of the features of imaginative writing and thus the translators must fully be aware of its sense and the emotive effect it produces through its image. The challenge in the current study was that the images used in the ST did not communicate the same message even if the translators used literal translation to relay them in the TT, but Newmark (1992) states that the sense and image should be preserved as much as possible.

The metaphors may be single (one word) and extended (a collocation, a sentence, a proverb or a complete imaginative text). Metaphors can be translated through interlingual metaphoric transformations that changes the metaphor in different ways. For example, the use of metaphorisation in which a non-metaphoric word or a phrase in the source language is translated by the use of a metaphor. The translator in this case may introduce an idiom. The translator may also resort to demetaphorization or drop the metaphor in the source language and translate using a non-metaphoric expression. It should be the last technique that a translator applies when there is a case of phraseological lacuna in the target language. In another case the remetaphorisation can be used where a source language metaphor is translated by a metaphor in the target

language. In such a case the image in the metaphor is fully preserved by use of full or partial equivalents (Proshina, 2008). Descriptive or explanatory translation is used when a metaphor in the source language appears to be obscure and not very crucial. The translator may also make use of a simile to translate a metaphor. In the current study, this is expounded in the analysis in which the metaphors are discussed as part of the problems of non-equivalence, on how they are translated, the strategies used and if they were successful or not.

Just like the metaphors other problems experienced in translation were related to the use of idioms in the source language. An idiom also causes some challenges in translation. An idiom is referred to as a specific way or manner of expressing something not only in terms of linguistic features but also in an artistic or musical way (Moon, 1998). They can be translated in a number of ways. For example, substitution with analog which involves substituting a figurative expression with its analog and thus resorting to generalization or specification of some components of the idiom. The translator may also use literal or calque translation, that is, a word-for-word translation, this is used when translating sustainable metaphors, phraselogical synonyms and puns, for the English idiom 'kicked the bucket' means 'died' and thus can be translated as so. This is relevant in the current study since the researcher classifies metaphors and idiomatic expressions as types of non-equivalence.

An idiom or a fixed expression may not have an equivalent in the TL, or may have similar counterparts in the TL but its context of use may be different and thirdly an idiom in the ST may have an element of ambiguity in meaning, both its literal and idiomatic senses. According to Baker (1992) problems that idiomatic and fixed expression pose in translation relate to two main areas; the ability to recognize and interpret an idiom correctly; and the difficulties involved in rendering the various aspects of meaning that an idiom or a fixed expression conveys into the target language. Teilanyo (2007) stresses that the difficulty arises from the problem of finding adequate target language equivalents for terms conveying culture-sensitive notions in the source language as a result of the fact that the two languages have different meaning subsystems and culture. These difficulties are identified in the current study and the strategies used to handle them are discussed.

According Baker (1992) asserts that words depend on the other words in the context to communicate meaning, in a text they collocate or combine with other words to convey meaning. He states that:

> words rarely occur on their own; they mostly occur in the company of other words. But words are not strung together at random in any language; there are always restrictions (differences) on the way they can be combined to convey meaning. It would seem then that the patterns of collocations are largely arbitrary and independent of meaning, (Baker, 1992:47-48).

This is evident in the current study, in which words in Kĩkamba and English are combined differently, as seen in the kind of fixed expressions that occur in both languages. The same degree of mismatch that can be observed in collocational patterns of synonyms and near-synonyms are evident in the collocational patterning equivalents/near-equivalents in the two languages, that is, Kĩkamba and English. Different collocations in the current study are deemed to form part of non-equivalence at the level of grammar system.

The structural aspects of languages also pose challenges in translation that the translator has to deal with, for example, one can resort to antonymic translation which is a complex transformation when a SL construction is shifted to a TL construction whose components are opposite in meaning. When faced with such a challenge the translator can resort to a number of strategies, for example, substituting a negative sentence with an affirmative one and vice versa, shifting the position of a negative component and lastly substituting a word with its antonym or conversive. The translator can also use conversive transformation which is a situation that calls for antonymic proper transformation or resort to conversives words which means naming the situation attributes from different angles for example 'mighty and great' or 'lords of host and the mighty one.' In such a case it automatically means that the translator and the author of the ST have the same situation in mind but they look at it in different perspectives (Baker, 1992).

For the translation to be successful one must be aware of the precise meaning of a word and the way the word is combined with others in a phrase or in a sentence, that is, its collocation. The difference in collocation may result from different language varieties, different semantic structures and different typological tendencies (Proshina, 2008).

Translating condensed synonyms may also cause a challenge to the translator. For example, the use of 'safe and sound' and 'open and sincere' in the original text may be replaced with one word in the target language. When the synonym is reduced to one word some meaning is lost, especially if it was used for emphasis in the source language. The use of synonym as a strategy used to solve non-equivalence at lexical level is discussed in chapter Five.

Translating compound words and fixed expressions also pose a challenge to the translator. A compound word is defined as unit of vocabulary which consists of more than one lexical stem functioning as a single item with its own meaning and grammar. In many cases the English compounds are formed in the agglutinative way, that is, by joining directly two or more stems, for example, 'four-year-old' and 'jack-of-all-trades.' In the target language one single word may be used to replace the compound element, this problem is expounded in the analysis of data under the use of fixed expressions. Sometimes the translator uses conversion which entails the idea of transferring a word from one part of speech to another without the use of an affix. For example, from a verb to noun, 'to look' (verb) to 'a look' (noun). To achieve equivalence the translator in this case needs to note that not all the meanings of words are carried out into the derivative form (Proshina, 2008). The translators in the Kĩkamba Bible used these approaches in translating fixed expressions as evident in the analysis of handling the problems of fixed expressions in chapter four.

The grammatical problems in the current study are discussed under different sub topics in exploring the types of non-equivalence. The researcher categorized grammatical problems under non-equivalence above the word level.

2.3.3 Pragmatic Problems of Translation

Apart from the grammatical problems in translating, there also pragmatic ones. Pragmatic is seen as the relations of the sign and its users or the speaker's meaning. Each utterance as a text is said by someone and aimed to another person. When combined together words make a scheme of syntactic structures or sentences. In translating there are two types of language sign users, that is, the author and the receptor. The author has a communicative intention or purpose and the sentence has a communicative effect to the receptor, for instance it can encourage, warn, inform or

cause some emotions. The communicative effect does not always coincide with the communicative effect. A statement to make the receptor happy may annoy them (Proshina, 2008). This is explored in the current study on non-equivalence at the level of structure in the language.

As far as linguistic pragmatic is concerned Austin (1962) developed three types of relations; locution that is, reference and utterance sense, illocution which he explains as the communicative intention and functional force and perlocution which is communicative effect. The acceptable translation is one whose communicative effect is close to that of the ST such that its communicative effect coincides with the author's communicative intention. Newmark (1988) introduced two principles of translation that will enable the translator to achieve acceptable translation; communicative and semantic translation. The communicative translation attempts to produce on its receptors an effect as close as possible to that produced on the readers of the original. A target text should convey the same information as the source text and produce the same impact on the receptor as it does in the ST. The receptor may also be faced with the problem of historical overtone, that is, the original text may be distanced from the TL receptor in terms of time. For example, books belonging to earlier literature are understood differently by the source language readers and the target readers due to the difference in their knowledge and cultural background. The Bible is an example of such books.

All these challenges form part of non-equivalences in the current study and they are not categorized in the same way but the researcher adapted Bakers's (1992) categorization and put them into two categories non-equivalence at word level and non-equivalence above the word level.

2.4 Communication Process

Translation is viewed as a communication of process which involves translation models. Translation models are the conventional description of mental operations on speech and language units by the translator, (Proshina, 2008). The process involves the double role of the translator, this is illustrated in the following diagram;
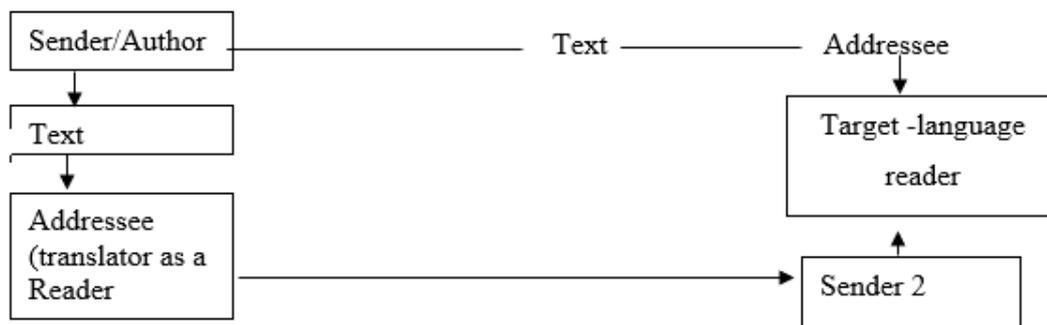
Figure 2: Communication Process
Source: Feng 2003:73

Newmark (1988) states that the process involves the rendering of the meaning of a text into another language in the way that the originator intended message in the original text. The translator starts the process by reading the original text then renders the meaning in the target text. This is clearly illustrated in the diagram in which the reader is not only a reader but a purposeful reader who introduces the content to another language and culture. The translator is also a special reader who has to interpret, decode and then encode the meaning of the ST and render it in the target language. The message of the ST is conveyed in the TT through translation in which case the translator becomes a message conveyer (Houbert, 1998), conveying the meaning expressed by the original writer into the target language text (Text 2) for a group of target language readers (addressee 2).

According to Feng (2003) text 2 which is the translator's text is just one of the many possible texts because different readers will respond differently to the same text and the bases is that a translator's reading is only one of the possible readings of the ST. The translator decodes a text according to his understanding, conditioned by his/her ideology and word knowledge thus the process involves both lexico-grammatical and pragmatic analysis. Linguistic choice needs to be made to select the appropriate language items from a wide range of alternatives. The choice will largely be determined by the translator's sociolinguistic, socio-pragmatic and grammatical competence in both the ST and TT. Since the translator is both a reader and a writer the choices are made constantly on a number of linguistic levels namely words, collocations, fixed expressions, clauses and structures. The current study identified the choices made by the translators by looking at the strategies that were used in dealing with the challenges

44

faced at these linguistic levels in the translation process. Some of the choices led to success in conveying the message of the ST into the TT while others led to mistranslation.

Proshina (2008) discusses four conventional descriptions of mental operations on language units which he refers to as models of translation; the situational, transformational, semantic and psycholinguistic models. Each model explains the process of translation in a restrictive way, but the four make the picture of translation process vivid and provide the translator with a set of operations. The Model are discussed below following Proshina's (2008) point of view.

The situational model gives emphasis to identification of the situation as the principal phase of the translation process. It states that one and similar situations should be denoted in the source language and target language, but languages do it differently thus denotative or referential meaning, that is, the meaning relating a language unit to the external world and a particular explicit meaning of a symbol. Newmark (1988) states that one should translate ideas but not words and then find the proper means of the TL to express this situation. The model concentrates majorly on the identification of the situation as the principal phase of the translation process. In translating figures of speech for instance in the current study the situation played a key in trying to analyse the strategies used to transfer metaphors and similes depending on the situation in which they were used in the original text.

Transformational model entails the fact that the source text is transformed into the target text. It explores two transformational forms; an intralinguistic process which involves the converting of ST into the structure of the TT. And in the second one transformation is viewed as part of translating and it has three parts. The first part is analysis, the source language structures are transformed into basic units of the source language structures. For example, a compound sentence in ST is broken down into simple sentences or main clauses in the TL. The second part is translation proper. In this stage the basic units of the SL are translated into the basic units of the TL. The last stage is the synthesis part where the basic units of the TL are transformed into terminal structures of the TL. The model is useful in the contrastive analysis of the ST and TT and it provides transformation techniques that can be used to achieve equivalence in translation which

is a major concern in the current study. It offers a solution to the problem of lack of structural equivalence and advocates that a complex structure can be transformed into a simple structure in the SL before it is translated into the TT, and this is relevant in the current study, which analysed the structure of the language as a problem of non-equivalence and discussed how the ST complex sentences were broken into simple sentences to be easily comprehended by the target readers.

The third model is the semantic model which gives emphasis on the semantic structures of both the ST and the TT. It views translation as the act of conveying the meaning of the ST into the TT. In this model the two texts are equivalent in terms of meaning if the semantic units are close or identical. The translator must therefore single out the meaningful units of the original text and then select the TL units that express the same meaning. In the model the process of translation is subdivided into three phases similar to the parts in the transformational model. The first phase is analysis in which the semantics source language units are represented by deep semantic categories. The second phase is the translation where the semantic categories of the SL are made equal to the deep semantic categories of the TL. Thirdly is the synthesis phase which involves verbalizing the semantic categories of the TL. The model explains how translation equivalence is achieved and therefore relevant in this study. It indicates that if the irrelevant or wrong meaning is considered then translation fails which the current study treats as partial transfer of the ST message. It is also referred to as content-Text Model since it focusses on the same content elements in the both SL and TL, in the current study translation is deemed successful when the semantic content is transferred into the TT.

Fourthly is the Psycholinguistic Model of Translation which views translation as a kind of speech event which develops according to psycholinguistic rules of speech events. The outline of the speech events comprise of three phases. In the first one the speech act is motivated, in the second the inner code of the message is developed and lastly the inner code is verbalized into an utterance. Translation is viewed to develop according to these phases, the translator comprehends the message which is the motif, then transforms the idea of the message into his/her own inner speech program. Finally he/she produces the inner code into the TT. This model considers translation among the speaking, listening, reading and writing as a speech event. The translators however

46

engage in these skills in a different way from other language users. While in the normal communication the receiver is sender-oriented, that is, attention is paid to the speaker's/the writer's message, in translation it is basically receiver-oriented hence the translator pays attention to the sender's message (the source text message) in order to render it to the receiver of the TT. In this model there are basically two important stages in the translation process. The first stage is analysis during which the translator reads the ST drawing on the background knowledge in order to comprehend features contained in the text. The other stage is the synthesis in which the TT is produced. In this model translation is affected by the background knowledge, one who has good knowledge of the Bible is able to make implicit information explicit making it more clear for the translator. This model is relevant in the current study in analyzing the strategies used to determine whether the translator was able to use correct explicatures to translate complex implicatures. The selection of the correct implicature led to successful translation of the ST message to the TT.

Translation is a process that necessities a complex and discourse processing for it to be successful (Blum-Kulka, 1986). According to Darwish (1999) it is a decision-making process which is under constraints such as time, space, quality of information, context and culture among others. The translator as the mediator between the writer and the target language reader (Hatim and Mason, 1990) must understand the process in order to relay the message of the ST into the TT. A translator who understands the process is likely to meet the goal of translating that is communicate the message of the ST into the TT. This success when dealing with cases of non-equivalence is only achieved if the correct strategy is appropriately used in the context. There is need to review literature on the translation strategies.

2.5 Translation Strategies

It is important to review literature on definitions and concepts that are concerned with translation strategies because it is the central concern in exploring the second and the third objectives in this study. The translator acts as a reader and a writer who is constantly making choices on various linguistic levels, namely words, collocations, fixed expressions, clauses and structures. This is summarized by Darwish (1999) as follows:

> Translation is basically a decision-making process which is affected by factors such as space, time, quality of information, problem-solving aptitude and so on. These constraints affect the quality of performance and the quality of translation product and always circumvent the realization of an optimal translation, (Darwish, 1999:19)

The current study makes an assumption that these choices are made to overcome problems facing the translator in the process of conveying the meaning of the source text into the target text. The decisions are taken to be the translation strategies that the translator uses to handle the problems of non-equivalence. The researcher investigated on whether the decisions made are successful or unsuccessful in communicating the meaning of the source text into the target text. The translator is viewed as a mediator between the writer and the target language readers for whom mutual communication might otherwise be problematic, (Hatim and Mason, 1990).

Jakobson (1959) introduced the semiotic approach to language. He asserts that in interlingual translation which involves two languages there is no full equivalence codes, but translation involves two equivalent messages in two different codes. He notes that the translator may face the problem of non-equivalence and acknowledges that when such a problem occurs the translator will resort to strategies such as, the use a loan word, neologism or semantic shifts or circumlocution. According to Miremadi (1991) translation problems are divided into two main categories; lexical and syntactic. Lexical problems are experienced because, words are entities which refer to objects or concepts and a word in one language may not to be substituted with a word in another language when referring to the same concept or object. There are other problems related to metaphorical expressions and idioms. The translators also experience semantic voids in words and/or expressions that represent concepts or objects that are not found in the culture of the target language and thus the use of strategies is inevitable. Syntactic problems are concerned with the organization of the language and they include problems such as word class, grammatical relations, word order, style and pragmatic aspects. Bergen (1997) classified the strategies into three categories; comprehension, transfer and production strategies. This means that the translator first reads the ST to comprehend it (comprehension), then analyze the differences between the ST and the TT and then decides on the strategies to use to transfer it into the TT (transfer). Lastly the message of the ST is produced into the TT using the appropriate strategies

(production). The proposed study adapted these categories among others to analyse translation strategies used to handle cases of non-equivalence, which is one of the objectives in the study.

Newmark (1988) on the other hand identifies three basic groups of translation strategies, that is, syntactic or grammatical, semantic and pragmatic. Syntactic strategies are concerned with the organization of units of a text and not with their meaning. The main ones are literal translation, loan/calque and unit shift among others. Semantic strategies have to do with lexical semantics and aspects of clause meaning. They focus on the sense of the language units. They are strategies such as antonymy, synonymy and hyponymy. Pragmatic strategies are concerned with the selection of information in the target language and they tend to involve bigger changes from the source text. They include cultural filtering, explicitness change, illocutionary change and coherence change. This classification of strategies is relevant and is used to guide the researcher in the current study in analyzing strategies used to handle non-equivalence problems.

Ferch and Kasper (1983) have justified translators resorting to different strategies. They also state that strategies emerge as soon as the translation cannot be carried out automatically. Garcia (1996) has stated that different procedures for the translation are implemented to achieve a partially successful transfer when there are difficulties in the translation. These difficulties result due to problems of non-equivalence and the fact that languages express ideas using different forms. Translators are constantly faced with various translation problems such as finding the exact lexical equivalents in the TL, dealing with the cultural aspects implicit in a source text, conveying the intended semantic message in the SL to TL and finding the most appropriate strategy of successfully conveying these aspects in the TL. In the current study the types of non-equivalence were identified to determine whether they were solved or not by analyzing the strategies used.

According to Chesterman (2009) the term strategy implies that the translator having encountered a problem keenly chooses between various options to avoid the risk of mistranslation but strives to achieve optimal solutions. He distinguishes between two approaches. One is comprehension strategies which have to do with the analysis of the

49

source text and the whole nature of the translation commission; they are inferencing strategies and they are temporally primary in the translation process. The second is the production strategies which have to do with the manipulation of the linguistic material in order to produce an appropriate target text. The researcher however did not follow these categories but categorized the strategies according to their success or lack of it in transferring the message of the source text in the target text, as discussed in chapter five and the unsuccessful ones are further discussed in chapter Six.

The goal of translation of every Bible translator is to convey the meaning of the source text in the receptor language. Translators take two aspects of the original into account, that is, its meaning and its form. The form of the text consists of the structural components of the SL, its lexical and the grammatical systems. The meaning is the message conveyed by the text to its readers (Beckman and Callow, 1974). A wrong choice of the strategy leads to mistranslation or partial transfer of the message.

Aaltonen (1996) asserts that translational behavior is not erratic but it is always governed by norms and conventions. The translator needs to understand the norms and conventions before the process begins in order to render the expected output in the target text. From the reviewed studies on translation strategies it is concluded that to convey the meaning of the original text in the target text the translator should produce a text that is equivalent in two aspects; naturalness of expression and ease of understanding. If translation does not express ideas in ways that are natural for the receptor language the communication load becomes too great and the translation fails to communicate the message to its readers. In the study, Kĩkamba Bible is analysed in order to determine whether the strategies used to handle non-equivalence problems are successful in communicating the message of the ST into the TT or not.

Krings (1986) states that the absence of a translation problem coincides with the absence of translation strategies, that is, a source language text item is directly transformed into a target language text. He found out that there are five main sets of strategies involved in the handling of translation problems, that is, strategies of comprehension, equivalent retrieval, equivalent monitoring, decision-making and reduction. Comprehension problems lead to the use of comprehension strategies which is manifested in inferring meaning and use of reference books, for example,

dictionaries. Retrieval strategies refer to the recall of a known lexical item. Monitoring strategies are employed to check items for correctness or appropriateness. Decision making happens during the process of translation and are concerned with choosing between alternatives. The reduction strategy is a specific one that refers to those cases where the translation problem can be solved only by means of formal or functional reduction. The current study will however not discuss the strategies using this categories, but consider the aspect of the use of a strategy to denote a presence of the problem and the strategy as the tool to solve the problem. The problem may be successfully or partially solved.

Toury (1995) distinguishes between two types of translation phases, that is, to execute the plan by means of which the translator's communicative intention will (hopefully) be received or to overcome problems that the translator may encounter during the execution of his plan. The translation strategies differ according to the nature of the problem that the translator faces. According to Fawcett, (1997) strategies are the techniques or decisions taken to solve the translation problem. This means that there must be a problem for a strategy to be used. When a problem does not occur in the ST then the message is transferred into the TT smoothly. Lorscher (2005) provides two models of translation quality assessment, that is, equivalence-based approaches and functional approaches. The equivalence-based theorists view translation as the attempt to reproduce the source text at all levels as closely as possible while functional approaches argue that translation is a process of text production on the basis of a source text and the target text in which the target text is considered as a text in its own right. The current study explored on the strategies that the translator resulted to when faced with the challenges of non-equivalence, some of the strategies were deemed successful while others were not. It is paramount to discuss the types of the translation strategies in this section since they inform the study and are relevant in analyzing the strategies in chapter five.

2.5.1 Types of Translation Strategies

According to Newmark, (1988) to transfer a meaning from one language to another the translator either copies the form by letters of the target language (mechanical transfer) or changes it by making transformation. Some of the examples of mechanical transfer include: coping of the sound form of the source language word through the use of the

target language letter which is referred to as transcription. It is a method of writing the speech sounds, phonetic transcription involving two languages, that is, the sounds of the source language word are rendered by the letters of the target language. The other mechanical translation is coping of the letters of the source language by the target language letters of another system, this is called transliteration. It is broadly defined as writing a word in a different alphabet and is mainly based on representing written characters of one language (STL) with character of another language (TTL). The third category of mechanical translation is calque translation or the Blue print translation which is the translation of a word or a phrase by parts. Apart from the mechanical translation is transformation translation which entails a complete change of the appearance of the translated word, phrase, or sentence. It is also called shift of translation and it can be categorized into three classes; grammatical, lexical (semantic) and complex (lexical and grammatical) transformations.

Grammatical transformation involves morphological or syntactical changes in the translated units. It is further categorized into a number of types. The first one is grammar substitution which a grammar category of the translated unit is changed. For example, active construction can be translated by a passive construction, a substitution of a plural noun category with a singular category form or vice versa. Parts of speech can be changed, for instance a noun can be translated by use of a verb, or adjective by an adverb. A predicative can be substituted with the simple verb predicative and vice versa. The researcher in the current study used these categories to identify and discuss the translation strategies. The second grammatical transformation is the word order change. This happens when the SL and TL sentences have different information structures or different functional sentence perspective. Thirdly is sentence partitioning, the replacement of a compound sentence in the SL with simple sentences in the TL or a complex one with a simple sentence. The translator can do this due to stylistic, semantic and structural reasons among many more reasons. Fourthly is sentence integration which takes place when the translator makes one sentence in the TT, out of two or more sentences in the ST and vice versa. Lastly is the grammar compensation which is the deliberate change of grammar, where a grammar category or form does not exist in the target language and thus cannot produce the same impact in the translated version to the targeted audience. These categories are relevant to the current research since they form the basis on the identification of the strategies.

Lexical transformation changes the core of a translated word and are classified into three groups. The first category is lexical substitution or putting one word in place of another, it often results from the different semantic structures of the source language and target language words. Such substitutions techniques are of several types, such as, specification or substituting words with a wider meaning with words of a narrower meaning. The other case of lexical transformation involves generalization or substituting words of a narrower meaning with those of a wide meaning. It also involves differentiation which is not a very common technique. It takes place when a word is substituted with another with a parallel meaning, denoting a particular similar meaning. Lastly is the modulation which is a logical development of the notion expressed by a word. Substitution is treated as one of the strategies in the current study, as used in cultural substitution when a culture-specific word in the ST is substituted with a culture-specific word in the TT.

The second category of lexical transformation is compensation. It is viewed as the deliberate introduction of some additional element in the target text to make up for the loss of a similar element in the source text. The translator uses this strategy mainly due to a vocabulary lacuna in the target language, for example in Kĩkamba there is no specification of the possessive pronoun for the third person singular – 'his' and 'hers'. This is relevant to the current study since it was used to solve the non-equivalence challenges, at grammatical category.

The third type of lexical transformation is metaphoric transformation. These are transformation based on transferring the meaning due to the similarity of notions. The TL can re-metaphorize a word or a phrase by using the same image. The translator has to be keen not to destroy the metaphor which can easily happen if there is no similar metaphor in the TL or the TT is metaphorised either to compensate a stylistically marked word or basically to express a source language lacuna.

Complex transformation is concerned with both the lexical (semantics) and grammatical levels it touches both structure and meaning according to Newmark (1991). There are six techniques that are associated with this transformation. Firstly, is explicatory translation which is the idea of rewording the meaning into another structure to get a better understanding in the TT. It is also referred to as explicitation

which is defined as the technique of making explicit (in the TT) what is implicit information in the source text. It is mostly accompanied by extension of the structure and addition of new elements. In the translation of the Bible into Kĩkamba this technique is inevitable since there are categories whose specification does not exist in Kĩkamba and therefore the real referent item is normally used instead of the reference, explicitation is identified as one of the translation strategies in the current study.

Secondly is reduction or omission, defined as giving up redundant and communicatively irrelevant words. It is possible if a source language expresses the notion by a phrase and the TL compresses the idea in one word. English language generally uses laconic and compressed expressions. Thirdly is the use of integral transformations which is the replacement of a set of phrases with another clichéd structure that has the same function. Fourthly analysis translation which entails describing the situation by the TL from the contrary angle, it can be done through antonyms or by changing the negation modality of the sentence. The firth is metanymical translation which is the transference of the meaning and structure based on the contiguity of forms and meanings of the source and target languages. Lastly is the use of complex translation seen as the deliberate change of the word or structure by another one because the exact equivalent of the target language word or phrase cannot produce the same impact on the targeted audience. For instance, in the use of puns, riddles and tongue twisters when translated the form which contributes to meaning may not be easy to maintain and thus cannot cause the same effect. The current study used these to identify reduction as one of the translation strategies used to solve the problems of translation especially above word level non-equivalence, where metaphors were reduced to similes.

Venuti (1995:19) claims that 'there are only two methods of translation either the translator leaves the author in peace as much as possible and moves the reader towards him or he leaves the reader in peace, as much as possible and moves the author towards him'. In this distinction Venuti (1995) draws out two contemporary terms in translation; foreignization and domestication. According to Shutleworth and Cowie (1997) the two terms can be differentiated by defining them; foreignisation means retaining something of the foreignness of the original while domestication, on the other hand is a term used to describe the translation strategy in which transparent, fluent style is adopted so as to

minimize the strangeness of the foreign in the TT for its readers. This two are relevant in the study since they dictate the translation strategies that the translator results to during translation.

Domestication is similar to pragmatic adoption as used by Klyukanov (1995). He notes that pragmatic adoption is used as a bridge of the two messages in two different cultures. It is used as a filter to balance their pragmatic differences in order to get cultural equivalence. She asserts that, in the pragmatic adoption there is the idea of sacrificing semantic meanings in favor of pragmatic through additions, deletions, or uses of different semantic information. Semantic changes in translation can involve any level from word to narrative structures, (Klyukanov 1995). She advocates for pragmatic adoption to texts in which intercultural communication is the main concern. This aspect has been given consideration in the theories of translation and in this study, addition forms part of the translation strategies that translators resorted to when faced with non-equivalence problems.

Venuti (1986) notes that pragmatic adoption is a target-centered pattern of information processing. It is opposed to foriegnizing which resists the dominant target cultural meanings. Domestication involves reducing the author's styles to a plain uniformity in the process of translation. This aspect of translation is accommodated in the Skopos theory which is a functional theory. In this theory the purpose of the translated text determines the approach to be used. The audience of the target text is the most important factor in the entire process, (Nord, 1991). Two model of translation are introduced according to the theory, that is, text linguistic model and text type-oriented model and the model determines the strategy that the translator resorts to during translation process. The current study reviewed the literature on the types of strategies since it informs the current study in identification and analysis of the strategies.

2.6 The Kĩkamba Bible

The original Bible was written in three languages. The Old Testament was written for the most of the part in Hebrew with a small percentage in Aramic. The New Testament was written in Koine Greek. Apart from its two sections the Old and New Testaments, the Bible contains several more divisions; the Pentateuch, the historical books, the

Poetic books, the books of the prophets, the gospel, the Early Church (the Acts) and the epistles (RSV, 2008). This study will use these categories to explore its objectives.

The earliest Biblical translations in Africa were pioneered by the first Christian missionaries. In Kenya the translation of the Bible started in 1845 when Krapf, a German C M S missionary started his translations of the scriptures into Kiswahili, Kigalla and Kĩkamba. There were a number of problems during the pioneer period. One, the translators did not know well enough the language into which they were to translate and secondly, they could not get dependable help from their illiterate and semi-literate converts. The other serious problem was that most of the languages had not been reduced to writing. The Bible societies especially the British and Foreign Bible Society (B F B S) played a very important role in helping the translators as well as in printing and publishing what had been translated. Many of the languages had no written symbols beforehand and the translators had to make their own by listening to sounds. Krapf who was also a pioneer in the linguistic field worked on some portions of Kĩkamba Bible comparing it with the translations in Kiswahili, (Waruta, 1975).

Bishop Edward Steere in Zanzibar translated the entire Bible into Kiswahili. His translation set a high standard in the work of translation among many scholars. His Swahili version became a great reference book for several Bible translation produced in East Africa during the period of the First World War. In 1890, an Anglican Church Missionary Society (C M S) member living in Mombasa Edward Taylor made great efforts to master the rules and forms of Kiswahili. In his Kiswahili translation he tried to be close to the original text of the Psalms surpassing all attempts to bring the text into line with the accepted dogma of the particular church, (Waruta, 1975).

According to Waruta (1975), in Kenya the Bible was first translated in Kiswahili because it was the only written language in East Africa and had a rich oral tradition; there was a rich written Kiswahili literature in Arabic script. The Christian Missionaries were translating the portions of the Bible after studying Kenyan languages. The second complete translation of the Bible was in Kĩkamba. The first attempt to translate the Bible into Kĩkamba was made by Krapt in 1850, by translating the gospel according to St Mark, it was called *'Evangelio ta Yuna oleta Malkosi' (*which is in archaic and not in the current Kĩkamba). This was however terminated when Krapf gave up his ministry

56

among the Akamba people. In 1898 the gospel according to St Luke was translated by a Lutheran missionary, Hofmann of the Leipzing Evangelical Lutheran Mission. The Kĩkamba used in the older translation was difficult and rather inconsistent.

Waruta (1975) asserts that the translation of the scriptures in standard Kĩkamba was started by an African Inland Mission (A I M) missionary called George W. Rhoad. The A I M missionaries came to Ũkambanĩ in 1895 and their first mission was established in Nzaũwĩ in the current Makũenĩ County. The work was started by an American missionary called Peter Cameron Scott who was the first missionary of the A I M, a society organized in Philadelhia U S A in 1892. George W. Rhoad first translation was the Gospel of Mark which he called '*Maliko'* (the name it bears in the current Kĩkamba Bible versions. He continued with the work with the assistance of Kasyoki a mũũkamba national from Kangundo in Machakos County. In 1920 Rhoad had finished translating the books of the New Testament and in that same year, B F B S published the books under the title *'Ũtianĩo Mweũ wa Mwĩai na Mũtangĩi Waitũ Yesũ Klistũũ'* (the New Covenant of the Lord and our Savior Jesus Christ).

The Old Testament was translated by a team composed of Nixon, Horton, Fainsworth, Guiding and Johnson all members of the A I M assisted by two nationals; Kasyoki and Kyeva. In 1956 the Kĩkamba Bible was completed and published as *Maandĩko Matheu Ma Ngai Metawa Mbivilia Nĩmo Ũtianĩo Mũkũũ na Ũtianĩo Mweũ* (the Holy Scriptures of God Called the Bible are the Old and the New Covenant). In 1960 the New Testament was corrected and reset in larger fond and published in 1966. Its revision was completed in 1974 under the title *Mbivilia* (Bible). It uses Kĩmasaku dialect of Kĩkamba. Another Kĩkamba Bible was translated by team of translators and published by the Kenya Bible Society in 2011 under the title *Mbivilia voo Mũseo Kĩkamba Kya ĩvinda Yĩĩ (*the Bible Good News the updated Kĩkamba). A later edition was done by Mbiti who translated the New Testament from Greek to Kĩkamba and produced a new Kĩkamba Bible version which was launched in Kĩtui in 2015. He asserted that he did this translation single handedly due to the challenges he used to face while using the former edition. The study used the Kĩkamba Bible Version of 2011 translated by a team of Akamba translators.

2.7 The Kĩkamba Language

Kĩkamba is a Bantu language as listed by Benji (1975) and Guthrie (1967) among other scholars. According to the Kenya population and Housing census (2009) the Akamba population is 3,893,157. Lindblom (1926) and Mwove (1987) acknowledge two dialects of Kĩkamba; Thaisu and Masakũ dialects. The Thaisu Kĩkamba variety is spoken in Kĩtui County (what was Kĩtui district during their study), while the Masakũ dialect also known as Kĩmasakũ is spoken in Machakos and Makũenĩ counties. The dialects are spoken in the two areas with variations. Mutiga (2002) came up with five dialects: The Eastern Kĩtui dialect spoken with various variations in Eastern and Southern Kĩtui. The second is the Central Kĩtui dialect spoken in the rest of former Kĩtui district during her study currently Kĩtui County. Thirdly is Kĩtui North dialect spoken in the former Mwingĩ district (now in Kĩtui County) and fourthly is the Machakos variety also called Kĩmasakũ spoken in the whole of Machakos County and lastly Kĩkĩlũngũ spoken in Makũenĩ County.

Maũndũ (1980) distinguishes four dialects, that is, the Machakos dialect, the Makũenĩ dialect, the Kĩtui north and Kĩtui central dialect. The dialects are named after the place where they are spoken. The Machakos dialect also known as the Kĩmasakũ dialect is the one used in important written works like the Kĩkamba instructional materials in schools for lower classes and story books such as Ngotho (1963) and Kĩmilũ (2013). The study on non-equivalence in the Kĩkamba Bible used the standardized Kĩkamba dialect to explore the objectives.

Scholars in Kĩkamba have studied different aspects of the language. Maũndũ (1980) examined the Kĩkamba consonantal sounds with the aim of restructuring an earlier system of sounds that gave rise to the present day consonants. It is concerned with the phonology of the language and not translation. Mũtĩsya (1986) compares the cordial agreement systems in Kĩkamba and Kiswahili. The research is on morphological study on the noun class systems of both Kĩkamba and Kiswahili. Mwove (1987) attempted a syntactic analysis of the Kĩkamba noun phrases. The study aimed at outlining the noun-phrase constituents and discussing their order of occurrence in relation to head-noun and to other noun-phrases. Kĩtavi (1992) established the phonological and lexical variations that occur between the main varieties of Kĩkamba. This study provided insights into the Kĩkamba dialectology. The three studies were reviewed although not

58

directly connected to the translation but handled the issues of Kĩkamba dialects that affect Kĩkamba Bible translation.

Mũtiga (2002) discussed tonal aspects in Kĩkamba which is a phonological study and Kaviti (2004) did a morphosyntactic study of the Kĩkamba using minimalist approach. The study concentrated on the inflectional categories of the verb like tense, agreement and negation and highlighted on how universal categories are realized in Kĩkamba. It gives an in-depth analysis of verbal derivations, the syntax of Kĩkamba, gender marking in language and lexical and functional categories. Kĩvuko (2005) did a phonological study of the Kĩkamba language and Mũnyao (2006) analysed verb valency in Kĩkamba. Nzioka (2007) dealt with the tense and aspect in Kĩkamba morphosyntax, the study concentrated on the interaction between morphology and syntax in relation to tense and aspect. The three studies reflect on grammatical areas but do not touch on the area of translation. Sila (2011) dealt with reflexity in Kĩkamba. These studies concentrated on grammatical areas in Kĩkamba. None of these studies touches on the issue of translation. Mũtũa (2013) carried out a constraint-based analysis of the Kĩkamba nativized loan words. The study investigated the strategies used by the recipient systems, Kĩkamba, to deal with phonologically different words in English. This study set out to establish how the grammar of Kĩkamba resolves the conflicts between markedness and faithfulness constraints in the selection of optimal output forms namely nativized words. Kĩlonzo (2015) focused on the semantic meanings of Kĩkamba spatial expressions. The study mainly focused on the Kĩkamba spatial demonstratives and prepositions within the framework of the cognitive semantics approach. The two are not concerned with translation. The studies are not however concerned with translation but the issues on the structure of the target language that makes different from the source language thus leading to non-equivalence which is a concern in the current study.

Mũsyoka (2012) studied on communication strategies used in interpreting English to Kĩkamba sermons. She identified strategies such as incomplete sentences, message abandonment, avoidance and filtering among others. In her study findings, interpreting of church sermons is often done by untrained interpreters and most of the strategies resulted to misinterpretation. This study dealt with interpreting in Kĩkamba sermons while the current study is on non-equivalence in Kĩkamba Bible translation.

59

The literature on Kĩkamba sheds light on the language, how it is organized and structured which makes it distinct from English the source language. It also touches on the dialects which poses a challenge when rendering the message of the original text into the target text. Kĩkamba is however standardized, and the researcher used the standard dialect to explore the objectives in this study.

