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Challenges encountered by interpreters from english into Kirundi and/or vice versa in some protestant churches in Bujumbura city

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FACULTY OF ARTS AND SOCIAL SCIENCES
DEPARTMENT OF ENGLISH LANGUAGE AND
LITERATURE

**CHALLENGES ENCOUNTERED BY INTERPRETERS
FROM ENGLISH INTO KIRUNDI AND/OR VICE
VERSA IN SOME PROTESTANT CHURCHES IN
BUJUMBURA CITY**

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A Dissertation Submitted in Partial
Fulfilment of the Requirements for
the Award of the Degree “**Licence en
Langue et Littérature Anglaises**”

DEDICATION

To the Almighty God,

To my beloved parents,

To my beloved brothers and sisters,

To my uncles and aunts,

To my dear friends and relatives,

I warmly dedicate this work.

ACKNOWLEDGMENTS

The completion of this work would not have been possible without the help of many people. I would like to express to them my gratitude for what they have done.

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It will be difficult to thank everybody for their contribution to this enormous work. Last but not least, I would like to express my heartfelt thanks to the family of Simbananiye Jean Bosco, which many times provides me with help especially in crucial situations.

LIST OF ABBREVIATIONS

AIDS=SIDA	: Acquired Immune Deficiency Syndrome
BC	: Before Christ
C.I	: Candidate Interpretation
DELL	: Department of English Language and Literature
FASS	: Faculty of Arts and Social Sciences
ICU	: Intensive Care Unit
ITS	: Institut Technique Supérieur (Higher Technology Institute)
NATO=OTAN	: North Atlantic Treaty Organization
OMS	: Organisation Mondiale de la Santé (World Health Organisation)
ONU	: Organisation des Nations Unies (United Nations)
S.L	: Source Language
S.L.T	: Source Language Text
T.L	: Target Language
T.L.T	: Target Language Text
UB	: University of Burundi
WHO	: World Health Organization

ABSTRACT

Interpretation from one language into another, especially into or from Kirundi, and indeed from most African languages into European languages such as English, is not frequent. Yet, it is very vital in African societies to make their contribution in various areas of development, including literary and cultural development. This interpretation of the speeches and sermons, using the theory of dynamic equivalence, has been useful in unearthing a number of interpretation problems related to culture deriving from the use of such linguistic devices as the use of idiomatic expressions, proverbs, names, acronyms, etc. The dynamic equivalence has been found to be the best approach to intercultural interpretation; although literal translation can also be used in very exceptional circumstances. By highlighting the cultural difference between the source and target language speeches, we classify these textual materials according to the aspects and culture. Thus, a critical study on the strategies adopted by the interpreters is to be done in order to show the peculiar nature of these speeches, that is, a factor which renders the shortcomings in interpretation from/into Kirundi. The findings aim at assessing how the interpreters find their task. Are they well trained enough in interpretation to face different challenges? Indeed, interpretation requires having a thorough knowledge of the receptor language in general and of its linguistic features in particular. This is because interpretation entails the transfer of the source language message's intended meaning.

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As it is commonly said, there is no art for art's sake. Similarly, our study has an aim which is highlighted under this section. We explain also the reasons which motivated us to work under this topic. With the research questions, we state in short the hypothesis to study through the work.

I.1. Background to the Study

The world we live in is inhabited by different people. They dwell in different parts of the earth and each of them has its own first language. Nonetheless, these people need or are obliged to be in cooperation network and keep it up through language communication. Rarely, a person or institution can live or make any achievement without being with others.

Problems arise when a language is not a matter of shared knowledge. It becomes difficult or impossible to use it in communication, especially when two or more persons of two different speech communities come into contact. To maintain the communication between the two interlocutors, overwhelmingly, there appears the need to make resort to an interpreter or a translator to help them to interact. This is what happens most of the time in international meetings or summit meetings and in many churches.

However, translation or interpretation is not easy since any language is unique and reflects a culture of a given society. Translation or interpretation is a complex task. Obviously, we take into account all variables that come into the process of interpretation. One of the major factors which complicate the process of interpretation is the fact that each language has its own syntax, orthography and its own cultural origin. Furthermore, apart from the dimensional diversity that exists between languages, each speech to be interpreted has its contextual meaning.

I.2. Statement of the Problem

Interpretation researchers admit that it is almost impossible to give a message from a source language into a target language without a loss of meaning to some extent. Thus, the loss of information is a part of any interpretation process. In Burundi, Kirundi is a first language for Burundians and English is a foreign language. Thus, it becomes difficult for Burundians to achieve a totally reliable interpretation from English into Kirundi or from Kirundi into English language. It will be difficult for them to decode.

In communication network, interpretation must take place in some cases since no one knows all languages but everyone needs to communicate with anyone that can provide him/her a benefit.

Stephen (1979:62) confirms this by saying:

Most of what we know of the past has come to us through translation, and much of our future will inevitably depend on translation. We are heirs of all the cultures available, and without the translator, the lost child, we are all lost.

The same author in the same book adds this: "The translator is an essential link between various historical periods and diverse cultures. Without him, our world would be parochial and impoverished."

The above reasons pushed the researcher to work on the topic. The former assesses the challenges encountered by interpreters from English into Kirundi and/or vice versa in some selected protestant churches of Bujumbura City. Today, interpretation from English into Kirundi and/or vice versa is very needed by Burundian people because of the integration of Burundi in East African Community as one of the member states. This regional organization uses English as an official language. Thus, the researcher sought to investigate how

to give his contribution in order to overcome the challenges encountered in interpretation in the above mentioned two languages.

I.3. The Purpose of the Study

To interpret into a language such as Kirundi is to transmit the culture of a given language into Kirundi. However, this transmission is not an easy task. As mentioned above, there are many differences and elements peculiar to the source language and missing in the target language or vice-versa. This situation causes trouble to the interpreters. In view of this, the purpose of my study is summarized as follow:

- To show that cultural differences between the source language and the target language speeches cause problems in the interpretation from English into Kirundi and/or vice versa.
- To classify these textual materials according to the aspects and culture; and study the challenges that they cause. This will be done on the basis of how they are interpreted from English into Kirundi. A critical study is to be made on strategies adopted by the interpreters.
- To bring in my own contribution by drawing the attention of believers or the audience in some protestant churches to the peculiar nature of these speeches, a factor which renders the interpretation from/into Kirundi, a linguistically and culturally difficult task to undertake.

Thus, the objective of this research is to learn about the main problems of language and oral communication with which interpreters from English into Kirundi and/or vice versa deal with the most. This work will also be useful for students, professional interpreters and translators, beginners in these fields and instructors.

I.4. Motivation

As stated before, interpretation or translation is a complex task which requires a lot of practice and training in order to be effective. Interpretation is performed by laymen in some cases and by specialists in others. However, there are some circumstances in which interpretation is practiced by people with no information about it or by amateurs.

Among the different facts that motivated me to make a research on this topic are:

1. I have been called upon to interpret from English into Kirundi and/or vice versa and from French into English and/or vice versa in parties and conferences where I saw how tough is to interpret from one language into another;
2. Sometimes, we follow the interpretation done in some protestant churches when they have preachers from abroad who speak the English language. The interpreter is challenged by the pronunciation of the preacher or lacks the exact cultural and linguistic equivalence in the target language.
3. Finally, globalization and increase of unions between countries, most of which use English, caused me to work on the topic under study.

I.5. Research Questions

1. How do interpreters from English into Kirundi and/or vice versa find their task?
2. Are interpreters from English into Kirundi and/or vice versa well trained in interpretation?

I.6. Hypotheses

1. Interpreters from English into Kirundi and/or vice versa find it easy to interpret from English into Kirundi and/or vice versa;
2. Interpreters from English into Kirundi and/or vice versa find it difficult to interpret from English into Kirundi and/or vice versa;
3. Interpreters from English into Kirundi and/or vice versa are not trained enough in interpretation;

I.7. Scope and Delimitation of the Study

This study was conducted in some protestant churches. This is because interpretation is most of the time used in this area when they have guests from abroad who preach in English language. Indeed, the study deals with the challenges that interpreters encounter while performing their job. Among others there are: cultural barriers, linguistic barriers, mother tongue interference, low level in interpretation and low level of vocabulary mastering.

Note that we could not tackle all of these challenges encountered in interpretation and in all the areas of Burundi where interpretation is done. That is why, we specifically focused our attention on some Protestant Churches of Bujumbura City.

I.8. Definition of Key Terms

In order to have an idea about interpretation, one needs to have some definitions. Since, as mentioned above, interpretation has become an important branch of linguistics, many definitions have been provided. In this section, some of them are given.

❖ To interpret

According to *Oxford Advanced Learner's Dictionary*,

To interpret means:

- To explain the meaning of something,
- [something (as something)] to decide that something has a particular meaning and to understand it in this way,
- (for somebody) to translate one language into another as you hear it.

❖ An interpreter

According to the same dictionary, an interpreter is defined as “a person whose job is to translate what somebody is saying into another language.” The *Concise Oxford Dictionary* goes far and defines an interpreter as “one who interprets; one whose office is to translate the words of persons speaking different languages, especially orally in their presence”. Also, *Collins Cobuilding English Language Dictionary* defines the same word as “a person who repeats what someone else is saying by translating it immediately into another language so that other people can understand it.”

According to **Dictionary.com**, an interpreter is someone who interprets or a person who provides an oral translation between speakers who speak different languages. It means also a hardware or software that transforms one statement at a time of a program written in a high-level language into a sequence of machine actions and executes the statement immediately before going on to transform the next statement.

❖ A challenge

The *Collins Cobuilding English Language Dictionary* defines the noun **challenge** as “something new and exciting or difficult which you have the opportunity of doing and which requires great effort and determination if you are going to succeed”. According to the *Oxford Advanced Learner’s Dictionary*, “a challenge” is a new or difficult task that tests somebody’s ability and skill.

❖ To encounter

According to the *Oxford Advanced Learner’s Dictionary*, to encounter is “to experience something, especially something unpleasant or difficult, while you are trying to do something else”. According to the *Collins Cobuilding English Language Dictionary*, to encounter is to meet or experience something, often for the first time, especially problems or difficulties.