2.8 Unsuccessful Message Transfer

In this study unsuccessful message transfer is used to refer to partial or incorrect or mismatch (mistranslation in extreme obvious cases) of the ST message into the TT. The use of strategies to solve the translation problems may lead to errors in translation. The errors are also referred to as defects Pym (1992), mistranslation by Lorscher, (2005) and mismatches by Hatim and Mason (1997). Pym (1992) defines errors as a manifestation of a defect in any of the factors entering into the two skills; the ability to generate a target text series of more than one viable ones for the ST and the ability to select only one target text from the given series. Hatim and Mason (1997) examine and define two types of overt errors: the first one is the significant (unmotivated) mismatches of denotation meaning between source and target text which they subdivided into omissions, additions and substitutions. The second one is breaches of the target language system which include the orthography and grammar. Newmark (1993) defines an error as;

> A case where a back translation or a segment of the translator's version would indisputably produce a segment. If this were due to the translator's ignorance or incompetence, the result would be a poor translation, (Newmark , 1993:128).

In the field of error analysis in linguistics, errors are distinguished from mistakes. Pym (1992) differentiates between mistakes and errors in a different way. He states that mistakes occur in cases where a particular choice is wrong when it should have been right while errors result from situations where there is no clear-cut separation of right from wrong. Newmark (1993) uses mistakes as a more generic term and differentiates between misleading and nuance mistakes. He adds that the misleading ones affect the function or the intrinsic importance of the text. They can be referential, that is, misstatements of facts or linguistic. He claims that the 'naunced' mistakes are either stylistic; mistakes of usage and of register, or lexical; mistakes in which unnecessary synonyms or paraphrases are used. Mistakes are further defined as inappropriate output which can be judged as performance 'slips; and which translators identify as such

during revision or when they are directly asked about their intentions (Deep, 2005). This is relevant in the current study since the unsuccessful translation strategies result to errors (partial transfer) in the TT.

Pym (1996) classifies errors into two categories, in reference to translation - binary and non-binary. A binary error opposes a wrong answer to the right while non-binary error can be judged as correct but with some weaknesses not demonstratively right or wrong. The binary errors belong to the level of grammar, morphology, system and lexis, that is, language features. Non-binary errors are more translation-based phenomena, based on the misapplication of the translation strategies such as, omission, reduction, filtering, paraphrase and addition among others. In the current study the translation strategies were identified and categorized into successful (achievement) and unsuccessful (reduction) strategies.

Rosenhouse (1989) constructed a model of mistranslation categories. This model is based on macro-structures and micro-structure. The macro-structures include propositional content and communicative function. The communicative include two sub-groups, explicit and implicit communicative functions. The micro-structures include elements at the level of words, parts of speech, references, cohesion elements and register. The micro-structures are manifested in unacceptable translation of source language into the TL. This model is relevant in this study, it is useful in the analysis of mistranslation or the partial transfer of the SL message caused by making what is implicit in the ST explicit in the TT.

From the categories it can be deduced that there is an agreement about the existence of two main categories of errors; meaning-based errors and language-based errors, Bastin (2000). He associates the first to faulty analysis of the source-text and the second to inadequate mastery of the target language and/or of the source language. Errors in the current study result from problems of non-equivalence.

Scholars have studied translation to identify mistranslation and other inherent problems encountered in the process of translation. Mudogo, (2011) analyzed the strategies used by non-Kabras in the translation of Mulembe F M Newscast. He established that mistranslation was caused by improper use of translation strategies

which is also a finding in the current study. In the study a number of translation strategies such as naturalization, domestication and elaboration among others were identified. The conclusion was that some strategies were successfully used while others lead to mistranslation. Wangia (2003) identifies a number of mistranslations. She classified them into seven categories; syntactic, ambiquity/obscurity, loan/new words, conceptual, idiomatic, archaic and cultural categories. Wangia (ibdi) concludes that the Bible is an important piece of writing for the society. There is need therefore to subject it to a linguistic study.

Mutahi (1987) examined the problem of translating from an African language (Gĩkũyu) to English by non-native Gĩkũyu speakers. The translation fell below expectation and noted that the main problem rotated around the use of figurative language that would require a deep knowledge of the people and their culture. He states that one needs good knowledge of the grammar of the TT language. The current study also affirms that figurative language posed challenges to the translator. Ombogo (1986) examined the problems affecting the development of translating literacy texts into Kiswahili. He analyzed the weaknesses in a Kiswahili translation. According to his study poor translation was attributed to lack of proper theoretical basis and to the fact that the translator did not have knowledge on the culture of the languages involved and therefore translated only the language and ignored the other features of the text. Ali (1981) analyzed the problems of translating news from English to Kiswahili using the former Voice of Kenya (VOK) (currently Kenya Broadcasting Corporation). She demonstrated that bad translation affected communication between V O K announcers and their listeners and that some of the problems were caused by lack of competence among the translators, the short length of time within which the news was written and other non-linguistic factors. The studies are reviewed because they deal with problems of translation and the current study deals with non-equivalence as a problem in the translating process.

Callison-Burch (2007) showed that paraphrases can be used to improve the quality of statistical machine translation by addressing the problems of coverage and introducing a degree of generalization into models. The study evaluated the translation by rephrasing phrases with their paraphrases and judging whether the meaning of the original phrase was retained and whether the resulting sentence remained grammatical.

Deep (2005) investigates on translation problems in translating from English to Arabic. He ranked the problems based on three factors; perceived difficulty, error count and error severity. In the study translation problem is whatever presents obstacles in transferring the content of one piece of language into another. The content can be a word, a clause, a phrase, a grammatical pattern or even a whole text. The two studies are related to the current study whose main aim is to investigate how the problem of non-equivalence is handled in the Kĩkamba Bible translation.

Aissi (1987) attempted to analyze the process of translation and to explore its phases; analysis, transfer and synthesis and its related aspects. He asserts that translation should be viewed as a special case of communication process. In this study the process of translation is seen as a complex network of operations based on linguistic and extralinguistic factors. The main aim of his study was the need to clarify and describe the process of translation in order to improve the quality of translation and to design an adequate syllabus for teaching translation. Ranzato (1986) described the strategies adopted by dubbing professionals (mainly translators). The aim was to map out the strategies activated by translators in response to the cultural environment in which they operate and to detect the norms that are prevalent in the case of dubbing television series into Italian. The strategies included are loan, calque, hyponyms, elimination and substitution among others. The current study also analyzed translation strategies but concentrated on the strategies used to handle non-equivalence and determined whether they were used successfully or not.

According to Houbert (1998), a translator is essentially a message conveyer, conveying the meaning expressed by the original writer into the target language text for a group of target language readers. The translated text is but one of the many possible texts. Different readers may respond differently to the same source material text and render it differently in the target text. The translator's version is, therefore, only one of the many possible readings of the ST. Any translated text can be compared to the source text to analyze the similarity between the two in terms of content and form. The current study also compared the ST and the TT to determine successful and unsuccessful transfer.

The literature reviewed informed this study and is related directly or indirectly in exploring the three objectives of this study as indicated in the research objectives. In analyzing the data this study was guided by two theories, that is, the Equivalent theory and the Relevance theory which are discussed in following subtopic.

2.9 Equivalence Test Instruments

The instruments for checking translation include Forward Translation, Expert Panel and Back Translation. To measure the success of the translation it requires a series of translation assessments such as the accuracy tests, reasonableness test, readability test and back translation. In this study Back Translation (B/T) was used to assess the success of translation or lack of it. The main objective of Back Translation is to determine whether the meaning communicated in the TT is equivalent to the meaning and style of the ST (Yun and Cun, 2014). Back translation is a case where a translated document is translated back to the ST by an independent person rather than the translator. According to Davis (2006), Back Translation is obtained by retranslating a translated input into its original language. He states that it is a viable method of testing equivalence and that it allows a deeper insight into the rendition of the materials and adds that it helps in facilitating a clear identification and reflection of the differences between the SL and the TL texts. This is relevant in the current study since all the identified texts were back translated in order to compare the message in the TT with the original message in the ST.

2.10 Theoretical Framework

This study used the Equivalence Theory proposed by Nida (1964) and reviewed by Leonardi (2000), and the Relevance Theory proposed by Sperber and Wilson (1986) which they reviewed in 1995 and 2012.

2.10.1 Equivalence Theory.

The comparison of texts in different languages inevitably involves a Theory of Equivalence. The theory was first proposed by Nida (1964) and has been reviewed by a number of theorists. Leonardi (2000) reviewed the theory of equivalence as interpreted by some of the most innovative theorists and summarized the tenants of the theory. She states that the equivalence theory has two approaches the linguistic approach and the functional approach. The current study reviews some of the

proponents in this theory and their contributions as reviewed by Leonardi (ibid) since the tenants are relevant in analyzing the data in this study.

Vinay and Derbelnet (1995) view equivalence-oriented translation as a procedure which replicates the same situation as in the original, while using completely different wording. They also suggest that the semantic equivalence in the dictionary is not enough to qualify a good translation. The context should be considered. Jakobson (1959) argues that translation involves two equivalent messages in two different codes. Accordingly, languages may differ grammatically from one another but the message of the ST can still be communicated to the TT using translation strategies. Nida and Taber (1982) argue that there are two types of equivalence; formal equivalence and dynamic equivalence. Formal correspondence consists of the TL which represents the closest equivalence of a SL word or phrase. Dynamic equivalence is a translation principle that aims to translate the meaning of the SL in such way that it gains the same effect on the TT audience as it did to the SL audience. It emphasis on the correct communication of the SL message to the TL. Catford (1965), introduced types and shifts of translation into the equivalence theory. The levels were in three criteria; the extent of translation (successful and partial/unsuccessful translation), the grammatical rank at which the translation equivalence is established (rank-bound and unbound translation) and the levels involved in translation (total and restricted translation). He divides the shifts into four; the structure-shifts, the class-shifts, unit-shifts and intra-system shifts. House (1977), introduced overt and covert translation in favor of semantic and pragmatic equivalence while Baker (1992), discussed equivalence in different levels; at word level equivalence, grammatical equivalence, textual equivalence and pragmatic equivalence.

The principles are used to analyse data in the current study at different levels. The semantic equivalence by Vinay and Darbelnet (1995) is used to determine whether the message of the source text is successfully or partially/unsuccessfully transferred in the TT. This is explored at word and above the word level. The grammatical differences are experienced at grammatical categories and structural levels as suggested by Catford (1965) and Baker (1992). The current study uses these tenants to investigate types of non-equivalence which is the first objective of this study. Nida's and Taber's (1982) notion of dynamic equivalence is used to determine the success or lack of it in transferring the message of the source text to the target text which is also part of

analyzing the first objective of this study. The researcher used Catford's (1965) the extent of translation to identify successful and partial/unsuccessful transfer of the source text message to the target text. The success of translation is measured by comparing the message of the ST and that of the TT and not necessary the form as discussed by Jakobson (1959) in this theory. Formal correspondence by Nida (1964) was used to assess the transfer of form and content especially in figurative use of language and poetry texts at the structural level which is also part of exploring the first objective of this study. Pragmatic equivalence by House (1977), was also used to analyse the non-equivalence where an implicature in the SL posed a challenge in such a way that it had to be substituted with an explicature.

The researcher used the theory to explore the first objective of this study; to investigate the types of non-equivalence in the Kĩkamba Bible translation. Since this study is on issues of equivalence between the ST and the TT then a theory of equivalence is relevant. Translation involves communication and therefore there was the need for a theory of communication to analyse the strategies and their success or lack of it in transferring the message of the source text to the target text. The Relevance theory was used which is a theory of communication.

2.10.2 Relevance Theory

Relevance theory was originally proposed by Sperber and Wilson (1986) which they reviewed in 1995. It was published by other scholars like Blakemore (1987), and Carston (2000) and Sperber and Wilson (1987, 2012). The theory has two sets of assumptions that are relevant in this study; assumptions that relate to cognition in general and assumptions that relate to communication. The two sets of assumptions also refer to implicatures and explicatures.

The assumptions that relate to cognition are realized in the cognitive principle of relevance which hypothesis that cognitive systems tend to maximize relevance. The relevance in this principle is defined as trade-off of cognitive benefit against processing cost. It also hypothesis that cognitive systems tend to be geared to the maximization of relevance (Sperber and Wilson, 1986). Relevance in this context is defined as a property of input to cognitive system; an input is more relevant the more cognitive effects it yields and less relevant the more mental effort it takes to process. The processing effort

means the effort required to process an input to the point that its cognitive effects are derived or access contextual information. The translator, therefore, should make the text to be relevant by reducing the processing effort, for example by use of amplification, explicitaion, addition and paraphrase among other techniques to simplify idiomatic expressions that are tied to the culture of the source text. In this study such techniques are analyzed under translation strategies. In this principle if the environment is too full then the processing effort is high. The environment in this study refers to the text environment that is the content and the context, for example the non-equivalence result to noise (problems of translation) in the source text. This principle is used to determine how the translator uses the strategies to reduce the noise in the environment (the text) in the TT to reduce the processing effort. If the input has low pay off then it will only be worthy processing if it is easy to do it, that is, does not require a lot of processing effort. For example, the translator can omit a loan word that may require a lot of processing effort and it does not add to the core meaning of the text. The principle is useful in this study in determining whether the message has been transferred into the TT successfully or not.

The assumptions that relate to communication are realized in the communication principle of the relevance theory, which postulates that all utterances in communication raise an expectation to the listener (to the TT reader in this study) that it will be optimally relevant (Sperber and Wilson, 1986). To achieve optimal relevance means to enable the audience to understand the meaning intended by the communicator without unnecessary effort. It also refers to maximum understanding within minimal processing effort, (Gutt, 1991). In the current study optimal relevance refers to the idea of ensuring that the message of the ST is communicated to the TT in a way that it is readable and comprehensible. When it is ambiguous the target reader will use more processing efforts and may not yield the desired or the intended message of the ST. Translation is a process of pursing relevance and the task of the translator is to retain optimal relevance in the translation through first seeking relevance from the original communication.

The two principles of the Relevance therefore, were used to identify the translation strategies that were used when the translator was faced with the problems of non-equivalence and whether the strategies transferred the message of the ST successfully

to the TT or not. Guided by the principle of optimal relevance the researcher suggested alternative translation strategies to identified texts in which the message of the ST was not successfully transferred to the TT.

CHAPTER THREE

METHODOLOGY

3.1 Research Design

According to Kombo and Tromp (2006) a research design can be thought of as the structure of research. It is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance with the research purpose. The current study was conceptualized, planned and guided by principles of qualitative research approach. Qualitative research is one of the two major approaches to research – the other being quantitative research. Creswell (1999) defines qualitative research as an inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants and conducted in a natural setting. Rather than presenting the results in form of statistics, qualitative research produces words in form of comments and statements and seeks to investigate the natural setting and the results are presented in form of descriptive essays and not in statistics, (Dingwall, et al; 1998). This is relevant to the current study since data is analyzed in form descriptive texts.

The study was guided by the principles of descriptive research design. A descriptive research design falls under qualitative research approach. The study employs this approach considering the five arguments of Creswell (2009). First, from the data are words, phrases and sentences in the SL and TL and their back translation, second, the researcher acts as a key instrument in collecting and analyzing data, third, it is descriptive and does not test any hypothesis, fourth the data is analyzed inductively and fifth, the meaning and form are the major concern in the analysis. Considering this principles the descriptive research design was appropriate for this study.

3.2 Population

Population refers to the total items about which information is desired (Kothari, 2004). The population included all the books of the Bible. The Bible has 66 books and is divided into two sections the Old Testament and New Testament. The Old Testament has 39 books and the New Testament has 27 books. The books are further divided into other categories.

3.3 Sampling Procedure and Sample Size

For the purpose of this study the researcher adapted a religious classification by the Revised Standard Version of the Bible (Preface, 2008) and a linguistic classification which was based on the variations of the language use. The Revised Standard Version (2008) is the working source text in this study. The religious classification put the Bible books in to the following seven categories;

Pentateuch - Genesis to Deuteronomy (five books)

Historical books - Joshua to Esther (twelve books)

Poetical books - Job to Song of Solomon (five books)

Prophetic books - Isaiah to Malachi and Revelation (eighteen books)

Gospel- Mathew to John (four books)

The early church - the Acts (one book)

Epistles - Romans to Jude (twenty-one books).

The researcher used this classification as base for linguistic classification which was based on the use of the language and adapted the classification proposed by Werlich (1975) and advanced by Shiyab (2006). The researcher came up with four categories; narratives, poetry, apocalyptic and the epistles. The books portrayed the linguistic characteristics with variations. The researcher purposively sampled the books that displayed the linguistic characteristics clearly and consistently. The books that formed the sample for the research were sampled based on both the religious and the linguistic categories which included the following:

Narratives books which were further classified according to the nature of events in the story and the point of view of the narrator and were put into four categories;

i.   Creation and law books in which the narrator is a mere reporter (Genesis to Deuteronomy). The book of Genesis was purposively picked to form part of the sample.

ii. Historical narratives which take the form of directions and instructions - Joshua to Esther. The book of Judges was sampled in this category

iii. Historical accounts narratives where the narrator is both a participant and an observer-   Mathew to John (the gospels). The book of Mathew formed part of the sample from this classification.

iv. Historical events and actions in which the narrator is actively involved. This category had one book- Acts of the Apostles which formed part of the sample for the research.

Poetry books consist of books which used poetic language to describe events, people and places among other thing – Job to Song of Solomon. The book of Song of Solomon which is purely poetic was sampled.

Apocalyptic book use prophetic or the revelation kind of language to tell things to come in the future in a language that contained images and abstract happenings or idea - Isaiah to Malachi and the book of Revelation. The book of Isaiah which uses both prophetic and revelation with both concrete and abstract images was sampled.

The epistles - these were letters of the Apostle Paul and others – Romans to Jude. The letter to the Hebrews was purposively selected for the study which culminates the faith of the Christian through the great priest and heroes of faith (Revised Standard Version preface, 2008).

The most common method of selection in a qualitative research design is purposive sampling (Streubert and Carpenter, 1995), and in purposive sampling one usually has one or more specific predefined group to seek for. In the current study purposive sampling was used to sample books that displayed the linguistic characteristics of interest clearly and consistently and still represented the religious categories. The sample size depends on the nature of the analysis to be performed (Kothari, 2004). Even if it were possible there will be no need for the researcher to collect data from all the books of the Bible to get valid results. The validity, meaningfulness, and the insights generated from a qualitative inquiry have more to do with the information-richness of the analytical capabilities of the research than with sample size (Mugenda and Mugenda, 1999). In this research the selected five books provided enough data for the inquiry.

Considering the information, the researcher intended to collect and the use of qualitative approach the seven books formed the sample for the research. The seven books were; Genesis, Judges, Song of Solomon, Isaiah, Mathew, Acts of the Apostle and Hebrews.

The researcher further purposively sampled the first chapter of each book for the research. The first chapter carries the gist of the information and is displayed in a straight forward way. It also allows the voice of the writer clearly and directly, which is also liken to the introductory paragraph. In Mathew and Hebrews however the first chapter was not sampled but the last chapters since the first chapters did not display the characteristics of the genre they represented in the study. For example, the first chapter of Mathew is about genealogy thus inhibiting the narrative approach where the narrator is a participant and the first chapter of Hebrews takes poetic structure in some sections. A total of seven chapters formed the sample for the study.

When there is no need for multiple samples and control group, for example in this study a small sample size is used (Flick, 1998). The aim of this study was to investigate in-depth information and a small-scale approach works better for in-depth data collection and analysis. The texts from the seven chapters therefore would be enough to provide the data to analyze the objectives, although the Bible is a diversified voluminous text using more books and chapters would only result to multiplication of the data which is not important in descriptive design that is guided this study.

3.4 Data Collection Procedure

The researcher obtained a clearance letter from Chuka University to enable her obtain a permit to do the research. A research permit was sought from the National Commission for Science, Technology and Innovation. The study involved reading the selected texts in the Revised Standard Version (2008) to identify types of non-equivalence which were highlighted and then recorded. A total of 127 instances of non-equivalence were identified, 41 at the lexical/word level and 86 above the word level.

The researcher also read the Kĩkamba Bible (2011) and highlighted and recorded the verses also against their counter parts in the English version. The translation strategies used to handle non-equivalence were recorded for each identified instance. References were also made from other English Bible versions such as; the New International Version (N I V), the King James Version (KJV), the Good News Bible (G N B), the Contemporary English Version (C E V) and the Amplified Version which were also used as references during translation, (Bible Society of Kenya). This was done because the Bible was originally written in Hebrew and Greek, and some parts in Aramic which

the research does not understand so the various versions formed a good basis to explore the objectives of the study. Since the versions share the same originality they were used as references.

3.4.1 Back Translation Instrument

The back translation instrument was used to test equivalence of the identified texts in terms of content and form. The translator used three native speakers one from Kĩtui county, Machakos county and Makũenĩ county to participate in the back translation. The three were purposively selected to represent the three major dialects spoken in ũkambanĩ (Maũndũ, 1980). The researcher worked closely with the three native speakers who also had adequate knowledge of the SL. The expressions in the TT were retranslated back to English without referring to the original text for reliability. The researcher used the back translation together with other reference materials such as the Kĩkamba dictionary, the Bible dictionary and models of equivalences to assess the success of the translation strategies or lack of it. The process involved translating the identified texts back to the SL and comparing the back translation with original texts in the ST to identify the discrepancies.

3.5 Data Analysis

In order to present a coherent, systematic and consistent analysis the researcher adopted a descriptive approach. The researcher based the analysis on two phases. The first phase involved reading the selected chapters from each book intensively using the Revised Standard Version (2008) to explore the first objective of the study; to investigate the types of non-equivalences in Kĩkamba Bible using Equivalence theory by Nida (1964). The verses that reflected cases of non-equivalence were highlighted and recorded. The texts were categorized according to the type of non-equivalences. Equivalence as reviewed by Baker (1992) can appear at different levels, that is, at word, grammatical, textual, and pragmatic levels. The non-equivalence in this study was analyzed at lexical/word level and above word level. The semantic and functional equivalence were explored in the two levels. The information was represented in a table that showed the book, the verse and the type of non-equivalence, (see Appendix 1).

The second phase involved reading of the Kĩkamba Bible (2011) to determine the translation strategies used to solve the problems of non-equivalences in exploring the

second objective of this study; to analyze the strategies used to handle non-equivalence in the Kĩkamba Bible translation. These were included on the table to show the strategy used to handle each case of non-equivalence and whether it transferred the message of the source in the ST or not using the Relevance theory. A number of strategies were identified such as cultural filtering, borrowing, explicitation, and reduction among others.

The data was put into themes and sub-themes during the analysis, to analyze each types of non-equivalence in details and to explain how it was handled in the TT. Each translation strategy that was used in different instance of non-equivalence was also discussed separately to identify cases in which it was used successful in rendering the message of the source text and cases in which it was unsuccessful. The back translation data was used to analyze the success of the translation strategies in conveying the message of the ST into the TT. The cases in which the message of the ST was unsuccessfully transferred to the TT were analyzed, to explore the third objective; to suggest alternative strategies to handle non-equivalence in the Kĩkamba Bible translation using the relevance theory. The communicative principle and the optimal principle of Relevance theory (Sperber and Wilson, 1986) were used to analyze the status of the translation strategies that is, whether they were successful in translating the message of ST or not. In this study the successful strategies are the ones that transferred the message of the ST into the TT correctly while the unsuccessful ones are the strategies that either transferred the message partially or incorrectly.

3.6 Conclusion

This chapter has been a discussion of the research methodology in which a descriptive research design was used. Data was collected through reading and analyzing seven chapters from seven sampled books in the Bible. The Revised Standard Version (2008) was used as the working source text and the Kĩkamba Bible (2011), as the target text.

CHAPTER FOUR

TYPES OF NON-EQUIVALENCE KĨKAMBA BIBLE TRANSLATION.

4.1 Introduction

The chapter explores the main purpose of this study which is the first objective; to investigate the types of non-equivalences in Kĩkamba Bible translation. Non-equivalence in this study is a case where a word or an expression or a form used in the source language lacks an equivalent in the target language forcing the translator to use a translation strategy to render it in the target text. The data analysis involves identification and explanation of non-equivalence in translating the Bible into Kĩkamba. The researcher also engaged in evaluating the translation strategies to determine whether the message of the source text was successfully transferred in the TT or not. As indicated in the background to this study the source language is English and the target language is Kĩkamba. The researcher categorized non-equivalence in this study into two broad categories, that is, lexical/word level non-equivalence and above word level non-equivalence. The non-equivalence above the word level is discussed under; figurative use of language and grammatical system of the language. Non-equivalences identified are presented in the table below to ground the discussion in this chapter.

Table 1

Types of Non-equivalence in the Kĩkamba Bible Translation

Type of non-equivalence	Number of identified texts
Lexical/word	41
Figurative language	44
Grammatical system	42

It is important to note that this study follows qualitative analysis, the use of the table is purposely to help the researcher to present the information at glance and to give a general report on the distribution of the types of non-equivalence. The information in the table is not for the purpose of quantitative analysis at all. These were broad categories on the types of non-equivalences identified in the Kĩkamba Bible translation.

4.2 Lexical/word Level Non-equivalence

This section explores non-equivalence at the lexical or the word level. Baker (1992) defines a word as the smallest unit of language which is expected to possess individual meaning. He argues that in translation everything would be easier if there were a one-to-one relationship between words and meaning in the source and the target language. This however is not the case since languages differ in the way they use words to express meaning and this results to non-equivalence at the word level. Equivalence at the word level is the first element to be considered by the translator, the words are analyzed as single units in order to find a direct equivalent term in the TT, (Baker, ibid) the lack of the equivalence of these single units result to lexical/ word non-equivalence. Five types of non-equivalence at word/lexical level were identified. These types include: culture-specific words, words that are lexicalized in the target language but do not share the same semantic field or meaning, words without oneequivalent, words whose concept exist in the TL but do not have a one-word equivalent, words with two senses in the context of the source text and the use of archaic terms in the source language. These categories are discussed in the following subtopics.

4.2.1 Culture-Specific Words

The level of translatability of culturally-bound expressions depends on the feasibility of the TL equivalents of both denotative and connotative meaning level (Teilanyo, 2007). Language and culture are inseparable, one will not exist without the other and each language has its own way of expressing its world. The first category is the culture-specific words, which included words or concepts that are not lexicalized in the TL. The identified words were heaven, scarlet, crimson, silver, angel, prince, sepulchre, tomb, chariots, vineyard, gold, oak, myrrh, and henna. Out of the fourteen words identified from the sampled texts only five were successfully transferred in the TT, to achieve the goal of translating, while the rest of the words (nine) were not correctly translated into the TT. Non-equivalence at the word level as a result of culture-specific use of the lexical items is discussed in this section. Each word is analyzed and the strategy used to translate it is identified to determine the success or lack of it in rendering the meaning in the TT.

The word '**heaven'** as used in Genesis 1:1 is an example of non-equivalence at the lexical level that has its origin in the culture in which the language is part of.

> NE: 1
>
> ST: heaven.
>
> TT: *ĩtu*
> B/T: clouds.

For example the word '**heaven'** in Genesis 1: 1 is a concept that is lexicalized in the Christian dialect which is associated with Hebrew culture. The Akamba god did not create 'heaven'. In Genesis 1:1 the word 'heaven' is substituted with 'cloud' which resulted to ambiguity since the word refers to both the clouds and heaven. Since the word 'heaven' is not lexicalized in the Kĩkamba language the translator resulted to this ambiguous term. It is also used in Isaiah 1:2, and Acts 1:11 in which it is translated as *matunĩ, (*clouds**).** The receptor reader can however interpret the word correctly from the context. According to the Relevance theory the context plays a key role in picking up the correct or the relevant meaning depending on the environment in which a word is used, (Gutt, 1991). This substitution through cultural filtering strategy is successful since the ambiguity can be sorted out from the context.

Culture specific terms are further reflected in Isaiah 1: 18.

> NE: 2
>
> ST: scarlet
>
> TT: *ndune mũno,*
>
> B/T: very red
>
> NE: 3
>
> ST: crimson
>
> TT: *ndune ta nthakame,*
>
> B/T: red like blood

In Isaiah 1:18 the words **scarlet** and **crimson** are used in the similes to highlight on the intensity of the sins that are committed by the Israelites, the writer uses colors for comparison. According to the Oxford Dictionary (2010) the word '**scarlet'** means a reddish color but heavier than red and in the translation it is substituted with 'red' and the use of an adverb of degree to quantify or show the intensity of the red color by using

'excessively red'. **Scarlet** is a word that is not lexicalized in the Kĩkamba language and is not included in the Kĩkamba dictionary Mwau (2006), and therefore it is the red color that exists in the TT language, using the expression 'excessively red' achieves the goal of translation.

The lexical item '**crimson**' according to Oxford Dictionary (2010) means deep slightly bluish red and it is not also lexicalized in Kĩkamba language. In the text it was substituted by '***nthakame***' which means blood. The color of blood is assumed to be red though from the scientific point of view the nature of the red would vary from deep red to lighter red depending on whether it is oxygenated or deoxygenated. By substituting (through cultural filtering) a commonly used term in the lexis of the target audience the translator has achieved the goal of translation.

The concept 'silver' Isaiah 1:22 is rendered through naturalization.

> NE: 4
> ST: silver
> TT: *sĩlĩva*
> B/T: silver

The use of '**silver**' brought challenge since there is no silver among the Akamba community and a language develops a concept to name the objects that are in the community or are found in its vocabulary. The translator only changed the spelling but retained a similar sound of the SL pronunciation in the TL. 'Silver' represents wealth since money is made of silver and among the Akamba coins are referred to as '*sĩlĩva*'. It is also used in Isaiah 1:22 and translated in the same way achieving the goal of translation.

The word '**angel**' is reflected in Mathew 28:2.

> NE: 5
> ST: angel
> TT: *mũlaĩka*
> B/T: angel

This word is borrowed from Kiswahili and achieves the goal of translation because it is commonly used by the Akamba people who border the coast people who are Kiswahili speakers. The word is used in the Kĩkamba dictionary to define the angels, (Mwau, 2006).

The word 'prince' used in the field of leadership posed a problem to the translator since communities organize governance in different ways and have different titles attached to their leaders. This is illustrated in the following text;

> NE: 6
> ST: princes
> TT: atongoi
> B/T: leaders

The leadership vocabulary '**princes'** as used in Isaiah 1:23 is not lexicalized in Kĩkamba since the society's leadership is not organized and ruled through royal families. Princes are sons in a royal family who may not be leaders or kings and therefore the use of 'leaders' to substitute it does not transfer the meaning of the concept fully thus the message is not fully conveyed.

Another challenge in this category is in words representing objects or concepts of culture which do not have equivalent in the target language. For instance;

> NE: 7
> ST: sepulchre
> TT: *mbũa*
> B/T: grave
> ST: tomb
> TT: *mbũa*
> B/T: grave
> ST: Hail
> TT: *mũuo nĩwethĩwe nenyu*
> B/T; peace be with you

In Mathew 28:1 the word *'sepulchre'* is used, it is not lexicalised in Kĩkamba because people are buried in graves. The word is replaced with the word 'grave' through cultural

filtering strategy which does not meet the goal of translating since the two concepts are different. In other Bible versions for example NIV (1984) the word 'tomb' is used which is a synonym of sepulchre.

The word '**tomb**' as used in Mathew 28: 8 is not lexicalized among the Akamba community because people are buried in graves, the translator used cultural adaptation to translate it. The translator did not achieve the goal of translating since the two concepts are not used in the same manner.

The word '**Hail**' in Mathew 1:9 is a loan word from Hebrew, was interpreted and translated as 'peace be with you' achieving the semantic meaning but the implicature was not transferred to the TT.

The word '**chariots**' used in Song of Solomon 1: 9 is a culture specific term, it is not lexicalized in Kĩkamba and the translator used cultural adaptation and substituted it with what is commonly found among the targeted community.

> NE: 8
> ST: chariots
> TT: *makasya*
> B/T: carts

The concepts are different semantically and therefore the intended message is not rendered correctly in the TT.

The concept '**gold**' which is used in the book of Song of Solomon 1:11 does not exist in Kĩkamba and therefore the translator used the technique of borrowing in order to relay it in the TT.

> NE: 9
> ST: gold
> TT: *thaavu*
> B/T: gold

The word *thaavu* is borrowed from Kiswahili, the strategy of naturalization was used after borrowing to make the concept fit in the TT. This achieves the goal of translating.

80

The concept **vineyard'** as used in Song of Solomon 1:6, 14, Isaiah 1:8, and in all of them the concept is translated as 'garden of grapes'.

NE: 10

ST: vineyard

TT: *mũũnda wa mĩsavivĩ*

B/T: garden of grapes

Vineyards are not found in the target community since they do not grow grapes and do not have ornamental gardens. The descriptive strategy defines what it is although the target reader may not readily comprehend the care given to a vineyard or even the importance or value of the grapes in the original culture in which the Bible was written. The use of the cultural filtering strategy domesticates it as a 'garden'. The strategy therefore does not fully transfer the meaning of the ST into the TT.

A number of trees that grow in the culture of the original community from which the Bible was written caused some translation problems in this category. This is illustrated in the following examples:

NE: 11

ST: oaks

TT: *mĩtĩ ya myalonĩ*

B/T: the tree of Myalonĩ

The '**oak'** tree does not exist among the targeted readers and thus translated as '*myalonĩ*' as seen in Isaiah 1:29, makes it difficult to comprehend the meaning in the context, because the word is not common in the lexis and it is not in the Kĩkamba dictionary (Mwau, 2006).

Another tree is '**myrrh'** which also does not grow in Ũkambanĩ.

NE: 12

ST: myrrh

TT: *mauta me mũuke mũseo metawa manene*

B/T: oil with good smell called *manene*.

The translator used explicitation and borrowing to translate the tree as reflected in Song of Solomon 1:13. The borrowing strategy from Kiswahili of the concept *manemane* is not successful in transferring the concept 'myrrh' which is used as an image in the simile.

There is use of the '**henna'** tree in Song of Solomon 1:14 which also does not grow in Ũkambani;

> NE: 13
> ST: henna
> TT: *mũtĩ wa kwĩyanakavya wĩtawa ina*
> B/T: tree for making oneself beautiful called *ina*

The translator used description and naturalization to deal with the challenge of non-equivalence but it resulted to unsuccessful translation since the concept *ina* is not lexicalized properly in the TT language.

The culture-specific words named objects or concepts that are not found among the targeted audience and the concepts used to translate them were either borrowed or domesticated to fit in the culture. Near equivalents for example for colors were used to achieve the goal of translation.

4.2.2 Words Lexicalized in the Target Language but Differ in Sense

The second category is that of words that are lexicalized in the TL but they do not share the same semantic field or meaning. Seven words were identified which include: governor, city, springs, upper room, white ropes, wine and Sabbath. None of these words were rendered correctly in the TT. These words are discussed in the following texts.

The words governor and city were not successfully rendered in the TT as illustrated in the following;

NE: 14

ST: governor.

TT: *ngavana*

B/T: governor

NE: 15

ST: city

TT: *ndũa*

B/T: village

The word '**governor**' as used in Mathew 28:14, for example does not have a Kĩkamba word equivalent and has been translated as '*ngavana*' changing the spellings but retaining a close English pronunciation a strategy referred to as naturalization. This kind of leadership position did not exist in Ũkambanĩ until 2010 when a new constitution was introduced. The Governor's power in the ST may not be comparable to that of the governor in the TT but the introduction of the County government under the leadership of the governor is a contribution towards understanding the term. The terms are not used in the same context in both the TT and the ST language, this naturalization strategy did not fully transfer the concept in the ST.

The word '**city**' as used in Isaiah 1:8, 21, 26, is substituted with the word 'village' through cultural filtering which does not achieve the goal of translation, but the same term in Hebrews 13:14 is translated as *mũsyi* which in Kĩkamba has two meanings that is a town and a home. It can also mean a big city if the adverb *mũnene* (big) is added, (Mwau, 2006). This achieves the goal of translation since the reader can solve the ambiguity from the context.

Since they do not share the same semantic meaning some had an element of ambiguity in the TT, that is, the word would represent two meanings in the TT, for instance the use of '**springs**' in Judges 1:15, the expression 'springs of wate*r*' was translated as '*ithima*' which means 'wells' according to Mwau (2006). The Kĩkamba word for springs is '*mbooki* or t*ũlũsĩ*. The water from springs comes up from underground to form a river or a pool of water while a well is normally dug, it is a man-made feature.

NE: 16

ST: springs

TT: _ithima_

B/T: wells

The two words are different in meaning and they also have different connotation meaning in the Bible (Douglas and Tenny, 1987). The word '_ithima_' which is commonly used could be preferred to reduce the processing effort as indicated in the relevance theory. The two do not completely mean the same although the core message of the ST is conveyed but the connotative meaning is not transferred in the TT.

Another example of a concept that exists in the target language but has a different sense, is the use of '**upper room'** in the book of Acts 1:13.

NE: 17

ST: upper room

TT: _ngolovanĩ_

B/T: flats

The concept 'upper room' is translated as a _'flat'._ The 'upper room' has a connotation special meaning in the religious register and in the Bible language as a room set for prayer, where people go to offer serious prayers or to petition with God, (Douglas and Tenney, 1987). The use of the cultural filtering and literal translation did not fully translate the concept in the TT.

Another non-equivalence at this level is the use of '**white ropes'** in the book of Acts 1:10. The concept exists in Kĩkamba but it is not used in the same sense and context of use is not the same as used in the source text language.

NE: 18

ST: white ropes

TT: _ngũa nzaũ_

B/T: white clothes

'White ropes' were translated as 'white clothes' since this collocation is not used in a similar environment in Kĩkamba. Although, it is lexicalized in Kĩkamba, it is not used

84

in this context and it has a different meaning. It has another semantic meaning in the Bible, as an attire that was worn by the priests to signify position and holiness (Douglas and Tenney, 1987). The use of literal translation did not fully transfer the message of the ST to the TT.

The word '**sabath**' is used in the Bible to refer to the day the Jews set aside to worship as indicated in Mosaic laws (Douglas and Tenney, 1987).

NE: 19

ST: sabath

TT: *savato*

B/T: Sabbath

It is used in Mathew 28: 1, and rendered in the target language through naturalization. The translator in this case does not achieve the goal of translation since the people in the targeted community worshipped in different days and refer to the days differently. It is a concept that has resulted to heated debates among the members of the community, the search for the correct day of worship or the Sabbath among the Christians is not about to come to end (Douglas and Tenney, 1987)

The word '**wine**' used in Song of Solomon 1:4 is lexicalized in the TT language but the two-share different semantic fields. In the Bible '**wine**' has a connotation meaning which is not easy to translate in the TT. The translator borrowed a term from Kiswahili which is closely related to the meaning in ST language but it is a distance word in the TT language.

NE: 20

ST: wine

TT: *ndivai*

B/T: wine

The borrowing strategy was not successful in this case. The translator should have used a word that is already lexicalized in the TT language to increase comprehensibility. The translation of words that do not share the same semantic fields or words that showed non-equivalence at the sense level posed challenges to the translators leading to partial transfer of the meaning/message of the ST.

4.2.3 Words Without a one-word equivalent

The third category of non-equivalence at the lexical level are words whose concept exists in the TL but do not have a one-word equivalent. The researcher identified eleven words in this category; camp, inhabitants, fragrant, fatherless, widow, lambs, spy, brethren, thumbs, toes and mare. All the words except 'mare', 'fatherless' and 'brethren' were rendered successfully in the TT, as discussed in the following texts.

The word '**camp**' in Hebrews 13: 11, 13 is translated as a place where people were settled.

> NE: 21
> ST: camp
> TT: *nza vala andũ matwie*
> B/T: outside where people were settled.

The Akamba people who form the majority of the targeted readers do not live in camps and therefore there is no one-word equivalent of the term but the descriptive approach successfully transferred the meaning of the ST to the TT.

> NE: 22
> ST: inhabitants
> TT: *andũ ala matwĩe*
> B/T: people who were settled
> ST: fragrant
> TT: *manyungaa nesa*
> B/T: smells nicely

The descriptive strategy to translate the word '**inhabitants**' as used in Acts 1: 19 and Judges 1: 27 successfully renders the message of the ST into the TT. It is also reflected in the use of the word **fragrant** in Song of Solomon 1: 3, 11 in which the word is described making it clear to the reader of the TT.

In other cases, in this category the translator used a descriptive equivalent strategy, for example;

NE: 23

ST: fatherless

TT: *syana ndĩwa*

B/T: children without a father or/and mother

The concept '**fatherless**' is lexicalized in the target language but there is no one word equivalent to refer to it. The translator used addition and the general term '*ndĩwa*' which accommodates children without a father or/and mother as reflected in Isaiah 1: 17. The translator seems to have resorted to the term orphans and therefore it is not equivalent to the source text. Another case is the use of '**widow**' in the same verse;

NE: 24

ST: widow

TT: *mũndũ mũka ndĩwa*

B/T: woman whose husband has died.

An explicitation and description strategies were used successfully to translate the concept. Since the expression is used in the lexis of the community to refer to such women.

The use of '**lambs**' in Isaiah 1:11 lacks one-word equivalent. The descriptive strategy is successful in rendering it to the TT.

NE: 25

ST: lambs

TT: *tũtena twa malondũ*

B/T: the young ones of a sheep.

The concept '**spy**' in Judges 1:23 also does not have a one-word equivalent to fit the context. The word '**spy**' is elaborated as 'people in secret' who were send to find out how the people of Bethel lived. In this elaboration the message of the ST is communicated in the TT.

NE: 26

ST: spy

TT: *andũ kwa kĩmbithĩ*

B/T: *people in secret*

The descriptive strategy however leads to some loss of the weight of meaning experienced by the readers in the ST, but in terms of the semantic meaning which is the major concern of the translator the message is communicated in the TT.

The word '**brethren**' as used in the Bible in Mathew 28:10 refers to both men and women- people belonging to a given faith or fellowship, (Douglas and Tenny, 1987).

NE 27

ST: brethren

TT: *ana-a asa*

B/T: step brothers

The word 'brethren' is lexicalized in Kĩkamba but the meaning is different. The close word is 'step brothers' who share the same father but different mothers and it is the one that has been transferred in the target language text. This distorts the intended meaning of the ST since it excludes women in the TT.

The term 'brethren' is also used in Acts 1:16 in which it was translated as '*mbaitu'* which means belonging to the same family, clan or tribe (Mwau, 2006) and in Acts 1:15 the same concept is rendered as '*aĩkĩĩĩ'* in both case the sisters and brothers are inclusive but the cultural adaptation strategy is not successful since it included other persons that were are not included in the meaning of the concept in the ST.

There are cases where the concepts in this category needed some expansion, for example, the use of '**thumb**' and '**toes**' in Judges 1:6.

NE: 28

ST: thumb.

TT: *syaa ila nene sya moko*

B/T: the big fingers of the hands

ST: toes

> *TT: syaa ila nene sya maũũ*
>
> B/T: the big toes of the feet

The concept 'thumb' exist in Kĩkamba and Mwau (2006) refers it to *kyaa kya ngumba* which is not commonly used in Kĩkamba lexis. The descriptive strategy successfully transferred the meaning to the TT. The 'toes' were also translated using a descriptive strategy which is also successful.

There are other cases where a definite term to name the object or the thing referred to did not exist in the TT but the concept needed two words to be rendered correctly in the TT for example the concept 'mare' in the TT.

> NE: 29
>
> ST: mare
>
> TT: *mbalasi*
>
> B/T: horse

The target language does not have a one-word for '**mare**' a female horse and in the TT it was substituted with the general word (superordinate) that includes both the female and the male horse as seen in Song of Solomon 1:9. The translation is not successful since it lacks equivalence as far as sense is concerned. Female and male animals also have different connotative meanings in the Bible, (Douglas and Tenny, 1987).

The lexical items in this category as displayed in the discussions were rendered successfully in the target text using the descriptive equivalent strategy except three concepts, that is 'fatherless', 'brethren' and 'mare.'

4.2.4 Words with Two Senses in the Source Text Context

The forth category composed of words that had two meanings or senses in the source text context and thus resulted to a problem of deciding on the sense to transfer them to the TT. In this study it is referred to as contextual ambiguity. Six words were identified in this category: sanctuary, maiden, chambers, couch, hospitality and stranger. The sense that was rendered in these cases was not successful in offering the meaning in the TT and thus the six words identified were not rendered correctly in the TT. These words are discussed in the following texts.

89

The use of the term '**sanctuary'** in Hebrews 13:11 posed a challenge in translation. The concept has two senses in this context but the translator rendered it as clean/holy place.

> NE: 30
> ST: sanctuary
> TT: *vandũ vatheu mũno*
> B/T: a very clean/holy place

The word 'sanctuary' has been interpreted and rendered in the target text through description and generalization. The meaning here does not just refer to a place and thus it leads to mistranslation. The translator has used explicitation to interpret an implicature and the translation is not successful. A sanctuary in general means a place of protection or refuge (Oxford Dictionary, 2010) but in the Bible Dictionary it means a temple (Douglas and Tenney, 1987). When translated as a place it losses meaning. In the context it means a building.

The other concepts are maiden and chamber.

> NE: 31
> ST: maiden
> TT: *eĩtũ*
> ST: chambers.
> TT: *tũsumbanĩ twa nthĩnĩ.*
> B/T: small inside houses

The word '**maiden'** in Song of Solomon 1:3 was translated as 'girls' since Kĩkamba does not have the specific term for maiden. A maiden in the Bible is specifically used to refer to an elderly married or unmarried woman who is a virgin in this specific context (Douglas and Tenney, 1987). The word '**chambers'** may refer to a private room or a bed room as in Song of Solomon 1:4. It was substituted through cultural filtering with the expression 'small inside houses' which does not communicate the meaning of the source language. In both cases the message communicated is different.

The word '**flock**' in this context refers to a herd. It also implies the followers of the Lord connotatively.

NE: 32

ST: flock

TT: *ndĩthya ya mbũi na malondu*

B/T: herd of goats and sheep

In Song of Solomon 1:7 the word '**flock**' which is a superordinate word to include large number of animals has been translated to mean 'sheep and goats' only in the TT but it also includes big animals like cows. The 'flock' in the Bible connotatively refers to the people who have accepted God and are referred to as his flock. The translator should have specified it further to 'sheep' only since it is used in the Bible connotatively to mean Christ followers (Douglas and Tenney, 1987) but when the goats are included the specification leads to mistranslation.

The word '**couch**' used in the book of Song of Solomon 1:12 would best be described as a comfortable sofa or luxurious seat, but it was substituted with the word 'bed' which is commonly used among the targeted readers.

NE: 33

ST: couch

TT: *kĩtanda*

B/T: bed

A 'bed' is used for sleeping while a 'couch' in this context is used for resting. Context in the Relevance theory is important in interpretation before translation. The substitution through cultural filtering strategy did not transfer the message of the ST into the TT. **Hospitality** and **stranger** in the ST has a number of synonyms and the translator picked one of them as illustrated in this text.

NE: 34

ST: hospitality to strangers

TT: *ĩthĩawai mũĩthokya aeni*

B/T: be welcoming visitors

In the book of Hebrew13:2 the word '**hospitality**' was translated as 'welcoming' which is a general word but 'hospitality' in this context means to welcome with some positive concern/ caution. Kĩkamba is limited in terms of synonyms or words that are related but are different meaning. The word '**strangers**' was translated as 'visitors' which implies guests. A stranger would imply someone who is unfamiliar to the host or a foreigner in this context, and showing hospitality to such is not the norm in target community, this led to mistranslation.

4.2.5 Archaic words in the Source Language

The last category was non-equivalence due to odd or old-fashioned terms in the ST. Only two concepts were identified in this category and they were successfully rendered in the TT. These were the words '**raiment**' and '**ass.**'

> NE: 35
> ST: raiment
> TT: *ngũa*
> B/T: clothes
> ST: ass
> TT: *ĩng'oi*
> B/T: donkey

The word '**raiment**' used in Mathew 28: 3 is an archaic term for clothes and therefore the translator used the modern term clothes to domesticate through cultural filtering, achieving the goal of translation.

The word '**ass**' in Isaiah 1:3 is an old-fashioned term, out of vocabulary but it translated as a 'donkey' which is the modern word used in describing the concept referred to. The substitution through cultural filtering strategy is successful in both cases.

The following table can be used to summarize equivalence at the lexical/word level.

Table 2
Lexical/word Non-equivalence in the Kĩkamba Bible Translation

Type of non-equivalence	Number of items identified	Successful transfer	Unsuccessful transfer
A	14	5	9
B	7	0	7
C	11	8	3
D	6	0	6
E	2	2	0

The A, B, C, D and E used in the table represent the following:

A – Culture-specific words

B – Words lexicalized in the target language but differ in sense

C – Words without one-word equivalence

D – Words with two senses in the source text context

E – Archaic words in the source language

From this discussion it can be concluded that words that share different semantic fields and words with two meanings in the ST context were the most difficult to translate. Cultural words also posed a challenge but the translator tried to domesticate them to the TT with some success. Words which did not have a one-word equivalent were rendered in the TT using the descriptive equivalent strategy which was quite successful except in a few cases. The strategies will be discussed in chapter Five of this study.

4.3 Non-Equivalence above the Word Level

This section discusses non-equivalence that is experienced above word level due to figurative use of language and the grammatical system of the language.

4.3.1 Figurative use of Language

Non-equivalence was witnessed in cases where language was used in a figurative manner. Culler (1976:21) argues that 'languages are not nomenclatures and the concepts of one language may differ radically from those of another, since each language articulates or organizes the world differently and languages do not simply name categories; they articulate their own'. The figures of style such as idioms,

metaphors and similes along with other morphological syntactic and lexical components create a certain stylistic quality which needs to be preserved in the process of translation as it results to stylistic equivalence. Distorting the stylistic equivalence can also lead to mistranslation. The translator has to strive to get systemic equivalents (Kvetko, 2009). In the current study the researcher concentrated on non-equivalence caused by use of metaphors, similes and, idiomatic and fixed expressions. The non-equivalence above the word level is represented in the following table;

Table 3
Types of non-equivalence at the Figurative use of Language

Type of Figurative Language use	Number of items identified	Successful Transfer	Unsuccessful Transfer
Metaphors	5	0	5
Similes	12	6	6
Idiomatic and fixed expressions	28	8	20

It is evident from the data that the figurative use of language caused challenges to the translator, each case is discussed separately in the following subtopics.

4.3.2 Metaphors

Non-equivalence at the level of the metaphor is experienced because metaphors express comparison in way or another, (Lycan, 2000). Davison (1978) and Searle (1979) argue that a metaphor does not have the anomalous meaning but it is a form or a way of indirect communication which means that the translator should interpret it first. The metaphor in the TT will therefore be the translator's version of the expression in the ST. If the metaphor is misinterpreted by the translator then the target audience will get the wrong meaning.

An example of a metaphor is demonstrated in Song of Solomon 1:13-14 in the following text;

    NE: 36

    ST: My beloved is to me a bag of myrrh

    that is between my breasts.

    TT: *Mwendwe wakwa kwakwa nĩ ta*

    kamũvuko ka mauta

me mũuke mũseo matewa

manemane,

kailĩĩlwe katĩ wa nondo

syakwa.

B/T: my love to me is like a bag of oil

of good smell called

manemane

placed in between my breast.

In Song of Solomon 1:13 the metaphor was translated through the use of a simile using the unit change strategy and literal approach to retain the implied meaning but 'myrrh' is omitted and other additions are made. The challenge is that the lexical word myrrh is not lexicalized in Kĩkamba. The tree does not grow in Ũkambanĩ and therefore difficult to interpret the metaphor because the image of the tree is expected to create a mental picture in the mind of the receptor language reader. This mental picture is replaced with oil with a good smell. A descriptive approach has been used to quantify the term with some additional information. Reduction strategy was also used to reduce the metaphor to a simile. Clarity is still lacking because the word '*manemane*' is borrowed from Kiswahili and is not lexicalized in Kĩkamba. Although the basic semantic implied meaning that the speaker adores the beloved is transferred to the TT, the comparison which renders the intensity of adoration is lost and thus the transfer is considered unsuccessful.

The metaphor in Song of Solomon 1:14 i**s** also not fully transferred in the TT due to challenges of the image 'henna' which is not lexicalized in Kĩkamba.

NE: 37

ST: My beloved is to me a cluster of henna blossoms

in the vineyards of En-gedi.

TT: *mwendwe wakwa kwakwa nĩ ta*

Malaa me mũuke mũseo ma

mũtĩ wa kwĩyanakavya wĩtawa ina

me mũũndanĩ wa mĩsavivũ wa Eni-ngeti

B/T: my love to me is like

flowers with good smell of

95

tree of making oneself beautiful called ina

 in the garden of grapes of Eni-ngeti

In verse Isaiah 1:14 the speaker compares the beloved with '*henna*' which is a word borrowed from Arabic which is used to make dye that is used to color hair or tattoos (Oxford Dictionary, 2010). This is therefore a loan word in English and does not have an equivalent in Kĩkamba. For one to interpret a metaphor he or she must understand the image that is used in the metaphor so as to compare it with the concept that is abstract. The translator reduced the metaphor to a simile to translate it into the receptor language, the tree was transliterated using different letters but retaining the sound it had in the source language, (*ina)* and also by adding information to include the fact that the tree is used for beautifying oneself. The words 'cluster' and 'blossoms' are not rendered in the TT. Reducing the metaphor into a simile results to reducing its 'force' among the TT audience.

The other challenge was the word 'vineyard' which was translated as garden but a vineyard has the element of trees that are grown for beauty or for ornamental purposes, a place for outdoor activities (Advanced Oxford advanced Learner's Dictionary 2010) which fits well in this context. The image creates a different picture to receptors of the TT from the one it created in the minds of the receptors of the ST which is a crucial principle in dynamic equivalence (Nida and Taber 1982). So in this case the content is not fully transferred in the TT leading to a mistranslation error. The punch of the content is missing in TT.

There is also non-equivalence when translating metaphors due to the fact that in the interpretation of a metaphor cognitively, the translator is trying to understand an abstract concept through the use of the concrete one. The concrete image should be created in the mind of the translator. According to Johnson (1980), there are two domains of the metaphor, that is the source domain and target domain. The source domain is the one at which one tries to comprehend the metaphor by drawing the metaphorical meaning in order to understand the target domain. The use of 'anointing oils' in Song of Solomon 1:3 resulted to a case of non-equivalence since in the target domain the intensity of the meaning of the expression is not realized.

NE: 38

ST: your anointing oils are fragrant

TT: *mauta maku menyunga nesa.*

B/T: your oil is smelling nicely.

The translator used a paraphrase changing the metaphor to a statement which resulted to ambiguity since the comparison of anointing oil and the fragrance is lost.

There is a challenge of non-equivalence due to the structural use of the elements in the ST which is an ambiguous structure in the target language. For example, in Song of Solomon 1:3 the metaphor is literally translated leading to mismatch in translation.

NE: 39

ST: your name is oil poured out;

TT: *na ĩsyĩtwa yangu nĩ ta mauta me*
mũũke mũseo monosye,

B/T: and your name is like oil with
good smell put,

The translator used a simile to translate the metaphor literally. The two have the same idea but a metaphor is more intense in terms of meaning than a simile which is an open comparison. Some theologians and philosophers of religion believe that the nature of a religious truth is such that it can only be conveyed metaphorically, and therefore there is need for the translator to come up with appropriate principles for interpreting religious texts in the source language metaphorically and not literally or word for word in order to transfer the same meaning and effect into the TT, (Blumenberg, 1960). This is a case of a metaphor that is tied in the religious interpretation since the anointing oil has a connotative meaning in the Jewish culture, (Douglas and Tenny, 1987).

Due to non-equivalence of the specific images used in the metaphors the translator's challenge was how to create the same images in the TT, for example in Song of Solomon 1:15.

NE: 40

ST: your eyes are doves.

TT: *metho maku nĩ mauu ta ma ĩvũĩ.*

B/T: your eyes are peaceful like the ones for a dove.

97

The metaphor is reduced to a simile. A simile is a direct comparison that uses a comparison marker (Pilrainen 2007). The image is reduced to just one quality of a dove that is of being humble. The implicature in the metaphor in the ST is substituted by an explicature in the TT. This narrows the meaning that is implied in the target language.

From the discussion it can be concluded that metaphors are quite difficult to translate. The translator may partially transfer the message of the ST to the TT but the intensity or the 'punch' of the message and the 'touch' is lost in the process of translation. According to Nida and Taber (1982) in the Equivalence theory, the translated text is supposed to have the same effect to TT readers as the source text had on the ST readers. When a metaphor is paraphrased or reduced to a simile the equivalent effect among the ST readers and the TT readers is not achieved. The message in all the metaphors identified was not fully transferred into the TT.

4.3.3 Similes

According to Pilrainen (2007) a simile is a figure of speech used in language in general both in formal and informal. It is used in the Bible and also in contemporary texts. Bredin (1998) argues that a simile is a semantic figure based on comparison. He further adds that it is a mental process playing a central role in the way we think and talk about the world that we live in. A simile is seen to be a statement of similar entities that are alike but not the same. An unfamiliar or abstract idea or object is compared openly with a concrete or familiar concept or idea. The similes reflected below used in the book of Isaiah 1:8 posed a challenge to the translator since their images could not easily be accommodated in the target language.

NE: 41

ST: And the daughter of Zion is left

like a booth in a vineyard,

TT: *Ndũa ya Saioni ĩtiĩtwe ĩilyi ta,*

kĩvanda kĩ mũũndanĩ wa

mĩsavivũ

B/T: village of 'Saioni' is left looking like,

 a section/place in the garden of

grapes

The simile has been translated using a simile in which the image 'daughter' has been replaced with a village which is implied in the ST but not explicitly brought out. The expression 'the daughters of Zion' according to the translator represents the location which is compared with portion (booth in the ST) of a garden with grapes (vineyard in the ST). By changing the image to adapt to the TT the translator distorted the meaning of a 'booth' and the 'vineyard'. In terms of size the booth is made to be small and the vineyard which is translated as a 'garden' is more valuable than just a garden.

The second simile was translated literally in the TT. The image 'a lodge' is substituted with 'a small house in the garden'.

> NE: 42
> ST: And the daughter of Zion is left
> like a lodge in a cucumber field,
> TT: *Ndũa ya Saioni ĩtiĩtwe ĩilyi ta,*
> *kasumba ke mũũndanĩ wa*
> *mongũ*
> B/T: village of *Saioni* is left looking like,
> a small house in the garden of
> butter nuts.

Cucumber is grown in Ũkambanĩ and therefore has been literally translated. The attachment that religious culture has with cucumbers seems to be special, a highly regarded food among the Hebrews from whose culture the Bible draws its relevance. This can be referred in the Bible during their journey to Egypt they cried to Moses when they were faced with famine and remembered the cucumbers that they were eating in Egypt (Douglas and Tenny, 1987). The targeted audience is majorly the Akamba people who also have a special attachment towards 'cucumber' as witnessed in their folklore, for examples in riddles and stories. Similes are either literal or non-literal (Bredin, 1998) and therefore the literal translation meets the goal of translation,

The third simile was literally translated word-for-word and the message of the source text was relayed in the target text as illustrated below:

NE: 43

ST: And the daughter of Zion is left

like a besieged city.

TT: *Ndũa ya Saioni ĩtiĩtwe ĩilyi,*

ta ndũa ĩthyũlũlũkĩtwe nĩ

amaitha.

B/T: village of 'Saioni' is left looking like,

like village surrounded by

enemies.

The 'city' is domesticated as 'village'. The core message, the idea that it is surrounded by the enemies whether a city or a village is conveyed.

A simile has a vehicle and a topic. The vehicle is the entity to which the topic is compared accompanied by a comparison marker and the similarity features are the properties shared by the topic and the vehicle. (Fromilhague, 1995). The makers help one to recognize similes easily in a text. Such markers include verbs, adjectives, nouns, prepositions and conjunctions. The markers result to different syntactic requirements on the constituents being compared, they are not interchangeable since they have different meanings. This results to non-equivalence at the syntactic and semantic levels in similes as seen in Isaiah 1:9 where the nouns of the places are used implicitly. For the translator to convey the equivalent content there is need for a translation strategy.

NE: 44

ST: we should have been like Sodom,

and become like Gomor'rah

TT: *twĩthĩwa twathelile ta ndũa ya*

Sondomu

na ta ndũa ya Ngomolo

B/T: we would been finished like the village of Sodom

And the village of Gomor'rah

In the simile the source text author claims that if a few of the people in this context were not spared then their end would have been like that of *Sodom* and *Gomor'rah*. The end of Sodom and Gomor'rah is implied and the reader can only connect the simile with the story in the Bible where both were utterly destroyed because the people who lived in them were continually sinning against God. The targeted audience can only interpret the simile that is literally translated if and only if they know the story of Sodom and Gomor'rah outside the text. These images created a gap because the translator did not make use of amplification strategy for clarity or foot note. The literal translation therefore remains a mystery until the receptor audience draws the comparison of the Bible story in Genesis chapter 18.

Non-equivalence is also enhanced by the fact that similes serve different purposes, for example they establish a link with the reader's general knowledge (Gutt, 2003). The readers targeted by the TT do not share the same general knowledge. This knowledge makes it easier to understand and readers also use it to reveal and interpret abstract or unfamiliar concepts by using the concepts in the context that are known to them for example in Isaiah 1:18, a number of similes have been used and in each case the reader needs general knowledge to understand the similes.

> NE: 45
> ST: though your sins are like scarlet
> TT: *ona vala naĩ syenyu nĩ ndune*
> *mũno,*
> B/T: although your sins are
> very red.
> ST: they shall be as white as snow
> TT: *mũkathew'a mwĩthĩwe mwĩ eũ*
> *ta ĩa*
> B/T: you will be made white like
> Snow

In the first simile the image 'scarlet' has been substituted with red color and added the adverb of degree (very), the word is relevant because it is used to help the reader create an image of how badly these people have sinned against God by using the color. The scarlet color is contrasted with the white color in this context. The use of literal

language to translate the simile in this case does not cause the impact to the targeted audience as it caused to the SL audience. The equivalent effect which is a principle in the equivalence theory (Gutt, 2000) is not achieved. A simile helps the reader to interpret the abstract or unknown concept from the concrete or the known concept (Fromilhague, 1995). The color scarlet was a challenge to the translator in Kĩkamba because it is not lexicalized in Kĩkamba. The image in the other part of the simile is literally translated. **Snow** is not common in the community of the targeted audience but it is not a distance term and comparing white with it could enhance interpretation. The simile is also abstract in Kĩkamba in that sins are compared with color but the fact that red color is associated with evil in the targeted community makes it less abstract.

In the second one sin is compared with **crimson,** which is also an abstract idea.

 NE: 46

 ST: though they are red like crimson

 TT: *o na vala nĩ ndune ta nthakame,*

 B/T: even though they are red like blood

 ST: they shall become like wool

 TT: *mũkeeũvw'a ta wia wa ĩlondu.*

 B/T: you will be made white like the wool of sheep.

In this simile the word 'crimson' was substituted with 'red as blood' and in other part of the same simile the white color has been compared with wool. Sheep in Ũkambanĩ is not generally white they are not ideally kept for wool since they are a local breed that is purposely for meat. This led to ambiguity in the TT and loss of the concrete object used in the ST.

Some similes used images of real or concrete objects that did not readily exist in TT, as illustrated in Isaiah 1:30 the oak tree is not commonly grown in Ũkambanĩ or its value is not known in the targeted community. Its value and nature contribute to its meaning in the context.

 NE: 47

 ST: For you shall be like oak

 whose leaf withers

 TT: *Nĩkwĩthĩwa mũkeethĩwa mũilyĩ*

ta <u>mũtĩ wa mwalonĩ</u> ũvovetye

matũ

B/T: for you will be

like a tree of *mwalonĩ* with withered

leaves.

In this text the city of Zion is liken to the 'oak' which is a tree known for its hard wood and typically grown in England and America according to the Oxford Dictionary (2010). The leaves of the oak in this simile are said to wither, and this happens when a tree is not blossoming. The name used to translate the oak tree is uncommon among the Akamba community and does not even exist in the Kĩkamba dictionary (Mwau, 2006). This image must have caused some challenge to the translator and the comparison is not clear leading to unsuccessful translation. The second simile in Isaiah 1:30 was fully rendered using a simile.

NE: 48

ST: For you shall be like a garden without water

TT: *mũillyĩ ta mũũnda ute kĩw'ũ*

B/T: for you shall be like a garden without water.

In this second simile 'Zion' is liken to garden that does not have water which can be interpreted as unproductive garden since water is an essential component for a garden to look good and produce. The translator literally translated the simile as it was to the target text by word for word strategy. Since the image is clear the translator has achieved the goal of translating.

Similes are used in a specific structure and form especially in the poetic literature. Since languages have different structure of expressing meaning, the structural equivalence was a challenge in translating similes that appeared to be tied to the form. In the Song of Solomon 1:5 two similes are used which are structured parallel to each other.

NE: 49

ST: am comely like the tents of Kedar,

TT: *nĩ mũmbe nesa ta maeema ma Ketali*

B/T: am created beautiful like tents of *Ketali*

The image in the simile is a 'tent made of kedar' which is an abstract concept or place in the mind of the targeted audience and thus the message of the ST is not clearly rendered in the TT. The translator used naturalization to translate the image - Kedar, which did not make the image concrete but the core message that the beloved is beautiful is communicated but the intensity of the beauty is not relayed in the TT and the comparison is not clear.

The other simile used 'curtains of Solomon' as the image to show how beautifully the daughters of Zion are created. The reader can only comprehend the meaning of the image by relating it to the story of King Solomon in the Bible.

> NE: 50
>
> ST: am comely like the curtains of Solomon
>
> TT: *nĩ mũmbe nesa ta vasia ĩla syĩ kwa Solomon*
>
> B/T: am beautiful like the curtains that are there at Solomon's

The message would be made easier to comprehend by providing some communication cues in the TT.

The fact that, similes also have aesthetic function, that is, to talk about something in a creative way, poses a challenge of equivalence in the TT. They generally communicate concisely and efficiently, (Fromilhague, 1995). The aesthetic is coupled with the formatting of the similes in a text. This formatting is changed in the TT and thus the aesthetic function is either not realized or realized in a different way.

The figurative use of language at the simile level caused challenges to the translator because some of the images used to unearth the meaning of the abstract terms were not lexicalized in Kĩkamba. Some that were lexicalized did not have the same extended or connotation meaning as in the ST and hence did not have the element of the same equivalent effect for both the ST audience and TT audience. This led to the use of strategies to overcome the problems, such as reduction and literal translation among others. Of the identified twelve similes, six were rendered successfully in the target text while six were not.

4.3.4 Idiomatic Expressions and Fixed Expressions

The researcher approached the problems of translating idiomatic expressions to include all types of phraselogical units. The study adapts Moon (1998), Sabban (2007) and Piiraine (2008) concept of idiom in which they refers it to as a specific way or manner of expressing something not only in terms of linguistic features but also in an artistic or musical way. These expressions are particular in a given language, which may not easily be transferred into another language literally. It is seen as the totality of fixed multi-word units of a language, that is the formulaic expressions that are elements of the lexicon and that are above the single word but not up to or above a sentence. In the current study therefore, the expression identified derives meaning from the group of the words and not as individual words. From these definitions idioms represent a set of two or more words whose meaning is not literally the meaning of its individual words. Since the meaning of these collocations are not determined by the meaning of single words constituting them, there is a problem in interpreting and translating them from the source language to the target which belong to different cultures.

The words hold meaning as a group and not as separate units and this poses a challenge since languages arrange words differently to construct meaning. For example, in Judges 1:8 the idiomatic expression which has a metaphorical element does not have an equivalent idiom in the TT.

> NE: 51
>
> ST: smote it with the edge of the sword
>
> TT: *nĩmooaie andũ ma ndũa ĩsu*
>
> B/T: they killed the people of that village.

The translator used a paraphrase to translate the idiomatic expression. It is simply rendered as 'they killed the people of that land'. The intensity of the message conveyed by the idiomatic expression is lost in the TT. Another example of non-equivalence at this level is in Judges 1:25 which is related to the expression above.

> NE: 52
>
> ST: smote the city with the edge of the sword
>
> TT: *mooaa andũ ala matwĩe ndũanĩ ĩsu*
>
> B/T: they killed the people who lived in that village

The expression does not have a structural or lexical equivalence in Kĩkamba, and in both cases the idiomatic expressions were translated as 'killed' them. Its use in both points to textual-specific expressions. Such expressions are found in certain types of texts for example the Bible. The use of reduction strategy in this case reduces the intensity of meaning but the general content is delivered in the TT.

In some expressions the concept existed in the TT but equivalent expression to translate it was lacking as reflected in Judges 1:30. The concept in the text exists in the TT but it is paraphrased.

NE: 53

ST: become subject of forced labor

TT: *mamathũkũmĩthasya na vinya*

B/T: they were forced to work

The idiomatic expression equivalent is lacking in the TT. It is interpreted and translated by use of paraphrase resulting to a near semantic equivalence though the intensity of meaning in the ST is not experienced by the receptor audience in the TT.

Different languages use completely different expressions to convey similar meaning. For example, in Judges 1:34 the use of the phrase caused a challenge to the translator who results to the meaning drawn from the context.

NE: 54

ST: pressed back

TT: *nimalũngĩlĩĩlye*

BT: they chased them towards

In the Relevance theory the translator interacts with the context of the input to yield the true implicature. The paraphrase is successful in communicating the message of the source text since the meaning is drawn in the context.

Culture specific words that are used in the idiomatic expressions were part of non-equivalence. When a certain symbol or experience in the culture is inappropriately translated the text becomes incomprehensible resulting to shift of meaning. For example, the use of the word 'coach' in the metaphorical idiomatic expression in Song

of Solomon 1:16 caused some translation problems. The translator resulted to a construction that was not easy to comprehend.

NE: 55

ST: our coach is green.

TT: *nyeki mbĩũ nĩyo kĩtanda kitũ.*

B/T: green grass is our bed.

The idiomatic expression does not have its equivalent in Kĩkamba. Explicitation and description strategies were not successful in communicating the message of the ST. Explicitation approach to translation is advocated for in the Relevance theory in which the translator interprets the message of the ST and renders it into the TT while sticking to reality in the context. The translated text in this case is however out of the context leading to ambiguity and unsuccessful transfer.

English and Kĩkamba belong to different language families, which creates a linguistic gap. In Hebrews 1:4 the expression is compressed in English making it difficult to translate in Kĩkamba.

NE: 56

ST: marriage bed undefiled

 TT: *kĩveti na mũũme nĩmethĩwe me aĩkĩĩku ũmwe kwa ũla ungĩ*

B/T: a wife and a husband let them be faithful to one another

The expression is interpreted and translated using paraphrase and expansion. The strategies are successful since the content is transferred into the TT. But the aesthetic beauty and the formatting of the expression in ST is lost in the TT. The idiomatic expressions are culture-specific as indicated earlier. According to Badawi (2008) the translation ability of culture-specific expressions is dependent on the awareness of the culture from which it is drawn from (the ST language culture) and the culture in which it is to be translated into, (TT language culture). For instance in the following text;

NE: 57

ST: appear before me

TT: *mũũkaa vale nĩĩ kũnthaitha*

B/T: you come were am to worship me

The expression outside the context may have different meanings but the translator interpreted it in the religious culture/dialect context as it is used in Isaiah 1:12. The translator used explicitation strategy. In the Biblical text 'appearing before God' meant worship which can be in different forms, for example in praying, giving or praising (Douglas and Tenny, 1987). The message of the source text is successfully transferred in the target text. The equivalent effect is lost since the idiomatic expression communicates a message more vividly than literal language.

Another related non-equivalence drawn from the culture is in Isaiah 1:15. Literal and addition strategies were used. The meaning can be expressed using other lexical elements since a direct equivalent does not exist in the TT.

NE: 58

ST: I will hide my eyes from you

TT: *kavithaa ũthyũ wakwa*

ndĩkamwone

B/T: I will hide my face so that I don't see you

The literal expression however leads to unsuccessful transfer of the meaning in context because the God of the Bible is omnipresent. Non-equivalence resulted due to the fact that idioms and fixed expressions are syntactically unchangeable in the languages of the world. Most of the idioms have fixed grammatical structures and when the structures change, it results in change of meaning, (De caro, 2009).

In translating of an idiomatic expression from one language to another it would be easier for the translator to try to find an idiom in the target language which contains the same form and meaning as that of the idiom in the SL. In the Relevance theory translation is an interlingual interpretive use of language, the interpreter should express the thought of the ST into the TT, (Gutt,1999). The non-equivalence at this level, however, is that each and every language has its own idioms that might not share the same semantic field in the other language and this makes it difficult to find the exact equivalent idioms between the SL and TT. For example, in Isaiah 1:25 an idiomatic expression used to replace the one used in the source text.

NE: 59

ST: Turn my hand against you

TT: *Ngakwosea ĩtambya.*

B/T: I will take step against you

Though the two are related they do not communicate the same message resulting to a different meaning in the TT.

Idioms are also difficult to translate because of their unpredictable syntax and meaning. For the translator to convert a source idiom into the target language there is need to find the most appropriate strategy for example in Song of Solomon 1:2 the syntactical structure of the source language could not easily fit in the target text.

NE: 60

ST: kisses of your mouth.

TT: *mũmũnye na ĩlomo syaku.*

B/T: kiss me with your lips

Although different syntactical structures were used the translator achieved the goal of translating which leans more on the idea of translating the information and not the structure. The core message is conveyed using different syntactical structure.

There is non-equivalence due to lack of sense equivalence in the TL. Idioms are culturally specific which means that they may express a sense that doesn't occur in the TL and thus translating the idiom mostly depends on the context in which it has occurred (Balfaqeeh, 2006). In Isaiah 1:25 the context was important in order to relay the message of the ST to TT.

NE: 61

ST: smelt away your dross

TT: *ngakũthesya ũndũ kyuma kĩthaew'a*

B/T: I will make you clean like the way a metal is made clean

The translator interpreted the expression from the context since the second part of Isaiah 1:25 uses the word 'alloy' which according to Oxford Advanced Learner's Dictionary (2010) means a metal that is made by combining two or more metals. 'Alloy' is a term that is not lexicalized in the TT and thus the translator uses the superordinate term

'metal' which renders the semantic meaning of the idiomatic expression. The use of the simile to translate the idiomatic expression is successful.

Non-equivalence was also experienced due to the fact that English is able to use lexical or semantic units without elaboration as illustrated in Isaiah 1:5, in the TT the expression is explained.

NE: 62

ST: the whole heart faints

TT: ngoo yaku yonthe nĩthelete vinya

B/T: the whole of heart has lost strength.

Unlike English the source language, Kĩkamba, the target language uses a number of lexical elements that are not tied together to explain the meaning contained in the phrase units. On the contrary a few independent words are used to pass the meaning contained in the expression. The paraphrase strategy in this case resulted to ambiguity. The 'whole heart faint' is used as an implicature which has a deeper meaning that is not 'carried' in the separate lexical elements.

Fixed expressions lacked equivalent expressions in the TT but paraphrase strategy was resorted to for example in Isaiah 1:10. The expression can be replaced with one word.

NE: 63

ST: Give ear.

TT: *ĩthũkĩĩsyei.*

In the relevance theory, the principle of optimal relevance gives the translator the freedom to interpret and translate to increase comprehensibility in the TT. The use of the paraphrase and unit change transferred the meaning of the ST into the TT in this case. But Baker (1999) states that for the target text to be considered as a translation of the source text it should produce the same equivalent effect to both receptors, so that the message is received by the audience of the TT in the same way it will be received by the audience of the ST. The stylistic equivalence is lost but semantic equivalence should be preferred above the stylistic equivalence because a text is purposely written to convey information/message or meaning. Though style helps the audience to

understand the meaning it is not in order to adhere to the style at the expense of meaning. Therefore in this text the core message is successfully transferred into the TT.

In other expressions the equivalent idiom may be found in the TL but the context of use differ from the use in the SL. An idiom in the SL may also be found in the TL with the same sense but with a different implication. The frequency and formality of idioms may differ from one language to another. The fact that languages have different worlds of view, that is, one language might use a single word to express a certain meaning and another language use a fixed expression or an idiom to express such meaning poses a challenge to the translator. For examples in genesis 1:11 and Genesis 1:20 the fixed expression in the ST is the same but different words have been used to translate it depending on the context.

> NE: 64
>
> ST: <u>let the earth put forth</u> vegetation
>
> *TT: Nĩk<u>ĩthĩwe</u> na mĩthemba yonthe ya mĩmea ĩũlũ wa nthĩ*
>
> B/T: let there be all types of vegetation on the earth.