❖ Protestant

According to *Collins Cobuilding English Language Dictionary* “protestant” is defined as “something or someone belonging to the branches of the Christian church which separated from the Catholic Church in the 16th Century.

This chapter gives an overall point of view of this study in highlighting its background, motivation and hypothesis. To achieve an accurate communication, a good understanding of the message is indispensable and the interpreter plays a paramount role in rendering the source language into the target language. In the following chapter, scholars and interpretation theorists attempt to go through interpretation and give their contribution.

I.9. Translation and Interpretation Terms

1. Source language: the language of the original message;
2. Target language: the language of the resulting translation or interpretation;
3. First language (or “A” language): native language.

Most people have one language, although someone who was raised bilingual may have two “A” languages or an “A” and a “B”, depending on whether they are truly bilingual or just very fluent in the second language: “B” language-fluent language. Fluent here means near native ability – understanding virtually all vocabulary, structure, dialects, cultural influence, etc. A certified translator or interpreter has at least one “B” language, unless he or she is bilingual with two “A” languages. “C” language – working language: translators and interpreters may have one or more “C” languages – those which they understand well enough to translate or interpret from but not to. For example, here are my language skills: A – Kirundi, B – English, C – French.

So, in theory I can translate English to French, French to English, and Kirundi to English, but not English to Spanish. In reality, I only work from French and English to Kirundi. I do not work into French because I recognize that my translations into French leave something to be desired. Translators and interpreters should only work into the languages that they write/speak like a native or very close to it. Incidentally, another thing to watch out for is a translator who claims to have several target languages (in other words, to be able to work in both directions between, say, English, Japanese, and Russian).

CHAPTER II: LITERATURE REVIEW

II.0. Introduction

The interpretation domain is a very wide domain in which many scholars and theorists made worthy discussion. Interpretation is defined as an oral process of changing one state or form into another; turning a speech from a foreign language into one's first language or second language. It has some similarities with translation which is on its part, a written way of rendering a text from the source language into the target language. After showing the three major modes of interpretation (simultaneous, consecutive and whispering interpretation), we analyze also what scholars and analysts think of the notion of language and culture.

Steiner (1975: 47) states the importance of interpretation as the key to the understanding of thought, meaning, language, communication, and comparative linguistics. Brislin (1976: vii) also states that translation enables people of all cultures to enjoy foreign production. Children of all lands learn from other children and through books translated for them from all the living languages into all the living languages.

However, some scholars have asserted that interpretation is not an easy task, and added again that sometimes it never finishes. Seleskovitch (1975:10) states this: "a satisfactory translation can sometimes be possible but a good translation is never satisfied with it. It can usually be improved."

Moreover, Kidudi (2001:8) states the following "it is not enough to be able to interpret anyhow, interpreters encounter many problems including culture related." To solve these problems, the interpreter has to know the rules, methods and strategies of interpretation in general and the culture of the target language in particular or rather to select what kind of interpretation he has to use while

translating in order to avoid ambiguity or a wrong interpretation because all types of interpretation are not always appropriate in all cases.

II.1. Interpretation versus Translation

Interpretation and translation are two closely related linguistic disciplines and are used interchangeably in everyday speech. However, they differ greatly in meaning in the source and target languages. Translation refers to the transference of meaning from text to text with time and access to resources such as dictionaries, glossaries, etc. On the other hand, interpretation is the intellectual activity that consists of facilitating oral or sign language communication between two or among three or more speakers who are not speaking the same language. Yet they are rarely performed by the same people. The difference in skills, training, aptitude and even language are so substantial that few people can translate and interpret successfully on a professional level.

On the surface, the difference between interpretation and translation is only the difference in the medium: the interpreter interprets orally, while a translator translates written texts. Both translation and interpretation presuppose deep knowledge of more than one language.

II.2. Similarities and Differences

For some reasons, laypeople refer to both translation and interpretation as “translation”. In fact, translation and interpretation share the common goal of taking information that is available in one language and converting it to another. They are in fact two separate processes. So, what is the difference between translation and interpretation?

Translation is written. It involves taking a written text (such as a book or an article) and rendering it in writing into the target language. Interpretation, on its part, is oral. It refers to listening to something spoken (a speech or phone

conversation) and interpreting it orally into the target language. Incidentally, those who facilitate communication between hearing persons and deaf/hard-of-hearing persons are also known as interpreters. So, you can see that the main difference is in how the information is presented – orally in interpretation and written in translation.

This might seem like a subtle distinction, but if you consider your own language skills, the odds are that your ability to read/write and listen/speak are not identical – you are probably more skilled at one pair or the other. So translators are excellent writers while interpreters have superior oral communication skills. In addition, spoken language is quite different from written, which adds a further dimension to the distinction. Then, there is the fact that the translators work alone to produce a translation, while interpreters work with two or more people/groups to provide an interpretation on the spot during negotiations, seminars, phone conversations, sermons, etc.

Translation and interpretation are the ultimate jobs for people who love languages. However, as mentioned before, there are a lot of misunderstandings about these two fields, including the difference between them and what kind of skills and education they require. Both translation and interpretation (sometimes abbreviated as T+I) require superior language ability in at least two languages.

Translation and interpretation also require the ability to accurately express information in the target language. Literal interpretation is neither accurate nor desirable, and a good interpreter knows how to express the source message so that it sounds natural in the target language.

The best interpretation is the one that one cannot realize that it is interpretation because it sounds just like it would if it had been spoken in the source language. Translators and interpreters nearly always work into their native language,

because it is too easy for a native speaker to write or speak in his mother tongue than any other language.

Finally, translators and interpreters need to understand the cultures of both the source and target languages, in order to be able to adapt the language to the appropriate culture. In short, the simple fact of speaking two or more languages does not necessarily make a good translator or interpreter – there is a lot more to it. (<http://www.notatranslators.org>)

II.3. Interpretation as a Profession

Many people hear and use the word “interpretation”. Yet, this word may have a wide range of meanings for people based on their background, training, or experience in the interpretive profession. One can ask a question to know: “What are the different types of interpretation? How are the basic strategies, techniques and principles of interpretation used?”

The professional interpreting services are mainly on the following:

- ⇒ Pre-Court Interpreting: any out-of-court hearings or interviews;
 - ⇒ Judicial Interpreting: in the courtroom with the judge present;
 - ⇒ Immigration: translation of documents and interpretation of hearings etc.;
 - ⇒ Seminar Interpreting: addresses and discussions at meetings or small conferences;
 - ⇒ Escort Interpreting: business lunches, real estate appointments, or any two-way communications;
 - ⇒ Business Interpreting: contract negotiations, brochures, advertising, etc.;
 - ⇒ Community Interpreting: hospitals, public meetings, social services, etc.;
 - ⇒ Tour Interpreting: tours given to foreign tourists, businessmen, etc.
- (<http://fel.uqroo.mx> - fonael@yahoo.com)

It is important to remember that the communication process of interpretation did not spontaneously appear one day. Interpretation (the profession, the techniques and approaches) is a wonderful mix from communication principles and many other professions. Interpreters should have a basic working knowledge of each of these to include: journalism, marketing, psychology, non-formal and adult education, theory and presentations, business, management and finances, recreation and tourism planning/principles, and media planning/principles.

The practitioner who orally translates for parties conversing in different languages or in sign language is called an “interpreter”. Interpreters must convey not only all elements of meaning, but also the intentions and feelings of the source language speaker. In fact, the end result is an intermediate stage of spoken communication, which aims to allow target language listeners to hear, perceive and experience the message in a way that is as close as possible to the experience of those who understand the source language.

Indeed, we see the use of interpretive techniques and principles every time we hear from the media or when we see an advertisement in a newspaper, a magazine or on television. The three major modes of interpreting are simultaneous, consecutive and whispering interpretations. (<http://:languagescientific.com>files>>)

a. Simultaneous Interpreting

Typically, while performing simultaneous interpretation, the interpreter sits in a booth wearing a pair of headphones and speaks into a microphone. Strictly speaking, “simultaneous” is a misnomer; the interpreter cannot start interpreting until he or she understands the general meaning of the sentence. Depending, for example, on how far apart is the sentence to be interpreted, the subject and the verb are located, the interpreter may not be able to utter even a single word until he or she has heard the entire sentence.

This fact should make it evident how difficult the task of the interpreter really is: he/she must translate the sentence into the target language while simultaneously listening to and comprehending the next sentence. You can experience the difficulty of the task even if you only speak one language: try paraphrasing someone's speech with a half-sentence delay while making sure you understand the next sentence and paraphrasing the previous one.

One of the key skills of the simultaneous interpreter is decisiveness: there is simply no time to weigh the merits of variant interpretations, or to recall just the right idiom in the target language. Any delay and a few words (and possibly a complete thought) that the speaker uttered could be lost, and since the speaker may be far away, or even in a different room than the interpreter, the loss may be permanent.

It is worthy to mention that simultaneous interpretation is used for: multi-lingual conferences, international arbitrations and diplomatic proceedings. Good equipment and technicians can support up to 32 languages at a single event (Jennifer; 2013:14). Therefore, simultaneous interpretation is the only practical choice for multi-lingual conferences – the only way to ensure that you speakers of many different languages can understand and participate fully. Done well, it is almost invisible; the mark of good interpreting is that it fades into the background.

However, simultaneous interpreting requires sophisticated specialized equipment – and the expertise to set up and run it. It requires incredibly high skill levels and preparation on the part of the interpreters. Finally, it requires excellent project management to bring all the elements together. It brings together the right skills and exceeds the audience's expectations. Also, the stakes are high. A poor simultaneous interpreting service will, without doubt, damage the value and credibility of any meeting.

b. Consecutive Interpreting

During Consecutive Interpretation, the speaker stops every 1-5 minutes (usually at the end of every “paragraph” or complete thought) and the interpreter then steps in to render what was said into the target language. A key skill involved in consecutive interpreting is note-taking, since few people can memorize a full paragraph in one hearing without loss of detail. Interpreter’s notes are very different from those of, say, a stenographer, because writing down words in the source language makes the interpreter’s job harder when he has to interpret the speech into the target language.