The underlined expression in Genesis 1:11 has been translated differently changing its focus. The TT focus on the word of God calling upon vegetation on the earth, while in ST the sense is to focus on the idea that God is addressing the earth to do it; it is the earth that is bringing it forth. The paraphrase strategy leads to mismatch in the two texts the ST and the TT.

In Genesis 1:20**,** the same expression is used but in a different context although the meaning is the same.

> NE: 65
>
> ST: let the waters <u>bring forth</u> swarms of living creatures
>
> *TT: kĩw'ũ <u>kyusũwe</u> nĩ syũmbe syĩ thayũ*
>
> B/T: *let the water be filled with living thing*

In this case the water is commanded to 'bring forth' creatures but in TT version it reflects that the creatures will came to the water because of the word of God. The translation is not successful.

In Genesis 1:24 a different approach is used to translate the same expression in which the meaning of the expression is successfully translated.

> NE: 66
>
> ST: let the earth <u>bring forth </u>living creatures according to their kind
>
> TT: *nthĩ nĩ <u>yumĩlye</u> syũmbe sya kĩla mũthemba*
>
> B/T: and earth the produce animals of all types

In this verse in TT the earth has been commanded to produce animals unlike in Genesis 1:11, where the phrase was replaced with God saying 'let there be'. The paraphrase is successful in this text.

Non-equivalence was displayed due to the fact that the idioms have specific features in the original text, which the translator needs to be conversant with in order to render them correctly in the TT. The features are also tied to the context. Makkai (1972) views them as expressions that are composed of more than one minimal free form or words, for example in Acts 13:23. The words are interpreted and translated together since they infer meaning as one. Non-equivalence is experienced since languages form this free form differently.

> NE: 67
>
> ST: and they <u>put forward </u>two, Joseph called Barsabbas and matthi'as
>
> TT:kwoou *<u>nĩnaũngamisye</u> aume eli: Yosevu ula weetawa Valisava na wa keli ni Mathiasi*
>
> B/T: then I <u>made</u> the two men <u>stand</u>; Joseph who was called Barsabbas and Matthi'as.

The context of use is key for the translator to achieve success in rendering the expression in the TT. The entire text provided the contextual cues to determine whether the non-equivalence is handled successfully or not. The unit change and the addition strategies communicated successfully the intended message of the ST into the TT.

The non-equivalence is experienced since each language has its own ways in which the words collocate. For example, Isaiah 1:12 the translator attempted literal translation of the expression.

NE: 68

ST: trampling of my courts

TT: *kũkinyanga nza syakwa.*

B/T: stepping in my compound.

Literal translation strategy used in this expression resulted to ambiguity. The expression has a deeper meaning apart from the literal meaning.

The non-equivalence was also associated with the quality of institutionalism, that is, the idioms and the fixed expression institutionalized in the ST do not have equivalent expressions in the target language or they may share different semantic fields. The expression in Judges 1:27 and 30 are translated as one-word expression.

NE: 69

ST: drive out

TT: *mayaalũngya*

B/T: they did not chase them

The use of paraphrase and the unit change strategy successively conveys the message of the TT. The one-word expression in the TT achieves semantic equivalence although the stylistic equivalence is not achieved, but the Bible is geared towards dynamic equivalence since meaning overrides form (Nida and Taber, 1969). Thus the goal of translating in this case is achieved.

There are also other fixed expressions that did not have equivalent expressions in the TT, as reflected in Judges 1:16 and 22.

NE: 70

ST: went up with

TT: maendany'a

B/T: go together

The expression is paraphrased into one-word expression and the semantic equivalence is achieved. The structural and stylistic equivalence is not achieved, but the goal of translating is achieved since the translator's priority is the transfer of meaning and not

style, unless the style carries the core message. The same is also reflected in the expression that is used in Judges 1:22.

NE: 71

ST: went up against

TT: *nĩmokitie*

B/T: they fought

The translator used the context to interpret and through the use of paraphrase and unit change the message is conveyed in the target text.

Some fixed expressions do not exist in the TT, but the idea they communicate exists, for example the following expressions used in acts 1:26. The interpretive approach is used, to render it in the TT.

NE: 72

ST: cast lots for them

TT: *nĩmamakũnĩie kula*

B/T: they voted for them

ST: the lot fell on

TT: na kula yamuvalukila

B/T: and the vote fell on him

In both examples the expressions a language that is not explicit is used in the ST but the TT uses explicit language to translate the concepts. The phrases do not have equivalent phrases in Kĩkamba and therefore the translator has interpreted and used normal language to communicate the idea communicated in the ST. A figurative use of language arouses the senses of a reader more than the normal language as indicated earlier.

Some other expressions were tied to the religious dialect and in their context of use the translator had to contextualize them in the TT. There are such expressions in Isaiah 1:4 and Isaiah 1:26 which points to religious dialect.

NE: 73

ST: forsaken the lord

TT*: Nĩmamũekete Mwĩai Ngai*

B/T: they have left Lord God

ST: forsake the lord

TT: *mamũekaa mwĩai Ngai*

B/T: they used to leave Lord God

The expressions derive their semantic meaning in the religious dialect, the translator interpreted literally to mean that they have 'left' which resulted to ambiguity. The meaning in the TT of both expressions are not clear. The problem of non-equivalence is due to the fact that the translator did not view the expression in its religious dialect and therefore resulted to ambiguity. In the Relevance theory all utterances are encountered in some context and in each they convey a number of implicatures (Sperber and Wilson 1988, 2012). When a less appropriate implicature is picked in translation then the item in the TT leads to ambiguity as in the case above.

The religious dialect has some collocations in form of idiomatic expressions which are tied to some particular meaning in the language in which they occur. In the example in Judges 1:35 (see the underlined expressions below).

NE: 74

ST: ST: <u>hand</u> of the house of Joseph <u>rested heavily upon them</u>

TT: *mbaĩ ya Evalaimu na ya Manase nĩmaendeeie <u>kũmasumbĩka</u>*

B/T: the people of the tribe of Ephrahim and of Mannasah <u>went on ruling them</u>

The expression has got no equivalent in Kĩkamba it is also commonly used in the lexis of the Bible meaning to subject to cruel rule with hard work. The translator used different lexical items to transfer the message in the TT. This involves the use of paraphrase and amplification to counter the challenge of non-equivalence. The stylistic use of language is lost but the meaning is rendered in the target text. The term 'heavily' is not rendered in the TT which describes the oppressive rule.

There are non-equivalence of fixed expressions which are experienced at contextual level, for example in Judges 1:2 there are two such expressions.

NE: 75

ST: Judah <u>shall go up</u>; behold I have <u>given the land into his hand.</u>

TT: Yuta nĩmo <u>mekũthi mbee</u>. Nĩngũmanenga <u>ũtonyi wa kũmasinda andũ ma nthĩ ĩsu.</u>
B/T: Judah are the ones who will go first. I will give them <u>power to defeat the people of that land.</u>

The contexts of the phrases do not have equivalent phrases in Kĩkamba. It can be used in a different context in the target language to mean something different. The translator used addition and amplification to deal with this type of non-equivalence. The sentence was also broken into two sentences to increase translatability. The translation is successful in terms of semantic equivalence. The 'punch' of the stylistic use of language is left out in TT.

Non-equivalence was also experienced in cases where some expressions derived meaning in the religious dialect and also in the context for example in Isaiah 1:15

NE: 76

ST: when you spread forth your hands

TT*: yĩla mwookĩlya moko mũvoye.*

B/T: when you lift up your hands to pray me

ST: I will hide my eyes from you

TT: *Ngavitha ũthyũ wakwa ndikamwone*

B/T: I will hide my face not to see you

ST: your hands are full of blood

TT: *Nĩkwethĩwa moko menyu maũsũĩte nthakame.*

B/T: Because your hands are full of blood.

In this expression it is evident that the translator experienced difficulties in transferring the message of the ST into the TT. The three phrases do not have are attached to the religious register. The first one is rendered in the TT through the use of literal translation and addition. The expression has some cultural element concerning prayer. The Christians will practically lift up their hands when they are praying, praising or

116

worshipping (Douglas and Tenny, 1987). The specification strategy that 'they lift up their hands in prayer' is unsuccessful. The word 'spread' has been replaced with 'lift' which in Kĩkamba will be used in this context, although the word 'spread' is also lexicalized in Kĩkamba but it is used in different contexts. The word 'prayer' has also been added. The explicitation strategy limits the reader to prayer only, thus the explicature is not appropriate.

In the second part, the translator used also some addition, substitution and literal translation to handle the non-equivalence. In the ST it is not clear whether 'God will hide his face physically' but the strong implicature is that 'He will not pay attention to them.' Thus the translator has not picked the appropriate explicature as discussed earlier in the Relevance theory this leads to unsuccessful translation.

The third expression was interpreted literally and the meaning is lost because the expression 'your hands are full of blood' does not have the same implicature in the TT.

From the study it can be concluded that the Bible uses idiomatic and fixed expressions more frequent than metaphors and similes. The idiomatic and fixed expressions posed a challenge in this study since idioms draw their meaning in the culture and idiomatic expressions are fixed in a given language. The TT and ST in this study belong to two different and distance cultures as discussed earlier in the literature review. A fixed expression is not easily transported in to the TT from the ST, a number of changes occur in the process of translation which risks mistranslation or partial translation in the TT. The most difficult to translate were the metaphors.

4.4 Grammatical System

Non-equivalence in this section was discussed basically at the grammatical level and not at the word level. Choices in a language can be expressed grammatically or lexically. The grammatical choices can be expressed morphologically or syntactically and unlike the lexical choices they are obligatory and only made from a closed set of options, for example in a language where number is a category the speaker has to choose between singular and plural, (Baker, 1999). In this section the researcher discusses the non-equivalence at the level of grammar. A language can express any kind of information it needs to express but grammatical systems differ in the way they express

concepts for example number, gender and case among others. In this study forty-two cases of non-equivalence were identified at the level of grammatical system of the language, 24 at the grammatical categories level and 18 at the grammatical structures/forms level. They are discussed under two subtopics; grammatical category and grammatical structure/forms.

4.4.1 Grammatical Category

The grammatical category refers to specific properties of a word that cause the word and/or a related word to change in form for grammatical reasons (Baker, 2011). Languages differ in the way various aspects of experiences are expressed and also the degree of importance that is attached to them. English which is the ST language in this study has over twenty grammatical categories. This study will only deal with the following grammatical categories; gender, number, person and case which form challenges of grammatical non-equivalence in the translation process. The data can be summarized in the following table;

Table 4
Non-equivalence at the Grammatical Category Level

Grammatical Category	Number of items identified	Successful Transfer	Unsuccessful Transfer
Gender	7	5	2
Number	6	5	1
Person	3	3	0
Case	8	7	1

4.4.1.1 Gender

Gender is a grammatical distinction according to which a noun or a pronoun is classified as either masculine or feminine in some categories. There are three types of gender that challenge the process of translating. The classes of gender include grammatical gender, social gender and biological gender, (Baker 2011). The grammatical gender is the most complex since some languages do not grammatically separate pronouns to indicate masculine or feminine. For example Kĩkamba lacks the third person singular distinction of gender. One Kĩkamba term is used to refer to both *she* and *he* this is illustrated in Judges 1:14 and 15 in which a number of pronouns were used. The pronouns are underlined for clarity.

118

NE: 77

ST: When <u>she</u> came to <u>him</u>, <u>she</u> urged <u>him</u> to ask <u>her</u> father for a field; and <u>she</u> alighted from <u>her</u> ass, and Caleb said to <u>her</u>, 'what do you wish?

TT: *Mũthenyanĩ wamũtwaano <u>Othienieli</u> nĩweesũvie <u>Akisa</u> akũlye ĩthe <u>wake</u> <u>Kalevu</u> amũnenge mũũnda. <u>Akisa</u> nĩwaũmie ĩng'oinĩ <u>yake</u> na Kalevu amũkũlya atĩĩ, 'wĩenda kyaũ?''*

B/T: the day of the wedding Oth'ni-el pleaded with Achsah to ask her/his father Caleb to give him/her a garden. Achsah alighted from her/his donkey and Caleb asked her/him 'what do you want?'

ST: <u>She</u> said to <u>him</u>, 'give me a present; since you have set me in the land of Negeb, give me also springs of water.' And Caleb gave <u>her</u> the upper springs and the lower springs.

TT: *<u>Akisa</u> nĩwamũsũngĩie amwĩa atĩĩ; 'nenge mũthĩnzĩo! Nĩũkũlya ũnenge ithima sya kĩw'ũ nũndũ kĩsio kĩla ũnengete nĩkĩnyiau mũno, kĩi kĩw'u' Kwoou Kalevu nĩwamũnengie ithima ila syaĩ ngalĩko ya ĩũlũ na ya ĩtheo.*

B/T: Akisa answered <u>him/he</u>r said this, 'give me a gift! I ask you to give me wells of water because the section that you have given me is very dry, it does not have water.' So Caleb gave <u>her/him</u> wells that were on the upper and lower side.

In the two verses the use of the third person singular was a challenge because Kĩkamba does not have a one word expression although the language is able to express the concept using the nouns or the immediate environment (context) in which the word is used or even adding the word that differentiates between the two, *(mũndũ mũka* for a woman and *mũndũ ũme* for a man). In verse 14 the translator resorted to grammatical specification and adding a lot of information that is drawn from the previous context in which the pronoun 'she' was substituted with Achsah Caleb's daughter which is realized from the context, as reflected from an earlier verse (Judges 1:13).

The personal pronoun '**him'** for gender in this verse is also substituted in Kĩkamba with the noun that it represented which is also connected with verse 13, that is, Oth'ni-el who had married Achsah. In English it only implies that Achsah got married but in the translation, it is made explicit through addition. This makes the information clear and according to Relevance theory it saves the target reader too much processing energy to

119

interpret the meaning that would be unnecessary. For further clarity the translator also specifies the information more by providing the name of the father. The ST uses '**her father**' but in the TT it is substituted with the 'her father Caleb' which brings clarity to the TT. In the ST '**she**' is used to indicate that 'Achsah alighted from her colt' but in the TT her name 'Achsah is used.

Verse 14 uses of personal pronouns to refer to the two genders in the ST, the TT uses the nouns that are referred to by the pronouns since it lacks equivalent pronouns to draw the distinctions in the verses. This is specification and the translator makes use of the context to retrieve the nouns that are referred to by the pronouns. The context is an important element in the Relevance theory and helps the translator to make inferences on the meaning and connect the implicit information to the explicit information. From the back translation it is clear that the information is distorted since in the ST it is '**she**' who urged '**him**' but in the TT it is '**he**' who urged '**her**' this leads to mistranslation.

Specification is manifested again in the verse 15 where '**she**' is used in the ST but the translator substitutes it with the noun, 'Achsah' in the Kĩkamba version. The possessive form '**him**' that differentiates the gender is however not specified but the translator resulted to grammatical generalization in which a general term that refers to both genders was used to stand for both. According to Relevance theory the principle of context plays a key role in the interpretation of the meaning, the receptor audience in the TT is able to interpret the expression used to substitute '**him**' that has been generalized from verse 14, and 15 because the noun is provided for at the end of the expression where it functions as the subject in the expression that follows. In all the cases the TT reader can identify the gender from the context.

The use of specification when dealing with the grammatical gender is demonstrated in Acts 1:7 in which '**he**' in the ST is substituted with the noun it represented.

NE: 78

ST: He said to them 'it is not for you to know times or seasons which the father has fixed by his own authority'

TT: *Yesũ amea atĩĩ, 'ũsu ti ũndũ wenyu wa kũmanyaa syanthĩ kana mavinda ala Asa ũvangĩte kwa ũkũmũ wake mwene.*

B/T: <u>Jesus</u> told them this, 'that is not for you to know occasions or times that the Father has planned by *his*/<u>her</u> authority.

The translator in this case resorted to grammatical specification. This was done to make the translated text clearer to make it easy for the TT audience to understand. The ST language has elaborated classification and uses the personal pronouns to distinguish between the masculine and famine gender. The use of the pronouns '**he'** is substituted with the noun 'Jesus' making it comprehensible in the TT. While '**his'** is generalized but the choice of the masculine gender is clear in the TT.

Other cases of specification are illustrated in Acts 1:9 and Acts 1:17 in which the use of the pronoun 'he' was specified through substitution.

NE: 79

ST: and when **he** had said this as they were looking on, **he** was lifted up, and a cloud took **him** out of their sight.

TT: *Yesũ amina kũneena ndeto ĩsu, <u>nĩwambatia</u> ĩtũnĩ atũmwa <u>make</u> masyaĩĩsye na matũ mamũvw'ĩka maeka <u>kũmwona</u>.*

B/T: when Jesus finished saying those words he/she ascended to the clouds as his/her disciples watched and the clouds covered him/her they stopped seeing him/her.

ST: For **he** was numbered among us, and was allotted **his** share in this ministry.

TT: *Yũtasi aĩ ũmwe wa nguthu ĩno yaĩtũ, na nĩwanyuvĩtwe athũkũme vamwe naĩtũ.*

B/T: Judas was one part of this gathering and he/she was chosen to work with us.

In both verses the initial pronouns '**he'** is substituted with the nouns Jesus and Judas respectively, the nouns are realized from the context and thus the translation is successful. The other gender categories are generalized but the TT reader can automatically pick the correct gender within the context of the verse and thus there is no ambiguity. The researcher back translated using the two alternatives to highlight on generalization in translation but the correct gender is clear. The grammatical gender was translated successfully in the TT through unit change strategy.

Social gender refers to societal and chronological conditions, it complicates translation because of dependency on time and place. It is based on changes in the society, for example occupational titles; a nurse was attached to a lady in many languages even Kĩkamba for a long time, while a servant and a driver were attached to a man. The 'elders' in some societies are used to refer to men only for example as used in Mathew 27:1-2. But this has however changed and the translator needs to be aware of such changes in both SL and TT. For example, in the following translation;

> NE: 80
>
> ST: the elders
>
> *TT:* *atumĩa*
>
> B/T: elderly men

This is a case in which the of use hyponymy strategy through specification in which the word '**elders'** was translated as *atumĩa (*elderly men) though the term 'elders' in English includes both men and woman. This indicates that from the culture of the Hebrew from which the Bible was translated from the expression that time was used to refer to the masculine gender only (Douglas and Tenny, 1987). In the modern Akamba society 'elders' refers to both men and women and any gender can be elders in the church. The translator must have the experience in the culture of the original Bible version during the process of translation and also enough knowledge on the culture of the TT. In the modern society the translation is considered unsuccessful.

Another example of social gender is illustrated in Mathew 28: 11, in which the word '**guards'** is used.

> NE: 81
>
> ST: guards
>
> *TT: asikalĩ ala masungaa mbũa*
>
> B/T: the soldiers who were guarding the grave

In this verse the term 'guards' is generalized to include any one keeping security. The amplification strategy is used to specify the soldiers been referred to in the TT and it is successful. From the context it was clear from the Bible that **guards** were men *(*Douglas and Tennery, 1987)*,* since the culture of the Hebrew security was a man's role and also in the Akamba community keeping security was also a job for men and even to date it

is populated by men more than women. In the modern society it is a job for both men and women. But due to the fact that there are no single concepts to show the distinction between gender the translation has been rendered in a general way. The use of synonyms 'soldiers' and 'guards' although do not mean exactly the same the semantic meaning is conveyed but the gender is not clearly brought out it is implicit in the ST and TT.

Gender as a grammatical category poses challenges in translation forcing the translator to result to translation strategies. The strategies will be discussed in chapter Five.

4.4.1.2 Number

This category is probably universal in the sense that all human languages use the concept of 'countability' however some languages do not have it or do not use the category in the same manner. In translating from a language that has number distinction into a language which does not have the translator has two main options; omit the relevant information relating to number or encode the information lexically, (Baker, 2011). For instance, in Judges 1: 30, 31 and 33 the use of singular to imply plural form in the ST was substituted with the plural form and the use of amplification strategy.

> NE: 82
>
> ST: Zebulun did not drive out the inhabitants of Kitron
>
> *TT: Andũ ma mbaĩ ya Nzevuluni mayaalũngya andũ ala matwĩe ndũanĩ ya Kĩteloni*
>
> B/T: people of tribe of Zebulun did not chase away the people who had settled in the village of kitron
>
> ST: Asher did not drive out them out the inhabitants of Acco
>
> TT: *Andũ ma mbaĩ ya Aseli mayaalũngya andũ ala matwĩe ndũanĩ sya Ako*
>
> B/T: people of tribe of Asher did not chase away the people who had settled in the village of *Acco…*
>
> ST: Naph'tali did not drive out the inhabitants of Beth-anath
>
> *TT: Andũ ma mbaĩ ya Navutalĩ mayaalũngya andũ ala matwĩe ndũanĩ sya Mbethi-semesi…*
>
> B/T: people of the tribe of Naph'tali did not chase away the people who had settled in the village of Beth-anath

In these examples the translator interprets the verses and then renders them in Kĩkamba. Kĩkamba has an elaborate number category but in these examples a case of non-equivalence in terms of number is experienced. In the ST language the name can be used in the plural form to represent the people in the religious context, but when the names are transliterated in to Kĩkamba some information is lost. The translator resorted to addition to bring out the issue of plurality in the text. The implied information is made explicit in this case which according to the Relevance theory is acceptable; an implicature can be translated using an explicature as long as the explicature renders the message successfully in the target text. The relevance theory on the principle of reference claims that explicitation is used to avoid ambiguity but this goes against the idea of equivalent effect that should be the same for the audience of the ST and TT as earlier discussed in the translation theories. So much specification directs the audience in one perspective of thinking leading to one interpretation which reduces the processing effort making it more relevant.

In Kĩkamba the noun and the verb together with other words are used to indicate whether the expression is in plural or singular while in English the verb and Noun are two separate words that share the subject-verb agreement factor, as seen in Judges 1:3 in which the translator made use of the amplification and addition strategies. In the illustration the expressions indicating number are underlined.

NE: 83

ST: And Judah said to Simeon his brother 'come up with me into the territory allotted to me, that we may fight against the Canaanites; and likewise will go with you into the territory allotted to you" so Simeon went with him.

TT: *Andũ ma mbaĩ ya Yuta nĩmeeie ana-a-inyia moo, andũ ma mbaĩ ya Simioni atĩĩ 'ũngai tũũendany'e tũkalike kĩsionĩ kya nthĩ kĩla tũnengetwe na tũyũkita andũ ma nthĩ ya Kannaani twĩ vamwe, ĩtina wa ũu naĩtũ nĩtũkũendany'a nenyu kĩsionĩ kya nthĩ kĩla mũnengetwe.' kwoou andũ ma mbaĩ ya Simioni na Yuta nĩmaendanisye.*

B/T: people of tribe of Judah told their brothers (sharing the same father but different mothers) the people of the tribe of Simeon this 'you come we go with you to the section of the land that we have been given and fight the people of the land of Canaan together then after that we to go with the section of land that you have been given, and so the people of Simeon and Judah went together.

124

The reflection of the plural form in the first **you** (go with you) is in the verb '*ungai*' which means come in the plural form in Kĩkamba. The second person '**you**' is translated by use of the second person in Kĩkamba that reflects the plural form, the word '*nenyu*' which is literally back translated as '*you*' in plural form is used. Kĩkamba uses a number of reflections to translate the second person to differentiate whether it is in plural or in singular form unlike English where number of the second person can only be determined in the context. Translation in this case was successful.

Kĩkamba has different words to indicate plurality and singularity for the pronoun *who*. In the book of Acts 1:44 the relative pronoun 'who' is substituted by the noun that is in plural form.

> NE: 84
> SS: And all <u>who</u> believed
> TT: <u>*Aĩkĩii*</u> *onthe*
> B/T: All the believers

The use of the qualifier 'all' indicates that 'who' is in plural form. The message of the ST is rendered in the TT but the emphasis that is brought out in the ST due to the use of the relative pronoun '**who'** is lost in the TT since it is omitted. The omission leads to emphasis reduction.

In Kĩkamba the relative pronoun can be translated in plural form or in singular form depending on the context of use. The use of '**who'** in singular form is demonstrated in in Judges 1:12.

> NE: 85
> SS: 'He <u>who</u> attacks Kir'ith-sepher
> *TT: <u>mũndũ ũla </u>wĩsinda andũ ma ndũa ya kiliathi*
> B/T: <u>the person who defeats</u> the tribe of *kiliathi-seveli*,

The expression '**he who**' was translated as '*mũndũ ũla'* that is 'the person who' which suggests the singularity in the expression. The '**he'** is generalized to include both 'he' and 'she' but the gender is automatically realized from the context. The translator resulted to unit change and explicitation strategies which are successful in conveying the message of the TT.

4.4.1.3 Person

Person relates to the idea of participant roles in a language which are systematically defined through a closed system of pronouns which may be organized along a variety of dimensions, (Baker, 2011). When translating to a language that lacks this category the translator resorts to automatic specification and translating from a language that lacks the category the translator results to automatic generalization. For example when translating from English the second person 'you' is used for both singular and plural. According to Larson (1998) the translator is expected to group the words that are related together and then systematically looking at the contrast between these words is able to determine what should be rendered in the TL.

Kĩkamba does not have the one-word expression for the equivalent in English of the third person 'he' and '*she*' as it is in Englsih. The expression '*mũndũ ũsu*' is used for both 'he' and 'she'. This is illustrated in the book of Judges 1:25 in which the translator resorted to grammatical generalization.

> NE: 86
> ST: and <u>he</u> showed
> TT: *<u>Mũndũ ũsu</u> nĩwamonisye*
> B/T: that person showed them.

The pronoun '**he**' was generalized as 'that person' in this particular verse the gender is not defined, but reduction strategy is used in which a specific lexical item is reduced to a general one. Although the Bible verses are not read in isolation it is important that each verse makes some sense on its own. This does not however result to mistranslation since the reader can make use of the context to comprehend the person referred to in the source text. If the translator is working with a TL that does not have the grammatical category, the translator will lose some of the concrete information regardless of the translator's intention, and this is referred to as automatic generalization, (Klaudy, 2001). It is evident in the research when translating from English which has a number of grammatical categories than Kĩkamba, the translator results to generalization and specification to communicate the message of the ST into the TT.

The translator resorted to grammatical specification, that is, explicitation and unit change strategies, for instance in cases in which a pronoun was used in the ST, the noun it represented was used in the TT, for example, in Mathew 28:12, the third person is translated through explicitation to avoid ambiguity in the TT.

NE: 87

SS: And when <u>they</u> had assembled with the elders.

TT: <u>*Athembi*</u> <u>*anene*</u> *nĩmooombanie na atumĩa.*

B/T: the <u>great priests</u> assembled with the elders.

The third person '**they**' which also has an equivalent in Kĩkamba, was not relevant in the context and would have resulted to poor construction. It was substituted with the noun as *'Athembi anene***'** (great priests*)'*, which is gotten from the context. The text shows that although the TLT has an equivalent term, there are contexts in which it does not replace its use in the STL. The substitution through the unit change strategy is successful in transferring the meaning of the source text.

The use of specification when dealing with persons is also demonstrated in Mathew 28:11 in which '**they**' in the ST is substituted with the noun it represented.

NE: 88

ST: while <u>they</u> were going,

TT: <u>*aka asu*</u> *me nzĩanĩ maendete*

B/T: while <u>those women </u>were on the way going

The translator in this case resorted to grammatical specification. This was done to make the translated text clearer and easy for the TT audience to comprehend. The ST language has elaborated classification and the use of the pronoun does not result to ambiquity. The generalization of the pronoun '**they**' (*aka asu*) in this case would have caused some ambiguity. The specification is drawn from other earlier verses (context). The unit change strategy resulted to successful transfer since the functional equivalence which is advocated for in the Equivalence theory (Nida 1964) is achieved.

Since languages differ in terms of grammatical categories, Klaudy (2001) states that the translator resorts to translation operation which could be grammatical specification or grammatical generalization. He defines grammatical specification as a standard transfer

operation (TO) as a case where a category with a general meaning in the SL is rendered in the TL with a similar unit that has a more specific meaning because TT does not have a general or unmarked grammatical category. Vinay and Darbelnet (1995) uses the term explicitation in the Relevance theory, for both generalization and specification. In dealing with the grammatical category of persons the translator used both generalization and specification, which successfully rendered the message of the ST into the TT.

4.4.1.4 Case

It is a special grammatical category of nouns, pronouns, adjectives, participle, or numeral whose value reflects the grammatical function performed by that specific word in the phrase, clause or sentence. For example, English which is the source language in this study has largely lost its case system although the personal pronouns still have three cases; normative, accusative and genitive case, (Klaudy, 2001). They are used with personal pronoun; subjective case which includes you, I, she, it, we, they, who and whoever. The second is objective case which uses pronouns such as me, you, him, her, it, us, them, whom and whoever. The third one is possessive pronoun such as my, mine, your, yours, his, hers, its, our, ours, their, theirs, whose and whoever. Kĩkamba, the target language in this study does not have an elaborate system of possessive pronouns but some lexical terms that are used to refer to a number of possessive pronouns. For example in judges 1:1-4 the use of a number of possessive pronouns and pronouns caused a challenge in translation.

NE: 89

ST: **who** shall go up first for **us** against the Canaanites, to fight against **them?** The lord said, 'Judah shall go up behold I have given the land into **his** hands.' And Judah said to Simeon his brother, 'come with **me** into the territory allotted to **me**, that we may fight against the Canaanites' And likewise will go with you into the territory allotted to you' So Simeon went with him. then Judah went up and the Lord gave the Canaanites and the Per'izzzites into their hand and they defeated ten thousand of **them** at Bezek.

TT: *nĩ mbaĩ yĩva ĩla yaĩlĩte kũthi mbee na kũkita na andũ ma Kanaani? Yuta nĩmo mekũthi mbee. Nĩngũmanenga ũtonyi wa kũsinda andũ ma nthĩ ĩsu. Yuta nĩmeeie ana-a-inyia moo, 'ũngai tũendany'e tũkalike kĩsionĩ kya nthĩ kĩla tũnengetwe na tũyũkita andũ ma nthĩ ya Kanaani twĩ vamwe, ĩtina wa ũu naitũ nĩtũkũendany'a nenyu kĩsionĩ kya nthĩ kĩla mũnengetwe;   na ya Yuta*

128

nĩmaendanisye. Mwĩai Ngai nĩwamanengie ũtonyi wa kũsinda akanaani na Avelisi. Nĩmooaie andũ ngili ĩkũmi ndũanĩ ya Mbeseki.

B/T: which tribe should go first and fight with the people of Canaan? The people of the tribe of Judah are the ones to go first. I will give them power to defeat the people of that land. The people of Judah told their brothers the people of the tribe of Simeon this. you come we go with you we enter in the section of the land that we have been given and fight the people of the land of Canaan together and then after that even us we will go with in section of the land that you have been given; so the people of the tribe of Simeon and Judah went together. The Lord God give them authority to defeat the Canaanites and Perizzites. They killed one thousand people in the village of Bezek.

In this text the subjective case 'who' starts the sentence. Though Kĩkamba has an equivalent term '*nuu'* it is not relevant in the context. The equivalent theory states that it is not enough for two terms to be equivalent as far as semantics is concerned but the there is need to measure equivalent at the level of usage which is pragmatic equivalence (Vinay and Darbelnet, 1995). Following the same principle the translator resulted to substitution and addition. The use of 'which' with additions to the original statement in the ST conveyed the message of the ST to the target text. It is a challenge of normative case in which the pronoun is used as the subject of the statement. The use of the noun in the TT makes the information that is implicit in the SL explicit in the TT. From the context (in the earlier verses) it is clear that the noun used in the TT is what is represented by the pronoun 'who' in the ST.

In the case of accusative, the pronoun '**us'** and **'them'** are omitted in the TT to make the structure readable and comprehensible. The accusative pronoun **his** which is used in an idiomatic expression 'given the land into his hands' is also omitted in the TT because the expression is not translated literally but a paraphrase is used instead. In verse 3 the accusative case represented by '**me'** is included in the verb in the TT by use of an affix '*tu'* and the word used means that 'they go together'. The possessive pronoun '**their'** which is used in the idiomatic expression 'given into their hand*'* was also omitted since the expression was not translated word for word, but a paraphrase was used. The strategies of substitution, addition, omission and paraphrase were successfully used in this text.

Kĩkamba uses a few possessive pronouns in the expressions to avoid redundancy but English uses a number of pronouns as illustrated in the book of Judges 1:6 in which the possessive pronouns are substituted with the nouns that they represent or they are omitted.

NE: 90

ST: Adonibezek fled; but they pursued **him**, and cut off **his** thumbs and **his** great toes.

TT*: Mũsumbĩ Atoni-mbeseke nĩwasembie akĩĩtĩ, ĩndĩ nĩmamũsembanisye na mamũkwata. Nĩmamũtilile syaa ila nene sya moko na syaa maũũ.*

B/T: The king adonibezek ran fearing, but they ran after him and caught him. They cut the thumbs for the hands and legs.

The third person possessive case '**him**' was translated using an affix in the text '*Mũ*'. '*Mũ*' in this case it brings the idea of generalization since it refers to 'him' and 'her'. The translator resorted to generalization to overcome the problem of non-equivalent. The generalization achieves in translating the message of the ST into the TT since the reader can make use of the context in which the generalization occurs in order to deduce what is been referred to. Words are not used as separate identity to construct meaning, they are interdependent elements when it comes to meaning. The specific meaning of a word can be retrieved from the generalized term.

In the book of Judges 1:12 the ST uses '**him**' and '**my**' which are used before the noun creating non-equivalence since the TT language does not use the possessive or the qualifier before the noun but the qualifier is used after the noun it qualifies or identifies.

NE: 91

ST: I will give **him** Achsah my daughter as wife.

TT: *ngamũnenga Akisa mwĩĩtu wakwa atw'ĩke mũka wake.'*

B/T: I will give him/her 'Akisa' my daughter to be his/her wife.

The use of '**him**' formed part of the challenge to that translator since Kĩkamba language uses general term for both 'him' and 'her' it is attached to the verb as an affix '*mũ*' in the word '*ngamũnenga*'. This is a case of unit change where a number of words are translated using one word. The translation is however successful since the selection of him is clear in the context and automatic.

The order of the qualifier and the noun is also demonstrated in the Mathew 28:13.

NE: 92

ST: **His** disciples came by night and stole **him** away while we were asleep.

TT: *Amanyĩw'a ma Yesũ mokie ũtukũ tũkomete mooya mwĩĩ wake.*

B/T: The disciples of Jesus came at night while we were sleeping and stole his/her body.

The qualifying pronoun '**his**' in the subjective case is substituted with the noun using explicit strategy that specified the noun that is referred to. While pronoun '**his**' in the objective case was generalized to '*wake*' which is used for both gender 'she' and 'he' but which is clear from the context. Explicitation and unit change successfully conveyed the message in the TT.

The translator used explicitation and addition to give clarity to pronouns that formed part of the content meaning, for instance in substituting the pronoun in the subjective case in Acts 1:22, with the noun.

NE: 93

ST: …beginning from the baptism of John until the day when **he** was taken up from **us**- one of these men must become with us a witness to **his** resurrection.

TT: *…kuma ĩvindanĩ yĩla Yoana wavatisaa andũ kũka kũvika mũthenya ũla Yesũ wambatie ĩtunĩ. ũsu akakũsĩĩaa andũnĩ vamwe naitu kana Yesũ nũthathyũũkĩte kuma kwa akw'ũ.*

B/T: from the time John was baptizing people up to the time Jesus ascended to the clouds/heaven. That one was witnessing with us that Jesus has risen from the dead.

The translator substituted the pronoun '**he**' in the subjective case with the noun 'Jesus', and the objective case '**his resurrection**' is substituted with the expression '*Yesũ nũthathyũũkĩte* (Jesus has resurrected from the dead). The use of specification through the unit change strategy makes what is implicit in the ST explicit in the TT and thus reducing the processing effort among the target text readers, which is one of the tenants of the Relevance theory. The message of the ST is communicated in the TT as demonstrated in the back translation.

Klaudy (2001) also states that to compensate the losses that are made by automatic generalization the translator can make use of intentional specification, which involves a conscious transfer operation which aims to compensate for losses. For Kĩkamba which does not have distinction of gender of the third person singular, the translator can supply the noun or name of what is represented by the pronoun, but when the pronouns of the person are used both in the subjective case and possessive case/ accusative case, it poses a challenge in translation. This is demonstrated in Judges 1:14 which was mistranslated.

NE: 94

ST: When <u>she</u> came to <u>him</u>, <u>she</u> urged <u>him</u> to ask <u>her</u> father for a field; and <u>she</u> alighted from <u>her</u> ass, and Caleb said to <u>her</u>, 'what do you wish?

TT: *Mũthenyanĩ wamũtwaano <u>Othienieli</u> nĩweesũvie <u>Akisa</u> akũlye ĩthe <u>wake</u> <u>Kalevu</u> amũnenge mũũnda. <u>Akisa</u> nĩwaũmie ĩng'oinĩ <u>yake</u> na Kalevu amũkũlya atĩĩ, 'wĩenda kyaũ?"*

B/T: the day of the wedding Oth'ni-el pleaded with Achsah to ask her father Caleb to give a farm. Achsah alighted from her/his donkey and Caleb asked her/him this 'what do you want?'

From the English versions; NIV, NKJ and the working source text RSV, it is clear that the use of the objective case 'him' refers to Oth'ni-el and the subjective case refers to achsah. In the Kĩkamba version Oth'ni-el is used in the subjective case while Achsah is used in the objective case. The message of the ST is that Achsah had asked Oth-ni-el to plead with her father for a field but in the TT the message is distorted, it is Oth-ni-el who is pleading with Achsah to ask for a field. The explicitation strategy through specification of the pronouns in this text led to mistranslation.

The use of the genitive case is a challenge to the translator because it does not have direct equivalents in Kĩkamba but uses affixes to transfer the same information in the TT. An illustration is in Judges 1:18 in which '**its**' is used.

NE: 95

ST: Judah also took Gaza with **its** territory, and Ash'kelon with **its** territory and Ekron with **its** territory.

TT: *O ta ũu andũ ma mbaĩ ya Yuta nĩmakwatie ndũa ya Ngasa ya Asikeloni na ya Ekeloni. Makwataniĩsye ndũa isu na isio ila syaithyulũlũkĩte.*

B/T: And so people of tribe of Judah invaded the village of Gaza and of Ekeloni. They captured that village with the areas that surrounded it.

The translator through addition strategy rendered the statement into two sentences and put the two genitive cases into one and translated it once using a noun and a demonstrative; '*isio,* and *ila'* respectively. The noun '*ndũa'* meaning 'village' that is used to substitute the genitive does not achieve the goal of translating. Since **its territory** in this case means the areas ruled by the people they are made to conquer but the translation refers to the area surrounding them which results to ambiguity and thus unsuccessful transfer.

It is not enough to say that there is equivalence when the two cases exist in both the ST and the TT because their context of use may be different. There are cases where the English genitive case and the Kĩkamba genitive case were used in the same way. The translator then relayed it by use of literal translation as illustrated in Judges 1:17;

NE: 96

ST: they defeated the Canaanites <u>who</u> inhabited Zephath and utterly destroyed <u>it</u>.

TT: *maendie na mokita Akanaani <u>ala</u> matwĩe ndũanĩ ya Nzevathi. Nĩmaanangie <u>ndũa ĩsu</u> vyu.*

B/T: they went and fought the Canaanites who dwelt in village of Nzevathi. They destroyed that village completely.

The translator has relayed '**who'** as '*ala*' which is a literal translation of the word that means '*who*' in plural form.

This study concludes that non-equivalence at the grammatical category though a challenge in translation it did not lead to mistranslation or partial transfer of the ST message in the TT except only in a few instance. As indicated in the literature review all languages have a way of expressing their grammatical categories and this is supported in this study in which the TT was able to express the grammatical categories in the ST in a different version achieving the goal of translation. Out the 24 instances of grammatical categories identified only four were unsuccessful.

4.4.2 Grammatical Structure

Under this section the researcher identified 18 cases of non-equivalence at sentence structure and form. In this study structure involves the use of uncommon starters of the sentence, punctuation marks and parallelism non-equivalence while form involved the layout for example in poetic texts that lack equivalence in the TT. In this section 18 instances were identified 11 were successfully transferred to the TT while 7 were not. A case of uncommon starter is demonstrated in the Song of Solomon 1:15 which is a poetic text.

> NE: 97
> ST: Behold, you are beautiful, my love;
> behold you are beautiful;
> your eyes are doves.
> *TT: kwa w'o wĩ mwanake, mwendwa*
> *wakwa;*
> *kwa w'o wĩ mwanake,*
> *metho maku nĩ mauu ta ma*
> *ĩvũĩ!*
> B/T: for sure you are beautiful my love
> For sure you are beautiful
> Your eyes are peaceful like like the ones for
> dove!

In this example the word '**behold'** has been translated in as *kwa w'o* (for sure) and the two terms are not equivalent. Both are however used to attract attention and therefore the core message is conveyed in the TT. The substitution strategy was successful but the equivalence is still not meet and the use of the simile in line three to substitute the metaphor interferes negatively with the 'punch' in the message. The use of semi-colon in the second line is substituted with a comma in the TT and the full stop in the last line is substituted with an exclamation mark. This results to a different structure in the TT. Punctuation marks in a grammatical structure and especially in poetry serve a semantic purpose and when a full stop is substituted with an exclamation mark then the target text reader will receive the emotional effect more strongly than the source text reader.

Unfamiliar sentence starters further caused a challenge in translation in other texts for example Judges 1:4.

NE:98

ST: Then Judah went up and the lord gave the Canaanites and the per'izzites into their hands; and they defeated ten thousand of them at Bezek.

TT: *mbaĩ ya Yuta nĩmaendanisye. Mwĩai Ngai nĩwamanengĩe ũtonyi wa kũsinda Akanaani na Avelisi. Nĩmooaie andũ ngili ĩkũmi ndũanĩ ya Mbeseki.*

B/T: the tribe of Judah they went together. The Lord God give them power to defeat the Canaanites and the Per'izzites. They killed ten thousand people in the village of Bezek.

The translator faced a challenge of non-equivalence due to the use of the word 'then' that is used to introduce a long compound-complex sentence. It was rendered as three sentences omitting the use of the semi-colon and reducing the sentence into simple sentences. The TT is made easier for the target readers to comprehend since short sentences do not require a lot of processing efforts, (Gutt, 1991) the equivalent effect is not achieved by the readers of the source text and those of the target text. The core message intended in the ST is communicated and therefore the unit change strategy is successfully used in this context.

The other non-equivalence at the level of structure is witnessed in the poetic texts is the style or the layout of the texts. In poetic writing both the content and the form are given emphasis. The translator has to consider the fact that the writer or the poet has used the form for a reason and strive to translate the form and the content. The form and the content in poetry cannot be separated and this is what differentiates poetry from common discourse. The content in poetry is quite dependent on the language and this makes the translation of poetry more tasking than the other types of translation (Frost, 1969). The translator changed the form by reducing the number of the lines which resulted to non-equivalence at formal level even though the semantic equivalence was achieved. Each line in a poem carries a meaning of its own and therefore when it is paraphrased or broken into two lines then some referential or pragmatic meaning is lost.

Change of form is also illustrated in the Song of Solomon 1:4.

NE: 99

ST: draw me after you, let us make haste.

The king has brought me into his

chambers.

We will exult and rejoice in you;

We will extol your love more than

 wine;

rightly do they love you.

TT: *Ngusye ngũatĩĩe, nĩtwĩkalaate.*

 Mũsumbĩ nĩwandete tũsũmbanĩ

twake twa nthĩnĩ.

Tũkatana na kwĩw'a mũyo nũndũ

wakũ;

 tũkakatha wendo waku kwĩ

ndivai

eĩtu maĩlea ũkwenda!

B/T: Pull me I follow you let us hurry.

The king has brought me into

 his inner small houses.

We shall rejoice and be happy because of

 you;

we will praise love more than

 wine.

 girls cannot fail to love you!

In such cases the equivalence at the format level was a challenge but the translator successfully transferred the message of the ST. The one-word lines in the TT are different from the ones in the ST, this leads to shift in focus and emphasis. Cases where the transfer of the message was not successful was caused by other non-equivalence problems like lack of equivalent elements at word level for example in the use of the word '**chamber'** in the text above. The punctuation marks are also changed, a full stop at the end was substituted with an exclamtiom mark which results to emphasis, but the

core massage of the ST is communicated but with a different force leading lack of equivalent effect between the target readers and the source text readers.

When a literary text is translated what is lost is the poetry, translation of poetry can be successful if the translator is able to transfer both the style and content (Connally, 1991). The researcher focused on the form as a type of non-equivalence at the structural level since languages use different forms to express the same thing. Form in poetry is used to enhance comprehensibility.

For example in Isaiah 1:7 the formal equivalent is a challenge since the ST uses only one line with one word (one-word line) while the TT uses three one-word lines. In terms of form the ST and the TT are not equivalent but this is not treated as a case of mistranslation in this study. The content which is the core reason for translating the Bible as discussed earlier is given priority, according to Equivalence theory (Nida and Taber, 1982).

> NE: 100
>
> ST: your country lies desolate,
> your cities are burned with fire;
> in your presence.
> aliens devour your land;
> it is desolate, as overthrown by
> aliens.
> TT: *Nthĩ yenyu nĩ nthei,*
> *ndũa syenyu ivĩvĩtwe na*
> *mwaki;*
> *aenĩ memina nthĩ yenyu*
> *mũsyaĩĩsye;*
> *nĩ nthei ta yosetwe nĩ aenĩ*
> *makamĩmesya,*
> B/T: your land is empty,
> Your villages are burned with
> Fire;
> the visitors will finish your land
> as you watch

137

its empty like it is taken by visitors

who owns it,

The one-word lines are interfered with in the back translation, but are clearly reflected in the TT. The strategy of unit change in terms of punctuation marks for example a full stop in the last line in the ST is substituted with a comma in the TT and the translator rendered it with three one-word lines that are not in the ST. The strategy is successful in rendering the core meaning of the source text into the target text, however there is a shift in focus and emphasis in the TT which affects comprehension. According to Catford's (1965) view on the notion of equivalence the structure-shift involves grammatical change between the structures of the ST and that of the TT and argues that shifts is a formal correspondence in the process of translation but it may not necessarily cause a negative impact on the TT.

Poetry is created in a culture specific way, and since the Bible was originally written in Hebrew, the Hebrew form of poetry is reflected in the Bible. One feature of the Hebrew poetry is that it rhymes ideas rather than sounds (Taylor, 2011). In a number of cases the idea of the first line is parallel to the idea of the second line as illustrated in Song of Solomon 1:6;

NE: 101

Do not gaze at me because I am

swarthy,

because the sun has scorched me.

My mother's sons were angry with me,

they made me keeper of the

vineyards;

but my own vineyard I have not

kept!

TT: *mũikangetee nũndũ nĩ mwiũ,*

nũndũ nĩmbĩvĩtw'e nĩ syũa.

Ana-a-ia nĩmanthatĩie,

mandw'ĩkĩthisye musuvĩi wa

mĩunda ya mĩsavivu,

ĩndĩ ndyaasuvĩa mũũnda

138

wakwa wa mĩsavivũ!

B/T: don't keenly look at me am black

because the sun has burned me

my brothers are angry with me

they have made me the care taker of the gardens of grapes

but I have not taken care of

my own garden of grapes!

The first line and second line are related, the first line parallels the second line. The idea that the speaker is black is as result of the scorching sun. In the fourth line the brothers are not happy with the speaker and that is why they have given to the speaker the duty to take care of the vineyards. In poetry one-word line is used for a purpose for example to attract the interest of the readers in the ST, this does not happen to readers of the TT since the form of using one-word line was interfered with or it would lead to incomprehensible text. The unit change strategy interfered with the emphasis given in the ST. One-word line in poetry gives emphasis. The form on its own does not lead to mistranslation the message is communicated but, in the emphasis, or the vigor in the use of the one-word lines is lost in the TT.

Different types of parallelism in Biblical poetry resulted to non-equivalence in translation because meaning in poetic texts is based on form and content which do not have equivalence within two languages. The parallelisms are more based on ideas than rhythm and when they are changed for lack of equivalent expressions the flow is affected. Languages express ideas differently, one word in the ST can be expressed using a number of words in the TT and vice versa. This leads to non-equivalence at the structural level of the language. This study investigated non-equivalence at this level which included different types of parallelism. The types that are dealt with in this study are; synonymous, antithetic, synthetic and emblematic parallelisms. For the translator to achieve the equivalent effect there is need to consider the form and the content in poetic texts.

In the synonymous parallelism, the thought of the first line is repeated in different words in a line that follows. This is demonstrated in the book of Isaiah 1:10 in which the thought in the first two lines is repeated in the following two lines

NE: 102

ST: Hear the word of the Lord

you rulers of Sodom!

Give ear to the teaching of our God,

you people of Gomor'rah!

TT: *Ĭthukĩĩsye ndeto ya Mwĩai Ngai,*

inyw'ĩ atongoi athũku ta ala ma

Sondomu!

Teai kũtũ mwĩw'e ũmanyĩsyo wa

Ngai waĩtũ,

iny'ĩ andũ athũku ta ala ma

Ngomola!

B/T: listen to the word of the lord God,

You bad rulers like the ones of

Sodom!

Give ear to the teachings of

your God,

 you bad people like the ones of

Gomor'rah!

The translator resorted to addition which led to a different form of the translated text. The form and content are tied together in poetry and both contribute to meaning, (Taylor, 2011). The form contributes to understanding the meaning better. The first line is repeated in the third line in the ST while the second line is repeated in the fourth line. The lines in TT are more and arranged differently, the translator also added more information reducing the poetic form further to a paraphrase. Poetry involves the mind of the reader to think and interpret when the translator interprets for the reader in the TT, the reader's involvement and imagination is reduce, reducing the Optimal relevance (Sperber and Wilson 1995). Although the addition and paraphrase brings clarity it interferes with the poetic nature of the text. The core message in the text is however communicated as reflected in the back translation.

Non-equivalence is further witnessed in the synthetic parallelism. In this kind of parallelism the thought of the first line is added to or developed in the next line for example in Isaiah 1:31 but in the TT the format is different and lines are added.

> NE: 103
>
> ST: and the strong shall become tow,
>
> and his work a spark,
>
> and both of them shall burn
>
> together,
>
> with none to quench them
>
> TT: *Ala me vinya makeethĩwa mailyĩ*
>
> *ta matũ momũ,*
>
> *na meko moo ta ngala sya*
>
> *mwaki;*
>
> *makavivya vamwe na meko moo,*
>
> *na vaikethĩwa mũndũ wa kũvosya*
>
> *mwaki ũsu.*
>
> B/T: Those who are strong will be
>
> like dried leaves
>
> and their actions will be likes sparks of
>
> fire;
>
> they will burn together with their actions
>
> and there will be no one to put off
>
> the fire.

The parallelism is not realized in the TT but the message of the ST is interpreted and rendered using a paraphrase and addition. The paraphrase reduced the intensity in the message that is communicated in a compressed way in the ST. The metaphorical nature of the parallelism is reduced to a simile which draws images that bring a different perspective leading to non-equivalence in the ST and the TT in terms of form, but the content of the ST is conveyed in the TT using a different form.

Another problem arises when translating a poetic text that expresses antithetic parallelism. This is where the thought of the first line is sharply contrasted with the

thought of the second line or a number of lines are contrasted with a number of lines in the following part of the text. For example, in Isaiah 1:2-3

> NE: 104
>
> ST: Sons have I reared and brought up,
>
> but they have rebelled against me.
>
> the ox knows its owner,
>
> and the ass its master's crib;
>
> but Israel does not know,
>
> my people does not understand'.
>
> TT: *'Nĩnĩeete syana ikeana,*
>
> *ĩndĩ yu nĩng'endeete.*
>
> *Ng'ombe nĩyĩsĩ mwene wayo,*
>
> *na ĩngoi nĩyĩsĩ vala mũnene*
>
> *wayo ũyĩĩthĩasya,*
>
> *ĩndĩ andũ ma Ĩsilaeli mayĩsĩ kĩndũ*
>
> *o na kĩmwe,*
>
> *andũ makwa maĩkumanya kĩndũ!'*
>
> B/T: I brought up the children to maturity
>
> but they are now stubborn towards me
>
> the cow knows its owner
>
> and a donkey knows where the owner pastures it
>
> but the people of Israel do not know anything
>
> at all
>
> people do not understand anything!

In this case the form is important because the lines are contrasted but due to the fact each language has its own way of expressing ideas the translator did not literally handle the form. The sharp contrast realized in the ST is also realized in the TT but not with the same intensity. The meaning was interpreted and rendered in the TT, through addition and unit change strategies. One risk in this interpretation is that an item that was not given focus in the ST is given focus in the TT for example the translator used an exclamation mark in the TT (the last line) which is not used in the ST which gave an attention or a focus. This affect comprehension, since it appeals to the reader's emotion more than when a full stop is used like it is the case in the TT.

The other structural non-equivalence in poetic texts resulted from climatic parallelism in the ST, in which the idea is build up to climax by repeating part of the first line in the second line then adding to it some other information, as demonstrated in Song of Solomon 1:22-23

> NE: 105
>
> ST: your silver has become dross,
>
> Your wine mixed with water
>
> Your princes are rebels.
>
> TT: *silĩva wa ndũa ĩsu nũtw'ĩkĩĩte mavũti*
>
> *ndivai ya yo nĩvulanĩtw'e na kĩw'ũ*
>
> *atongoi mayo nĩmatw'ĩkĩte andũ angendu*
>
> B/T: The silver of that village has become dirt
>
> its wine is mixed with water
>
> its leaders have become stubborn people

The repetition of the first word and the structure in each line is lost in the TT since each language organizes its elements in a different way. In the TT the translator started with the noun preceded by the possessive pronoun. The stylistic equivalence is lost since the strategy arranges the elements differently. The repetition of a structure or an element in the poetic text attracts the attention of the reader and also enhances comprehensibility and readability. The literal translation of the first line also leads to loss of information. The core message of the source text is partially communicated in the target text.

Non-equivalence was also experienced where idiomatic expression were used in poetic texts which influenced the structure resulting to addition in the TT. For example, Isaiah 1:5 an implicature was used in the ST but it was rendered using an explicature in the TT.

> NE: 106
>
> ST: Why will you still be smitten
>
> that you continue to rebel?
>
> The whole head is sick
>
> and the whole heart faint.
>
> TT: *wĩlea kũeka ũng'endu waku nĩkĩ?*
>
> *Wĩenda kũendeea kũkanw'a*

nĩkĩ?

Mũtwe waku w'onthe nĩ

mũũmĩsye,na ngoo yaku yonthe nĩthelete

vinya.

B/T: why are you not leaving your stubbornness?

How long will you be

warned?

Your head is hurt,

and your whole head has no remaining

 strength.

According to Relevance theory (Sperber and Wilson 1995) an explicature can be used to translate an implicature as long as the message is well interpreted and transferred to the TT. In the ST there is one rhetorical question while in the TT there are two questions, this affects both form and content. The idiomatic expressions in lines two and three the 'whole head is sick' and 'the whole heart faint' respectively are literally translated leading to ambiguity. The two strategies, addition and literal translation reduced the 'vigor' (meaning) of the intended message of the ST in the TT. Rhetorical questions have an element of implicit information but when they are changed into questions the information is made explicit. According to Gutt (1999) in Relevance theory, when the implied information is made explicit the receptor of the TT uses little effort to interpret and restricts the reader from other interpretations which could be relevant, the target reader is tied to the translator's interpretation only and therefore equivalent effect is not achieved.

In poetry the poet has the poetic license to use words that may not fit in the context or collocate with the other words and this resulted to a case of non-equivalence at the structural level which resulted to structural shift in the TT. For instance, Isaiah 1:8;

NE: 107

ST: And the daughter of Zion is left

 like a booth in a vineyard

like a lodge in a cucumber field,

 like a besieged city.

TT: Ndũa ya Saiom ĩtiĩtwe ĩĩlyĩ ta

144

kĩvanda kĩ mũũndanĩ wa

mĩsavivu,

ta kasumba ke mũũndanĩ wa

mongũ,ta ndũa ĩthyũlũlũkĩtwe nĩ

amaitha.

B/T: the village of Zion has lived like

a 'kioski' in the garden of

 grapes

 like small house in the garden of

cucumber

like village surrounded by

enemies

The expression 'And the daughter of Zion' in the ST was substituted with 'the village of Zion' in the TT in all the similes in this context. This resulted to ambiguity. The ambiguity can however be corrected from the context and if the target reader succeeds then the message of the ST is rendered in the TT.

The non-equivalence in poetic structure is also portrayed in cases where redundancy or repetition for emphasis is used. The ST used synonyms to create repetition since English has several synonyms to refer to related objects. For example, in Isaiah 1:24, redundancy caused a challenge to the translator leading to mistranslation.

NE: 108

ST: Therefore, the lord says,

the Lord of hosts,

the Mighty One of Isreal:

'ah, I will vent my wrath on my

enemies,

and avenge myself on my foes.

TT: Kwoou Mwĩai, ũla nĩwe mwĩai

Ngai Mwene Ũtonyi W'on the,

Ũla wĩ Ũtonyi wa Ĩsilaeli easya

atĩĩ'

'Ngatulũĩla amaitha makwa ũtha-

tu wakwa,

145

na kwĩyĩĩvanĩsye kwa nthũ

Syakwa.

B/T: so the Lord the one who is the Lord God

God of all the power

the one who has the power of Israel is saying

this,

'I will pour my anger upon my enemies

and revenge on

my enemies.

The TT uses the same term for '**hosts**' and '**mighty**' with some additional words to bring clarity. The translator changed the focus in the line, in the ST the focus is on what God says but in the TT the focus is on who God is. The focus in a language is placed on what is fronted. Line two and three in the ST uses different quantifying terms for God but the TT uses different terms. The change of focus affects the reception of the message by the TT readers.

There was also non-equivalence in the use of the starters, as illustrated in The Song of Solomon 1:2, where the interjection '**O**' and the exclamation mark are omitted in the TT.

NE: 109

ST: O that you would kiss me with the

kises of your mouth!

TT: Ngethye na ngethi ya wendo,

mumunye na ĩlomo syaku,

B/T: greet me with greetings of love,

Kiss me with your lips,

The emotions created and experienced by the receptors of the ST are not experienced by the receptors of the TT. The strategy of omission therefore resulted to unsuccessful transfer of the ST message into the TT.

146

In Isaiah 1:24, the use of '**Ah**' caused a challenge and it was omitted in the translation.

NE: 1

ST: 'Ah, I will vent

TT: *'ngatulũĩla*

B/T: I will pour

The omission strategy is not successful since the interjection contributes to the meaning of the text. It is also reflected in Isaiah 1:2 the use of '**O**' is omitted

NE: 110.

ST: hear O heavens, and give ear

O earth,

TT: *ĩthukĩĩsyei inyw'i matũ'*

tea kũtũ we nthĩ,

B/T: listen you clouds

listen carefully

From the TT the use of the interjection was omitted. The core message of the source text is communicated but the emotions that are attached to such interjection marks is lost in the TT.

Omission strategy is also portrayed in Song of Solomon 1:14 where the collective noun 'cluster' and 'blossoms' is omitted in the TT.

NE: 111

ST: My beloved is to me a <u>cluster</u> of henna blossoms

in the vineyards of En-gedi.

TT: *mwendwe wakwa kwakwa nĩ ta*

Malaa me mũuke mũseo ma

mũtĩ wa kwĩyanakavya wĩtawa ina

me mũũndanĩ wa mĩsavivũ wa Eni-ngeti

B/T: my love to me is like

flowers with good smell of

tree of making oneself beautiful called ina

 in the garden of grapes of En-gedi

Non-equivalence in the poetic texts in this research is concluded to be a difficult task since the translator is expected to translate both content and form. The translator resorted to strategies that assisted in conveying the content of the source text into the target text. The 'punch' and 'beauty' was interfered with in the process of translation. The 'feel' and 'touch' in the SL is untranslatable in the TL in the poetic texts. Although the core message in the poetic texts was communicated in different versions, the form was not. The structural change of grammatical forms also affected the focus and emphasis in meaning but the message was communicated. The change and omission of the punctuation marks and interjections was considered as unsuccessful transfer of the ST message to the TT.

4.5 Conclusion

This section discussed the types of non-equivalence in Kĩkamba Bible translation. They were categorized into two broad categories, lexical/word level non-equivalences and above the word level non-equivalence. The translation strategy used to handle the non-equivalence was also identified and from the back translation the researcher also indicated whether it was successful in translating the message of the ST into the TT or not.

Table 5
Types of Non-equivalence in the Kĩkamba Bible Translation

Type of non-equivalence	Number of identified texts	Successful transfer	Unsuccessful transfer
Lexical/word	41	16	25
Figurative language	44	14	31
Grammatical system	42	31	11

The non-equivalence above the word level were discussed under figurative use of language and grammatical system of the language. Of the 41 non-equivalence at lexical level identified, 15 were rendered successfully while 26 were not translated correctly in the TT. Under non-equivalence at the level of the figurative use of the language, the identified cases were 45 and 14 were transferred successfully while 31 were not. This is associated to the fact that the figurative use of language is not a universal language feature. At level of the grammatical system of language 42 cases were identified only 11 were not rendered correctly in the TT while 31 were successfully rendered to the

TT. The study therefore concludes that non-equivalence is more challenging at the lexical/word and at the figurative use of language than at the grammatical and structural levels of language. The translation strategies used to handle these cases of non-equivalences are discussed in chapter Five.

CHAPTER FIVE
TRANSLATION STRATEGIES USED TO HANDLE NON-EQUIVALENCE
IN KĨKAMBA BIBLE TRANSLATION

5.1 Introduction

This chapter explores the second objective of this study; to analyze the translation strategies used to handle non-equivalence in Kĩkamba Bible. Translation strategies in this study are the plans or the procedures that the translator uses to solve the non-equivalence problems in order to render the ST message correctly in the TT. Newmark (1988) acknowledged that translators face several challenges at different levels in the process of translation and formulated a number of strategies that can be used to overcome these challenges. Lorscher (2005) used the term transfer problems to refer to translation problems and attributes them to the difficulties the translator experiences in the interpretation of meaning in the ST. Baker (1992) referred to translation strategies as the descriptions of handling various types of non-equivalence.

5.2 Translation Strategies

Different scholars have classified the translation strategies using different approaches but this study adapts Chesterman's (1997, 2009), Newmark (1988) and Baker (1992) categories. The definitions of the strategies are also drawn from their categories.

5. 2.1 Cultural Filtering

This strategy involves adapting some specific cultural expressions or terms to the target culture norms and expectations either through domestication or foreignisation. Language and culture are inseparable, that is, language cannot be understood outside the cultural context and culture can only exist and be spread through language, (Elyildirim, 2003). When translating cultural texts, culture has to be put into consideration. The cultural filtering strategy in this study was used to translate culture bound words. Baker (2011) states that non-equivalence at the word level in the process of translation means that the target language has no direct equivalence for a word which occurs in the source language.

For example, in the following text the translator used the word 'cart'' to translator '**chariots**' as seen in Song of Solomon 1:9, in this illustration the translator used a word

that is known in the TT culture to filter the lexical item that does not exist in the target language.

Text 1

ST: I compare you, my love,

to a mare of pharaoh's chariots.

TT: *Mwendwa wakwa,*

nĩkũvw'anany'a na mbalasi ila

ikũsasya makasya ma mũsumbĩ

wa misili.

B/T: my love I

compare with horses that

 pull the carts of king

of Egypt.

The carts are common among the targeted readers, which gives a picture of the image used in the comparison, these however are two different objects in terms of their use and value. The strategy was not successful in passing the message of the ST since the cultural objects have different uses.

The lexical item '**white rope'** as used in Acts of the Apostles 1:10 was translated as white clothes which is a general term so as to fit in the target culture.

Text: 2

ST: And while they were gazing into heaven as he went, two men stood by them in white ropes,

TT: *Atũmwa asu o maendee na kũngelela matunĩ Yesu ambatite, aũme elĩ nĩmaũngamie kwa kĩthũlũmũko vakuvĩ namo mekĩĩĩte* ngũa nzaũ.

B/T: those disciples while looking up into the clouds as Jesus was ascending two men stood suddenly near them putting on white clothes.

To domesticate the lexical element 'rope' in the TT culture the translator used the term 'white clothes', which is not successful. The core message in the verse is communicated but a different strategy would domesticate the word better to fit the TT culture.

According to Venuti (1995) there are two tendencies when a translator has to choose on the strategies to use when dealing with issues of culture in translation. One tendency is towards the conservation of the elements of the SL culture in the TT, which is referred to as foreignisation and the second one involves adopting SL culture in the TT, called domestication. An example of domestication is seen in Song of Solomon 1:16 and Song of Solomon 1:12 the use of 'bed' to translate '**coach'.** The lexical item 'couch' is domesticated as 'bed' since it is not a common term in the Akamba society's culture. The cultural filtering strategy through adaptation makes it easy for the TT reader to comprehend an item that is not lexicalized in the TT, but in this case it led to unsuccessful transfer.

Other lexical items that were translated through use of cultural adaptation are '**sepulchre'** and '**tomb'** which are used in Mathew 28:1 and Mathew 28:8 respectively. They were both translated as 'grave'. The core message is achieved since the three concepts are used as places to burry dead bodies but they are different in terms of the way they are made. In a 'tomb' and 'sepulchre' the bodies are wrapped in special cloth, they are not put in coffins, it's a kind of a cave. The two concepts are not well domesticated in the TT culture and thus the strategy is unsuccessful.

It was also seen in expressions where the translator used lexical items that were different from the ones used in ST to overcome the challenges of non-equivalence in idiomatic and in fixed expressions. For example, the expression in Isaiah 1:15 which is an idiomatic expression also fixed in the religious dialect.

> Text 3
> ST: when you spread forth your hands
> TT: *yĩla mwookĩlya moko mũvoye.*
> B/T: when you lift up your hands to pray me.

The expression is culturally adapted in the TT in which the meaning is interpreted and then translated. It is true that Christian lift their hands to pray (Douglas and Tenny, 1987) but this may include lifting up their hands to worship or praise so it limits the target reader to one meaning only. The same was reflected in interpreting of idiomatic expression, where the translator used another idiomatic expression that is lexicalized in the TT culture to translate it for example in Isaiah 1:25

Text 4

ST: Turn my hand against you

TT*: Ngakwosea ĩtambya.*

B/T: I will take step against you

Though an idiomatic expression can be translated by using an equivalent idiom in the TT this led to mismatch since the two do not share the same semantic meaning.

Culturing filtering was used in translating similes in which the images are institutionalized in the TT culture, for example in Isaiah 1:18, in which the words '**vineyard'**, '**booth'** and '**lodge'** were translated by using different lexical items in order to fit in the TT.

Text: 5

ST: like a booth in a vineyard,

TT: *Ndũa ya Saioni ĩtiĩtwe ĩilyi ta,*

kĩvanda kĩ mũũndanĩ wa

mĩsavivũ

B/T: like, a section in the garden of

grapes

ST: like a lodge in a cucumber field,

TT: *ta kasumba ke mũũndanĩ wa*

mongũ

B/T: like a small house in the garden of

butter nuts.

The strategy is successful in translating the content of the ST since it uses concepts that are familiar in the TT culture for 'booth' and 'lodge', but the concept '**vineyard' is** reduced to a garden losing its value.

The translator also domesticated the cultural elements by adding cultural equivalent or integrating, additional information to explain the cultural term in the target text. This is illustrated in the Song of Solomon 1: 13.

Text 6

 ST: myrrh

TT: *mauta me mũuke mũseo metawa manemane*

B/T: oil with good smell called *manemane.*

The concept 'myrrh' is omitted and descriptive and expansion strategies are used to domesticate the term in the TT. This however leads to some ambiguity because the use of the borrowing strategy of the word '*manemane*' results to a word that is not quite familiar in the TT.

Domesticating in cultural filtering involves moving the text towards the target readers making the text more accessible and familiar. It is a form of adaptation in which something that is culture specific is expressed in a different way but which is appropriate in another culture. For example in Genesis 1:1 the word 'heaven' is substituted with 'clouds' in order to accommodate it in the TT culture. The target reader can easily comprehend 'clouds' because they can physically be seen and can use the context to remove the ambiguity. The strategy is successfully used in this case.

It is evident that in the process of translation the form and content units of the source language are interfered with and is also true that some pressure is exerted upon the target language as the transfer of some foreign items is not possible without a certain impact on the language, (Newmark 1988). Domestication is also defined as a strategy in which a transparent, fluent style is adopted to minimize the strangeness of the foreign text for the receptors of the target language. In Mathew 28:9 the word 'Hail' which is a loan word from the Hebrew culture was omitted in the TT because it could not easily be domesticated by using a cultural concept in the TT. The omission reduced the weight of the SL and the meaning because the loan word in this context gave the work originality. The implicature is also lost.

The cultural filtering strategy was also used in cases where the translator used archaic or 'old fashioned' terms. This is reflected in the use of 'raiment' and 'ass'.

Text: 7
ST: his raiment
TT: *ngaũ syake*
B/T: his clothes
ST: ass
TT: *ĩngoi*

154

B/T: donkey

The word '**raiment**' used in Mathew 28: 3 is an archaic term for clothes and the word '**ass**' in Isaiah 1:3 is an old-fashioned term, out of vocabulary but the translator translated it as a 'donkey' which is the modern word used to describe the concept referred to. Translation was successful in both cases.

There were words for administration that lacked a one-word equivalence since communities govern differently. For example;

Text: 8
ST: city
TT: *ndũa*
B/T: village
NE: 9
ST: princes
TT: atongoi
B/T: leaders

The word '**city**' as used in Isaiah 1:8, 21, 26, and in Judges 1:12 is translated as 'village' which does not achieve the goal of translation. The same term in Hebrews 13:14 and Mathew 28:11 is translated as *mũsyi* which in Kĩkamba has two meanings; town and a home. This achieves the goal of translation since the reader can solve the ambiguity from the context. The word '**princes**' as used in Isaiah 1:23 is domesticated as 'leaders' which is not successful in rendering the concept in the TT.

The term '**brethren**' used in Acts 1: 16 in which it is translated as '*mbaitu'* which means belonging to the same family, clan or tribe (Mwau, 2006), the sisters and brothers are inclusive but it expands the meaning by including other persons who are not included in the ST content. In Mathew 28:10 the same concept 'brethren' is translated as '*ana-a-asa'* which means 'step brothers' and therefore excluding sisters. The strategy is unsuccessful in conveying the message of the ST into the TT.

The strategy was used to translate culture-specific concepts. The researcher identified nineteen cases of non-equivalence that employed the use of culturing filtering strategy

155

and three case were successful while sixteen were unsuccessful. The conclusion made here is that cultural concepts are difficult to translate. In this strategy the translator used domestication and foreignisation to contextualize the concept in the TT.

5.2.2 Amplification

Amplification involves adding some words in the translation to make it more vivid. It has a golden rule: add words but do not add meanings, delete words but do not delete meanings. Amplification is a type of addition in which some certain words are added to explain the sentence that is clearly and easily understood by the source readers in the ST but not the target readers (Newmark, 2001). This is illustrated in Judges 1: 23.

> Text: 10
>
> ST: And the house of Joseph sent to spy out Bethel.
>
> TT: *Nĩmatũmie andũ kwa kĩmbithĩ makamanye ũndũ andũ ma ndũa ya Mbethi-eli matũa.*
>
> B/T: They send people secretly to find out how the people of the village of Bethel lived.

Without the use of amplification, the message would still be communicated but when the implicature is made explicit according to the Relevance theory the processing effort is reduced, (Sperber and Wilson 1995). The strategy is therefore successful.

In Mathew 28:11, the target reader would have used more processing efforts to understand the kind of guards referred to in the text, but the use of amplification made it easier to comprehend.

> Text 11
>
> ST: while they were going, behold; some of the <u>guards</u> went into the city and told the chief priests all that had taken place.
>
> TT: *aka asu me nzĩanĩ maendete, amwe ma asikalĩ ala masungaa mbũa nĩmaendie mũsyĩ wa Yelũsalemu, na matavya athembi anene maũndũ onthe ala meekĩkĩte.*
>
> B/T: those women when on the way, some of the soldiers who were guarding the grave went to the city of Jerusalem and told the senior priests all things that had happened.

The word '**guards**' is amplified in the TT through description to identify the 'guards' who went to the city to deliver the said information.

Amplification was also used due to the fact that some expressions in the source language were completely different from the corresponding expressions in the target language. For example, in judges 1:35 the house of Joseph is amplified to bring clarity in the TT.

> Text: 12
>
> ST: hand of the house of Joseph rested heavily upon them
>
> TT: *mbaĩ ya Evalaimu na ya Manase nĩmaendeeie <u>kũmasumbĩka</u>*
>
> B/T: the people of the <u>tribe of Ephrahim and of Mannasah</u> went on ruling them

It is a kind of an idiomatic expression and the use of the amplification strategy expounded on the content. Without the additional information the expression would be difficult to comprehend, the reader would need to source for information within and without the context which will increase the processing effort. Optimal relevance is achieved through the use of the amplification strategy.

The strategy is also used in Judges 1:2 to expound on the subject Judah and the idiomatic expression.

> Text: 13
>
> ST: Judah shall go up; behold I have given the land into his hand.
>
> *TT: andũ ma mbai ya Yuta nĩmo <u>mekũthi mbee</u>. Nĩngũmanenga ũtonyi wa kũmasinda andũ ma nthĩ ĩsu.*
>
> B/T: <u>the people of the tribe of J</u>udah <u>are the ones who will go first</u>. I will give them power to defeat the people of that land.

The underlined information is the one that is added to amplify on the subject used in order to bring clarity. 'Judah' from the context represents the tribe and not the person. According to Gutt, (1991) this reduces the processing efforts for the target reader and thus the strategy is successful.

Amplification is also used in Judges 1:18 which gives additional information to bring clarity in the TT.

> Text: 14
>
> ST: Judah also took Gaza with its territory, and Ash'kelon with its territory and Ekron with its territory.
>
> TT: *O ta ũu andũ ma mbaĩ ya Yuta nĩmakwatie ndũa ya Ngasa ya Asikeloni na ya Ekeloni. Makwataniĩsye ndũa isu na isio ila syaithyulũlũkĩte.*
>
> B/T: <u>And so people of tribe of</u> Judah invaded <u>village of Gaza</u> and of Ekeloni. They <u>captured that village</u> with the areas that surrounded it.

The underlined information is added to overcome the challenge of the genitive case in the ST, which would not be translated literally in the TT. The amplification strategy is successfully used to enhance comprehensibility in the TT. There were other cases where amplification was used together with addition for example in Judges 1:3, 30, 33, were the names are amplified to include the descendants, in all the cases the translator added 'the people of the tribe of ' which was successful in rendering the message of the ST to the TT.

The amplification strategy was used to give more details that did not change the message but made it clear. This study identified eight cases and it was successfully used in all of them to transfer the message of the ST to the TT.

5.2.3 Explicitation

This is the strategy of making explicit in the target text information that is implicit in the source text, (Baker and Saldanha, 2011). The translator in the current study used it in translating of gender items that lacked equivalence in the target language. Though most languages have a way of distinguishing between gender English and Kĩkamba have different ways of doing it. In such cases the translator resorted to explicitation. The use of explicitation technique in the TT rendered the information of the ST more clearly and in some cases limiting the interpretation of meaning. This is illustrated in a number of cases in this study, for instance in '**she'** and '**he'** in Judges 1:14 and 15 are made explicit by using the nouns that they refer to in the TT.

Text: 15

ST: When <u>she</u> came to <u>him</u>, <u>she</u> urged <u>him</u> to ask <u>her</u> father for a field; and <u>she</u> alighted from <u>her</u> ass, and Caleb said to <u>her</u>, 'what do you wish?

TT: *Mũthenyanĩ wamũtwaano <u>Othienieli</u> nĩweesũvie <u>Akisa</u> akũlye ĩthe <u>wake</u> <u>Kalevu</u> amũnenge mũũnda. <u>Akisa</u> nĩwaũmie ĩng'oinĩ <u>yake</u> na Kalevu amũkũlya atĩĩ, 'wĩenda kyaũ?''*

B/T: the day of the wedding Oth'ni-el pleaded with Achsah to ask her/his father Caleb to give a farm. Achsah alighted from her/his donkey and Caleb asked her/him this 'what do you want?'