Consecutive interpretation requires additional execution time, which can go from one-tenth to three quarters of the original time. It may be rendered when the interpreter does not have a text in its entirety, that is, the person delivering the source utterance may have more to say, but the interpreter has enough information to deliver a message that could stand alone if need be.

As Seleskovitch (1975:52) points out, “in consecutive interpretation the interpreter has the advantage of knowing the line of the argument before he interprets.” Many professional interpreters develop their own “ideogramic” symbology, which allows them to take down not the words, but the thoughts of the speaker in a sort of language-independent form. Then, the interpreter’s output is more idiomatic and less source-language bound. Consecutive interpreters wait for the speaker to pause before interpreting. The interpreter may interpret after every sentence, or may take notes and then interpret several minutes of speech at once. Consecutive interpreters are bilingual by definition – but just bilingual is not enough. Professional interpreters invest years in training and practice to reach the required standards.

Hence, consecutive interpretation is usually the technique of choice for: Court Hearings, Keynote conference speeches, Conference calls, Tribunals,

Arbitrations, Depositions and Interviews. It is worthy to mention that consecutive and simultaneous interpreting employ the same cognitive processing skills, with the only difference being the amount of time that elapses between the delivery of the source utterance and the delivery of the interpretation.

As far as advantages and disadvantages are concerned, consecutive interpreting is easy to set up - it requires no special equipment, no booths or headphones or microphones. It is, therefore, very portable and convenient. They are also most helpful where only two languages are being used. However, if meetings involve many different languages, consecutive interpreting will not be the right technique – in these cases, you need simultaneous interpreting.

c. Whispering Interpreting

Whispering interpretation is used when the meeting is taking place in one language (English, for example) and one or two delegates speak a different language. The interpreter sits beside the delegate – and whispers the interpretation to him or her during the meeting. It is a less formal type of language interpretation. Therefore, whispering interpretation is used in: business negotiations, site visits (workshops, factories, etc.) and one-to-one or small group meetings.

As advantages, whispering interpretation requires no special equipment, no booths or headphones or microphones. It is also convenient and informal. It is best where only two languages are being used and it is most helpful when a small number of foreign language speakers need interpretation – not more than one or two.

II.4. The Skill Profile of Technical Interpreters

The differences in skills are arguably greater than their similarities. The key skills of the interpreter are the ability to understand the source language and the culture of the country where the text originated, then using a good library of dictionaries and reference materials, to render that material clearly and accurately into the target language. In other words, while linguistic and cultural skills are still critical, the most important mark of a good interpreter is the ability to interpret well in the target language.

Even bilingual individuals can rarely express themselves in a given subject equally well in both languages, and many excellent interpreters are not fully bilingual to begin with. Knowing this limitation, a good interpreter will only interpret sermons into his or her native language. This is why to aim at a language in a scientific way, absolutely requires technical interpreters who interpret only into their native language, in addition to their subject matter expertise. ([www.truity.com](http://www.truity.com/careerprofile)>careerprofile).

An interpreter on the other hand, must be able to interpret in both directions on the spot, without using dictionaries or other supplementary reference materials.

Interpreters must have extraordinary listening abilities, especially for simultaneous interpreting. Simultaneous interpreters need to process and memorize the words that the source-language speaker is saying now, while simultaneously outputting in the target language the translation of words the speaker said 5-10 seconds ago.
(Steiner: 1975: 63)

Interpreters must also possess excellent public speaking skills and the intellectual capacity to instantly transform idioms and other culturally specific references into analogous statements the target audience will understand.

II.5. Interpreters' Qualifications

Interpreting, just like translation, is fundamentally the art of paraphrasing – the interpreter listens to a speaker in one language, grasps the content of what is being said, and then paraphrases his or her understanding of the meaning using the tools of the target language. However, just as you cannot explain a thought to someone if you did not fully understand that thought, neither can you translate or interpret something without a mastery of the subject matter being relayed.

It simply cannot be overstated: when choosing an interpreter, his or her expert knowledge of the subject matter is equally as important as their interpreting experience. General translation/interpretation is just what you think – the translation or interpretation of non-specific language that does not require any specialized vocabulary or knowledge. However, the best translators and interpreters read extensively in order to be up-to-date with current events and trends so that they are able to do their work to the best of their ability, having knowledge of what they might be asked to convert.

In addition, good translators and interpreters make an effort to read about whatever topic they are currently working on. If an interpreter is asked to interpret in an International Conference on the situation of Human Rights, for example, he or she would be well served to read about Human Rights in both languages in order to understand the topic and the accepted terms used in each language. Specialized translation or interpretation refers to domains which require at the very least that the person be extremely well read in the domain.

II.6. Challenges in Human Interpretation

Researchers in the field of psychology, linguistics and interpretation, like Henderson, Hendricks and Saleskovitch (2003:41), seem to agree that simultaneous interpretation is a highly demanding cognitive and difficult psycholinguistic process. These processes require the interpreter to monitor, store and retrieve the input of the source language continuously in order to produce the oral rendition of this input into the target language. It is clear that this type of difficult linguistic and cognitive operation will force even professional interpreters to resort to a kind of groping for words, a kind of lexical or synthetic search strategy.

a. Fatigue and Stress

Fatigue and stress affect the interpreter negatively, leading to a decrease in simultaneous interpretation quality. In a study of the fatigue factor and behaviour under stress during extended interpretation turns by Moser-Mercer (1997:27) and her colleagues professional, interpreters were told to work until they could no longer provide acceptable quality. It was shown by Moser-Morcer (Op cit: 76) that:

- (1) During the first 20 minutes, the frequency of errors rose steadily;
- (2) The interpreters, however, appeared to be unaware of this decline in quality;
- (3) At 60 minutes, all subjects combined committed a total of 32.5 meaning errors; and
- (4) In the category of nonsense, the number of errors almost doubled after 30 minutes on the task.

Following Moser-Morcer (1997:432), it can be concluded:

Shorter turns do indeed preserve a high level of quality, but that interpreters cannot necessarily be trusted to make the right decision with regard to optimum time on performing this task [interpreting].

Besides extended interpretation turns, other factors influence the interpretation quality. In a study by Parsons (1978:106), factors rated by interpreters as stressful are: speakers talking very fast, the lack of clarity or coherence by the speaker, the inexperience with the subject matter, a speaker's accent, long speaker utterances between pauses, background noise, and poor positioning of the speaker's microphone relative to the speaker. The stress factor was also compared between experts and novices. She came to the conclusion that "conference" interpreters have learned to overcome their stage fright with experience and have developed more tolerance for the stress involved in simultaneous interpretation, while student interpreters still grapple with numerous problems.

The conclusion was drawn that interpreters should work in teams of two or more and be exchanged every 30 minutes. Otherwise, the accuracy and completeness of simultaneous interpreters decrease precipitously, falling off about 10% every 5 minutes after holding a satisfactory plateau for half an hour.

b. Compensatory Strategies

In experiments with students and professional interpreters Raja Al-Khanji (2000:49) found out that the most frequent compensatory strategies are – in the order of occurrences: skipping, approximation, filtering, comprehension omission and substitution. In order to get a deeper insight to the challenges of

simultaneous interpretation for humans, the strategies found during the experiments are summarized below:

- ❖ **Skipping:** This strategy was used when: (1) the input was incomprehensible for the interpreter; (2) the interpreter decided that the input was repetitive; or (3) the interpreter was lagging behind the speaker.
- ❖ **Approximation:** When there was no time for details, the interpreters attempted to reconstruct the optimal meaning by giving a less precise meaning of a word or an expression in the target language instead of the required lexical expression in the target language. Since enough semantic components were given in most cases, the meaning of the intended message was not negatively influenced.
- ❖ **Filtering:** This strategy was used when the interpreter tried to compress the length of an utterance in order to find an economic expression. In so doing, interpreters seemed to preserve the semantic content of the message. Filtering is different from skipping in that interpreters are not necessarily facing a problem with the difficulty of economizing by reducing the length of an utterance.
- ❖ **Incomplete Sentences:** Unlike skipping, the provision of incomplete sentences was used when interpreters omitted larger units of speech, which may have resulted from a failure in text comprehension. In such cases, the interpreter initially made an attempt to start interpreting units of speech, which caused comprehension problems, but then gave up and cut short by stopping in mid-sentence.
- ❖ **Substitution:** This strategy was employed when interpreters used a lexical item in the target language which neither communicated the desired concept nor did it basically retain the meaning of the item in the source language. (www.erudit.org>revue>meta)

c. Fluency and the Ear-Voice-Span

Since an audience is only able to evaluate the simultaneously interpreted discourse by its form, the fluency of an interpretation is of utmost importance. Following the overview, an interpretation should be as natural and as authentic as possible. This means that artificial pauses in the middle of a sentence, hesitations, and false starts should be avoided and the tempo and intensity of the speaker's voice should be imitated.

Another point to mention is the time span between a source language chunk and its target language chunk, which is often referred to as ear-voice span, delay, or lag. Following the summary, the ear-voice-span is variable in duration depending on some source and target language attributes, such as speech delivery rate, information density, redundancy, word order, syntactic characteristics, etc. Nevertheless, the average ear-voice-span for certain language combinations has been measured by many researchers, and varies largely from two to six seconds, depending on speaking rate. Short delays are usually preferred for several reasons. The audience is, for example, irritated when the delay is too long and is soon asking whether there is a problem with the interpretation. Another reason is that a short delay facilitates the indirect communication between the audience and the speaker but also between people listening to the interpreter and to the speaker. Therefore, interpreters tend to increase their speaking rate when the speaker has finished talking. (www.languagescientific.com/translation)

II.7. Language and Culture

The power of language to reflect culture and influence thinking was first proposed by an American linguist and anthropologist, Benjamin Lee Whorf (1897–1941), and his student. The Sapir–Whorf Hypothesis states that the way we think and view the world is determined by our language. Instances of

cultural language differences are evidenced in that some languages have specific words for concepts whereas other languages use several words to represent a specific concept.