The names 'Achsah' and 'Oth'ni-el' are made explicit in the TT. The ST also uses 'her father' but in the TT 'her father Caleb' is used. In this text, explicitation of the names is clear but the information of the ST is not successfully conveyed in the TT leading to mistranslation.

In Isaiah 1:25 the translator interpreted the expression and rendered it using another idiom which did not convey the message of the ST, as seen in the following text;

Text: 16

ST: Turn my hand against you

TT: *Ngakwosea ĩtambya.*

B/T: I will take step against you

In Isaiah 1:12 the implicature in the ST is made explicit in the TT and it is successful, as demonstrated in the following text;

Text: 17

ST: appear before me

TT: *mũũkaa vale nĩĩ kũnthaitha*

B/T: you come were am to worship me

In a number of verses the noun implied by the pronoun was used in the TT instead. For example in the Judges 1:25, in Mathew 28:12 and Mathew 28: 11. In the three cases the message is conveyed. The strategy in this case can also be referred to as unit change since a word class (pronoun) is translated using another class (noun).

Text 18

ST: and he showed

TT: *Mũndũ ũsu nĩwamonisye*

B/T: that person showed them.

ST: And when they had assembled with the elders.

TT: *Athembi anene nĩmooombanie na atumĩa.*

B/T: the great priests assembled with the elders.

ST: while they were going,

TT: *aka asu me nzĩanĩ maendete*

B/T: while those women were on the way going

Explicitaion and paraphrase were used to render the following idiomatic expressions in the TT using literal expressions, acts 1:26, and the strategies were successful.

Text: 19

ST: cast lots for them

TT: *nĩmamakũnĩie kula*

B/T: they voted for them

ST: the lot fell on

TT: na kula yamuvalukila

B/T: and the lot fell on him/her

The 'punch' of the idiomatic expression is however not conveyed but the strategy succeeds in rendering the core message in its own version although the target text readers will not receive the message in the same way, the equivalent effect is not achieved, (Gutt, 1991).

According to Klaudy (1993) explicitation can be classified into different categories. They include obligatory explicitation which involves both semantic and syntactic structures of the languages. This is illustrated in Mathew 28:11.

Text: 20

ST: while they were going, behold; some of the guards went into the city and told the chief priests all that had taken place.

160

TT: *aka asu me nzĩanĩ maendete, amwe ma asikalĩ ala masungaa mbũa nĩmaendie mũsyĩ wa Yelũsalemu, na matavya athembi anene maũndũ onthe ala meekĩkĩte.*

B/T: those women while on the way some of the soldiers who were guarding the grave went to the town of Jerusalem and told the big priests all the things that had happened.

The translator in this case had to use the noun 'those ladies' because in the target language the use of the pronoun would resort to ambiguity or an unacceptable syntactic construction. The strategy in this case is successful in communicating the message of the ST. Through addition the translator also makes explicit the 'guards' who went to the city, by adding information that 'they were the ones who were guarding the grave of Jesus'. Although it makes the information clear the target reader is not engaged much in trying to connect what is written earlier with what is happening.

Optional explicitation is the second category which entails the stylistic preferences between languages for example pragmatic explicitation which involves differences between two cultures for example a word in one culture may have a connotative meaning or may have acquired a different sense besides its denotative meaning, (Klaudy, 1993). It can be associated with an action or a circumstance in one culture and not another. For example, the words 'Sodom' and 'Gomor'rah' in the Bible have a connotative meaning in the Hebrew culture, (Douglas and Tenny, 1987). In Isaiah 1:10 the translator made this explicit through additional information making it quite clear to the target reader.

Text: 21
ST: you rulers of Sodom
you people of Gomor'rah!
TT: *inyw'ĩ atongoi athũku ta ala ma*
Sondomu!
iny'ĩ andũ athũku ta ala ma
Ngomola!
B/T: You bad rulers like the ones of
Sodom!
 you bad people of like the ones of

161

Gomor'rah!

The target readers were not given the same implicature to interpret the text which was given in the ST, the semantic meaning was emphasized while the pragmatic one is made explicit in the TT. The purpose of using the translation strategies is to achieve maximal equivalence or equivalent effect; the target text having the same effect on the target readers as the source text has on the source text readers. When the implicature in the ST is made explicit in the TT the principle of equivalent effect in the Equivalence theory is violated, but the semantic meaning is conveyed in the TT.

Explicitation to disambiguate grammatical categories in the TT, is illustrated in Acts 1:10

> Text: 22
>
> ST: And while <u>they</u> were gazing into heaven as <u>he</u> went, two men stood by them in white ropes.
>
> TT: *Atũmwa asu o maendee na kũngelela matunĩ Yesu ambatite, aũme elĩ nĩmaũngamie kwa kĩthũlũmũko vakuvĩ namo mekĩĩĩte <u>ngũa nzaũ.</u>*
>
> B/T: <u>those disciples</u> while looking up into the clouds as <u>Jesus</u> was ascending two men stood suddenly near them putting on white clothes.

The underlined items have been made explicit in the TT. The strategy is successful since the explicature represents the implicit information in the ST.

Explicitation was used in cultural terms that referred to culture-specific items as illustrated in Hebrews 13:11

> Text: 23
>
> ST: sanctuary
>
> TT: *vandũ vatheu mũno*
>
> B/T: a very clean/holy place

The word '**sanctuary***'* is rendered as 'very clean /holy place' but in the Bible Dictionary it means a temple (Douglas and Tenney, 1987). When translated as a 'place' its full meaning is lost.

Other cases of explicitation in which the message of the ST was successfully transferred included; Judges 1:13, Acts 1:7, and Acts 1:9. The pronouns used in this texts were made explicit by using the nouns they represented and the translation was successful.

The explicitation strategy was used in sixteen cases. It was successfully used in thirteen cases and unsuccessful in three cases. Since the implicatures were correctly identified, the explicatures made the message clear in the TT.

5.2.4 Literal Translation

In this strategy individual words are translated as literal as possible and grammatical structures of the source text are converted into the nearest equivalents in the target text. It is a kind of word-for-word translation which is used depending on the sentence structures.

In this study the literal translation strategy was used to translate the simile in Isaiah 1:9 where the nouns of the places that are used implicitly in the ST are rendered in the same way in TT.

> Text: 24
> ST: we should have been like <u>Sodom</u>,
> and become like <u>Gomor'rah</u>
> TT: *twĩthĩwa twathelile ta ndũa ya*
> *Sondomu*
> *na ta ndũa ya Ngomolo*
> B/T: we would have been finished like the village of Sodom
> And like the village of Gomor'rah

The places in this simile are used as implicatures which are clear in the ST culture but are not in the TT culture, literal translation did not provide the maximum optimal relevance to translate the simile. The target reader can only unearth the meaning in this simile, by using the context or the knowledge that is gained from other contexts in the Bible. Newmark (1988) suggests that in literal translation the translator converts the grammatical constructions of the SL into the nearest TL equivalents, but in this text the lexical words are translated out of the context which results to ambiguity since words derive meaning from their context of use, when removed from the context a lexical item

163

or an expression would have multiple meanings. The meaning of the two words are tied to the context and outside the context they are interpreted differently. The literal translation resulted to ambiguity.

In the Song of Solomon 1:5 two similes are used which use images that are familiar in the SL culture, literal translation is not successful. For the TT reader to understand the simile there is need to comprehend the images used in the comparison.

> Text: 25
>
> ST: am comely like the tents of Kedar,
>
> TT: *nĩ mũmbe nesa ta maeema ma Ketali*
>
> B/T: am created beautiful like tents of *Ketali*
>
> ST: am comely like the curtains of Solomon
>
> TT: *nĩ mũmbe nesa ta vasia ĩla syĩ kwa Solomon*
>
> B/T: am beautiful like the curtains that are there at Solomon's

'The tents of Kedar' and the 'curtains of Solomon' are abstract and thus the comparison is not clear to the targeted audience.

In Isaiah 1.18 the image 'wool' poses a challenge to the TT reader.

> Text: 26
>
> ST: they shall become like wool
>
> TT: *mũkeeũvw'a ta w'ĩa wa ĩlondu.*
>
> B/T: you will be made white like the wool of sheep.

Sheep in Ũkambani are not kept for wool and most of them are not even white the image is therefore abstract in the mind of the TT reader. This leads to unsuccessful transfer.

Literal translation in Isaiah 1:12 and Isaiah 1:4 was unsuccessful in rendering the message of the ST as illustrated below, the idiomatic expressions are tied to the religious dialect. From the back translation it is clear that the meaning in the TT is different from the meaning in the ST.

Text: 27

ST: trampling of my courts

TT: *kũkinyanga nza syakwa.*

B/T: stepping in my compound.

ST: forsaken the lord

TT*: Nĩmamũekete Mwĩai Ngai*

B/T: they have left the Lord God

ST: forsake the lord

TT: *mamũekaa mwĩai Ngai*

B/T: they used to leave Lord God

The strategy was also used to translate metaphors for example in the book of Song of Solomon 1:3 the metaphor is literally translated using a simile leading to mistranslation.

Text: 28

ST: your name is oil poured out;

TT: *na ĩsyĩtwa yangu nĩ ta mauta me*

mũũke mũseo monosye,

B/T: and your name is like oil with

Good smell poured out.

The characteristic of 'poured oil' is key to bring out the comparison in the metaphor and when it is translated literally word for word the comparison is not made clear in the TT.

The translator also used this strategy in dealing with idiomatic expressions, for example, in Isaiah 1:15.

Text: 29

 ST: I will hide my eyes

your hands are full of blood

TT: *Ngavitha ũthyũ wakwa ndikamwone*

Nĩkwethĩwa moko menyu maũsũĩte nthakame.

B/T: I will hide my face not to see you

Because your hands are full of blood.

The translator used literal interpretation in translating the idiomatic expressions. The implicature is transferred in the TT. An implicature in one language, ST, when translated literally in another language, TT, may lead to ambiguity in the other language. In the first line in the TT the concepts 'eyes' is substituted with 'face' since literally one will hide the face and not the eyes. The literal translation in this expression is not successful in communicating the message of the ST to the TT, since in the target language the implicature suggests a different idea.

The translator also literally translated some expressions that contained culture-specific words, for example Isaiah 1:22 in the TT it is communicated that the 'silver' has become dirty, which is ambiguous.

> Text: 30
>
> ST: Your silver has become dross
>
> TT: *sĩlĩva wa ndũa ĩsu nũtw'ĩkĩte,*
> *Mavuti*
>
> B/T: silver of that village has become
> dirt.

From the context it is clear that the **'silver'** has become dross meant that it has lost its value but this implication is not clear in the TT leading to ambiguity. Silver refers to money in the TL when it becomes rubbish as it is translated, then it may mean that either it is too much or it is not important. This results to mismatch in equivalence.

Another example is illustrated in the book of Acts 1:13 in which a lexical element that is not lexicalized in the TT language is used in the ST.

> Text: 31
>
> ST: the upper room where they used to stay.
>
> TT: *ngolovanĩ vale mekalaa.*
>
> B/T: the flat were they used to live

The expression 'the upper room' is literally interpreted and rendered as 'a flat' with addition as a place where they used to stay. With the culturally bound word the translator may provide literal equivalents only without adding any more information. According to Sanchez, (2007) and Homeidi, (2004) this can be used when the translator

knows that the TT reader will be familiar with the cultural background reflected in the ST. The translator may also literally translate and provide some additional information. In this case the translator intervenes depending on the knowledge available and the purpose of translation as an act of cross-cultural communication. In the above text the ambiguity led to mistranslation.

In this study it is concluded that literal translation did not successfully transfer the intended message in the TT. The thirteen cases of non-equivalence identified in which the translator used the literal translation strategy none correctly transferred the message of the ST to the TT.

5.2.5 Hyponymy

It is a strategy where the translator uses a member of the larger category to translate a concept that is within that category for example in Acts 1:10 the word '**rope'** is translated as 'clothes' which are described as white in color. The word '**rope'** to refer to clothes that people put on and is not lexicalized in Kĩkamba and thus the translator used a superordinate term to transfer it into the TT (see text under cultural filtering). The strategy

The word '**ox'** in Isaiah 1:3 is translated as 'cattle' which is a superordinate term for both male and female cows.

> Text 32
> ST: the ox knows its owner
> TT: *ng'ombe niyisi mwene wayo*,
> B/T: the cow knows its owner

This leads to mismatch in terms of equivalence because the word '**ox'** is lexicalized in Kĩkamba with the same meaning that is reflected in the source text. In the Bible the 'ox' has a connotative meaning thus the strategy is not successful in this context.

On the other hand the translator also used hypernym or the superordinate term which describes the entire category to refer to a member of the group, this can be demonstrated in the Song of Solomon 1:7

Text: 33

ST: flock.

TT: *ndĩthya ya mbũi na malondu.*

B/T: herd of goat and sheep

The translator used the words 'sheep' and 'goats' to translate the hypernym 'flock'. The sheep and goat in the Bible as a religious text have connotative meaning. The use of both terms in this context leads to ambiguity, since in the Bible they are parallel in terms of meaning (Douglas and Tenny, 1987). Since the main task of the translator is to communicate the message of the source text to the target text audience, ambiguity leads to mistranslation.

The use of the word 'horse' in Song of Solomon 1:9 to translate '**mare'** does not fully convey the message in the TT since there is a difference between the male and the female and in the Biblical language, they carry connotative meaning (Douglas and Tenny, 1987). The female is associated with beauty while the male is associated with strength and in this context it is the beauty that the writer/speaker wants to convey.

Text: 34

ST: I compare you my love,

to the mare of Pharaoh's chariots.

TT: *mwendwa wakwa,*

nĩkũvwananya na mbalasi ila

 ikusasya makasya ma

mũsumbĩ wa Misili.

B/T: my love

I compare you with the horses that

pull the carts of the

 king of Egypt.

The hyponym strategy in the three texts in which it was used conveyed the core message of the ST partially in the TT thus it was unsuccessful. The unsuccessful transfer instances will be discussed in chapter six.

5.2.6 Naturalization

This is basically a case where the translator applies target language spelling, morphology and pronunciation to the expression or the word during translation. The SL item or the word is translated into the TLT and its appearance in the written form is adjusted to the TL system of writing to refer to values, beliefs, norms and institutions, (Chesterman, 2009). Naturalization is a form of direct transfer in which an SL word is adapted to the normal pronunciation and the morphology of the TL.

This can be demonstrated in a number of texts, for example, judges 1:15 in translating '**Caleb'** which is translated as '*Kalevu'* and through modification of the spellings to make it adapt to Kĩkamba pronunciation. The names of the people and places were also naturalized but this study excluded it as a case of non-equivalence since it is quite obvious that the translator may have very limited options to translate them.

It is also reflected in Mathew 27:2 in the use of the names '**Pilate'** and '**governor'**, they are translated as '*Vilato'* and '*Ngavana'* respectively. In both the terms are have been modified through changing the spellings so that they fit in Kĩkamba pronunciation. When the names have a connotative meaning that is attached to the pronunciation in the ST then its change in the TT may alter the meaning. Naturalization was successful when used with terms that did not refer to another concept or define a character. For example in translating 'governor' which is a title that denotes position and power the strategy should have been used with commentaries or footnotes to give a clue of the extend of the power and authority the position holds in the given context as indicated in the communication principle of the Relevance theory (Sperber and Wilson, 1995).

Apart from the names naturalization was used to translate culture-specific words as illustrated by the words 'silver' in Isaiah 1:22 which is rendered as '*silĩva'* which in Kĩkamba is commonly used to refer to money that is in form of coins, and therefore it is successful since the term is commonly used by the targeted readers to refer to money.

Another example is the word '**sabath**' which is naturalized as '*savato*' in Mathew 28:1. It is used to refer to the day of worship in the Jewish culture (Douglas and Tenny, 1987). The term is commonly used in the targeted community also although with disparities some holding to the idea that it is the last day of the week while others taking it as the six day of the week. Despite this ambiguity the core message of the ST is communicated that is the word sabath, but the concept is not clear as discussed earlier in chapter Four.

The word '**henna**' which was naturalized as 'ina' in Song of Solomon 1:14. The core message was conveyed due to the use of descriptive strategy that is used to expand on the term, but the image which is important in this simile is not clear, and thus the intensity of the message of the ST is not conveyed in the TT.

> Text: 35
> ST: henna
> TT: *mũtĩ wa kwĩyanakavya wĩtawa ina*
> B/T: tree for making oneself beautiful called *ina*

The word '*ina*' is not commonly used by the targeted audience but the message that the beloved is beautiful is communicated but the comparison of the beauty is lost since the image remains abstract in the TT.

The naturalization strategy was used in names of places and people which was excluded in this study as explained earlier in the literature review. Out the five text only one was unsuccessful.

5.2.7 Descriptive Equivalent

This involves translating a source language text word by use of description of the concept it refers to in the TL. A number of words did not have a one-word equivalent and in such a case the translator took a descriptive approach for example words such as '**widow**' and '**fatherless**' in Isaiah 1:17. The descriptive strategy in this case is used because the concept meaning is institutionalized in the TT but there is no one-word equivalent to render it in the TT. This approach was used to define or describe the word using a number of words and therefore it also falls in the expansion strategy.

170

Text: 36

ST: widow

TT: *mũndũ mũka ndĩwa*

B/T: woman whose husband has died.

Text: 29

ST: fatherless

TT: *syana ndĩwa*

B/T: children without a father or/and mother

The concepts '**widow**' is transferred clearly in the target text and in the context it clearly defines the intended person in the ST, but the description used to describe the '**fatherless**' has an element of ambiguity since it does not indicate whether they have lost a mother or a father or both, but in the context of the ST it refers to a father. The use of a father in the Bible has a connotative meaning, and people were defined using their fore fathers for example in Judges 1:30. Zebulun refers to the people of the tribe of Zebulun. The importance of the father and the state of being fatherless is not relayed in TT.

There are other concepts that were lexicalized in TT culture but do not have equivalent words such as '**inhabitants**' in Acts of the Apostles 1:19, **lambs** in Isaiah 1:11, **thumbs** and **toes** in Judges 1:6 the descriptive strategy was successfully used to render them in the TT.

Text: 37

ST: inhabitants

TT: *andũ ala matwĩe*

B/T: people who were settled

ST: lambs

TT: *tũtena twa malondũ*

B/T: the young ones of a sheep.

ST: thumbs.

TT: *syaa ila nene sya moko*

B/T: the big fingers of the hands

ST: toes

TT: syaa ila nene sya maũũ

B/T: the big toes of the feet

There is an equivalent expression in the TT for the concept '**thumbs**'; '*syaa sya ngumba*' (Mwau, 2006), but it is not commonly used among the Akamba community which forms the targeted readers. The use of the descriptive strategy is successful as portrayed in the back translation since it conveys the meaning of the concepts clearly. There were objects that did not exist in the TT and the descriptive strategy was employed. For instance, the use '**oak**' in Isaiah 1:30

Text: 38
 ST: oak
TT: *mũtĩ wa mwalonĩ*
B/T: a tree of *mwalonĩ*

The 'oak' is described as a tree and then a substitution strategy is used to name the tree. The description in this case gives important information to the reader that the 'oak' used in the ST is a tree and enhances comprehensibility of the core message. The name given to the tree is however not commonly used in the lexis of the target language. The additional information does not interfere with the content meaning but the type of the tree still remains an abstract idea to the TT readers. The comparison in the simile can only be made clear when the image is made concrete to the target reader.

The description strategy is used in translating of words that are lexicalized in the target language but are used differently, as evident in translating the word '**camp**' as used in Hebrews 13:11, and verse 13 which is translated as 'outside the where people were settled'. The word is commonly used in TL to refer to a place where people intent to stay for a short time or a camping site for a group of people with a common activity (Mwau, 2006). The descriptive strategy is successful.

Another illustration is seen when using colors; '**scarlet**' and '**crimson**' in Isaiah 1:8 which are described as 'very red' and 'as red as blood' respectively, this is because the TL does not have one-word expression for two colors but the color red exists and thus the translator used it with some other additional words (expansion) to show the difference and translation was successful.

There is also the use of '**vineyard'** in Song of Solomon 1:14 that is not lexicalized in TT because the Akamba people do not normally keep vineyards especially the ones that are referred to in the Bible since grapes are not grown in Ũkambanĩ, it was rendered through the use of description, as 'a garden of grapes'. The description in this case succeeds in defining a 'vineyard'. But another strategy should be employed at the same time in order to transfer the message of the ST fully in the TT. Since it is used to compare the beauty of the beloved it should be made clear in the TT that vineyards were used in the Hebrew culture to grow ornamental trees and were carefully tendered (Douglas and Tenny, 1987). When the beauty of the beloved is compared with a garden then the image is not clear.

The strategy was also used with other strategies such as expansion and substitution in translating similes for example in Song of Solomon 1:13 and 14, as reflected in the terms **myrrh** and **henna**

   Text: 39
   ST: myrrh
   TT: *mauta mi mũuke mũseo metawa manene*
   B/T: oil with good smell called *manene.*
   ST: henna
   TT: *mũtĩ wa kwĩyanakavya wĩtawa ina*
   B/T: tree for making oneself beautiful called *ina*

The concept '**myrrh'** was translated through description, expansion and omission, while '**henna'** was rendered through the use of descriptive, expansion and naturalization. The description offered brought clarity to the ideas communicated but the substitution and naturalization strategies did not lead to comprehensibility in the TT.

The word '**chambers'** in Song of Solomon 1:3 was described as 'small inside house' and '**lodge'** in Isaiah 1:18, 'a small house' leading to ambiguity. The context of use should have guided the translator to use a successful strategy in this case.

There were other concepts that existed in the TT but did not share the same semantic field. The word **brethren** as used in the Bible in Mathew 28: 10 refers to both men and women but it was described as men only.

> NE 40
>
> ST: brethren
>
> TT: *ana-a asa*
>
> B/T: step brothers

The word '**brethren'** is lexicalized in Kĩkamba but the meaning is different. The close word is 'step brothers' who share the same father but different mothers and it is the one that has been transferred in the target language text, the full message of the ST is therefore not transferred in the TT.

The use of the descriptive equivalent strategy was successful in twelve texts and unsuccessful in four texts. This study concludes that descriptive equivalent strategy is an important strategy in the Bible translation. It was used with words that do not have one-equivalent clarity to the meaning.

5.2.8 Synonymy

In this strategy the translator uses a word or an expression in the target language that is similar but not completely equivalent in meaning to translate an item in the ST. The strategy selects not the obvious equivalent of a word but a synonymy or near synonymy in the TT, instead of a more immediately available unit, (Chersterman, 1997). For example it was used when the exact word did not exist in the target language but a word close but not exact in meaning was used. This is illustrated in the following verse; in Judges 1:15 where the word '**spring'** of water was substituted with a 'well' which is a similar word and appropriate in the contexts used, 'spring' and 'well' do not share the same semantic field in the religious register. Though the words are similar, they do not share connotative meaning; for example in the Bible a 'well' and a 'spring' are used differently and have different senses attached to them, (Douglas and Tenny, 1987).

There was the use of the word **hospitality** in Hebrews 13:2 which has a number of near equivalents, it was rendered as 'welcoming' which did not achieve the goal of translating.

The use of '**guard**' also brought a challenge since it has a synonym in the TT and the translator used it instead as illustrated in Mathew 28:11. The word 'soldier' is used instead of the more appropriate Kĩkamba word *mũsungi* (Mwau, 2006).

> Text: 41
>
> ST: guard
>
> *TT: asikalĩ ala masungaa mbũa*
>
> B/T: the soldiers who were guarding the grave

In this case the strategy is successful since the core message is conveyed although the two terms have different meanings but both 'soldiers' and 'guards' are made to keep guard or keep security.

In Isaiah 1:24, the use of synonyms caused a challenge to the translator.

> Text: 42
>
> ST: The Lord of hosts,
>
> the Mighty One of Isreal
>
> *TT: Ngai Mwene Ũtonyi W'on the,*
>
> *Ũla wĩ Ũtonyi wa Ĩsilae*
>
> B/T: God of all power
>
> Who has power over Israel

In the TT term '**hosts**' and '**mighty**' which are synonyms are translated as 'power' which is a synonym. The message is successfully rendered in the TT, although, the two concepts are not exactly the same the target reader can comprehend how great God is said is to be in this context which is the core message.

The word '**maiden**' in Songs of Solomon 1:3 was translated as 'girls' which is a general term. Although the two share same semantic field they are not exactly the same.

> Text: 43
>
> ST: maiden
>
> *TT: eĩtũ*
>
> B/T: girls

The word '**maiden**' in Song of Solomon 1:3 was translated as '**girls**' since Kĩkamba does not have the specific term for maiden. A '**maiden**' in the Bible is specifically used to refer to an elderly unmarried or married woman who is a virgin (Douglas and Tenney, 1987). The use of the concept girls therefore did not convey the intended meaning.

The synonymy strategy is analyzed in six examples in which the translator employed it to solve the problems of words that are related but do not necessary share the same meaning. In the six examples three were successful while in other three texts the strategy did not achieve the goal of translating. The message was partially translated. Bell (1991) states that even in the same language there is no absolute synonym. This point of view is also supported by Gutt (1991) who asserts that it is impossible to expect perfect translation equivalence between the SL word and its TL correspondent, he emphasizes on the fact that between two concepts that are seen to be correspondents one always covers more meaning than the other resulting to non-equivalence. This study supports both views and affirms that there are no complete correspondents, but the translator should be guided by the context to pick on the successful element in the TT. The use of the synonyms however shed light to the meaning of the concepts.

5.2.9 Reduction

This is the removing or reducing elements in translation, it is a type of a shift (Baker, 1992). For instance, the SL phrase as a translation unit is replaced with a TL word. This strategy in this study was used in cases where the translator in the process of translation reduced the ST in terms of content, structure or form. In this study the strategy was used together with unit change strategy in some texts. It was used in translating idiomatic expressions for example in Judges 1: 22, 27 and 30.

> Text: 44
> ST: drive out
> TT: *mayaalũngya*
> B/T: they did not chase them
> ST: went up with
> *TT: maendany'a*
> B/T: go together
> ST: went up against
> TT: *nĩmokitie*

B/T: they fought

The use of the reduction strategy together with paraphrase and unit change strategies were successful in this case in communicating the message of the ST into the TT. Reduction was also witnessed in cases were figurative use of language was reduced to a paraphrase, for example in Judges 1:8 and judges 1:25.

Text: 45

ST: smote it with the edge of the sword

TT: *nĩmooaie andũ ma ndũa ĩsu*

B/T: they killed the people of that village.

ST: smote the city with the edge of the sword

TT: *mooaa andũ onthe ala matwĩe ndũanĩ ĩsu*

B/T: they killed the people who lived in that land

The semantic meaning is retained but the pragmatic meaning is lost. The major problem of transferring the idiomatic expressions from one language to another is linked to their semantic unity and fixedness (Subban 2007). The idiomatic phrases are specific to ST language and they could only be translated by reducing them to paraphrases.

Reduction is a strategy that affects both semantic and formal equivalence in the translation process, (Newmark, 1988). Meaning derived from one sentence cannot be the same when the sentence is broken down into simple sentences. It also affects the equivalent effect, that is, the audience of the ST and TT will not receive the message in the same way. The processing effort required to interpret meaning in a long sentence will not be equal to the effort required in the processing of simple sentences, (Gutt, 1991). The interpretation of meaning will definitely not be the same. This strategy therefore makes the message easy for the target audience to comprehend but ignores the equivalent effect. For example, in Judges 1:4 where the SL uses one sentence and the translator reduces the compound sentence into three simple sentences.

NE: 46

ST: Then Judah went up and the lord gave the Canaanites and the per'izzites into their hands; and they defeated ten thousand of them at Bezek.

TT: *mbaĩ ya Yuta nĩmaendanisye. Mwĩai Ngai nĩwamanengĩe ũtonyi wa kũsinda Akanaani na Avelisi. Nĩmooaie andũ ngili ĩkũmi ndũanĩ ya Mbeseki.*

B/T: the tribe of Judah they went together. Lord God give them power to defeat the Canaanites and the Per'izzites. They killed ten thousand people in the village of Bezek.

The goal of translating is achieved since the short sentences are easier to process, the target audience uses little effort to comprehend the meaning due the use of short sentences, (Sperber and Wilson, 2002).

There were cases where an exclamatory sentence was reduced to a statement and thus losing the emotion that is attached to an exclamatory expression. For example, Song of Solomon 1:2.

Text: 47

ST: O that you would kiss me with the

kises of your mouth!

TT: *Ngethye na ngethi ya wendo,*

mumunye na ĩlomo syaku,

B/T: Greet me with greetings of love,

Kiss me with your lips,

The interjection in the first line is not translated and the exclamation mark in the second line is reduced to a comma. The exclamatory sentence has been reduced to a sentence and thus the ST and TT do not communicate the same meaning.

The same is portrayed in Isaiah 1:2 the exclamation statements are reduced to statements by omitting the interjection.

Text: 48

ST: hear O heavens, and give ear

O earth,

TT: *ĩthukĩĩsyei inyw'i matu'*

tea kũtũ we nthĩ

B/T: listen you clouds

listen carefully you earth

This type of reduction is also portrayed in Isaiah 1:24 where the interjection is omitted.

      Text: 49

      ST: 'Ah, I will vent

      TT: *'ngatulũĩla*

      B/T: I will pour

The reduction strategy is not successful since the emotions in the exclamation statement is lost. An interjection adds to the meaning of an expression. According to the equivalence theory the meaning of the original should be translated in such a way that the TL wording will trigger the same impact on the target audience as the original word did upon the ST audience (Nida and Taber, 1982).

The strategy is also used in the metaphors were they were reduced to similes, for example, in Song of Solomon 1:13-14, 3, 15 as illustrated in the following texts.

      Text: 50

      ST: My beloved is to me a bag of myrrh

      that is between my breasts.

      TT: *Mwendwe wakwa kwakwa nĩ ta*

      kamũvuko ka mauta

      me mũuke mũseo metewa

      manemane,

      kailĩĩlwe katĩ wa nondo

      syakwa.

      B/T: my love to me is a bag of oil

      of good smell called

      manemane

      placed in between my breast.

    (Song of Solomon 1: 13)

      Text: 51

      ST: My beloved is to me a cluster of henna blossoms

      in the vineyards of En-gedi.

      TT: *mwendwe wakwa kwakwa nĩ ta*

      Malaa me mũuke mũseo ma

      mũtĩ wa kwĩyanakavya wĩtawa ina

me mũũndanĩ wa mĩsavivũ wa Eni-ngeti

B/T: my love to me is like

flowers with good smell of

tree of making oneself beautiful called ina

 in the garden of grapes of Eni-ngeti

(Song of Solomon 1: 14)

Text: 52

ST: your name is oil poured out;

TT: *na ĩsyĩtwa yangu nĩ ta mauta me*

mũũke mũseo monosye,

B/T: and your name is like oil with

Good smell put,

(Song of Solomon 1: 3)

Text: 53

ST: your eyes are doves.

TT: *metho maku nĩ mauu ta ma ĩvũĩ.*

B/T: your eyes are peaceful like the ones for a dove.

(Song of Solomon 1: 15)

Both metaphors and similes express comparison in one way or another (Lycan, 2000), but a metaphor is more intense in conveying the message. Metaphors are used with expressions that are not easy to explain with literal language, and the ideas are more detailed and compact (Lakoff and Johnsons, 1980), when reduced to a simile the message is still conveyed (except with the challenges of the images used for example in the metaphors above) but the 'vigor' or the 'punch' is lost.

Reduction resorts to formation of new information which is independent of the SL culture, but if in the new information the message of the source text is communicated then the strategy is deemed successful. In this study the strategy was clearly used in twelve instance in four it was successfully used while in the other eight texts it resulted to partial transfer of the message. In reducing the number of lines or sentences the strategy was successful since in the Bible translation the priority is to transfer the

message using the available forms in the TT, in reducing the content that carries the core meaning of the text then the strategy failed. It is also related to unit change strategy which is discussed in this chapter.

5.2.10 Compensation

This is the strategy that integrates with other strategies, to ensure that meaning is salvaged in the TT by all means. The loss of meaning in the TT caused by non-equivalence is compensated for in this strategy. According to Newmark (1988) compensation strategy can be used when something cannot be translated, and the meaning that is lost is expressed somewhere else in the translated text. It can take a form of addition for example when a sentence in the ST has unfamiliar starter that is likely to cause loss of meaning during translation the translator added some information that is retrieved from earlier contexts and did not change the meaning but made it made clear as illustrated in the following sentence in Judges 1:17;

Text: 54

ST: And Judah went with Simon his brother

TT: *Nĩvo ĩndĩ andũ ma mbaĩ ya Yuta na ya Simioni*

B/T: Now then the people of the clan of Judah and that of Simeon.

This addition compensates for the structural differences in the two languages and helps the target reader to interpret the meaning without making references from the earlier texts.

In Judges 1:20; the translator added information which was drawn from the previous text.

Text: 55

ST: And Hebron was given to Caleb as Moses had said; and he drove out from it the three sons of Anak '

TT: *O tondũ Mwose weeaĩte ndũa ya Eviloni nĩyanengiwe Kalevu. Kalevu nĩwe walũngĩtye kuma ndũanĩ ĩsu nzyawa sya ala ana atatũ ma Anaki.*

B/T: Just like the way Moses had given instructions that the village of Hebron was given to Caleb. Caleb is the one who had chased away from that village the offspring of the three sons of Anak.

181

The use of the footnotes as portrayed in the selected chapters helps to compensate on information that needs further explanation but the translator is limited by time and space. In the book of Hebrews 13 the translator identifies a number of verses which are linked with the verses or have similar ideas or message for example, Hebrew 13:2 is linked to Genesis 18: 1-8, 19: 1-3, in the book of Judges chapter 1:10 is linked with Joshua15:13-19 this compensates for any concept that may need clarity. The use of the strategy therefore helps the target reader in comprehending the intended message in the ST.

The strategy was successful in handling the five cases of non-equivalences identified in this study. The added information is majorly a way of compensating for the syntactic differences in the SL and the TL. This provides optimal relevance by using the contextual cues to enhance comprehensibility.

5.2.11 Borrowing

It is considered as a direct translation technique. It is the taking of words directly from one language into another without translating them. For example, the word '**Hail'** in Mathew 28:9 which is borrowed from the Hebrew, was omitted in the TT and its meaning was translated 'peace be with you.' The loan word should be included in the TT to increase relevance and capture the attention of the reader to assign the content its setting. The use of the concept 'Hail' places the text in a given religious setting.

Another form of borrowing is loan translation which involves borrowing from one language whereby the semantic components of a given term are literally translated into the near equivalents or similar expressions in the borrowing language. The translator borrowed some terms from Kiswahili which developed the writing system before Kĩkamba as explained in the literature review. Non-equivalence at the lexical/word level necessitated the use of the strategy.

Another example is the word **'angel'** translated using a borrowed term from Kiswahili as illustrated in Mathew 28:2. To translate the word the translator adapted the word '*malaĩka'* from Kiswahili. The concept does not exist in Kĩkamba and therefore the word '*malaĩka'* is used to name it. The word is assimilated in Kĩkamba and thus the strategy is successful.

Another word that is borrowed from Kiswahili is '*manemane*' to translate '**myrrh**' in Song of Solomon 1:13 which was unsuccessful because the word is still abstract to the TT reader. The lexical item '*thaavu*' is borrowed from Kiswahili to translate '**gold**' in Song of Solomon 1:11. The strategy is successful because the term exists in the productive vocabulary of the targeted audience.

The word '*ndivai*' is a loan word from Kiswahili which is used to translate the word '**wine**' used in Song of Solomon 1:4.

    NE: 56
    ST: wine
    TT: *ndivai*
    B/T: wine

The word is not commonly used in the target language and the strategy is not successful in rendering it to the TT.

The borrowing strategy was used to handle five texts and was successfully used in only one case and in the other four the meaning was not clear in the TT. To support the idea of borrowing Teilanyo (2007) states that while philosophical concepts may not be translatable using the basic code of the TL, some lexical items may have to be translocated to the TT as loans or borrowing. In this study what contributed to the failure of the strategy is the idea that the borrowed words were abstract to the TT readers.

5.2.12 Unit change

A unit in language refers to a morpheme, word, phrase, clause, sentence, or paragraph and so on. A unit change occurs when a source text unit is translated as a different unit in the target text. This happens very frequently and different sub classification can be set up for unit shifts of different types. Unit change can be in the form of a level shift. In translation, levels refer to phonological, morphological, syntactic and lexical levels, (Catford, 1965). The ST and TT languages use these levels in different ways to express meaning, for example, in the use of phrases the TT language tended to translate them as one word without changing the meaning as reflected in Judges 1:16 and Judges 1:22, the idiomatic expressions were substituted with paraphrase. Substitution in this study

is analyzed as a form of unit change since it involves a change of one form or a class to another.

Text: 57

ST: went up with

TT: maendany'a

B/T: go together/with

ST: went up against

TT: *nimokitie*

B/T: they fought

The one-word expression in the TT is appropriate in translating the phrases which form fixed expressions.

Another form of change is cohesion change, it refers to how the parts of a text stick together to form a fluent comprehensible whole. According to Newmark (1988) it affects the intra-textual cohesion which majorly takes the form of reference through pronouns and ellipsis. Ellipsis involves leaving out something that can be understood from the previous text or from the knowledge of the world. In Kĩkamba pronouns are used sparingly unlike English where they were used without upsetting the syntactic structure. For example; Judges 1:14 in which a number of pronouns are used. The pronouns are underlined for clarity. In the TT they are substituted with the nouns.

Text: 58

ST: When <u>she</u> came to <u>him</u>, <u>she</u> urged <u>him</u> to ask <u>her</u> father for a field; and <u>she</u> alighted from <u>her</u> ass, and Caleb said to <u>her</u>, 'what do you wish?

TT: *Mũthenyanĩ wamũtwaano <u>Othienieli</u> nĩweesũvie <u>Akisa</u> akũlye ĩthe <u>wake</u> <u>Kalevu</u> amũnenge mũũnda. <u>Akisa</u> nĩwaũmie ĩng'oinĩ <u>yake</u> na Kalevu amũkũlya atĩĩ, 'wĩenda kyaũ?*

B/T: The day of marrying Othi-niel pleaded with Achsah to ask her father Caleb to give her a garden. Achasah alighted from her donkey and Caleb asked her what do you what?

The substituting of the pronouns with the relevant nouns is a case of unit change in which one class of the parts of speech is replaced with another. It gives coherence to the structure in the TT, but the message in the ST is distorted in the TT.

Another change is abstraction change which involves the change between abstract and concrete terms, for example in Isaiah 1:19. The use of the words '**Sodom'** and '**Gomor'ah'** are abstract in the TT culture, but concrete in the ST because these are places that exist among the Hebrew community from which the Bible was originally written and have an history in that culture but when they are used in a different culture the places are abstract and their history is lost. The translator uses the Bible story that these places were so evil that they were destroyed by fire to make them concrete and make the comparison clear to the target reader.

> Text: 59
> ST: Hear the word of the Lord
> you rulers of Sodom!
> Give ear to the teaching of our God,
> you people of Gomor'rah!
> TT: *Ĩthukĩĩsye ndeto ya Mwĩai Ngai,*
> *inyw'ĩ atongoi athũku ta ala ma*
> *Sondomu!*
> *Teai kũtũ mwĩw'e ũmanyĩsyo wa*
> *Ngai waĩtũ,*
> *iny'ĩ andũ athũku ta ala ma*
> *Ngomola!*
> B/T: listen to the word of the lord God,
> You bad rulers like the ones of
> Sodom!
> Give ear to the teachings of
> your God,
> you bad people of like the ones of
> Gomor'rah!

In the Bible Sodom and Gomor'rah are known for the evil that was committed by the people that occupied it up to an extent that it was destroyed together with its inhabits

by fire except Lot, his wife and two daughters as indicated in Genesis 19. When it is used in this simile it implies the same. The implicature is made explicit by choosing on the correct meaning of the implicature which successfully transfers the message of the ST. The previous context provides the translator with the contextual cues to elaborate on the text and make it easy to comprehend in the TT.

The use of emphasis change strategy can also alter the thematic focus from one element to another, for example in a case where the syntactic change in the TT resorted to change in focus. This is illustrated in Genesis 1:11.

> Text: 60
>
> ST: And God said 'let the earth put forth vegetation, plants yielding seed and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth.' And it was so.
>
> TT: *Nĩvo ĩndĩ ngaĩ waisye atĩĩ, 'nĩkwĩthĩwe na mĩthemba yonthe ya mĩmea ĩũlũ wa nthĩ, mĩmea ĩla ĩsyaa mĩthemba yĩ kĩvathũkany'o ya mbeke na mĩtĩ ĩsyaa matunda me ngii syĩ kĩvathũkany'o, 'na ũu weethĩwa.*
>
> B/T: and then God said this, 'let there be plants of all types on the earth, plants that produce different types of seeds and plants that produce fruits with different seeds and that happened.

In the ST God is commanding the earth to bring forth or put forth vegetation but in the TT the emphasis is changed to the idea that it is God who is doing it on the earth which is back translated as 'let there be vegetation on the earth…' in the TT.

Emphasis unit change is also portrayed in the book of Acts of the Apostles 1:44 in which the relative pronoun '**who**' is omitted.

> Text: 61
>
> SS: And all <u>who</u> believed
>
> TT: <u>*Aĩkĩii*</u> *onthe*
>
> B/T: All the believers

The core message of the ST is rendered in the TT but the emphasis that is explored in the ST is lost in the TT.

Another change strategy that is related to coherence is cohesion change. Textual cohesion is how the parts of a text stick together to form a fluent comprehensible whole. When the translator uses the cohesion change strategy it affects the intra-textual cohesion which majorly will affect the form of reference words through pronouns. This is reflected in the use of the pronouns as reference words where the translator used the nouns instead of the pronouns in the TT for example in Judges 1:25 'they' in the ST is replaced with '**Ephrahim and Mannesah'**. The change is meant to communicate the message of ST in the TT. This made it clear for the TT reader to comprehend the message.

Other cases of unit change include, Judges 1:4 where one sentence with unfamiliar starter is broken into three sentences resulting to text that is more comprehensible and thus achieving optimal relevance in the TT. In the Song of Solomon 1: 15 were punctuation marks are changed, a semi colon in the ST is changed to a comma in the TT resulting to little change of emphasis although the core message is communicated and the study treats it as minor change that does not affect the transfer of content. In Song of Solomon 1:4 the lines are reduced but the core message is communicated and in Isaiah 1:7 there is use of unit change in terms of form where the number of lines were added in the TT and the structure of the lines were also changed. The changes that involve addition are also discussed under addition strategy and the ones that involve reduction are also discussed under the Reduction strategy. As earlier indicated in this study and from the data analysis in Chapter Four two strategies would be used to handle one form of non-equivalence, for example unit change and reduction were used together in some cases; in reducing/changing a metaphor to a simile.

The unit change strategy was used in eleven texts and it was successful in rendering the message of the ST content in seven cases and failed to render the ST message to the TT in three texts. The change of focus, emphasis and punctuation marks contributed to the failure.

5.2.13 Use of Paraphrase

Paraphrasing is a form of free translation which focuses on the content of the target text at the expense of the form. The content of the source text is transferred into the target text but with different grammatical structures. It is also a form of pro TL translation.

For Ghazala (2008) the pro TL translation is the free translation which is considered appropriate for specific genres like literary, political or cultural texts among others. It is used with texts that are concerned with conveying the content. It is linked to the notion of domesticating translation whose aim is to allow the translation to work as a literary text in its own right. In this kind of an approach the translator is not concerned with translating every single word of the ST or individual words and phrases, but makes paraphrases that result to domesticating TT.

The strategy is used when an item that is used in the STL is lexicalized in the TTL but in different form or in cases where if the item is repeated in TT it will result to a wrong or unnatural construction. This is demonstrated in Song of Solomon 2:15, the metaphorical expression '**your eyes are doves**.' in the ST is interpreted and reduced to a simile;

> Text: 62
> ST: your eyes are doves.
> TT: *metho maku nĩ mauu ta ma ĩvũĩ.*
> B/T: your eyes are peaceful like the ones for a dove.

This involves phrasing the entire text through contextualization. Though the text fits well in Kĩkamba the translator has only picked one quality of the dove to reduce the metaphor to a simile.

Paraphrase is also used when the concept of the item that is used in the SL is not lexicalized in the TT or when the meaning of an item that is used in the source language is complex to translate. This is demonstrated in Judges 1:4.

> Text: 63
> ST: Then Judah went up and the <u>lord gave the Canaanites and the per'izzites into their hands</u>; and they defeated ten thousand of them at Bezek.
> TT: *mbaĩ ya Yuta nĩmaendanisye. Mwĩai Ngai nĩwamanengĩe ũtonyi wa kũsinda Akanaani na Avelisi. Nĩmooaie andũ ngili ĩkũmi ndũanĩ ya Mbeseki.*
> B/T: the tribe of Judah they went together. The Lord God give them power to defeat the Canaanites and the Per'izzites. They killed ten thousand people in the village of Bezek.

The idiomatic expression is paraphrased through the use of the context, the translator used the context to interpret the implicature and rendered it explicitly in the TT through the use of the paraphrase.

In Isaiah 1:10, the expression is replaced with one word in form of a paraphrase which is successful in translating the ST message in the TT.

> Text: 64
>
> ST: Give ear.
>
> TT: *ĩthũkĩĩsyei.*

The use of paraphrase in Isaiah 1:5, is not successful, as illustrated in the following text;

> Text: 65
>
> ST: the whole heart faints
>
> *TT: ngoo yaku yonthe nĩthelete vinya*
>
> B/T: the whole of heart has lost strength

The TT text is ambiguous and since such an expression is not used in the TL and increases the processing effort for the TT reader to process the meaning since it is not relevant in the context.

In Hebrews 1:4 the expression is compressed in English but in Kĩkamba it is paraphrased

> Text: 66
>
> ST: marriage bed undefiled
>
> *TT: kĩveti na mũũme nĩmethĩwe me aĩkĩĩku ũmwe kwa ũla ungĩ*
>
> B/T: a wife and a husband let them be faithful to one another

The core message of the 'two to be faithful to each other' is communicated but the intensity that is carried in an idiomatic expression is lost. The strategy on its part is successful.

The idiomatic expression in Judges 1:30 is paraphrased bringing clarity to the TT text;

    Text: 67

    ST: become subject of forced labor

    TT: *mamathũkũmĩthasya na vinya*

    B/T: they were forced to work

The strategy helps to communicate the idea of 'forced labor' in the TT but the 'vigor' with which the idiomatic expression communicates the message in the TT is lost. Since the idea is communicated then the strategy is successful.

In some other cases the use of paraphrase resulted to ambiguity for example in Song of Solomon 1:16

    Text: 68

    ST: our coach is green.

    TT: *nyeki mbĩũ nĩyo kĩtanda kitũ.*

    B/T: green grass is our bed.

The expression in the ST is rendered in the TT in way that it does not convey the intended message. The concept 'coach' is symbolically used in this metaphorical statement but the translator paraphrased it with additions and lost the message and the metaphorical expression meaning in the ST.

The paraphrase strategy is also portrayed in Isaiah 1:3 were the ST content is not rendered in the TT, in which the message of the ST is not fully conveyed in the TT.

    Text: 69

    ST: in 'the ox knows its owner,

    and the ass its master's crib'

    TT: *Ng'ombe nĩyĩsĩ mwene wayo*

    na ĩng'oi nĩyĩsĩ mwene wayo,

    vala uyiĩthasya,

    B/T: the cow knows the owner

    and the donkey knows the owner

    where he feeds it.

The '**the ass its master's crib;** was wrongly paraphrased which leads to mistranslation. Although the sentence is syntactically acceptable in the TT, the message of the ST is not rendered correctly.

The paraphrase strategy was used in many texts with other strategies but this section discussed texts that depended majorly on this strategy to handle non-equivalence in the ST. The researcher identified eight cases of the use of paraphrase, in four texts the strategy was successful and in the four other cases the strategy was not. The strategy was used in translating idiomatic expressions which as earlier indicated are fixed in the language that they are used and in the process of translating them the 'force' and the 'intensity' is and meaning is reduced, (Nair, Cater and Toolan 1988)

5.2.14 Addition

This strategy is noted when a translator adds a TL word or expression that is not part of the translation or is not in the ST. It can be added to bring clarity in the TT. In this study it dealt with non-equivalence that resulted from a number of idiomatic and structural non-equivalence. For example the idiomatic expression in Isaiah 1:15 the translator added the word '**prayer**' to make the paraphrased construction clear in the TT.

> Text: 70
> ST: when you spread forth your hands
> TT: *yĩla mwookĩlya moko mũvoye.*
> B/T: when you lift up your hands to pray me

This enhanced comprehension by making what was implicit for the source language readers explicit for the target readers. According to the Relevance theory an explicitation reduces overload achieving optimal processing effort (Sperber and Wilson, 1995). But in the equivalence theory, equivalent effect for both the ST and TT readers is not achieved. The idea in the ST is reduced or narrowed in the TT, and therefore resulting to partial transfer. Adding strategy made it explicit but there was need to elaborate more.

This strategy is also used when the translator wants to keep the original item of ST that is culture-specific in the TT and then supply any relevant information to interpret it such as the use of footnotes or commentaries (Sun, 2005). In Song of Solomon 1:14

191

'**henna'** and '**vineyard'** are culture specific words, in the process of amplifying them the translator used additional words.

> Text: 71
>
> ST: My beloved is to me a <u>cluster</u> of henna blossoms
>
> in the vineyards of En-gedi.
>
> TT: *mwendwe wakwa kwakwa nĩ ta*
>
> *Malaa me mũuke mũseo ma*
>
> *mũtĩ wa kwĩyanakavya wĩtawa ina*
>
> *me mũũndanĩ wa mĩsavivũ wa Eni-ngeti*
>
> B/T: my love to me is like
>
> flowers with good smell of
>
> tree of making oneself beautiful called ina
>
> in the garden of grapes of Eni-gedi.

These additional words include 'flowers with a good smell' and 'of grapes*'* respectively, in both the strategy enhanced comprehensibility.

In other cases, the translator used addition to connect a previous idea with the current idea. In judges 1:12, the translator gave additional information on who 'Caleb' was that is not within the selected verse in the ST.

> Text: 72
>
> ST: And Caleb said, 'He who attacks Kir'ith-sepher and takes it, I will give
> him Achsah my daughter as wife.
>
> TT: *Kalevu ũmwe wa andũ ma mbaĩ ya Yuta nĩwaisye atĩĩ, 'mũndũ ũla wĩsinda andũ ma ndũa ya kiliathi- seveli, ngamũnenga Akisa mwĩĩtu wakwa atw'ĩke mũka wake.'*
>
> B/T: Caleb <u>one of people of the tribe of Judah</u> said this 'the person who will defeat people of the village of Kir'rith-sepher, I will give him/her 'Akisa' my daughter to be his/her wife.

The added information; 'one of the people of the tribe of Judah', gives more details to the target reader that are explicitly available for the source language reader but it can be realized in the context.

Addition is also witnessed in Judges 1:3 and judges 1:18; where the underlined words in the text were added to bring clarity and coherence in the translated text.

Text: 73

ST: And Judah said to Simeon his brother 'come up with me into the territory allotted to me, that we may fight against the Canaanites; and likewise, we will go with you into the territory allotted to you" so Simeon went with him.

TT: *Andũ ma mbaĩ ya Yuta nĩmeeie ana-a-inyia moo, andũ ma mbaĩ ya Simioni atĩĩ 'ũngai tũũendany'e tũkalike kĩsionĩ kya nthĩ kĩla tũnengetwe na tũyũkita andũ ma nthĩ ya Kanaani twĩ vamwe, ĩtina wa ũu naĩtũ nĩtũkũendany'a nenyu kĩsionĩ kya nthĩ kĩla mũnengetwe.' kwoou andũ ma mbaĩ ya Simioni n Yuta nĩma endanisye.*

B/T: <u>The people of the tribe of</u> Judah told their brothers (sharing the same father but different mothers)<u> the people of the tribe of</u> Simeon this 'you come we go with you to get in the section of the land that we have been given and fight <u>the people of the land of</u> Canaan together then after that we go with you to the section of a land that you have been given, and so <u>the people of</u> Simeon and Judah went together.

ST: <u>Judah</u> also took Gaza with its territory, and Ash'kelon with its territory and Ekron with its territory.

TT: *O ta ũu<u> andũ ma mbaĩ ya</u> Yuta nĩmakwatie ndũa ya Ngasa ya Asikeloni na ya Ekeloni. Makwataniĩsye ndũa isu na isio ila syaithyulũlũkĩte.*

B/T: and now then the people of the tribe of Judah captured the village of Gaza and that of Ash'kelon and that of Ekron. They captured those villages and the areas that were surrounding them.

Addition strategy is used to enhance readability and also amplifies the message to make it clear in the TT. In both cases of addition was used to give clarity that it was not the persons but the people who belonged to that particular tribe (Judah). The translator also used explicitation of '**its territories**' which resulted to semantic non-equivalence in the ST and TT.

There are other cases where the translator also introduced some punctuation marks that were not in the ST to the TT, this is illustrated in Song of Solomon 1:15;

>Text: 74
>ST: behold you are beautiful;
>your eyes are doves.
>*TT: kwa w'o wĩ mwanake,*
>*metho maku nĩ mauu ta ma*
>*ĩvũĩ!*
>B/T: for sure you are beautiful
>Your eyes are peaceful like the ones for
>dove!

The ST uses a full stop at the end while the TT uses an exclamation mark. An exclamation mark arouses some emotions from the reader. Even when reading its interpretation is different from a full stop. When it is used to link up the sentence with the following one then a different meaning is realized. In line two were a semi-colon was used the translator used a comma as reflected in line three in the TT, which changes the way the message is received by the TT reader.

In case of poetic texts the translator also added a number of lines; in Isaiah 1:5 the ST has four lines and TT has six lines to relay the same message.

>Text: 75
>ST: Why will you still be smiten,
>that you continue to rebel?
>The whole head is sick
>and the whole heart faint.
>*TT: wĩlea kũeka ũng'endu waku nĩkĩ?*
>*Wĩenda kũendeea kũkanw'a*
>*nĩkĩ?*
>*Mũtwe waku w'onthe nĩ*
>*mũũmĩsye,*
>*na ngoo yaku yonthe nĩtheletevinya.*

The form in poetry is important in communicating the content. The translator used one-word line in the TT which was not the case in ST and this gives an emphasis that is not noted in the ST. Change of structure leads to change of focus or emphasis which changes perception and hence interpretation of the content.

In a number of instances, the addition strategy was used with other strategies to handle different types of non-equivalence in order to convey the meaning of the ST into the TT more effectively. This is supported by Sanchez (2007) who states that the social environment of the source language may require an adaption, an explanation or a paraphrasing at the same time. Addition in structural non-equivalence was successful in conveying the core message in a form that was different from the one used in the ST. This led to the loss of the intensity with which the message of the source text was communicated with to the ST readers. This includes additions of lines in poetic texts and sentences in the prose (narratives) form texts. The addition of punctuation marks as discussed under this strategy led to change of focus and added to pragmatic meaning that was not in the ST. The researcher identified seven texts that heavily depended upon this strategy to handle cases of non-equivalence. The strategy was successfully used in six cases and failed in one of the texts, in transferring the core message.

5.2.15 Omission

The strategy of omission is a drastic kind of a strategy that is used when other strategies are not applicable and also if the omitted element will not result to great change of meaning in the TT (Baker, 1992). He suggests that omission and deletion strategies can be used to overcome the difficulties associated with culture-specific words.

The word '**Hail'** in Mathew 28:9 which is a loan word in the Hebrew culture was omitted and the meaning was translated as illustrated in the following text;

Text: 80

ST: And behold Jesus met them and said, 'Hail' And they came up and took hold of his feet and worshipped him.

TT: *Kwa kĩthũlũmũko, Yesũ nĩwakomanie namo na amea atĩĩ, 'mũuo nĩ wĩthĩwe nenyu! 'na mamũthengeea,mamũkwata maũũ na mũthaitha.*

B/T: Suddenly Jesus met with them and told them 'peace be with you' and they went near touched his feet and worshipped him.

Although the core message is communicated the equivalent effect explored in the Equivalence theory is not achieved. The concept gives authenticity to the setting, the original culture in which the Bible draws its literature and it also attracts the attention of the reader, for this reason the strategy is considered unsuccessful.

There was also omission of the collective noun used in the Song of Solomon 1:14;

Text: 81

ST: My beloved is to me a <u>cluster</u> of henna blossoms

TT: *mwendwe wakwa kwakwa nĩ ta*

Malaa me mũuke mũseo ma

mũtĩ wa kwĩyanakavya wĩtawa ina

B/T: my love to me is like

flowers with good smell of

tree of making one making one beautiful called ina

The omission of 'cluster' reduces the intensity of the comparison since a cluster of flowers and flowers will definitely result to different impacts on the readers. The interjections are also omitted leading to the loss of equivalent effect, as reflected in Isaiah 1:2 the use of '**O**' is omitted

Text: 82

ST: hear O heavens, and give ear

O earth,

TT: *ĩthukĩĩsyei inyw'i matũ'*

tea kũtũ we nthĩ,

B/T: listen you clouds

listen carefully

In Song of Solomon 1:2, the interjection '**O**' is also omitted;

Text: 83

ST: O that you would kiss me with the

kises of your mouth!

TT: Ngethye na ngethi ya wendo,

mumunye na ĩlomo syaku,

196

And in Isaiah 1: 24, the use of '**Ah**' is omitted in the translation.

Text: 84

ST: 'Ah, I will vent

TT: *'ngatulũĩla*

B/T: I will pour

An interjection arouses emotions to the readers and when they are omitted the message does not have the same effect to the TT reader as it had on the ST readers.There were cases where the omission strategy was used with other strategies but in these five cases the translator majorly depended on it to render the ST message and the strategy was not successful in transferring the message of the ST to the TT.

5. 3 Conclusion

The study identified fifteen translation strategies that were used to handle non-equivalences in Kĩkamba Bible. This researcher concludes that the success of the translation strategies to handle non-equivalences in this study depended on the context in which they were used. The table below summaries the strategies their number of occurrences, successful and unsuccessful cases in transferring the message of the ST to the TT.

Table 6
Status of Translation Strategies used to Handle Non-equivalence in Kĩkamba Bible Translation

Translation Strategies	Number of texts	Successful	unsuccessful
Cultural filtering	19	3	16
Amplification	8	8	0
Explicitation	16	13	3
Literal translation	13	0	13
Hyponym	3	0	3
Naturalization	5	4	1
Description	16	12	4
Synonym	6	3	3
Reduction	12	4	8
Compensation	5	5	0
Borrowing	5	1	4
Unity change	11	7	3
Use of paraphrase	8	4	4
Addition	7	6	1
Omission	5	0	5

The strategies were successful in texts in which the message of the ST was communicated to the TT and unsuccessful in texts in which the message of the ST was not effectively communicated in the TT. The study concludes that the use of omission, literal translation and hyponym failed in translating the ST message to the TT. The cultural filtering strategy also failed in several because the concepts were not domesticated or foreignised correctly in the TT. The texts in which the message of the ST was not communicated to the TT will be discussed in chapter Six in which the researcher will suggest alternative strategies to handle the cases of non-equivalences.

CHAPTER SIX
ALTERNATIVE TRANSLATION STRATEGIES TO NON-EQUIVALENCE IN THE KĨKAMBA BIBLE

6.1 Introduction

This chapter discuss the third objective of this study; to suggest alternative translation strategies to handle non-equivalence in Kĩkamba Bible translation. The texts that were partially or unsuccessfully transferred in the TT are discussed in this chapter using the data from the source text and the back translation texts. The researcher suggested an alternative strategy that will render the message of the ST to the TT successfully and in other cases the appropriate use of the translation strategy in texts where it was used inappropriately. The translator will adapt Chesterman's (1997, 2009), Newmark (1988) and Baker (1992) concepts of translation strategies in the analysis. According to Baker (1992) the ST and the TT should display equivalence at different levels, since equivalence is supposed to define translation and translation define equivalence. These resemblances are what is referred to as equivalence and can be analyzed at word level and above word level. The lack of the equivalence in this study is what is referred to as partial or unsuccessful transfer. It is analyzed by comparing the source text with its back translation and also making references to other relevant materials such as the dictionaries and other equivalence models.

To achieve equivalence when faced with challenges of non-equivalence the translator resorts to translation strategies. The translation strategies are decisions or problem-solving processes which may be used successfully or unsuccessfully in communicating the intended message of the ST into the TT. This chapter explores the unsuccessful instances of the translation strategies used to handle non-equivalence in Kĩkamba Bible translation. The section discusses the strategies under the problems experienced which are connected to the types of non-equivalences discussed in chapter Four of this study. They are put into three categories; lexical problems, grammatical and syntactical, and stylistic problems.

6.2. Translation Strategies to Handle Lexical Problems

These are problems that originated from non-equivalence at word/lexical level. They include the following categories; culture-specific words, words lexicalized in the TT but differ in semantic field/meaning, words without one-word equivalent and words

with two senses in the source text context. The translators used the translation strategies in a way that the intended meaning in the ST was partially communicated in the TT and such strategies were considered unsuccessful. The unsuccessful strategies at lexical level that were used in Kĩkamba Bible translation are discussed in this section.

For example, in Song of Solomon 1:12 the word '**coach**' was unsuccessfully translated in the TT. The word 'couch' in this text is rendered through cultural filtering and translated as a 'bed'. Addition strategy is used to indicate that the king was not sleeping but resting. This clearly indicates that the translator was caught up with a concept that caused a challenge because the referent did not have an equivalent term in the TT. The use of a 'bed' to refer to a **couch** reduced the semantic and the pragmatic meaning of the word. A couch semantically is defined as a low comfortable seat that one lies to rest, (Oxford Dictionary, 2010) while pragmatically among the Jews it connoted the idea of wealthy and riches (Douglas and Tenney, 1987). A couch was purposely used for relaxing and leisure and that is why in the context it is used by the king to rest. The translator should have used the descriptive strategy to translate it as '*Kĩvila kya mũsumbĩ kya kũthũmũa*' (the king's seat for resting).

The word '**ox**' Isaiah 1:3 is rendered as 'cow' which is a superordinate and includes both female and male. The 'ox' in this case is reduced to a 'cow' but in the Biblical register 'ox' was used for food, for religious ceremony and for agricultural purposes – for plowing (Douglas and Tenney,1987). In Ũkambanĩ it is used to pull the yolk during plowing which denotes the idea of its strength but not for religious ceremonies. It is also used for food. In the Bible the word 'ox' is used connotatively to warn the Christians not to be yoked together with sinners, it gets more familiar with the owner during plowing (Douglas and Tenney, ibid) thus when translated as 'cow' the meaning is reduced and accommodates both male and female cows. Use of literal translation to render it as '*nzaũ*' (bull) is successful (Mwau, 2006).

The words '**sepulchre**' in Mathew 28:1 and '**tomb**' in Mathew 28:8 were translated through cultural filtering strategy. Both were translated as 'grave'. 'Sepulchre' and 'tomb' in the New Testament referred to the same concept, the two terms either referred to caves or special hole dug on stone cliffs and a heavy stone was used to close it. The Jewish people used such caves to keep variables or for burial hence liken to the one that

200

Jesus was buried (Douglas and Tenney, 1987). The 'grave' is fully covered with soil but in a 'sepulture' or a 'tomb' the door was covered with a big heavy stone that could be rolled away to get the valuables or the body as it was rolled in this context to get the body of Jesus. The word '*ngunga'* which means a 'cave' to translate both concepts is accurate while still using cultural filtering to domesticate the terms in the TT.

The word **'Chariots'** as used in Song of Solomon 1:9 is rendered as a 'cart' (*ĩkasya).* Chariots were used for war and a symbol of wealth and power. The chariots were drawn by horses. God is said to have many chariots of war which are an indication of power (Douglas and Tenney, 1987). A cart is drawn by ox or a donkey it is purposely used for carrying a few goods locally from one place to another within the home compound or short distances, (Mwau, 2006). The two have distinct meanings. The use of cultural filtering with addition will yield a successful transfer, for example the translator would have added information like; *makasya matũmĩkaa kũkua mũsumbĩ/ kũthi ngaũanĩ/ na maĩ makyuma /thaavu/maĩũthwii/* (this carts were used to carry the king / to go to war/ they were made of metal or gold/it was a symbol riches)

The word **'sanctuary'** is translated through the use of descriptive strategy which rendered it as a very clean/ holy place. Sanctuary referred to a temple or tabernacle, it also connotatively means the 'body' in the Bible for example God himself is sanctuary of his people and in the New Testament it refers to the earthly temple and the heavenly temple which is Jesus Christ (Douglas and Tenney, 1987). The loan word '*ĩkalũ'* from Kiswahili would be appropriate since it is lexicalized in the standard Kĩkamba, (Mwau, 2006), the target language in this study.

The superordinate word '**flock'** in Song of Solomon 1:7 was translated as 'sheep and goats', which excludes the other animals that can be included in the word 'flock'. In the Biblical register it refers to a large number of sheep under the care of the shepherd and sometimes including goat. Figuratively, Israel and the church are counted as flocks, and God is the Good Shepherd. In the old culture the word did not include the larger animals like cattle, camels and asses among others, the flock made up most of the wealth for a man providing clothing, food, milk and animals for sacrifice (Douglas and Tenney,1987). The use of hyponymy in these two cases led to ambiguity. The use of specification of the hyponym '*malondu'* (sheep) would have led to a successful transfer

since sheep connotatively refer to the followers of God in the New Testament (Douglas and Tenney, ibid).

There are also other words which were culture specific, that are although lexicalized in Kĩkamba do not share the same implied or semantic meaning. The naturalization of the word '**governor**' as *'ngavana'* in Mathew 28:14 made the concept clear but did not relay the message fully. It is a concept that was not familiar in the TL community until, 2010 with the introduction of the new constitution in Kenya which introduced the Counties under the leadership of a governor. Although the word is accommodated in the TL the meaning is not the same in TL and SL since it is a title which has power attached to it and the strength of the title will be determined by the power that is assigned to it and the area that is ruled by the person who possesses the title. In the Bible the governor is defined as one who governs a land for a supreme ruler to whom the governor is subordinate, for example a prime minster was a governor in charge of a given duty of the kingdom for the king (Douglas and Tenney, 1987). While in the TT the governor is a political leader who is elected to power by people after going through the campaigns successfully (Kenyan Constitution, 2010) and the people can remove the person from power. The translator needed to use amplification strategy to render it as '*ũla wathuvawa nĩ mũsumbĩ kũsumbĩka kĩsionĩ syake kĩla wasumbĩkĩtĩ'* (one who is appointed by king to rule in his territory) or some map to show the area that was ruled by the governor for the TT reader to comprehend the power that was attached to this kind of a governor.

The use of the synonymy strategy led to partial transfer as illustrated in the use of 'wells' to translate '**springs**' in Judges 1:15. The wells are man-made features that are dug by people to get water while springs are small rivers that will have water during the rainy season and remain dry during the dry seasons. The well in the Bible is defined as a pit or a hole dug in the earth down to the water table that is to the level at which the ground is permanently saturated with water and it was 'well' cemented by Jews, while the 'spring' was to be found on the surface of the ground and it was not permanent (Douglas and Tenny, 1987). The 'well' also connotes continues supply and the 'springs' a temporary provision. Kĩkamba has a term for springs '*kalũsĩ'* which means a 'small river' which domesticates the concept in the TT appropriately, the use literal translation is successful in this case.

mission strategy was applied to the loan word '**Hail**' in Mathew 28:9 which was interpreted and translated as 'peace be with you', the connection of the borrowed word from Hebrew culture through the use of the descriptive strategy is lost in the TT. The principle of equivalence effect in the equivalence theory is lost (Gutt, 1991) and also the implicature in the Relevance theory is not conveyed in the TT. A good translation should achieve equivalent effect or dynamic equivalence which refers to equivalence in the literal meaning of the words and also to the association or emotions that words bring in the mind of the reader (Nida, 1964). The transfer of the loan word as it is in the ST and the use of descriptive strategy will convey the implicature to the TT readers.

There were also words that represented objects that did not exist in the TT language. The translator tried to use descriptive and borrowing that led to abstract concepts leading to loss of information in the TT. For example as illustrated in Song of Solomon 1:13 in which the word '**myrrh**' is used.

> PT:1
> ST: myrrh
> TT: *mauta me mũuke mũseo metawa manene*
> B/T: oil with good smell called *manene*.

The use of '**myrrh**' in the metaphorical expression posed a challenge in translation since the tree 'myrrh' or its products is not available or grown in Ũkambanĩ. Douglas and Tenny, (1987) define 'myrrh' as a yellow to reddish-brown gum resin obtained from a number of small, thorny trees. The valuable pale yellow liquid solidifies gradually after it is collected from the trees and turns dark red or even black and it is marketed as a spice, medicine, or cosmetic. From the definition and the context of use 'the beloved' is referred to something that is concrete in the original language culture but in the TT the comparison is lost since the concrete element becomes abstract. The loan word from Kiswahili '*manemane*' which in Kiswahili means some oil with a good smell, does not make it clear or concrete either. The translator should have used the description without the loan word in order to enable the target readers to comprehend without difficulties and unnecessary efforts to process the borrowed word. When a concept is not comprehensible in a text the reader will always struggle to understand it even if it does not add to meaning of the expression but when it omitted the TT reader will comprehend the message clearly.

In translating the metaphor in Song of Solomon 1:14, the image '**henna'** which is the concrete object used to compare the beloved posed the challenge of non-equivalence.

PT: 2
ST: henna
TT: *mũtĩ wa kwĩyanakavya wĩtawa ina*
B/T: tree for making oneself beautiful called *ina*

The translator used naturalization strategy which was not successful. The spellings of the word is changed but the pronunciation remains as close to that of the ST as possible. The NIV Bible dictionary defines 'henna' as a small thorny shrub with fragrant white flowers. The dried leaves of the henna, crushed and made into a paste, provided a gaudy yellow stain for the hair and beard. This use which was common among the Egyptians women was cautioned against in Deuteronomy 21: 11-14 (Douglas and Tenny 1987). There was need to use commentary together with the naturalization strategy to indicate its importance, '*ina*' is not yet a productive vocabulary among the targeted community. Commentary should be used to indicate that the tree does not grow in Ũkambanĩ but produces a good color for the hair and the nails. This reduces the processing efforts, since the reader will not start searching for the *ina* tree in the mind in the process of interpretation. The translator would have used description strategy and omit the word 'henna' in the TT since without its use the core message is communicated but when it is used it increases the processing effort. According to Gutt (1991) if the processing effect does not yield to positive effect it is not worth processing, and thus the omission strategy is appropriate for the word 'henna.'In Isaiah 1:30 the image '**oaks'** as used in the simile and rendered as *mwalonĩ'* is a challenge since this type of a tree is not familiar in the TT community and also the term is quite unpopular and it is not even found in the Kĩkamba dictionary, (Mwau 2006).

PT: 3

ST: For you shall be like oak

whose leaf withers

TT: *Nĩkwĩthĩwa mũkeethĩwa mũilyĩ*

ta mũtĩ wa mwalonĩ ũvovetye

matũ

B/T: for you will be

like a tree of *mwalonĩ* with withered

leaves.

'**Oak**' is defined as a durable, long-lived tree or shrub of the beech family, with green deciduous or evergreen leaves and round, thin-shelled acorns, of many varieties native to the Mediterrenean area. At least six species of the tree grew in Palestine and five Hebrew words have been used to translate the 'oak' referring to the six species that grow in Palestine. The 'oak' is a tree that is rich in resources, providing tannin, dyes, cork, and durable hardwood timber. In the Old Testament the oak of Bashan was the religious symbol of strength and long life (Douglas and Tenny, 1987). In the simile it is used to symbolize the strength, the love for the 'beloved' is compared with the oak whose leaf withers and this means that if the leaf withers then the strong durable tree that lives long is losing its life, and so is the love that it is compared with. And gain as a symbol of strength and long life it means that it is also losing it in the context. When the translator uses an unfamiliar concept to translate this the meaning and the comparison remains abstract among the receptor readers of the TT. The use of the description strategy together with the substitution strategy would be successful in this context, to pick a name of a strong tree that is familiar and used by the target language community, for example '*mũuku*' which is a tree with hard wood and which grows in many parts in ũkambanĩ (Mwau, 2006).

The use of cultural adaptation strategy to domesticate the concepts '**prince**' in Song of Solomon 1:23 failed in conveying the message of the ST. The strategy of borrowing to translate the concept '**wine**' also was unsuccessful

> PT: 4
> ST: Your princes are rebels.
> *TT: atongoi mayo nĩmatw'ĩkĩte andũ angendu*
> B/T: Its leaders have become stubborn people
> ST: Your wine mixed with water
> *TT: Ndivai ya yo nĩvulanĩtw'e na kĩw'ũ*
> B/T: It's the wine is mixed with water.

The concept '**princes**' does not have a one-word equivalent in Kĩkamba, descriptive strategy to render it as '*ana ma asumbĩ*' (the sons of the kings) used together with the leaders will be more definite. It will help the target reader to connect why the leaders are rebels. Literal translation is therefore an effective strategy in this context. The word '**wine**' is translated as '*ndivai*' which is a borrowed terminology which although

lexicalized in Kĩkamba reduces the meaning by foreignising it but when translated literally in Kĩkamba it means '*mbinyu' or ũkĩ* (Mwau, 2006) and descriptive strategy to indicate what it was made of; '*ũseũvĩtwe na matunda.'* The two strategies would rendered the message of the ST into the TT effectively.

The use of the cultural filtering strategy in translating the word '**city**' in Isaiah 1:8 to render it as '*ndũa*' was not successful in conveying the message of the ST into the TT.

> PT: 5
> ST: like a besieged city.
> TT: *ta ndũa ĩthyũlũlũkĩtwe nĩ*
> *amaitha.*
> B/T: like a village surrounded by
> enemies

'City' in Kĩkamba means '*mũsyi'* (Mwau, 2006) so the use of literal translation is appropriate in this context.

The concept '**vineyard**' was also not rendered fully in the ST, in Song of Solomon 1:14

> PT: 6
> ST: My beloved is to me a cluster of henna blossoms
> in the vineyards of En-gedi.
> TT: *mwendwe wakwa kwakwa nĩ ta*
> *Malaa me mũuke mũseo ma*
> *mũtĩ wa kwĩyanakavya wĩtawa ina*
> *me mũũndanĩ wa mĩsavivũ wa Eni-ngeti*
> B/T: my love to me is like
> flowers with good smell of
> tree of making oneself beautiful called ina
> in the garden of grapes of Eni-ngeti
> in this context the vine.

The descriptive strategy to render the meaning as a 'garden of grapes' creates a picture of the image but the weight and the importance of the concept because grapes are not grown by the targeted community and their use and importance is not conveyed. The

206

targeted community however does not keep vineyards and the descriptive equivalent strategy sheds light on the meaning of the concept but did not transfer it fully in the TT. A 'vineyard' as used in the Bible was usually surrounded with a protecting wall of stones or thorny hedges to keep out destructive animals, and the vines required constant care to keep them productive. The harvest was special, watchmen were hired to offer security. It was figuratively used to symbolize prosperity and peace among the Hebrew. Some vineyards were kept to grow ornamental trees, (Douglas and Tenny,1987). This justifies the speaker to use in it this metaphor to express how important the beloved is. From the context the speaker is not using the concept 'vineyard' just as a garden but as a special well tendered yard. The descriptive strategy would be successful if used together with commentaries to include that 'it was a well-guarded and tendered garden and a symbol of prosperity.'

The use of the descriptive strategy to translate '**fatherless**' which is a concepts that is lexicalized in the TT but does not have a one-word equivalence posed a lexical problem leading to ambiguity as used Isaiah 1:17.

> PT: 7
> ST: fatherless
> TT: *syana ndĩwa*
> B/T: children without a father or/and mother

The use of a father in the Bible has a connotative meaning, and people were referred to using their fore fathers for example in Judges 1:30 Zebulun refers to the people of the tribe of Zebulun. It is used to show identity and sense of belonging. The importance of the father and the state of being fatherless is not relayed in the TT. The descriptive strategy would be more specific to translate it as '*syana syatiiwe nĩ ĩthe*' (children whose father died).

The concept '**brethren**' was translated as 'step brothers' in Mathew 28:10 in this context it implied a wider relationship than that of a family only, (Douglas and Tenny 1987).