Cultural differences have also been noted in the ways in which language is used pragmatically. In our Burundian culture, new skills are typically taught and learned through verbal instruction whereas in some cultures, new skills are learned through non-verbal observation.

II.7.1. What is a Language?

According to Nida (1977:2), language is a major factor of contact between persons, groups or even different people. Bassnet S. (1929:13) argues thus:

Language is a guide to social reality. Though language is not ordinarily thought of as of essential interest to the students of social science, it powerfully conditions all our thinking about social problems and processes. Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society.

In the present work, we are dealing with two languages “English and Kirundi”. On the basis of what is already known about culture and language, a question arises: Can a language exist independently of culture? Bassnett (1980:13) gives us an idea. They declare that no language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its center, the structures of natural language.

They go on by saying the following: “Language, then, is the heart within the body of culture, and it is the interaction between the two that results in the continuation of life energy”. Bassnett (1980:36) also says that language itself reflects various aspects of culture and the culture affects the vocabulary which is present in the language. By this statement, we understand that language is present in culture and they evolve together.

Language is the means by which the other elements of culture are communicated. Each culture has its language that is the best one to express its different views. So, language and culture are inseparable. Language is strongly attached to culture and it is impossible to study one without the other.

II.7.2. What is Culture?

The concept of culture is very complex and requires the involvement of many domains. However, our concern is with the aspects which are related to our research.

Lado (1974:110) gives a general definition. According to him, culture is synonymous with “ways of people”. And Stator-Médiaspaul (1992:12) observes: “Par culture on entend les idées, coutumes, arts et techniques d’un groupe humain à une époque donnée.” (by “culture” we understand the ideas, customs, arts and techniques of a human group at a given time.). Still about culture, Goodenough (1964:36) says: “As I see it, a society’s culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members and do so in any role that they accept for anyone of “themselves”.

In the above definitions, we notice that culture is not only a material phenomenon; it does not consist only of things, people, behavior or emotions. It is also an organization of these things. Nida (1978:49) stresses socially acquired behavior or material and non-material characteristics transmitted from

generation to generation; whereas Hymes (1964:455) gives some of these characteristics. He says: “Culture is that complex whole which includes knowledge, beliefs, arts, morals, law, customs and any other capabilities and habit acquired by man as a member of society”.

Considering what a very complex concept culture is and how it involves many aspects, we cannot pretend to discuss it exhaustively; but we are convinced that not everything has been said about it. We therefore share the idea that it is hard to understand a culture, especially when the culture is not yours. This is what Lado (1974:6) states in that respect:

The idea that we might be able to test the understanding of a foreign culture objectively seems impossible to most people today. We know so little about the structure of our own culture, let alone that of a foreign one.

Though the understanding of a foreign culture is difficult, one must attempt to understand it if he wants to succeed in interpretation. Therefore, we should have an idea about language and culture, since we are interested in interpretation from one language into another.

II.7.3. Culture and Interpretation

Bassnett (1980:14) argues that language is a part of culture and therefore, translation from one language to another cannot be done adequately without knowledge of the two cultures as well as the two language structures.

In the same view, Ivir quoted by Larson (1984:36) says this:

“The translator must know the subject matter which he is translating. He must know the culture from which the message originally came as the culture for which it is being translated”.

He goes further by saying that all meaning is culturally conditioned and that the response to a given text is also culturally conditioned. Each society will interpret a message in terms of its own culture and the receptor audience will decode the translation in terms of its own culture and experience of the author or audience of the original document. The translator then must help the receptor audience understand the content and intent of the source document by translating with both cultures in mind.

On the basis of the definition of culture, we can therefore say that the writer of the source document assumes the beliefs, attitudes, values and rules of the audience for which he writes. Hence, the translator needs to understand those values, beliefs, etc., in order to adequately understand the source text and properly translate it in such a way that it will be understood by people who have a different set of beliefs, attitudes, values and rules.

II.7.4. Relationship between Language and Culture

Benjamin Lee Whorf (2001:97) claims that “Language is a guide to social reality” and that human beings are at the mercy of the language that has become the medium of expression for their society. Experience, he asserts, is largely determined by the language habits of the community, and each separate structure represents a separate reality. No two languages are ever sufficiently similar to be considered as representing the same social reality; the world in which different labels are attached.

Benjamin Lee Whorf (2001:97) declares this: “No language can exist unless it is steeped in the context of culture, and has at its center, the structures of natural language.”

We agree with Ellis (1966:302) who says: “Every society has its own culture; and different subgroups within a society may have their own distinctive subcultures”. Similarly, Bassnett (1980:66) argues as thus: “Each language is unique and has its own culture”. The views of the above writer explain the fact that if there are two languages, there are automatically two cultures.

Here, we are referring to works recently done by university students about the challenges in interpretation based on culture and its contribution in interpretation process. After the analysis of what has been done so far, we decided to work on sermons that are delivered in some protestant churches, in order to analyze and point out the different challenges that interpreters may encounter while interpreting.

CHAPTER III: METHODOLOGY

III.1. Introduction

This work requires a reliable corpus of data. Methodology is defined as the way any researcher uses to collect and analyze data of a given topic he is working on. No research findings are reached at random. Before getting to their findings, researchers must follow a certain methodology, where they show step by step the paths that they followed from the hypothesis to the thesis because all methodologies are not appropriate to all research works.

This chapter of methodology shows how the present work made of theories and principles described previously to achieve the main goal of this work. And this helps to study the major challenges encountered by interpreters from English into Kirundi in some Protestant Churches. It describes how the data were collected and analyzed. A recording, observation, and a questionnaire were used by the researcher to collect the data of the present work.

III.2 Area of the Study

An inquisitive person needs to know why the researcher selected these churches and not others. These are some reasons for this:

1. First and foremost, they understood and feel motivated in the research topic we are working on: «**Challenges encountered by interpreters from English into Kirundi in some Protestant Churches in Bujumbura City**». Thematically, these churches answer to my research questions because the preaching is done in two languages such as English interpreted into Kirundi and/or vice versa.
2. Second, on the cultural level, most of the time, the S.L. speaker and the T.L. one have slightly different cultures, thus, the problem of challenges in interpretation must arise.

Finally, we decided to select these churches of Bujumbura city mainly because it is an area where there are many foreigners. The later attend these churches where there are many programs of interpretation.

III.3. Population

The study targets generally the interpreters of different churches in Bujumbura moyorship. The research is interested in this category because the researcher believes that they have all information that he is interested in. The interpreters of twelve selected churches are assigned a questionnaire for each and a deep analysis was done in the interpretation of their answers. The researcher divided the interpreters into categories considering three major criteria: area of specialization, interpretation experience, and training. This helped the researcher to make the comparison between these interpreters / respondents.

III.4. Sampling Techniques

According to an inquiry done in the Home Affairs Ministry, in December 2013, there are 554 Protestant Churches in Burundi. As it is mentioned in my topic, my sample is concerned with the Protestant Churches in Bujumbura City, especially those in which they have English programs.

Table 1: Sampling from the Interpreters in Bujumbura City

Church	Total of Interpreters	Sample
Late Saint Day's Church	5	2
Redeemed Christian Church of God	4	3
Zion Temple Church	3	2
Pentecost Church of Mpimba	1	1
Healing Church	3	3
Eglise Vivante de JABE	8	4
Bon Berger Church	5	3
Plaine Evangile Church	4	4
MINEVAM Church	3	1
Vineyard Church	2	1
Christian Life Ministries	6	2
New David's City	2	1
Total	46	27

Among the 46 interpreters found in different churches of Bujumbura, the researcher selected 27 respondents. The researcher assigned to the selected respondents a questionnaire to enlist the information as regards to the constraints. This method was used because it allowed respondents enough time to answer questions.

III.5. Data Collection Procedure

In every natural language, it is very important for messages to be correctly, speedily constructed and interpreted. English and Kirundi have each its own way to transmit messages. In some cases, however, there may be some similarities. Indeed, in the two languages the message can possibly fail to be grasped. This is because the speaker or writer has omitted speech prosodies or other devices such as adverbs or word-order for assigning prominence to constituents of a sentence.

The way the data are collected determines most of the time the success of the result of the research. Several instruments of data collection exist such as interview, questionnaire, observation, tape-recording, etc; and the researcher chooses the appropriate way of collecting them.

As far as the present work is concerned, the data were collected mainly from selected churches of Bujumbura where the interpretation of the sermon from English into Kirundi and/or vice versa is operated. We used observation, recording and questionnaire presented to the interpreters. Finally, we consulted some already existing materials available in the library. The latter are pertinent to the field of interpretation especially those related to the interpretation of culture-related items.

III.5.a. Observation

An observation method was used by the researcher to make sure if the interpreter did his task correctly. That is, to realize if the interpreter acts in the same way as the preacher (use of gestures, symbols, onomatopoeia, etc.). In collecting the data, I attended different sessions in 8 churches out of the 12 in which they have the interpretation services.

III.5.b. Questionnaire

A questionnaire was administered to the selected respondents with questions to enlist the information as regards the constraints. This method was used because it allowed respondents enough time to answer questions and the questionnaire copies were handed to the 27 respondents out of the 45 found in the 12 churches.

III.5.c. A Tape-recording

A tape recording was used by the researcher to record the preaching in order to replay it during the data analysis and interpretation. This enhances him to analyze segment by segment the data recorded.

III.6. Data Analysis Procedure

While analyzing the data, the first step was to present the corpus in its original version; that is, in English and analyze how it has been interpreted into Kirundi. The second step was the deep analysis of the answers provided by the respondents on questionnaire, before providing comments and suggestions. On the field, we found that the interpretation was made as accurate as possible in order to help the audience understand the meaning conveyed by the English preacher. Moreover, in this study, the researcher demonstrated how language and culture are intertwined and that their specificity reduces the possibility of interpretation. This was done through an attempt of interpreting English cultural expressions and items into Kirundi found in the collected material recorded.

CHAPTER IV: DATA PRESENTATION, ANALYSIS AND FINDINGS

IV.0. Introduction

This chapter is the nucleus of the study. It consists mainly of the presentation of data collected and an analysis of the challenges encountered by interpreters from English into Kirundi and/or vice versa. Thus, it helps to find out the answers to the following research questions:

1. How do interpreters from English into Kirundi and/or vice versa find their task?
2. Are interpreters from English into Kirundi and/or vice versa well trained in interpretation?

In the process, the researcher found that the interpreters are challenged with interpreting cultural expressions, lexis, names, idioms, proverbs, onomatopoeia and prosodic expressions. Finally, the successful interpretation which requires a thorough grounding in the subject is operated in both source and target languages. Though the interpreter devotes all his effort in his interpretation, never he can attain one hundred per cent of the comprehension and understanding on the receiver's part. They do their best to provide an accurate interpretation but there is always something to improve. This chapter is also concerned with the inventory and analysis of various expressions and items, but focusing on cultural settings which are real obstacles to a successful interpretation.

IV.1 Presentation and Analysis of Data from Observation

In interpreting scientific, technical and academic words, it is more important that terms be fully understood so that neat interpretation for them be easily found. This goal cannot be totally reached since the languages and cultures involved are historically and genetically unrelated. Of course, a good

knowledge of a foreign language is not enough to be an interpreter. It is important to understand the culture and historical background of the country (or countries) in which that language is spoken.

IV.1.1. Interpreter's Attitude toward the Preacher and Audience

Most people think that by simply studying a language, you are able to interpret. However, the interpreter needs to know more than the language itself. The main target of the interpreter is to transmit a message which is as accurate as possible to the audience. Nevertheless, depending upon different facts, the interpreter may fail to achieve his goal.

Fear or lack of self-esteem pushes the interpreter to mummer, hesitate and not trust in himself/herself while performing. To illustrate this, I attended a preaching where the interpreter could not understand what the preacher was saying. Then, he asks him to repeat by saying: "come again", "pardon", "I'm sorry" or "excuse me"! Once the preacher reproduced the message, the interpreter murmured, hesitated and uttered a poor interpretation. Hence, he/she gets afraid of the following since he is embarrassed by the accent of the preacher.

I also saw that some of the members in the audience who know the target language have the tendency to correct the interpreter when he is wrong. This kind of interruption makes the interpreter feel ashamed and ridiculous.

Example:

Preacher: He touched on his chin...

Interpreter: Yikora kuri menton...

Someone in the audience: Yikora ku gasakanwa ...

There are also preachers who have some notions in the target language; therefore he will correct the interpreter by telling the true version of what he

could say. Unsatisfied, what can even be read on the face of the audience, they gossip between themselves and the interpreter feels like to reformulate what he said. Therefore, the interpreter's attitude can be positive or negative depending on the way he handles different challenges.

IV.1.2. Preacher's Attitude toward the Interpreter and Audience

To make himself understood, the preacher gathers all the required material (loudspeaker, microphones,...). Apart from this, he needs a competent interpreter who is able to deliver an interpretation which sounds exactly as it is in the source language. Otherwise, the preacher becomes angry and uncomfortable especially when he realizes that the audience is getting a wrong message.

For example:

The preacher: "And Jesus told to the ocean 'calm down!'"

The interpreter: "Yezu araheza abwira ikiyaga ati: "tera uza epfo!"

Here, the interpreter is confused between the verb "to come" and the verb phrase "to calm down", because "come" and "calm" sound somehow the same. From the audience's feedback, the preacher realizes that the message delivered by the interpreter is not accurate. Hence, the preacher will not trust the interpreter since he realized that there are some gaps in the message delivered in the target language.

IV.2. Presentation and Analysis of Data from Questionnaire

1. What is your level of education?

Table 2: Respondents' Level of Education

Level of education	Number	Percentage
Master's Degree	1	3.7%
Engineer	1	3.7%
Bachelor's Degree	16	59.2%
Fourth year	7	25.9%
Third year	2	7.4%
Total	27	100%

As far as this question is concerned, we have seen that 18 interpreters (66.6%) graduated and completed their studies: 1 Master degree, 1 Engineer and 16 Bachelor degree. The 9 remaining (33.3%) are not graduated yet because 7 are in the senior level (fourth year) and 2 are in the junior level (third year). This is partly explained by the fact that, there are few Burundian English speakers or people who graduated in English domain. Therefore, some churches or organisations take resort in employing some of the Junior Level or Senior Level students who are somehow talented in interpretation. Some people think that by simply studying in the English Department, one can be appointed to be an interpreter. Nevertheless, most of the laymen face many problems while interpreting because there are some techniques they do not know so far.

creating faculties and institutes of interpretation and English in general. In addition, there are some who are talented in the interpretation domain; and the more they practice the more they become perfect as well as those who graduated in the interpretation domain.

4.a. Did you graduate from the interpretation domain?

Table 4: Respondent's Domain of Graduation

Answers		Number	Percentage
Did you graduate from the interpretation domain?	Yes	4	14.8%
	No	23	85.2%
Total		27	100%

Here, 23 respondents (85.2%) did not graduate from the interpretation domain whereas only 4 respondents (14.8%) did. This explains the fact that interpreters who did not get some skills or at least training in the interpretation domain, are likely to fail in achieving a good interpretation. Interpretation skills may seem like a gift, but in fact there are many working interpreters whose language skills are not up to the task. Hence, using unqualified interpreters will leave you with poor quality interpretation, with mistakes ranging from poor grammar and awkward phrasing to nonsensical or inaccurate information. It is in your best interest to find someone who is qualified and certified. A certified translator or interpreter will cost more, but if your business needs a good product, it is well worth the expense.

4.b. If no, did you receive any additional or formal training in interpretation?

Table 5: Respondents' Additional or Formal Training in Interpretation

Answers	Number	Percentage
Yes	13	48.1%
No	14	51.9%
Total	27	100%

Here, we see that 13 respondents have got chance to attend an additional or formal training in interpretation whereas 14 did not. Indeed, this training enhances the interpreter in his performance to use different methodology and technics he learnt. But, we realized that to know languages or study interpretation principles and techniques do not imply that someone is good at interpreting. Rather, apart from the additional/formal training in interpretation, one has to be talented in the domain. This is explained by the fact that there are people who are not graduated in English and got training in interpretation who perform well more than those who graduated in interpretation domain.

7. What church/organization do you work for?

Table 6: Data presentation on the respondents' church/organization

Church	Number	Percentage
Late Saint Day's Church	2	7.4%
Redeemed Christian Church of God	3	11.1%
Zion Temple Church	2	7.4%
Pentecost Church of Mpimba	1	3.7%
Messianic Church for the Healing of the Souls	3	11.1%
Living Church of Jabe	4	14.8%
Good Shepherd Church	3	11.1%
Plain Gospel Church	4	14.8%
MINEVAM Church	1	3.7%
Vineyard Church	1	3.7%
Christian Life Ministries	2	7.4%
New David's City Church	1	3.7%
Total	27	100%

The chart above shows the number of respondents and their respective churches. One church can have many interpreters depending on the English programs they have and means to pay them. "Living Church of Jabe" comes first with 4 interpreters because many times they have English preachers. Pentecost Church of Mpimba, MINEVAM Church, Vineyard Church, Christian Life Ministries and New David's City have each one interpreter. Note that, nowadays, to pay a professional interpreter cost around 200\$ per day (which is 330,000Bif). Some people find it expensive and prefer to hire those professionals when they have a big event like crusade. In ordinary times, volunteers from the church help in interpreting for the simple issues.

8. Do you interpret sermons from Kirundi into English and/or vice versa?

Table 7: Respondents' Area of Interpretation

Answers	Number	Percentage
Yes	21	77.8%
No	1	3.7%
Occasionally	5	18.5%
Total	27	100%

Though they are all interpreters, 21 respondents (77.8%) answered by “Yes”; 1 (3.7%) answered by “No” and he does not even know the Kirundi language; 5 others (18.5%) said that they do it occasionally because, for most of the time, they interpret in Kirundi and Kiswahili or Kirundi and French. Many respondents answered by “Yes” because by choosing them, I targeted those who are experienced in interpreting from or into Kirundi or English since it is the purpose of my research.

9. a) Do you find it easy to interpret?

Table 8: Respondents' Point of View on Interpretation Task

Answers	Number	Percentage
Yes	15	55.6%
No	7	25.9%
Somehow	5	18.5%
Total	27	100%

Here, 15 respondents (55,6%) said that they find it easy to interpret from English into Kirundi and/or vice versa since they are experienced in the domain and they are graduated in interpretation or in related domains. 7 others (25.9%)

answered by “No” because they encounter different challenges while performing. They are not quite competent in the 2 languages and cannot perform as perfectly as professionals; and keep on trying to do better since it is said that “Practice makes perfect”. Note also that I realized that among people who said that they find easy to interpret, there are people who said so to hide their weaknesses, what can easily be seen in their performance.

b) If no, what are the difficulties that you encounter and their sources?

Table 9: Data Presentation on the Difficulties that the Respondents Encounter and their Sources

Answers	Respondents	Percentage
Cultural barriers	15	55.5%
Linguistic barriers	2	7.4%
Mother tongue interference	2	7.4%
Low level in interpretation	7	26%
Low level of vocabulary mastering	1	3.7%
Total	27	100%

✓ For the cultural barriers, different points of view were given:

Source of the challenges: the low mastery of the target language’s culture; especially the culture specific terms which do not have the exact equivalence in the target language. Language and culture are intertwined; although people from different countries have different cultures and languages.

Example:

S.L: Like father like son.

T.L: Impfizi y’intama itendera nka se.

Indeed, the culture of Burundi and the one of the target language's country are different. Consequently, it is sometimes difficult or even very difficult to interpret from English into Kirundi or/and vice versa. You must have some skills in the both cultures.

✓ For the linguistic barriers, also different points were delivered:

Source of the difficulties: the lack of enough vocabulary knowledge and the non-mastery of native accent. One must know very well both languages; if not he will miss the appropriate words to use. At times, one is limited by the new vocabulary items used by the native speakers which are not yet known by the interpreter. Accent also hinders the efficiency of the interpreter, especially when the interpreter is not catching well the preacher's accent. Most of the time, English speakers (for example, people from America) speak with a challenging accent.