    PT: 8

    ST: brethren

    TT: *ana-a-asa*

    B/T: step brothers

When transferred in the TT as 'step brothers' that is, brothers who share the same father but different mothers it excludes women. The descriptive strategy is appropriate but it should have captured both men and women, *ana-a-asa na eĩtu asa,* (step brothers and step sisters) since they shares God as their father.

Another example is the word **sabath** which refers to the day the Jews set aside to worship as indicated in Mosaic laws (Douglas and Tenney, 1987).

    PT: 9

    ST: sabath

    TT: *savato*

    B/T: Sabbath

It is used in Mathew 28: 1, and rendered in the target language through naturalization. The translator in this case does not achieve the goal of translation since among the targeted community it implied Saturday. The targeted community worship in different days and refer to the days differently. The use of explicitation strategy to translate the term as *'mũthenya wa kũthaitha'* (the day of worship) will render the message in the TT successfully.

The target language does not have one-word expression for '**mare**' a female horse and in TT it was substituted with the general word (superordinate) 'horse' which includes both the female and the male horse as seen in Song of Solomon 1: 9.

    PT: 10

    ST: mare

    TT: *mbalasi*

    B/T: horse

The translator would have added the use of the expansion strategy to render it as '*mbalasi nga*' (a female horse). Female and male animals have connotation meaning in the Bible, for example most of the male animals were used for sacrifice like the bull mentioned in Judges 6:25-28, the bull was used for sin offering while the heifer was used for sacrifice, (Douglas and Tenny 1987). This indicates that the inclusive translation where the female horse is translated simply as a horse did not render the connotative meaning in the ST to the TT. The female animals are also associated with beauty and since in the context it is used as an image to compare it with the beauty of the beloved, the use of the female horse would be appropriate.

The word '**chambers**' in Song of Solomon 1:4 is substituted through cultural filtering with the expression 'small houses' . A 'chamber' in the context meant part of the king's house not some other small houses.

> PT: 11
> ST: the king has brought me into his
> chambers.
> TT: *mũsumbi niwwandte tũsumbanĩ*
> *twake twa nthĩnĩ.*
> B/T: the king has brought me to
> his small inside houses

In the context it means the 'private rooms' inside the king's house. The translator should have used explicitation to render the chambers as rooms and then naturalization with expansion strategies to render it as *lumuni yake yakĩmbithĩ nyũmbanĩ yake* (in his secret rooms in his house).

The word '**maiden**' in Songs of Solomon 1:3 is reduced to '**girls**' since Kĩkamba is not rich with synonyms as compared to English which is the ST language.

> PT: 12
> ST: maiden
> TT: *eĩtũ*
> B/T: girls

A maiden in the Bible is specifically used to refer to an elderly unmarried or married woman who is a virgin (Douglas and Tenney, 1987). A literal translation and description strategy can be adopted to transfer the concept as *mũndũ mũka ũtesĩ mũndũ ũme (*a woman who has not known a man) which in the TT language refers to a woman who is a virgin.

Lexical problems are associated with culture-bound words and also the many fields of meaning that can be covered by a word in the same and different contexts. The main problem is on deciding which issues take priority; the cultural aspects of the TL community or perhaps a combination of the two, a compromise between the ST and the TT or a compromise of many cultures. Words are not isolate entities of meaning and therefore the translator needs to make use of the context in order to interpret the words correctly. Inappropriate use of the strategies led to partial transfer of the message of the ST to the TT, and the use of correct strategies appropriately resulted to successful transfer. This study concludes that context and connotative meaning of the strategy should be considered in the process of translation.

6.3. Translation Strategies to Handle Grammatical and Syntactical Problems

These are problems that are associated with non-equivalence experienced above the word level as discussed in chapter Four. The grammatical categories and syntactical structures of the ST language posed challenges making the translator to resort to strategies to render them in the TT. The challenges were either fully or partially solved in the process of translation. As discussed earlier in the literature review the translator tries to achieve equivalence in all the levels of the language so as to render the message of the ST into the TT. This section discusses texts in which the core message of the source text was partially conveyed in the target text or not conveyed.

Some word collocations did not have equivalents in the TT and those that had they did not display the same meaning. For example in Acts 1:13 the expression '**upper room'** did not have an equivalent expression in the target language in terms of meaning. The translator resulted to a kind of cultural filtering and a literal approach rendering it as a 'flat' probably because of the use of the word 'upper' which is literally interpreted as 'high'.

PT: 13

ST: the upper room where they used to stay.

TT: *ngolovanĩ vale mekalaa.*

B/T: the flat were they used to live

It is a collocation that is lexicalized in the Biblical register to refer to as a room frequently built on the roofs of houses and used in the summer seasons because it was cooler than the regular living quarters (Douglas and Tenny, 1987). The concepts winter and summer are not so distinct in the TT community and such houses are not built in the target community. It is also used connotatively by Christian to refer to a room set aside for prayer. To achieve equivalent effect among the receptors of the ST and TT the translator needed to interpret the expression using the context as emphasized in the Relevance theory (Sperber and Wilson, 2012). It should not be rendered as 'flat' but as a resting room in the main house. The translator would have also used expansion to include the information that it was used during summer and use commentaries to indicate where and why it was built.

Another collocation is used in Acts 1:10

PT: 14

ST: in white ropes

TT: *mekĩĩte ngũa nzaũ…*

The literal translation of the collocation '**white ropes'** resulted to partial transfer of the message of the ST to the TT. The collocation is lexicalized in the TT but with a different semantic meaning. Clothes are not referred to as ropes in the TL but a rope in Kĩkamba is defined as *ĩkanda* or *mũkwa* (Munyao, 2006) which simply means a strong string to tie things together made of sisal. In the context it refers to a type of a specific type of a cloth which is the interpretation that the translator used but, in the context, and in the Biblical register it is used to refer to a 'clock' or 'mantle'. It was a large loose-fitting garment which was worn over all other articles of clothing as completion of male attire. It existed in two varieties; me-il and simlah (Douglas and Tenny,1987). The simlah is the one that is applicable in the context. It was a seamless mantle or rope woven in one piece from top to bottom. It was worn by men of official position and ministers as a symbol of power or authority (Douglas and Tenny, 1987). In the context

211

it is actually a symbol of power since the two men appeared to the disciples in a miraculous way and disappeared suddenly. This therefore means that when it is reduced to clothes part of the meaning is lost. The use of expansion and description with commentaries would have resulted to a successful transfer of the meaning. For example commentary to render it as 'loose white long coat worn over the other clothes as a symbol of power' and use of description to render it as *'mekĩĩte makoti maasa meu'* (in white long coats).

Another unfamiliar syntactical structure is portrayed in Hebrew13:2, the collocation sounds pragmatically wrong and this caused a challenge to the translator who used the functional approach which resulted to mistranslation.

> PT: 15
>
> ST: Do not neglect to show <u>hospitality</u> to <u>strangers</u> for thereby some have entertainedangels unawares.
>
> TT: *ĩthĩawai <u>mũĩthokya</u> <u>aeni</u> mĩsyĩ kwenyu nĩkwĩthĩwa andũ amwe nĩmeekie ũu na meethĩa mathoketye alaĩka matesĩ.*
>
> B/T: Be welcoming visitors in your homes because certain people did the same and and found out that they had welcomed angels unknowingly.

The word 'strangers' has an equivalent in Kĩkamba '*mũwanda'* while the word '*eani'* is 'visitors'. The word 'hospitality' was reduced to 'welcome' but hospitality entailed entertaining and meeting the needs of the strangers (Douglas and Tenney,1987). Kĩkamba does not have as many synonymous as there are in English but the translator should have used an amplification strategy to expand the meaning of the word 'hospitality'. People do not generally show hospitality to strangers but to visitors, this might have caused some challenge in the interpretation. The translator should have used the wider context to interpret it. The word '**strangers'** was rendered as 'visitors' which is unsuccessful in transferring the meaning of the ST to the TT. In the Bible register a 'stranger' meant a foreigner, one who did not have a religious fellowship with Israelites (Douglas and Tenney, 1987). From the context it is the 'strangers' that is referred to and not 'visitors'. Literal translation was appropriate in this case to render the 'stranger' as '*mũwanda*' (plural *aawanda*) (Mwau 2006) and expansion to 'hospitality' as *<u>mũĩthokya</u>   na wendo (*welcome with love) and render the entire expression as *'mũĩthokya aawanda na wendo.'*

Fixed expressions were misinterpreted leading to wrong focus for example in Genesis 1:11 '**put forth vegetation**' was translated as **'let there be.'**

>PT: 16
>
>ST: And God said 'let the earth put forth vegetation
>
>TT*: Nĩvo ĩndĩ ngaĩ waisye atĩĩ, 'nĩkwĩthĩwe na mĩthemba (yonthe ya mĩmea ĩũlũ wa) nthĩ,*
>
>B/T: and then God said this, 'let there be plants of all types on the earth,

The equivalent of the expression '**put forth**' does exist in the TT language but the translator interpreted it grammatically, the earth which is an inanimate is given an activity made for an animate, this leads to mistranslation since God is commanding the earth to do it, it is supposed to bring the vegetation itself. So the command in the ST is on the earth, but in the TT is God doing it on the earth. The wrong interpretation in the context resulted to this kind of unsuccessful transfer of the message in the TT. The use of explicitation and amplification strategies correctly would render the message correctly in the TT as *nthĩ nĩ yĩete mĩmea* (let the earth bring vegetation). The idiomatic expression is also used in Genesis 1:20 in which the same unsuccessful transfer is evident. The use of explicitation strategy will also render it correctly.

The collective nouns as used in Song of Solomon 1:14 was omitted in the TT. The omission strategy was unsuccessful.

>PT: 17
>
>ST: My beloved is to me a <u>cluster</u> of henna blossoms
>
>TT: *mwendwe wakwa kwakwa nĩ ta*
>
>*Malaa me mũuke mũseo ma*
>
>*mũtĩ wa kwĩyanakavya wĩtawa ina*
>
>B/T: my love to me is like
>
>flowers with good smell of
>
>tree of making oneself beautiful called henna

The use of the terms '**cluster**' is omitted in the TT. The use of omission strategy is only successful if what is omitted does not contribute to the meaning of the ST in to the TT but 'cluster' contributed in indicating the magnitude of flowers bundled together. The

term would be transferred as *kĩvumbu kya malaa* (bundle of flowers) through use of explicitation strategy which renders the magnitude of the flowers in the TT.

The use of interjections was also omitted in the TT. Although similar interjections exist in the TT language the translator omitted them reducing the intensity of the emotions in the TT, for example in Isaiah 1:24, Song of Solomon 2:11 and Song of Solomon 1:2

> PT: 18
>
> ST: '*ah*, I will vent my wrath on my
>
> enemies,
>
> TT: '*Ngatulũĩla amaitha makwa ũtha-*
>
> *tu wakwa,*
>
> ST: For *lo*, the winter is past,
>
> the rain is over and gone.
>
> TT: *Nũndũ nĩw'o mbua nĩ nthelu,*
>
> *na ĩvinda ya mbevo nĩ ĩthelu na ĩkathi.*
>
> ST: O that you would kiss me with the
>
> kises of your mouth!
>
> TT: *Ngethye na ngethi ya wendo,*
>
> *mumunye na ĩlomo syaku,*
>
> ST: hear O heavens, and give ear
>
> O earth,
>
> TT: *ĩthukĩĩsyei inyw'i matũ'*
>
> *tea kũtũ we nthĩ,*
>
> B/T: listen you clouds
>
> listen carefully

The use of the interjections '**ah'**, '**lo'** and '**O'** were omitted from the translated version. Interjections are used in exclamation sentences that are made to communicate a message that carries some strong emotion. The emotion created in the ST therefore is not transferred to the TT. The exclamation mark is substituted with a comma in the Song of Solomon 1:2 as illustrated in the text above, this reduces it to a statement and TT reader will not receive it in the same way it was received by the ST readers. The interjection should be transferred as they in the TT through borrowing strategy and

additional strategy to add an exclamation mark after each in the TT, ha! Lo! o! This kind of transfer will be successful in rendering the message of the ST into the TT.

The use of unit change strategy was not necessary in substituting the exclamation mark with a comma, as illustrated;

> PT: 19
> ST: O that you would kiss me with the
> kises of your mouth!
> TT: *Ngethye na ngethi ya wendo,*
> *mumunye na ĩlomo syaku,*

Literal translation should be used to transfer the exclamation mark as it in the TT. The exclamation mark intensifies emotions in a piece of written work, using a comma interferes with its emotional weight.

The reduction strategy is also witnessed in Song of Solomon 1:2, the exclamatory expression was reduced to a statement and thus losing the emotion that is attached to an exclamatory expression.

> PT: 20
> ST: O that you would kiss me with the
> kises of your mouth!
> TT: *Ngethye na ngethi ya wendo,*
> *mumunye na ĩlomo syaku,*
> B/T: Greet me with greetings of love,
> Kiss me with your lips,

The transferring of the exclamatory mark literally is important to communicate the full message of the ST. Literal translation in these cases is appropriate to render the message of the ST to the TT.

There were combinations that formed idiomatic expressions that lacked semantically equivalent fixed expressions in the TT. Although they are lexicalized in the TT literal transfer led to ambiguity in the TT, for example the expressions in Hebrew 12: 3

> PT: 21

ST: so that you may not <u>grow weary or faint hearted</u>

TT: *nĩ kana nenyu mũikaleele na kwĩkya ngoo.*

B/T: so that you don't grow weak and give up

In Isaiah 1:15 a similar case of unsuccessful transfer is experienced as illustrated in following text.

PT: 22

ST: when you spread forth your hands

TT: yĩla mwookĩlya moko mũvoye.

B/T: when you lift up your hands to pray me

ST: I will hide my eyes from you

TT: *Ngavitha ũthyũ wakwa ndikamwone*

B/T: I will hide my face not to see you

ST: your hands are full of blood

TT: *Nĩkwethĩwa moko menyu maũsũĩte nthakame.*

B/T: Because your hands are full of blood.

The idiomatic expression **grow weary or faint hearted** is paraphrased losing its 'punch'. The concept **faint hearted** is translated to mean to 'stop doing something or supporting an idea in bitterness or to rebel' which reduces its meaning. The translator should have interpreted the expression clearly and paraphrased it correctly. The appropriate paraphrase is

'*kũnoa kana kũkw'u ngoo'* (get tired or discouraged).

The expression '**spread forth your hands'** is culturally adapted in the TT in which the meaning is interpreted and then translated. It is true that Christian lift their hands to pray (Douglas and Tenny, 1987) but this may also include lifting up their hands to worship or praise so it limits the target reader to one meaning only. The use of literal strategy is appropriate but it should be used used with the other alternatives and render it in the TT as: '*yĩla mwookĩlya moko mũvoye kana kũthaitha kana kũkũmya' (*when you lift up your hands to pray or worship or praise).

In this text the expression '**hide my eyes'** is translated as 'hide my face' the interpretation is literal which leads to mistranslation since the God of the Christians for

whom the Bible is written for is omnipresent and his face cannot be comprehended so in the context of ST it is used figuratively to give the emphasis that he will not hear their prayers or their worship or their praises, by ignoring them. The explicitation strategy is appropriate in this context to transfer it as *ndĩkamwĩthũkĩsya* (I will not listen to you) since literal transfer will render an expression with a different meaning.

The other expression '**hands are full of blood'** is also literally translated leading to ambiguity since such an expression exists in the TT but with a different meaning. In the Biblical register it means the people who are praying have sinned against God and he will not listen to them (Douglas and Tenney, 1987). The translator needed to use explicitation strategy and render it as *nĩmwĩkĩte naĩ* (you have committed sin). The use of explicitation in translation reduces the processing effort according to the Relevance theory, (Sperber and Wilson).

Grammatical categories also posed a challenge resulting to the use of translation strategies. For example in Judges 1:14 in which a number of pronouns are used. (The pronouns are underlined for clarity).

> PT: 23
>
> ST: When <u>she</u> came to <u>him</u>, <u>she</u> urged <u>him</u> to ask <u>her</u> father for a field; and <u>she</u> alighted from <u>her</u> ass, and Caleb said to <u>her</u>, 'what do you wish?
>
> TT: *Mũthenyanĩ wamũtwaano <u>Othienieli</u> nĩweesũvie <u>Akisa</u> akũlye ĩthe <u>wake</u> <u>Kalevu</u> amũnenge mũũnda. <u>Akisa</u> nĩwaũmie ĩng'oinĩ <u>yake</u> na Kalevu amũkũlya atĩĩ, 'wĩenda kyaũ?*
>
> B/T: The day of marrying Othi-niel pleaded with Achsah to ask her father Caleb to give her a garden. Achasah alighted from her donkey and Caleb asked her what do you what?

The substituting of the pronouns with the relevant nouns is a case of unit change and explicitation in which one class of the parts of speech is replaced with another, it enhanced coherence to the structure in the TT, but the message in the ST is distorted in the TT. In the ST it is clear that it was she (Achsah) who urged him (Othi-niel) to ask her father for a field but in the TT it is him (Othi-niel) who urged her (Achsah) to ask her father for a field. The unity change strategy with explicitation is appropriate but the translator should have interpreted the pronouns correctly. The use of the translation

217

strategies appropriately would lead to successful transfer of the message in the target text.

6.4 Alternative Translation Strategies to Handle Stylistic Problems

These were problems that resulted from structural non-equivalence as explored in chapter Four. In this study there were instances in which the core message of the ST was partially transferred to the TT or not transferred due to the problems that resulted from the use of stylistic structures or the figurative use of the language. The researcher discussed this section by quoting the book, the chapters and verses without necessarily including the texts in some cases.

For example, the use of paraphrase in Judges 1:8 and Judges 1:25

> PT: 24
> ST: and smote it with the edge of the sword; and set the city on fire.
> TT: *nĩmooaie andũ ma ndũa ĩsu na mamivĩvya*
> B/T: they killed the people of that village and burnt them
> ST: and they smote the city with the edge of the sword
> TT: *mooaa andũ ala matwĩe ndũanĩ ĩsu*
> B/T: they killed the people of that village and burnt them

Both are translated as 'to kill' but the idea of 'with the edge of the sword' is missing in the translation. The paraphrase partially communicates the semantic meaning of the ST but the complete sense is not communicated in the TT. To '**smote with the edge of the sword**' in the context brings the idea 'to defeat and kill with ease' since their God has already given the land as a possession. The translator should have included this idea in the translated version. Since an equivalent idiomatic expression would not readily be found in Kĩkamba, the stylistic equivalence is lost in the cases. But the semantic meaning would be translated using appropriate paraphrase and addition that they killed them with ease '*mooaa andũ asu kwa laisi muno'*.

The use of metaphors were also reduced to similes and other cases the translator paraphrased them losing the stylistic equivalence. A metaphor communicates a message more vividly than prose. A metaphor has less conventional or associative possibilities of any given language but it is used in a given work of literature to get the

218

people thinking and involve them in the senses of 'touch' and 'feel' (Nair, Cater and Toolan 1988). The reader in such a case is not passive but interacts actively with the text to derive meaning. When the metaphor is paraphrased the reader is directed towards a given interpretation.

For example, in Song of Solomon 1:13-14, 15 were rendered through unit change reducing them to similes the translator should have rendered them as metaphors in the TT through literal translation. And in the following cases the Metaphors were paraphrased and reduced to similes.

> PT: 25
> ST: your name is oil poured out;
> *TT: na ĩsyĩtwa yangu nĩ ta mauta me*
> *mũũke mũseo monosye,*
> B/T: and your name is oil with
> good smell put in a place.
> ST: your eyes are doves.
> TT: *metho maku nĩ mauu ta ma ĩvũĩ.*
> B/T: your eyes are peaceful like those of a dove

The first metaphor is reduced to a simile with a bit of literal translation, '**oil poured out'** is literally translated but the pouring of the oil in the Jewish culture and among the Israelites had a symbolic meaning. Oil especially the olive oil was a prime article of food, it was used for cooking, anointing and for lighting which means it was a precious commodity in this culture (Douglas and Tenney, 1987). The translator should have rendered the metaphors literally as they are to allow the target reader to interpret the implicature and literal translation is appropriate as to render them as;

na ĩsyĩtwa yangu nĩ mauta monosye, (your name is oil poured out)

metho maku nĩ mavũĩ.   (your eyes are doves)

In translating the metaphors literally the target reader is exposed to similar texts as the source reader. Figurative use of language is made to involve the reader's mind and thus increasing the processing efforts which enhances comprehensibility, (Gutt, 1991).

In other cases for example in Song of Solomon 1:13 the translator increased the number of lines, there are two lines in the ST and six line in the TT. Changing the number of lines also interferes with stylistic equivalence since form is important in poetic texts, the translator should strive as much as possible to retain the form and content in the translation process (Nida and Taber, 1982).

The use of literal translation strategy to translate the similes as illustrated in Isaiah 1:9 where the nouns of the places are used implicitly led to ambiguity.

> PT: 26
> ST: we should have been like <u>Sodom</u>,
> and become like <u>Gomor'rah</u>
> TT: *twĩthĩwa twathelile ta ndũa ya*
> *Sondomu*
> *na ta ndũa ya Ngomolo*
> B/T: we would have been finished like the village of Sodom
> And like the village of Gomor'rah

The use of commentaries to highlight on what the two places imply in this case will help to transfer the message of the ST more effectively.

The use of the images was a challenge in translating the similes but the translator should have used a common image to substitute them. For example in Song of Solomon 1:14, the image 'wool' should have been substituted with a common image like 'milk. This is also reflected in Song of Solomon 1:5 where the images 'tents of Kedar' and 'curtains Solomon' also created a problem as the images used to create a concrete idea in the mind of the reader. The use of commentaries would solve the problem of these images in the TT.

The use of literal translation strategy did not convey the full message of the ST into the TT example Isaiah 1:22.

> PT: 27
>
> ST: Your silver has become dross
>
> TT: *sĩlĩva wa ndũa ĩsu nũtw'ĩkĩte,*
>
> *Mavuti*
>
> B/T: silver of that village has become
>
> dirt.

From the context it is clear that the '**silver'** has become **dross** meant that it has lost its value but this implication is not clear in the TT leading to ambiguity. 'Silver' refers to money in the TL when it becomes rubbish as it is translated, then it may mean that either it is too much or it is not important leading to ambiguity. Explicitation strategy can be employed in this text to indicate that it has lost value '*mbesa syoo nĩsyaĩndye maana*' (their money is valueless).

In some other cases the use of paraphrase resulted to ambiguity for example in Song of Solomon 1:16 the expression '**Our couch is green;'** in the ST was translated as '*nyeki mbĩũ nĩyo kĩtanda kitũ;*' (green grass is our bed). This expression in Kĩkamba does not convey the weight of the message in the ST. The use of explicitation strategy is relevant in this context to render the message that they have not defiled themselves in their love, *Kĩtanda kitũ nĩ kĩtheu* (our bed is holy).

The paraphrase strategy in Isaiah 1:3 did not render the ST content into the TT fully

> PT: 28
>
> ST: in 'the ox knows its owner,
>
> and the ass its master's crib'
>
> TT: *Ng'ombe nĩyĩsĩ mwene wayo*
>
> *na ĩng'oi nĩyĩsĩ mwene wayo,*
>
> *vala uyiĩthasya,*
>
> B/T: the cow knows the owner
>
> and the donkey knows the owner
>
> where he feeds it.

The '**the ass it's master's crib;** was wrongly paraphrased which leads to unsuccessful transfer of the ST message. Although the sentence is syntactically acceptable in the TT, the message of the ST is not rendered correctly, the master's crib goes beyond just knowing the owner, but the owner's 'touch' the 'closeness' is missing in the TT. The use of explicitation strategy is appropriate to render it as *na ĩng'oi nĩyĩsĩ kwoko kwa mwene wayo,* (the donkey knows the hand of the one who owns it*),*although it is not completely explicit the meaning is clear and the TT reader can comprehend it without much processing effort.

6. 5 Conclusion

In this section it is concluded that translation strategies used appropriately can solve the non-equivalence challenges in translation that are related to lexical, grammatical and syntactical problems and transfer the core message of the SL to the TT. But the problems related to stylistic use of language are more complex to solve and, in some cases, impossible. The 'punch' and 'vigor' which forms the aesthetic beauty is lost in the process of translating idiomatic expressions. The formatting and the aesthetic beauty of poetic forms that is lost when a poetic text is interfered with in the process of translation is not recoverable in the TT. In translation, however, the form should not be translated at the expanse of the content and especially in the Bible which is purposely made to pass message to its readers (Nida, 1964). The strategies used should therefore be geared towards enhancing the comprehensibility of the content.

CHAPTER SEVEN
SUMMARY, CONCLUSIONS AND SUGGESTIONS
7.1 Introduction

This chapter presents the objectives of the study and the methodology that was used to carry out the research. A summary of the literature reviewed is outlined and conclusions and suggestions for further study are given.

7. 2 Summary of the Findings

The purpose of this study was to investigate the types of non-equivalence in the Kĩkamba Bible translation. In order to highlight the findings of this study it is important to revisit the objectives of the study. The first objective is to investigate the types of non-equivalence in the Kĩkamba Bible translation, the second is to analyze translation strategies used to handle non-equivalence in the Kĩkamba translation and the third objective is to suggest alternative strategies used to handle non-equivalence in the Kĩkamba Bible translation. The literature that informs this study was reviewed in the following subtopics; theoretical literature on translation, relevance in communication and the Bible translation, equivalence and non-equivalence, translation problems, communication process, translation strategies, the Kĩkamba Bible, the Kĩkamba language, unsuccessful message transfer, equivalent test instruments and the theoretical framework. Purposive sampling was used to select seven books from the Bible; Genesis, Judges, Song of Solomon, Isaiah, Mathew, Acts and Hebrews. One chapter was selected from each book forming a total of seven chapters. Data was collected through careful study of the selected chapters in both the ST (Revised Standard Version, 2008) and the TT (Kĩkamba Bible, 2011). A conceptual theory was used which involved the use of the Relevance theory (Sperber and Wilson 1986) and the Non-equivalence theory (Nida,1964). The data was analyzed qualitatively through descriptive approach. The analysis was done at three levels as guided by the objectives; the types of non-equivalences, the translation strategies and alternative translation strategies.

7.2.1 Types of Non-equivalences

This subtopic discusses the findings of the first objective; to investigate the types of non-equivalences in the Kĩkamba Bible translation. The cases of non-equivalences were categorized into two broad categories; the lexical/word level non-equivalence and

above word level non-equivalence. Five types of non-equivalences at word/lexical level were identified; culture-specific words, words that are lexicalized in the target language but do not share the same semantic field or meaning, words whose concept exist in the TL but do not have a one-word equivalent, words with two senses in the context of the source text and the use of archaic terms in the source language. Of the 41 non-equivalence lexical items identified 16 were rendered successfully while 25 were unsuccessfully transferred into the TT. The researcher found out that words that share different semantic fields and words with two meanings/senses in the ST context were the most difficult to translate. The researcher also found out that words which did not have a one-word equivalent but the concepts exist in the target language were easier to render successfully in the TT using the descriptive equivalent strategy than the other four types of non-equivalence.

Non-equivalence above the word level was classified into two types; figurative use of language and grammatical system of the language. Under the figurative use of language this study discussed the use of metaphors, similes and, idiomatic and fixed expressions. The researcher identified 45 cases of non-equivalence at this level and only 11 were successfully translated while 31 were not. The researcher found out that idiomatic expressions were frequently used posing a challenge to the translator because of their language specific nature. None of the metaphors identified were fully translated in the TT. The concrete images that were used in the metaphors in the ST were abstract in the TT making it difficult to comprehend the comparison. Under the grammatical system this study discussed grammatical categories and grammatical structures. Under the grammatical categories 24 cases were identified and only 4 were unsuccessfully transferred. And under the grammatical structures 18 cases were identified and 11 were successfully transferred and 7 were not. This study found out that the non-equivalence originating from the grammatical categories were adequately handled. The non-equivalence at the lexical/word and figurative use of language is not fully handled in the Kĩkamba Bible translation and the major challenges are the semantic fields or senses that concepts display in different contexts.

7.2.2 Translation Strategies

These are findings for the second objective of this study; to analyze translation strategies used to handle non-equivalence in the Kĩkamba Bible translation. The

researcher identified 15 translation strategies that were used to handle non-equivalence in the Kĩkamba Bible translation. The success of the translation strategy depended on the context in which it was used. The strategies included: cultural filtering, amplification, explicitation, literal translation, hyponymy, naturalization, descriptive equivalent, synonymy, reduction, compensation, borrowing, unit change, use of paraphrase, addition and omission. Culturing filtering strategy was used to handle problems of words or concepts that were culture-specific and out the 19 texts in which it was used only three texts were successfully transferred into the TT. The study also found out that omission strategy, literal strategy and hyponymy strategy failed to translate the core message of the ST to the TT in all the texts in which they were used while the amplification and compensation strategies were used successfully. The researcher found out that the success of the translation strategy depended on the context in which it was used and not on its type.

7.2.3 Alternative Translation Strategies

These are findings for the third objective of the study; to suggest alternative translation strategies to handle non-equivalence in the Kĩkamba Bible translation. The study found out that translation strategies used appropriately can solve the non-equivalence challenges in translation that are related to lexical, grammatical and syntactical problems. The study also found out that problems related to stylistic use of language like the figurative use of language and the structural forms were difficult to solve and in some cases impossible. The researcher also found out that the 'punch and vigor' lost when idiomatic expressions are paraphrased is not recoverable in the TT despite the translation strategy used and the 'feel' and 'touch' of poetic form that is lost when a poetic text is interfered with in the process of translation is not translatable in the TT.

7.3 Conclusions

The study concludes that the message of the ST was hampered by lexical non-equivalence, the figurative use of language and idiomatic expressions. At lexical level concepts that are lexicalized in the target language but are used in different senses in both the SL and TL and concepts that have different senses in the context of the SL were the most difficult to translate. While above the word level the metaphors were the most difficult to translate due the fact that the concrete images in the metaphors were abstract in the TT thus hampering the comparison.

The study also concludes that the unsuccessful transfer of the core message of the ST was due inappropriate use the right translation strategy or use of the wrong translation strategy. The translators either used the wrong strategy or the right strategy but inappropriately resulting to unsuccessful transfer of the ST message into the TT.

The researcher lastly concludes that the aesthetic beauty in the figurative use of the language is untranslatable. The metaphors, similes and the idiomatic expressions in the source text have a different effect in the target text. The form/structure that adds to the meaning and the aesthetic function in the poetic texts that is interfered with during translation are not recoverable in the target text. The study therefore concludes that translation is possible but the source text is 'devoured' and a 'hybrid' text is created which carries the message of the original text but in its own version.

7 4 Suggestions

The study suggests the following areas for further study:

i. A study on non-equivalence on other levels of language use like irony in another Bible translation.

ii. A research on the use of translation strategies in other fields of discourse.

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APPENDICES

APPENDIX I:NON EQUIVALENCE AND STRATEGIES

Type of non-equivalence	Book/chapter/verse	Strategy	Status of the strategy
Non-equivalence	Genesis 1:2	Cultural filtering	Successful
Lexical	Judges 1:6		
		Descriptive	Successful
	Judges 1:23	Descriptive	Successful
	Judges 1:27	Descriptive	Successful
	Judges 1:15	Synonym	Unsuccessful
	Song of Solomon 1:2	Borrowing	Unsuccessful
	Song of Solomon 1:3	Descriptive	Successful
	Song of Solomon 1:3	Reduction	Unsuccessful
	Song of Solomon 1:4	Cultural filtering	Unsuccessful
	Song of Solomon 1:4	Borrowing	Unsuccessful
	Song of Solomon 1:6	Descriptive	Unsuccessful
	Song of Solomon 1:9	Hyperonym	Unsuccessful
	Song of Solomon 1:11	Borrowing	Successful
	Song of Solomon 1:11	Naturalization	Successful
	Song of Solomon 1:13	Descriptive + borrowing	Unsuccessful
	Song of Solomon 1:14	Descriptive + borrowing	unsuccessful

Lexical	Book/chapter/verse	Strategy	Status of the strategy
	Isaiah 1:3	Super ordinate	Unsuccessful
	Isaiah 1:8	Descriptive + addition	Unsuccessful
		Cultural filtering	Unsuccessful
	Isaiah 1:11	Descriptive	Successful
	Isaiah 1:13	Naturalization	Successful
	Isaiah 1:17	Descriptive	Unsuccessful
	Isaiah 1:17	Descriptive	Successful
	Isaiah 1:18	Cultural filtering	Successful
	Isaiah 1:21	Cultural filtering	Unsuccessful
	Isaiah 1:22	Naturalization	Successful
	Isaiah 1:23	Cultural filtering	Unsuccessful
	Isaiah 1:29	Cultural filtering with addition	Unsuccessful
	Mathew 1:1	Naturalization	Successful
	Mathew 1:2	Borrowing	Successful
	Mathew 1:3	Cultural filtering	Successful
	Mathew 1:4	Cultural borrowing	Successful

	Mathew 1:8	Cultural filtering	Unsuccessful
	Mathew 1:9	Borrowing	Unsuccessful
	Mathew 1:10	Descriptive	Unsuccessful
	Mathew 1:14	Naturalization	Successful
	Hebrew 13:1	Descriptive	Unsuccessful
	Hebrew 13:11	Descriptive	Unsuccessful
	Hebrew 13:13	Descriptive	Successful
	Acts 1:10	Cultural filtering	Unsuccessful
	Acts 1:13	Cultural filtering	Unsuccessful
	Acts 1:14	Descriptive +cultural filtering	Unsuccessful
	Acts 1:19	Descriptive	Successful

Metaphor	Song of Solomon 1:3	Paraphrase	Unsuccessful
	Song of Solomon 1:13	Reduction+ addition +naturalization	Unsuccessful
	Song of Solomon 1:14	Similar +addition+ naturalization	Unsuccessful
	Song of Solomon 1:15	Reduction	unsuccessful

Smiles	Song of Solomon 1:5	a) Literal translation	Unsuccessful
		b) Literal translation	Unsuccessful
	Isaiah 1:8	a) Literal +paraphrase	Successful
			Successful
		b) Literal	Successful
		c) Literal paraphrase	Unsuccessful
		d) Literal translation	
	Isaiah 1:30	Literal translation	Unsuccessful
	Isaiah 1:30	Literal	Successful
Idiomatic and fixed expression	Hebrews 1:4	Paraphrase +explanation	Successful
	Acts 1:26	a) Paraphrase	successful
		b) Paraphrase	successful
	Isaiah 1:10	Paraphrase + unite change	Successful
	Isaiah 1:12	Explicitation	Successful
		Paraphrase	Unsuccessful

TYPE OF NON-EQUIVALENT	BOOK/CHAPTER/VERSE	STRATEGY	STATUS OF THE STRATEGY
Idiomatic and fixed expression	Isaiah 1:15 Isaiah1:25	Application paraphrase	Successful unsuccessful
	Songs of Solomon 1:16	Explicitation	Unsuccessful
	Genesis 1:11	Explicitation	Unsuccessful
	Genesis 1:16	Unit charge	Successful
	Genesis 1:22	Paraphrase+	Unsuccessful
	Genesis 1:25	Unit charge+paraphrase	Successful
	Genesis 1 :30	Paraphrase	Unsuccessful
	Genesis 1:34	Unity charge+paraphrase	Successful
	Genesis 1:35	Amplification+addition	Successful
	Songs of Solomon 1:2	Paraphrase+literal	Successful

Idiomatic	Judges 1:2 Judges 1:4 Judges 1:33,34	Paraphrase+adding	
	Judges 1:114	Amplification+paraphrase	
	Judges 1:15	Explication+unity charge Amplification	Successful
	Judges 1 :30,31,33	Amplification +addition	Successful
	Judges 1:3	Addition	Successful
	Judges 1:1-2	explititation	
	Judges 1:6	Unit change	Successful
	Judges 1:18	Exploitation	Unsuccessful
	Judges 1:17	Literal translation	Unsuccessful

Grammatical category	Acts 1:7	Exploitation + unity change	Successful
	Acts 1:9	Unit change + exploitation	Successful
	Acts 1:22	Expliatation + addition	Successful
	Acts 1:14	Omission	Unsuccessful
	Mathew 28:11	Synonym	Successful
	Mathew 28:12	Explaiotation	Successful
Grammatical structure	Songs of Solomon 1:15	Paraphrase	Successful
	Song of Solomon 1:4	Addition + cultural filtering	Successful
	Song of Solomon 1:6	Unit change	Unsuccessful
	Song of Solomon 22:23	Literal	Successful
	Song of Solomon 1:2	Omission	Unsuccessful
	Song of Solomon 1:14	Omission	Unsuccessful

Grammatical structure	Judges 1:4	Amplification + addition	Successful
	Isaiah 1:7	Unit change +addition	Successful
	Isaiah 1:10	Addition	Successful
	Isaiah 1:31	Paraphrase + addition	Successful
	Isaiah 1:2-3	Addition + unit change	Successful
	Isaiah 1:5	Exploitation	Unsuccessful
	Isaiah 1:24	Synonym Omission	successful unsuccessful
	Isaiah 1:2	Omission	Unsuccessful

APPENDIX II: RESEARCH AUTHORIZATION

**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone:+254-20-2213471,
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NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No. **NACOSTI/P/19/47066/29301**

Date: **24th April, 2019**

Eunice Nthenya Musyoka
Chuka University,
P.O. Box 109-60400,
CHUKA.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"Non -equivalance in the Kikamba Bible Translation"* I am pleased to inform you that you have been authorized to undertake research in **Machakos County** for the period ending **23rd April, 2020.**

You are advised to report to **the County Commissioner and the County Director of Education, Machakos County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Machakos County.

The County Director of Education
Machakos County.

National Commission for Science, Technology and Innovation is ISO9001:2008 Certified

APPENDIX III: RESEARCH PERMIT

THIS IS TO CERTIFY THAT:

MS. EUNICE NTHENYA MUSYOKA
of CHUKA UNIVERSITY, 0-60100
EMBU,has been permitted to conduct
research in _Machakos County_

on the topic: _NON -EQUIVALANCE IN THE KIKAMBA BIBLE TRANSLATION_

for the period ending:
23rd April,2020

Permit No : NACOSTI/P/19/47066/29301
Date Of Issue : 24th April,2019
Fee Recieved :Ksh 2000

....
Applicant's
Signature

....
Director General
National Commission for Science,
Technology & Innovation

243