✓ For the mother tongue interference, also different points were delivered:

Source of the challenge: sometimes, interpreters (especially beginners or inexperienced ones) say things from the target language as they think about it in the mother tongue (Kirundi). One may make literal interpretation (translation) whereas there are appropriate words in the target language. Sometimes, an interpreter misses an exact interpretation of a given word or item from Kirundi into English and has the tendency to use their mother tongue. There are also problems due to the mixture of languages because we know naturally our mother tongue more than other languages like French or Kiswahili.

10. Would you interpret better in other areas? Yes No

a) From French to English.....

Why?

b) From English to French.....

Why?

c) From Kirundi to French.....

and finally reformulating the message in the target language.

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The different steps that the interpreter undertakes are complex and rapidly done. Indeed, interpreting occurs in real time, in the presence of the parties for whom the interpreter renders an interpretation. There are always various limits as it is shown in the following pages with analysis of the selected cultural terms as interpreted from English into Kirundi and/or vice versa.

IV.3.1. Challenges of Interpreting Names

According to the traditional culture of many societies of giving personal and proper names, every name should have a meaning whether it is of a human being, an animal, a plant, an inanimate object, a magic element, a spirit, or anything else. Niyi Osundare (2002:116) asserts this: “the Yoruba believe that endowing something with a name is to give it life beyond substance, and to live is to have a name; to have a name is to live.”

As is for the Yoruba of Western Nigeria, so it is for English and Burundians. Finding the meaning of a particular name should not be difficult, for normally, any traditional name bears a distinctive meaning. Moreover, names are never the outcome of haphazard circumstances. They are rather encoded message of the local culture. We have the testimonies of P. Ntahombaye (1983:7) to the truth of the above assertion: «Les noms...sont le lieu de l’expression culturelle dans sa genèse et son contenu. »

This can be translated as: “Names...are the scenes of cultural expression in its genesis and context.”

J.S. Mill (1978) cited in Newmark (1982:70) points that English names have no special meaning. He affirms that names of single persons or objects have no meaning or connotations, are therefore, both no interpreted.

Example 1:

English: My name is Pastor Gray.

Kirundi: Izina ryanje ni pasitori Gereyi

Through this utterance, the interpreter was challenged with finding the adequate equivalence of the name 'Gray'. According to J.S. Mill (1978:17), "names have no meaning or connotation", and thus it was not translated in Kirundi language. Hence, in our research, the interpretation of Kirundi names of single persons is problematic. This is because a proper name can be a pointer to the identity, genealogical relationship, character, or occupation of its bearer. Burundians also name their children to show their faith in God, thanks, for entrusting the child to the protection of divine providence.

Example 2:

Kirundi: Aritegereza asanga Imana ikwiye kwitwa Niyukuri

English: He realized that God was to be called the God of truth

In the sentence of Kirundi version, the interpreter faced also problems of finding the exact item with the same meaning with "Niyukuri". The interpreter employed the strategy of paraphrasing in order to facilitate the understanding of the listener. The preacher used that name to prove how God is faithful to his people; that he never tell lies. The interpreter managed to reproduce the general meaning but the comparison implied in the Kirundi name is lost. The derived morphological constituent affixes in a name phrase can be markers of various grammatical features. That is possible because the agglutinating feature of Kirundi language especially affixes, can be exploited to constitute a semantic compound name consisting of a verb or noun root/stem, plus a tense or an aspect marker. Interpreting such names from Kirundi to English which lacks

agglutinating features is not easy. An equivalent meaningful descriptive phrase can be used, but that may become too long for a personal name in English.

Example 3:

Kirundi: Niyukuri

English: He is the God of truth

Finally, one should note that for names which are found both in French and English such as “Albert”, transference has to be done via French. Indeed, it has got more impact on Kirundi than on English since French has been an official language in Burundi for long time.

Example 4:

English: My name is Pastor Albert Brown.

Kirundi: Izina ryanje ni Pasitori Ruberuto Brown.

Naturalization rules are language-specific. It consists of introducing borrowed new vocabulary items in a given language. Biblical proper names has also been used and naturalized in Kirundi following the Catholic or Protestant versions according to the audience the interpreter is addressing.

IV.3.2. Challenges of Interpreting Proverbs

Authors and interpreters of proverbs must know the cultural, linguistic and aesthetic background of proverbs. Okpewho (1992:8) offers a helpful definition of a proverb and asserts that “a proverb is defined as a piece of folk wisdom expressed with terseness and charm.” He cites Seitel (1976:36) and says “proverbs are indeed metaphorical statements, since they reflect a general truth by reference to a special phenomenon experience”.

So, English like other languages, make frequent use of proverbs and proverbial phrases to convey meaning, especially in making points or giving counsel

pragmatically. They use proverbs implicitly in critical comments discretely, but without causing offence. However, there are challenges in interpreting proverbial phrases. Like idioms and metaphors, their wording or surface form is specific to the source culture and language. Only a few of the English proverbs have their equivalents in Kirundi since the original author's intended meaning in proverbial language to some extent depends a lot on the discourse context. In contrast with idiomatic expressions which have a dual meaning (literal/actual), a proverb in the S.L has to be interpreted literally in the T.L. However, the literal meaning must be followed by the actual meaning (also expressed in the T.L). If the T.L has a proverb with the same actual meaning, that proverb can be given as the actual interpretation of the S.L proverb.

Example1:

English: Many hands make light work.

Kirundi: Ubugirigiri bugira babiri.

Moreover, linguistic differences make difficult and at times impossible the exact interpretation between English and Kirundi languages. In addition to linguistic problems, the interpretation from English into Kirundi also involves the special characteristics of the respective cultures. Words in the mother language have a suggestive power which goes far beyond their dictionary value. This power is linked with the cultural connotation which goes with the word. Language and culture are so intertwined that we are required to render both linguistic and cultural patterns in the process of interpretation. English and Kirundi bearing distant cultures, it becomes difficult for the interpreter to render the adequate meaning in the T.L.

In fact, due to the difficulties that the interpreter was facing, the researcher has realized that in interpreting proverbs, the interpreter should have a proper understanding of the meaning underlying proverbs and proverbial phrases. And

this is contextually applied in the source text so as to convey the author's original intended meaning. An interpreter should act faithfully rendering a contextually intended meaning of the source speech in order to express it in the receptor language naturally and idiomatically.

Quite often, English and even Kirundi proverbs are used to pragmatically make serious points and thereby enhance the impact and humorous quality of the discourse. The deeper meaning of proverbs can be conveyed with wit and humor through allusion or insinuations. But, it should be used not to cause offence to their addressee or hearer, especially when the proverbs are uttered in the presence of a critical audience.

Example:

English: Like father like son

Kirundi: Umuhungu na se barangana

C.I : Impfizi y'intama itendera nka se

The interpretation of "like father like son" in "Umuhungu na se barangana" is not logical. It led critics to the audience because the interpreter was challenged with finding its adequate equivalence in the target language. It is therefore interpreted as "Impfizi y'intama itendera nka se".

IV.3.3. Challenges of Interpreting Idioms

Various definitions of idioms have been proposed. Haas (1968:172) proposes the following definition of an idiom as "the assigning of a new meaning to a group of words which already have their own meaning." For Komissarov (1973:18), an idiom is "a number of words which, taken together, mean something different from the individual words of the idiom when they stand alone."

Though we cannot enumerate all definitions, we can say that in almost all definitions, the key idea expressed differently is that an idiomatic expression has a sense only when taken as a whole. But not from the meaning of each constituent. Therefore, its meaning is not literal though it functions as a single unit. What is to be stressed is that the literal meaning of an idiom differs from its underlying meaning.

In fact, an idiom involves the figurative use of language. In most instances, it has a meaning that cannot be directly equated with the cumulative meaning of the words in the expression. We have to distinguish between literal meaning and actual meaning. In interpretation, it is the latter which is transferred into the T.L. because interpretation should be meaning based. It requires exegetical probing of the surface structure of the source text for the deeper meaning embedded in it (Larson 1984:3). Larson asserts four dimensional challenges in carrying out the interpretation of idioms:

- 1.The first is to discover the meaning implied by the idiomatic expressions;
- 2.The second is to convey the same meaning as the source language discourse in the receptor language idiomatically as fluently and naturally as possible.
- 3.The third dimension is to make the interpretation as delightful as possible in the receptor language.
- 4.The fourth is to ensure that the translation can evoke in its listeners a dynamic response comparable to a social and moral lesson as intended by the original author.

To be natural, the researcher has found out that all discourse should be carried out idiomatically and idioms are language-specific. A translator has to be very conversant with the receptor language. Where there is an idiom in the receptor language which has an equivalent meaning to that of an idiom of the source

language text, then it should be used. Let us then be practical through the following examples:

Example 1:

English: James' house was short of food.

Kirundi: Maze inzu ya Yakobo ikena ivyokurya

C.I : Maze inzu ya Yakobo iterwa n'inzara

Example 2:

English: His father kicked the bucket...

Kirundi: Se wiwe yitaba Imana...

C.I : Se wiwe aryamira ukuboko kw'abagabo...

In those examples, the researcher realized that the idiomatic phrases “be short of” and “kicked the bucket” have not been well interpreted in the T.L. That is, Kirundi language with literal meaning. The interpreter was challenged by the exact idiomatic phrases of these idioms in Kirundi. As a result, the interpreter used a communicative interpretation in order to let the audience have what is produced by the preacher. In the sentence “James' house was short of food”, the producer of this sentence wanted to show how the family of James was in a difficult situation. And in the second instance, “His father kicked the bucket...”, the producer used a dysphemism of “to die”.

Here, the researcher realized that the interpreter was confronted with challenges of finding equivalent idioms of some of them. For instance, the idiomatic expression “to kick the bucket”, “to take one's last journey”, and “to pass away” can be interpreted with the same meaning in Kirundi as “gupfa”. The interpreter did not take into consideration the form and the context they were produced. He used a meaning based procedure or communicative interpretation.

IV.3.4. Challenges of Interpreting Acronyms

An acronym is a word formed from the initial letters of other words. The English language has the system of abbreviations and acronyms but Kirundi language does not have it. The few acronyms known in the Kirundi language have been adapted from French and some from English. French which is the medium language of education and the official language of Burundi exerts a great influence on Kirundi. It plays a paramount role in the interpretation of English acronyms into Kirundi.

Example:

English: WHO

Kirundi: Ishirahamwe Mpuzamakungu Rytaho Amagara y'Abantu, (OMS in French)

Thus, because some English acronyms have been transferred into French and others have not been transferred, they only have their French equivalents which are popular in Kirundi.

Example:

NATO=OTAN

AIDS=SIDA

Therefore, French serves as a bridge in the interpretation of English into Kirundi. However, there are some acronyms which are not well-known by all people, and cause problems of interpretation.

Example:

English: My husband was in ICU for 3 days.

Kirundi: Umugabo wanje yamaze muri reanimation imisi itatu ari muri koma.

The interpreter understand that the patient was somewhere for 3 days; but he does not know the meaning of ICU (Intensive Care Unit). Thus, he will get problems to say where the patient was exactly.

In interpreting acronyms, the interpreter encountered challenges of finding adequate equivalent Kirundi acronyms especially because Kirundi language does not have this system. The interpreter tried to transcribe what the preacher meant even though it could let the audience with confusion. In this section, the researcher realized that the interpreter was challenged with finding adequate equivalents of the interpretation of names, proverbs, idioms, and acronyms.

IV.3.5. Challenges of Interpreting Figures of Speech

The Macmillan Dictionary (1998:552) asserts that a figure of speech is an expression in which the words are used figuratively, not in their normal meaning. Wren and Martin, in *High School English Grammar and Composition* (2002:37), in the same view asserts that a figure of speech is a departure from the ordinary form of expression, or the ordinary course of ideas in order to produce a greater effect. English as Kirundi expressions make use of a big number of figures of speech. However, we are not going to go over all the present figures of speech but we will select the most represented in our data.

a) Simile

Simile is a comparison between two dissimilar things. It consists of juxtaposing two things having an analogy. The first and the second are put together by using terms of likeness (like or as).

Example1:

English: Goliath was fearful like a tiger.

Kirundi: Goriyati yari intambwe iteye ubwoba.

CI: Goriyati yari ateye ubwoba nk'intambwe.

Here, the interpreter didn't use the appropriate comparison because he showed that Goliath was a fearful tiger and ignore the word of comparison. If one knows how a tiger is a very fearful, violent, and wild animal, one can surely guess how people were afraid of him, or even when you read the Bible, you discover that he killed many innocent people. Thus, a person who resembles a tiger or who is compared to a tiger is far from being sympathetic, attractive, and nice.

Example 2:

English: Esther was beautiful as the sun.

Kirundi: Esiteri yasa nk'izuba riserutse

C.I : Esiteri yasa n'irirenga

The expression "to be beautiful as the sun" has a deep meaning. The preacher used it to express how Esther was very beautiful since we know how a sun is beautiful to see when it is rising or setting.

"Like" (which is translated as "na" or "nka" in Kirundi) contrasts with the case of a metaphor which requires some gymnastics of the mind to guess where the comparison lies.

b) Metaphor

According to the Littré Dictionary (1975:19), a metaphor is an extract comparison. It is a figure which transfers the proper meaning of a noun to something else because of their resemblance or similarity. Grand Larousse de Langue Française (1975), points out that in a metaphor, the transfer from the proper sense to the figurative sense is done with the deletion of words introducing comparison.

Example1:

English: The seed of that woman was fruitful.

Kirundi: Uruvyaro rw'uyo mugore ruragwira.

C.I : Uwo Mugore avyara abana beshi.

Example 2:

English: David was a lion in the fight.

Kirundi: Dawidi yari ingwe kurugamba

C.I. : Dawidi yama anesha ku rugamba

In example1, “the seed” is a small hard part produced by a plant that can grow into another plant of the same type. In that sentence, “the seed” refers to “progenitor”. This implies that a good seed has to give much fruits. The preacher is appreciating how that woman gave birth to many children. In the second example, if really we know how a lion fights with other animals and how it is always the winner, David in the Jews society, was compared to a lion because he succeeded to fight and kill Goliath. Therefore, he was given the same power of that of a lion which is a wild and fearful animal.

c) Metonymy

Relying on the same references as for metaphor, metonymy is a figurative process which consists of designating a concept by a term related to that concept using a logical, historical, or simply habitual relation. It puts a word in the place of another word which implies the same signification.

Example1:

English: Abraham marries Sarah.

Kirundi: Aburhamu ashinga urugo na Sara.

Example 4:

English: Sarah lacked presumptions of being pregnant.

Kirundi: Sara ntiyumva n'agakoma mu nda.

C.I: Sara ntiyumva n'igicuro mu nda.

The meaning is expressed through the part of the body considered to be the area for the feeling of pregnancy. A baby develops in its mother's womb and the latter feels its development in her. If she lacks a foreboding in her "belly", it means that she has not conceived.

IV.4. Lack of Adequate Meaning

When the forms are retained from language to language, the meanings inevitably change. Consequently, the linguistic effect of the source language is not transferred into Kirundi linguistic meaning. The interpreter focuses on the form of the linguistic wording in the English language and a literal transference of that form into Kirundi language.

Example:

English: The seed of that woman was fruitful.

Kirundi: Uruvyaro rw'uyo Mugore ruragwira.

C.I : Uwo Mugore yibaruka abana beshi.

Through this example, the interpreter interpreted the seed as "uruvyaro" which means progeny in English. The interpreter was challenged with using seed's correspondent in Kirundi language. It is the same with fruitful which means "gitanga ivyamwa vyinshi" in Kirundi. The interpreter cannot find the exact Kirundi corresponding word for fruitful unless he deviates to the original meaning. All that he does is to make an expansion of contextual explanation or

to paraphrase the word. In this respect, he replaced the word fruitful by the Kirundi word “ruragwira”. Obviously, Kirundi listeners can understand the sentence and get the general meaning. Still, the interpreter is unable to go beyond the mere surface level of words and to carry the interpretation more totally into the kind of expression that is natural to the receptor language. Instead of using formal correspondence interpretation, he may consider the dynamic equivalence interpretation so as to keep the fresh impact of the source language and to focus on the Kirundi listeners’ reception of the message. The interpreter should affect Kirundi listeners in the same way it affected British people.

IV.5. Reality of Cultural Non-Equivalence

English and Kirundi do not share culture aspects. Since these cultures and languages do not exactly correspond, formal correspondence is frequently found to create misunderstanding.

Example:

English: They were facing a dilemma to leave Egypt or to stay.

Kirundi: Babura icobafata n’icobareka

C.I: Bari muri Egiputa barazazanirwa kuvyerekeye kuhava canke kuhaguma.

The interpreter had little trouble in finding a satisfactory term for the English word “dilemma”. The source language sentence and the Kirundi version do not exactly correspond. Both English and Kirundi words cover the same area of meaning. The term “dilemma” has been interpreted in the phrasal expression “ico bafata n’ico bareka”, the meaning is not totally exact because the interpreter lacked the corresponding term but the listeners understood in general what the preacher intended to communicate to them.

IV.6. Lack of Corresponding Context

The interpreter cannot literally interpret English as exactly as the way it is intended in the target language; that is, Kirundi. He just attempted to produce and preserve the same meaning through different words. He tries to create the image in the listeners' minds through the context but at some extent he can even lack the corresponding context.

Example:

English: He gave them the story of the warned people.

Kirundi: abacira umugani w'umusamariyakazi w'ikigongwe.

C.I :abacira umugani w'abari baragabishijwe.

Considering the above example, the researcher realized that the interpreter lacked the corresponding context of the message produced by the preacher which might have provoked a kind of critics in the listeners' minds.

IV.7. Problems of Borrowing Expressions in Interpretation

The socio-cultural expressions may affect the interpretation when the sender of the message may not satisfy the listeners since English and Kirundi are different. Sometimes, the expressions referring to the socio-cultural differences cannot be the object of interpretation. The interpreter does not focus on words, grammar, expressions, or borrowings, but focuses on the aim of building a communicative bridge between the preacher and the Kirundi listeners.

Example1:

English: the first operation was done on earth....

Kirundi:operation yambere yabereye kw'isi.....

C.I : igikorwa ca mbere cabereye kw'isi

Example2:

English: he was operated without anesthesia....

Kirundi: Bamwopera badakoresheje anesitezi.....

C.I : Bamukora atakinya bakoresheje ngo bamutimbishe.....

Here, the interpreter does not find the exact Kirundi words to replace “operation”, and “anesthesia”, he tries to naturalize the same words in Kirundi because they are for many times used in Kirundi communication even though they are not Kirundi words. The interpreter is half sure that the Kirundi listeners are able to understand the intended meaning. This means that the interpreter considered the faithful and semantic interpretation to keep the original message understandable to the Kirundi listeners as it is easy to the English listeners.

IV.8. Interpretation of Body Language

These are distinctions due to the specificities in using the body language. The latter is the way in which you show your feelings or thoughts to other people by means of the position or movements of your body rather than with words. Nevertheless, serious problems often interfere in the interpretation of those expressions since the interpreter deviates from the original message to imagine how a member of a different community should react or behave in a similar circumstance.

Example: ... when she saw the snake, she was flabbergasted.....

Kirundi: Eva abonye ca kiyoka yifata ku munwa.....

C.I : Eva abonye ca kiyoka arababara cane.....

In the above example, the interpreter only reproduced the general meaning. For an English listener, the gesture of being flabbergasted reflects such feelings as

shock, surprise, or wonder. Those emotional states are reproduced in the Kirundi version “yifata kumunwa”. However, the gesture is not rendered and the message loses its vividness.

IV.9. Summary of Findings

The researcher realized that being a native speaker of a language or a graduate in interpretation is not enough to be able to understand and achieve an accurate interpretation from a language into another. Besides, to be a master of the source language in general, an interpreter needs to have a formal knowledge of its distinctive phonological, morphological, syntactical and pragmatic features. For example, an interpreter of Kirundi literary works or alike such as the sermon has to know that language frequently makes use of agglutinating features to affix derived morphemes and achieve various syntactical functions. In order to probe their contextual and idiomatic meaning, the key terms and expressions, symbols and images used in the source discourse have to be analyzed into their morphological and syntactical constituents.

Indeed, interpretation requires having a thorough knowledge of the receptor language in general and of its linguistic features in particular, because interpretation entails the transfer of the source language message’s intended meaning. The interpreter should be conversant with the receptor language to be able to choose from the wide paradigm of the receptor language, the most suitable idioms, metaphors and figures of speech or descriptive phrases to convey the source message meaning. The message conveyed in the interpretation is expected to evoke a dynamic, didactic, and entertainment impact in its listeners comparable to that of the source message.

In fact, linguistic competence cannot allow one to interpret such expressions since they are culture bound items and thus require a communicative competence. For instance, in our analysis we found out that in the English

culture, the use of figurative language is common. In some conversation, whether formal or informal, the English avoid saying what they have to say directly. Instead they use turns, that is, figures of speech. When interpreting figurative words literally, there will always be difficulties of meaning because the way English speakers choose figures of speech to be used is not the same as the Kirundi speakers do.

Consequently, while interpreting for instance the idioms from SL to TL, we lose the cultural setting since it is peculiar to each language community. Where a SL idiom is equated with another TL idiom, the process used is adaptation. If a SL idiom has no TL equivalent, we just practice a communicative interpretation and reproduce the general meaning. However, it sometimes happens that even the meaning becomes interpretable when it expresses a reality existing only in the SL world and not in the TL world or vice-versa.

There are also particular issues which have an effect on the interpreting outcome. These include the fact that:

- Some languages (especially African languages) are difficult to interpret into English and vice versa;
- Some languages have a different word-order and it is necessary to listen to the end of at least the whole sentence, if not longer, in order to make sense of the question or answer;
- Some languages have no equivalents. A concept or an idea in English or another language may not have an equivalent which is easily transferable between the two;
- Technical terms are sometimes different between languages, but not always;

After the analysis of the data, the researcher grounded the relationship that exists between the hypotheses and the research questions of the study. According to the data collected and analyzed, interpreters from English into Kirundi and/or vice versa are challenged in their job. This is because of different facts such as: lack of sufficient training, culture barriers, practice and interference of Kirundi (mother tongue) and French (Second Language).

For the first hypothesis, some interpreters who are trained and experienced in the interpretation domain, confirmed that it is easy for them to interpret. As far as the second hypothesis is concerned, those who do not have any formal training in interpretation but try to perform in their churches, said that it is difficult to interpret. Finally, from the data collected from the respondents, we realized that many interpreters are not well trained in the interpretation domain; thus, they encounter some challenges while performing. Thus, we can confirm that the three hypothesis presented are verified.

CHAPTER V: GENERAL CONCLUSION AND RECOMMENDATIONS

V.1. General Conclusion

This work is the study of challenges encountered by interpreters while interpreting from English into Kirundi and/or vice versa in some protestant churches of Bujumbura City. It is divided into five chapters which are further subdivided into sections and subsections.

The first chapter, entitled General Introduction deals with an overview of the interpretation domain, its background, the purpose of the study, research questions and the hypotheses which are further analyzed in relation to the data from the respondents. The second is concerned with the Literature Review, in which, other related works are consulted and analyzed accordingly. The third chapter is the Methodology, where, the researcher shows how he proceeded in carrying the study. The fourth chapter which is the Data Presentation, Analysis and Findings deals with the collection and deep analysis of the data. The last chapter, the General Conclusion and Recommendations deals with the overview of the work and suggestions to whoever can contribute to the improvement of the interpretation of languages.

Since the Kirundi and English languages are historically distant, their respective cultures diverge. The interpretation from English into Kirundi involves special aspects of the respective cultures since language and culture are linked; we cannot talk about one and neglect the other. The interpreter is asked to interpret both cultural and linguistic aspects. They are so intertwined and inseparable that interpretation involves rendering both linguistic and cultural patterns. Such combination hampers interpretation since the interpreter is compelled to work with two different languages and two unrelated and distant cultures. He is exposed to various difficulties due to cultural differences.

When celebrating the mass, especially during the preaching time, the interpreter renders the message produced in order to transfer it to the Kirundi listeners. He does not have the accurate terms to use in order to get the message interpreted as it is intended to be gotten by English listeners. Due to the environment, social and linguistic realities and differences that distinguish different societies especially English, the interpreter has to consider the general meaning since the Burundian listeners cannot get the Kirundi equivalence in English.

In the general introduction, we first deal with the background of the study and its statement: we show how far interpretation is necessary in human life but also the challenges that interpreters face when looking for semantic equivalences during the process of interpretation. This is followed by the purpose of the study.

Interpretation is very important in the sense that it enables people with different cultures and different nationalities to communicate. It serves as a bridge among people. Moreover, while interpreting cultural expressions and items, the interpreter should not attempt to reproduce exactly what is said in the SL. Sameness between two languages does not exist.

In fact, as interpretation theorists diverge on ways of interpreting, they at least all believe that what is essential in interpretation is to preserve the meaning from the SL to the TL. Furthermore, a look at our analysis suggests that the interpreter of language-specific and culture specific expressions found in the sermon must possess socio-cultural knowledge. Language is the mirror of the total cultural organization of a community; that is, their beliefs, customs, traditions, attitudes, etc.....

To cut short a long story, this paper is a contribution in the field of interpretation. Yet, we cannot pretend to have explored this field thoroughly. It is too broad and the time available is too limited. Thus, the area remains a field of research.

V.2. Recommendations

It is not possible to provide complete workable solutions to the problems and challenges described without input and work from relevant parties. This includes interpreters with extensive practical experience. Cultural ambiguities and cultural gaps are the main challenges the interpreter is facing while interpreting from English into Kirundi and/or vice versa as well as between all languages. Therefore, they have to be aware of the existence of those difficulties which hinder their performance. A careful understanding of the context will help him to disambiguate ambiguities and to find the TL equivalence for the SL cultural items and expressions while interpreting, otherwise the problem of interpretation will remain. In the light of our investigation, a number of recommendations have been addressed to various stakeholders.

- a) **To the Churches:** to use people who are graduated in this domain. In addition, there is a need of refresher courses in interpretation for people involved in it. We suggested also that the churches should establish a fund to facilitate appropriate institutions and interpreters to render various documents that are important for public need.
- b) **To Interpreters:** we recommend that all interpreters from different languages to make concerted efforts in order to compile terminology banks to reproduce different vocabularies from English rendered into Kirundi and/or vice versa. If this is not possible, the above should be handled by experienced and graduated interpreters to avoid distortions and to ensure faithfulness to the original message.

- c) **To the University of Burundi:** to set up a special department of translation and interpretation so as to strengthen the capability of students in Burundi who are interested in interpretation. This will enhance the motivated students to go further in the interpretation domain and get the way to overcome many of the above mentioned challenges.
 - d) **To the Government:** to understand that there is a global need for interpreters especially those who, in addition to other languages, can use English correctly. As such, the government should set up a higher interpretation institution, so that students from the Department of English Language and Literature can get into it and be specialized as interpreters.
 - e) **To Students:** to know that since interpretation has become as a spiral in our modern life, it is advisable that they should read widely, consult internet, use reference books and dictionaries, be aware of new terms that are used by international organization, just to name a few.
 - f) **To Lecturers:** to be fully aware of the importance of interpretation course and be ready to teach the Burundians to be good at interpretation so that Burundi can have in the future, good interpreters who can join in this field and respond to the nation's need.
7. **To Future Researchers:** Since this study is not exhaustive, we can say that our hope is that future researchers will go deeper than we have done because in a domain like this one, there is always something to improve or to expand due to its broadness. No one can deny that the researcher has to expect challenges. Instead of trying to pass behind them, he rather has to welcome them because they constitute the basis of his work and their analysis will make the interpretation discipline progress and also be subject to many discussions. Moreover, the reader may notice that even though languages may differ at a great extent, there are words which are universally known to refer to the same thing.

Finally, since the world has become a small village due to the internet exploration and computer sciences, those who are in charge of education in general and the students in particular, must discover the need of being qualified in interpretation. Also, they have to inspire in Burundians, especially the youth the need of learning different languages to meet the needs of modern life and be able to interact with people from different corners of the world.

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APPENDICES

Appendix I: Letter to Respondents

UNIVERSITY OF BURUNDI
FACULTY OF ARTS AND
SOCIAL SCIENCES
DEPARTMENT OF ENGLISH
LANGUAGE AND LITERATURE

To whom it may concern,

I am writing to ask you to, please, fill in the enclosed questionnaire.

In fact, I am carrying out a research on the challenges that interpreters are facing while interpreting from English into Kirundi and/or vice versa. This work is entitled: ***CHALLENGES ENCOUNTERED BY INTERPRETERS FROM ENGLISH INTO KIRUNDI AND/OR VICE VERSA IN SOME PROTESTANT CHURCHES IN BUJUMBURA CITY***. Therefore, I would be grateful if you could answer the questions as objectively and sincerely as possible.

Thank you for your kind cooperation.

Yours Faithfully,

Arcade Arakaza

7. a) Do you find it is easy to interpret?

Yes No

b) If no, what are the difficulties that you encounter and their sources?

DIFFICULTIES	SOURCES
Cultural barriers <input type="checkbox"/>
Linguistic barriers <input type="checkbox"/>
Mother tongue interference <input type="checkbox"/>
Low level in interpretation <input type="checkbox"/>
Other(s), specify:.....

8. What strategies do you use to surmount the above-mentioned problems?

.....

9. Would you interpret better in other areas? Yes No

a) From French to English.....

Why?

b) From English to French.....



- Why?
- c) From Kirundi to French.....
 - Why?
- d) From French to Kirundi.....
 - Why?
- f) Other(s), specify.....
 - Why?

Thank you very much. The answers you have given will help the researcher in coming up with the suggestions to improve on the interpretation of Kirundi into English and/or vice-versa.